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

## Appendix B: Sample Lessons and Topics

The following sample lessons are aligned to the to the ethnic studies values, principles, and outcomes from chapter 1 and the state-adopted content standards in history–social science, English language arts and literacy, and English language development. The lessons are sorted by disciplinary area and categorized around the sample themes (Identity, System of Power, Social Movements and Equity, and History and Movement) described in chapter 3, although many of the lessons fit with more than one theme. And while each lesson is placed within one or more disciplinary areas of ethnic studies, many can be adapted to cover other groups.

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

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

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

### Guiding Outcome 2: Working Toward Greater Inclusivity

1. What does it mean to be inclusive? How is inclusivity achieved? What barriers to inclusivity exist?
2. What does it mean to be marginalized? What does that look like? What does that feel like?

70 3. Whose voices or perspectives have been historically emphasized when studying  
71 this topic/event? Whose voices or perspectives have been historically silenced or  
72 marginalized?

73 4. How have those groups attempted to make themselves heard? To what extent  
74 have these attempts been successful?

75 Guiding Outcome 3: Furthering Self-Understanding

76 1. What does ethnicity mean? What does heritage mean?

77 2. How are our identities formed? To what extent can a person's identity change  
78 over time?

79 3. How much control do we have over our own identities? What external factors  
80 influence our identities?

81 Guiding Outcome 4: Developing a Better Understanding of Others

82 1. How do we develop a better understanding of other people, cultures, and ethnic  
83 groups? Why is this important?

84 2. What does it mean to show respect for others? What does that look like?

85 Guiding Outcome 5: Recognizing Intersectionality

86 1. What is intersectionality? Why is it important to recognize and understand  
87 intersectionality?

88 2. Beyond ethnicity, what other kinds of social groups exist? How are these social  
89 groups formed and defined?

90 3. How is intersectionality related to identity?

91 4. How is intersectionality related to systemic discrimination, racism, and  
92 marginalization?

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

94 1. What is civic engagement? What does civic engagement look like?

95 2. How can civic engagement lead to or contribute to social change?

96 Guiding Outcome 7: Supporting a Community Focus

97 1. How have different ethnic groups contributed to your community?

- 98 2. How has the ethnic makeup of your community changed over time?
- 99 3. Which groups have been historically marginalized or discriminated against in
- 100 your community? To what extent has the treatment and experiences of those
- 101 groups changed over time?
- 102 4. To what extent have members of your community tried to achieve social or
- 103 political change? To what extent were they successful?

104 Guiding Outcome 8: Developing Interpersonal Communication

- 105 1. How do we communicate with others? To what extent do our cultural contexts
- 106 affect the way we communicate? To what extent does our audience affect the
- 107 way we communicate?
- 108 2. What are some strategies for effectively and respectfully discussing difficult,
- 109 sensitive, or controversial topics?
- 110 3. In what ways are discussions and debates similar? In what ways are they
- 111 different? What purposes do these two methods of communication serve?

112

113 **General Ethnic Studies**

114 *Sample Lesson 1: Migration Stories and Oral History*

115 Theme: History and Movement

116 Disciplinary Area: General Ethnic Studies

117 Standards Alignment:

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

119 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,  
120 6

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

122 Lesson Purpose and Overview:

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

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

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

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

134 Essential Questions:

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

Lesson Steps/Activities:

1. Develop a PowerPoint presentation for the lesson opening that highlights several major waves of migration (both voluntary and forced). The slides should also include data on migration to the local community and racial and ethnic demographics.
2. Introduce the oral history project to the students by letting them know that they will have an opportunity to learn more their family's and community's migration histories. Task each student with interviewing one family member (preferably an elder) and one community member. The interviews will focus on the interviewee's migration stories, childhood, and memory of the city. You may want to show a clip of an interview from a digital oral history archive (see recommended sources for examples) to provide students an example. Teachers should be sensitive to varying family dynamics and have alternative assignments or activities for students that may have difficulty identifying a family member.
3. After introducing the project, provide an overview of the mechanics of oral history. Discuss the types of equipment and materials students will need (an audio or video recording device or application, and field notebook); help students come up with questions, discussing the differences between closed and open-ended questions; and begins to introduce transcribing.
4. During the next few class sessions, allow students to engage in peer-interviewing. Students should conduct mini oral history interviews (no more than seven to ten minutes) with each other. After each interview, give students time to reflect on the interviewing process, what they learned, memory, and storytelling. Using the "think, pair, share" method, have students write their own reactions to the interviewing process on a sheet of paper, then have them share it with a peer, and finally to the larger class.

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

5. 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.

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

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

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



- 191       • How are our migration stories similar?
- 192       • How are they different?
- 193       • How does knowing the shared migration stories of your peers impact how we
- 194       relate to one another?
- 195       9. After completing the assignment, teachers and students can share the projects
- 196       with the broader student body, their families, and communities by posting them
- 197       on a class/school website, displaying poster boards around the class, or by
- 198       coordinating a community presentation event.
- 199   Assessment, Application, Action, and Reflection:
- 200       • Peer assessments are used to help students refine their oral history
- 201       presentations prior to presenting them to the class. The teacher should visit the
- 202       practice groups and provide constructive feedback to students who are having
- 203       difficulty with the assignment.
- 204       • During the student presentations, the teacher can evaluate the students'
- 205       presentation skills in the context of the grade-level expectations in the *CA CCSS*
- 206       *for ELA/Literacy*, especially the standards for Speaking and Listening.
- 207       • Teachers can use the students' graphic organizers to determine how effectively
- 208       they have absorbed the key concepts and connections from the student
- 209       presenters.
- 210   Materials and Resources:
- 211       • Oral History Association, How Do I Engage Students in Oral History Projects?:
- 212       <http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/>
- 213       • Online Archive of California: <https://oac.cdlib.org/>
- 214       • SNCC (The Student Non-Violent Coordinating Committee) Digital Gateway:
- 215       <https://snccdigital.org/resources/digital-primary-sources/>

216 *Sample Lesson 2: Social Movements and Student Civic Engagement*

217 Theme: Social Movements and Equity

218 Disciplinary Area: General Ethnic Studies

219 Standards Alignment:

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

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

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

224 Lesson Purpose and Overview:

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

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

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

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

- 234 1. Conduct a primary source analysis in relation to social movements and the  
235 development of ethnic studies
- 236 2. Consider how social movements emerge, understand tactics employed, and  
237 identify their overall contributions/impact to society

238 3. Engage in critical analysis, learn to decipher credible and non-credible sources,  
239 further develop public speaking skills, and work collaboratively

240 Essential Questions:

241 1. What causes social movements?

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

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

246 Lesson Steps/Activities:

247 1. Begin the lesson by defining what social movements are and how they start.  
248 Introduce the history of the Ethnic Studies Movement and the Third World  
249 Liberation Front (TWLF) strike to students. Include in the introduction/overview  
250 pictures and brief video clips of San Francisco State College students protesting.  
251 Throughout the overview, highlight that the Ethnic Studies Movement was  
252 successful due to unity and solidarity building, as well as drawing on momentum  
253 from other movements that were happening simultaneously, like, the Black  
254 Power, American Indian, Anti-war, Asian American, Chicano, United Farm  
255 Workers, and Women's Liberation movements.

**Commented [J1]:** College students are NOT the only protest form, and startin in 1968 really ignores the long history of America

**Commented [J2]:** Clearly this movement was not successful since it started in 1968 and only lead to more problems through this day? Why not define success?

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

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

2. Divide students into pairs, providing each group with two primary source documents including:
- The original demands of the TWLF
  - Student proposals for Black, Asian American, Chicano, and Native American studies
  - Images from the strike
  - Speeches and correspondence written by San Francisco State College administrators concerning the TWLF strike
  - 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.

**Commented [J3]:** Other groups should get equal time, why only this group?

**Commented [J4]:** What about decorating a poster documenting police experience, for equal time

- 287 7. While still in groups of four, assign each group a contemporary social movement.  
288 Alternatively, the students can work with the teacher to select the movement that  
289 they wish to research.
- 290 8. Let each group of four know that they are now responsible for completing the two  
291 previous assignments (primary source analysis and poster board) with their new  
292 social movement. Students are to identify two primary sources on the movement,  
293 conduct research (including a review of secondary sources like credible news  
294 articles, scholarly research, interviews, informational videos, etc.), and complete  
295 the primary source analysis worksheet. They are also to complete a poster board  
296 displaying the goals, vision, and tactics/strategies of their assigned contemporary  
297 social movement.
- 298 9. At the end of the unit, each group presents their poster board and social  
299 movement to their peers. After all group presentations have been completed,  
300 students will have an opportunity to have a class discussion around the impact of  
301 social movements. The class will ultimately return back to the original guiding  
302 questions for the lesson.

303

304 **Source Analysis Worksheet**

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

306 Letter Chart

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

308 Newspaper article Diary

309 Speech Oral history interview

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

311 Press Release Event flyer

312 Report Identification document

313 Other:

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

316 *Identifying the Source*

317 1. Is it a primary or secondary source?

318 2. Who wrote/created the source?

319 3. Who is the audience?

320 4. When and where is it from?

321 *Making Sense of the Source*

322 1. What is the purpose of the source?

323 2. What was happening at the time in history when this source was created?  
324 Provide historical context.

325 3. What did you learn from this source?

326 4. What other documents or historical evidence will you use to gain a deeper  
327 understanding of this event or topic?

328 5. What does this source tell you about the Ethnic Studies Movement and Third  
329 World Liberation Front Strike?

330 Assessment, Application, Action, and Reflection:

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

341 Materials and Resources:

- 342 • For Primary Sources on the Third World Liberation Front
  - 343 ○ University of California, Berkeley Third World Liberation Front Archive  
344 (includes oral histories, bibliography of sources, access to dissertations on  
345 the topic, primary sources and archived materials, etc.):  
346 <http://guides.lib.berkeley.edu/twlf>
- 347 • For Information on Contemporary Social Movements:
  - 348 ○ #BlackLivesMatter/The Movement for Black Lives
- 349 • The Standing Rock Movement
  - 350 ○ National Geographic Article, “These are the Defiant ‘Water Protectors’ of  
351 Standing Rock”: [https://news.nationalgeographic.com/2017/01/tribes-](https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/)  
352 [standing-rock-dakota-access-pipeline-advancement/](https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/)

353



354 **African American Studies**

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

356 Theme: Systems of Power

357 Disciplinary Area: African American Studies

358 Standards Alignment:

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

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

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

363 Lesson Purpose and Overview:

364 This lesson introduces students to the process of purchasing a home, while addressing  
365 the history of U.S. housing discrimination. Students will learn about redlining, racial  
366 covenants, and better understand why African Americans, as well as other people of  
367 color, have historically settled in certain neighborhoods, whether voluntarily or  
368 involuntarily. Additionally, students will be able to better contextualize the state's current  
369 housing crisis. With regards to skills, students will analyze primary source documents  
370 like original house deeds, conduct research (including locating U.S. census data), and  
371 write a brief research essay or complete a presentation on their key findings.

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

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

375 1. Draw connections between what they learned from the lesson overview, A Raisin  
376 in the Sun, and their own narratives, highlighting the overarching theme of  
377 housing inequality.

**Commented [J5]:** Why only focus on African Americans?

**Commented [J6]:** Please provide a map of Los Angeles or other local gated community, and census data

- 378 2. Understand how housing inequality has manifest in the form of institutional  
379 racism through racial housing covenants, redlining, and other forms of legalized  
380 segregation.
- 381 3. Engage and comprehend contemporary language being used to describe the  
382 current housing crisis and the history of racial housing segregation (i.e.,  
383 gentrification, resegregation, and redlining).
- 384 4. Analyze Lorraine Hansberry's play, A Raisin in the Sun, identifying key themes  
385 as they relate to housing discrimination, and become familiar with the use of  
386 dramatic devices in written plays

387 Essential Questions:

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

390 Lesson Steps/Activities:

- 391 1. Introduce the lesson by posting the definition of "racial housing covenants" and  
392 "redlining" to engage students in a discussion on the housing conditions African  
393 Americans often encounter in urban cities, both in the past and currently.
- 394 2. Provide an abbreviated walk-through of how to purchase a home (identifying a  
395 realtor, finding a lender, mentioning of the Federal Housing Administration and  
396 loan underwriters, etc.). See videos in resources section for more context.
- 397 a. Make it clear that African Americans have historically been subjected to  
398 housing discrimination. Provide the examples of the Federal Housing  
399 Administration's refusal to underwrite loans for African Americans looking  
400 to purchase property in white neighborhoods through 1968, and the  
401 California Rumford Fair Housing Act (1963–1968). Furthermore, provide a  
402 more contemporary example of African Americans disproportionately  
403 being given poor quality housing loans (subprime), which ultimately

**Commented [J7]:** Please also explain why Native Americans remain on reservations. Provide information on when covenants are not enforced

**Commented [J8]:** Do you teach how much housing costs? Please use the example of Oprah Winfrey and Barack Obama houses that exceed 14 million dollars

resulted in many African American families losing their homes during the 2008 economic crash and recession (the use of primary sources such as digital maps are suggested for this part of the lesson).

3. Consider using Lorraine Hansberry's *A Raisin in the Sun* as a supporting text. Have students read Act II Scene III. Following the in-class reading, ask students to reflect on Mr. Lindner's character and how he is connected to the larger discussion of housing inequality. How is Mr. Lindner aiding in housing discrimination?
4. After completing *A Raisin in the Sun*, continue to build on this lesson by introducing students to "Mapping Inequality" and "T-Races," two digital mapping websites that include primary sources on redlining and racial housing covenants in the U.S. Then provide students with an overview of the two websites, highlighting the various features and resources.
5. For the culminating activity, assign students into pairs where they are tasked with delving into the "Mapping Inequality" and "T-Races" archives. After identifying a California city (must be a city that is on the T-RACES digital archive) that each pair would like to study, they should be tasked with completing the following over two weeks:
  - a. Describe how race factors into the makeup of the city being studied
  - b. Identify any racial housing covenants for the city being studied
  - c. List any barriers that may have limited African Americans from living in certain neighborhoods within the city.
  - d. Identify areas where African Americans were encouraged to live or where they were able to create racial enclaves.
  - e. Identify current U.S. Census data and housing maps on how the city/neighborhoods look now, specifically noting racial demographics.

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

431 Chapter 14 of the framework includes an outline of an elective ethnic studies course.

432 This course outline includes a classroom example (page 313) where students engage in

433 an oral history project about their community. This example includes discussion of

434 redlining and other policies that resulted in “white flight” and the concentration of

435 communities of color into certain neighborhoods.

436 Teachers can expand upon the current lesson by using this example, and connecting it

437 to the themes described in this model curriculum.

438 Assessment, Application, Action, and Reflection:

- 439 • Students will conduct research (identifying primary sources) on the history of
- 440 housing discrimination and redlining across California cities.
- 441 • Students will write a standard four paragraph essay or 5–7 minute oral presentation
- 442 on their research findings.
- 443 • Have students reflect on how this history of housing discrimination has (or has not)
- 444 impacted their own families’ housing options and livelihoods.
- 445 • Students will share their research findings with an audience such as, family,
- 446 community members, online, elected officials, etc.

447 Materials and Resources:

- 448 • *A Raisin in the Sun* by Lorraine Hansberry
- 449 • Mapping Inequality: [https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-](https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583&opacity=0.8)
- 450 [94.583&opacity=0.8](https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583&opacity=0.8)
- 451 • T-RACES Archive: <http://salt.umd.edu/T-RACES/>
- 452 • The Case of Dorothy J. Mulkey: [https://www.kcet.org/shows/lost-la/how-one-oc-](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)
- 453 [woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and](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)

454 • Race – The Power of an Illusion: [https://www.pbs.org/race/000\\_General/000\\_00-](https://www.pbs.org/race/000_General/000_00-)  
455 [Home.htm](https://www.pbs.org/race/000_General/000_00-Home.htm)

456 Vignette

457 *A Raisin in the Sun* by Lorraine Hansberry

458 Act II Scene Three

459 Man in a business suit holding his hat and a briefcase in his hand and consulting a  
460 small piece of paper)

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

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

469 MAN (Coming in) Thank you.

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

471 MAN Yes ... well, of a sort.

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

474 MAN (Regarding WALTER, and sitting) Well—My name is Karl Lindner ...

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

477 LINDNER How do you do.

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

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

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

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

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

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

492 RUTH (Innocently) Some coffee?

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

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

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

500 LINDNER (Turning a little to her and then returning the main force to WALTER) Well—  
501 it's what you might call a sort of welcoming committee, I guess. I mean they, we—I'm  
502 the chairman of the committee—go around and see the new people who move into the

503 neighborhood and sort of give them the lowdown on the way we do things out in  
504 Clybourne Park.

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

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

509 BENEATHA Yes—and what are some of those?

510 WALTER Girl, let the man talk.

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

513 WALTER Go ahead.

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

516 BENEATHA Yes.

517 WALTER Be still now!

518 LINDNER Well—

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

520 LINDNER (More frustrated than annoyed) No, thank you very much. Please. Well—to  
521 get right to the point I—(A great breath, and he is off at last) I am sure you people must  
522 be aware of some of the incidents which have happened in various parts of the city  
523 when colored people have moved into certain areas—(BENEATHA exhales heavily and  
524 starts tossing a piece of fruit up and down in the air) Well—because we have what I  
525 think is going to be a unique type of organization in American community life—not only  
526 do we deplore that kind of thing—but we are trying to do something about it.

527 (BENEATHA stops tossing and turns with a new and quizzical interest to the man) We  
528 feel— (gaining confidence in his mission because of the interest in the faces of the  
529 people he is talking to)—we feel that most of the trouble in this world, when you come  
530 right down to it—(He hits his knee for emphasis)—most of the trouble exists because  
531 people just don't sit down and talk to each other.

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

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

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

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

546 WALTER What do you mean?

547 LINDNER Well—you see our community is made up of people who've worked hard as  
548 the dickens for years to build up that little community. They're not rich and fancy people;  
549 just hard-working, honest people who don't really have much but those little homes and  
550 a dream of the kind of community they want to raise their children in. Now, I don't say  
551 we are perfect and there is a lot wrong in some of the things they want. But you've got  
552 to admit that a man, right or wrong, has the right to want to have the neighborhood he  
553 lives in a certain kind of way. And at the moment the overwhelming majority of our  
554 people out there feel that people get along better, take more of a common interest in the



555 life of the community, when they share a common background. I want you to believe me  
556 when I tell you that race prejudice simply doesn't enter into it. It is a matter of the people  
557 of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all  
558 concerned that our Negro families are happier when they live in their own communities.

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

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

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

565 WALTER (Tightly) Go ahead, man.

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

568 BENEATHA Thirty pieces and not a coin less!

569 WALTER Yeah?

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

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

574 WALTER All right, you through?

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

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

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

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

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

587 WALTER Get out.

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

589 WALTER Get out.

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

594 *Sample Lesson 4: #BlackLivesMatter and Social Change*

595 Theme: Social Movements and Equity

596 Disciplinary Area: African American Studies

597 Standards Alignment:

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

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

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

602 Lesson Purpose and Overview:

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

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

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

- 615 1. Develop an understanding and analyze the effectiveness of #BlackLivesMatter  
616 and the broader Movement for Black Lives (M4BL), specifically delving into the  
617 movement's structure, key organizations, and tactics/actions used to respond to  
618 incidents of police brutality.

619 2. Identify how African Americans have been disproportionately impacted by racial  
620 profiling and police brutality in the U.S.

621 Essential Questions:

622 1. Why, how, and when did #blacklivesmatter and the Movement for Black Lives  
623 emerge?

624 2. What can be done to help those impacted by police brutality and racial profiling?

625 Lesson Steps/Activities:

626 1. Begin the lesson by discussing a recent incident in your community where an  
627 African American has been subjected to racial profiling or police brutality. If you  
628 are unable to find a specific incident that took place in your community, highlight  
629 a national incident.

630 2. Link this incident to the broader Movement for Black Lives. Be sure to provide  
631 some context on the movement, including its history, organizations associated  
632 with the movement, key activists and leaders, the Movement for Black Lives  
633 policy platform, tactics, and key incidents the movement has responded to.

634 3. After completing the reading and discussion, provide an overview of the  
635 Movement for Black Lives for students, detailing key shootings, defining and  
636 framing terms (i.e. riot vs. rebellion, antiblackness, state sanctioned violence,  
637 etc.), highlighting the narratives of Black women and LGBTQIA identifying people  
638 that have been impacted by police brutality, and providing various examples of  
639 the tactics of resistance used by activists and organizers within the movement.

640 4. In groups of four, assign students a specific police brutality incident that has been  
641 a focal point within the Movement for Black Lives. Each group is responsible for  
642 researching the following:

643 a. Describe the incident. What are the details surrounding their death?

- 644 b. What are the arguments? Present all sides.
- 645 c. Are any laws, policies, or ordinances cited as a justification of their death  
646 (e.g., stand your ground, stop and frisk, noise ordinance, police officers bill  
647 of rights, etc.)? If so, which?
- 648 d. What was the community's response? Were there any protests or direct  
649 actions? If so, what types of tactics did activists employ?
- 650 e. What organizations are working to address community concerns raised by  
651 this incident?
- 652 f. What social changes, political changes, or policy changes occurred in the  
653 aftermath of this incident?
- 654 g. What can you do to help support those impacted by police brutality?
- 655 5. Students are encouraged to identify sources online (including looking at social  
656 media posts or hashtags that feature the name of the person they are studying),  
657 examine scholarly books and articles, and even contact non-profits or grassroots  
658 organizations that may be organizing around the case that they were assigned.  
659 Stress the importance of students being able to identify credible first-person  
660 sources.
- 661 6. As a second component of this lesson, each student (individually) is tasked with  
662 responding to the last question required for their project, "what can you do to help  
663 support those impacted by police brutality?" In response, students must come up  
664 with an idea/plan of how they would help advocate for change in their  
665 communities if an issue around police brutality were to arise. Please note that  
666 this exercise is to explore the possible actions of advocacy for social justice and  
667 social change. Students should not be encouraged place themselves or others in  
668 a situation that could lead to physical conflict.

669 7. Students should be provided an additional week to produce their individual  
670 “social change” projects, whether it be drawing a protest poster or drafting a plan  
671 to organize a direct action.

672 Assessment, Application, Action, and Reflection:

- 673 • Students will research incidents of police brutality and respond to key questions.
- 674 • Students will complete an action-oriented “social change” assignment where they  
675 are expected to consider how they would respond if an incident of police brutality  
676 occurred in their community.

677 Materials and Resources:

- 678 • Teaching Tolerance’s “Bringing Black Lives Matter into the Classroom Part II”:  
679 [https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-](https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii)  
680 [into-the-classroom-part-ii](https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii)

681 *Additional Sample Topics*

682 The following list of sample topics is intended to help ethnic studies teachers develop  
683 content for their courses. It is not intended to be exhaustive.

- 684 • The Origins of Humans from Africa
- 685 • The Great West African Empires of Ghana, Mali, and Songhay
- 686 • The Trans-Atlantic Slave Trade and the Making of the African Diaspora
- 687 • Modes of Resistance to Enslavement
- 688 • Evolution of Black Political and Intellectual Thought (e.g., racial  
689 accommodationism, Black nationalism, and revolutionary intercommunalism)
- 690 • African Americans and the Gold Rush
- 691 • The Anti-Lynching Movement

- 692 • The Harlem Renaissance and the Blues and Jazz Tradition
- 693 • The Great Migration and Blacks in the West during the World War II Era
- 694 • The War on Drugs, Mass Incarceration, and *The New Jim Crow*
- 695 • Contemporary Black Immigration
- 696 • African Americans and War
- 697 • The Civil Rights and Black Power Eras
- 698 • Black Feminism and Womanism
- 699 • Hip Hop: The Movement and Culture
- 700 • African Americans in the Urban City
- 701 • African Americans and Gentrification
- 702 • African American Foodways
- 703 • The Black LGBTQIA Experience
- 704 • Police Brutality and #BlackLivesMatter
- 705 • African American Political Figures
- 706

**Commented [J9]:** Please provide evidence of mass trials

**Commented [J10]:** Please provide information on black emigration

**Commented [J11]:** Please provide examples of the anti woman culture

**Commented [J12]:** Provide the number of Americans who voted for Barack Obama, Tim Scott,

707 **Chicana/o/x and Latina/o/x Studies**

708 *Sample Lesson 5: Salvadoran American Migration and Collective Resistance*

709 Theme: History and Movement

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

711 Standards Alignment:

712 CA HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View 1, 2,  
713 4; Historical Interpretation 1, 4

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

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

717 Lesson Purpose and Overview:

718 In this lesson students will be introduced to how the effects of the Civil War in El  
719 Salvador in the 1980s prompted the initial surge of migration from El Salvador to the  
720 United States, and the push and pull factors that have impacted immigration from El  
721 Salvador since then. Next, students will research the various immigration policies that  
722 have regulated immigration from El Salvador since 1965. Key Terms and Concepts:  
723 agency, asylum, citizenship, inequality, migration, naturalization, resilience, war  
724 refugee.

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

- 726 ● Understand the root causes of the waves of migration from El Salvador to the  
727 United States since the 1980s.
- 728 ● Identify the major shifts in U.S. immigration policy since 1965, explaining the  
729 events that caused the new policies, the groups impacted, the specific  
730 regulations, the benefits, and the restrictions or limitations of the new policies.

**Commented [J13]:** Please provide the other countries that El Savadoreans emigrate to? How many go to Cuba?



- 731 ● Determine the accuracy of commonly held beliefs about immigration by  
732 investigating statistical evidence.
- 733 ● Analyze the pros and cons of current policies that affect different groups of  
734 immigrants from El Salvador.
- 735 ● Apply their understanding of the Four I's of Oppression to their analysis of the  
736 history and policies of migration in El Salvador.

737 Essential Questions:

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

743 Lesson Steps/Activities:

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

746 In this activity students will be learning about the history and systems of oppression  
747 related to the migration of people from El Salvador to the United States. In groups of  
748 five, students:

- 749 1. Begin the activity with the following guiding question: "Why have people  
750 emigrated from El Salvador to the United States?" Students should  
751 write/pair/share on **Four I's of Oppression: El Salvador Day One Document**.
- 752 2. Have students view and comment on the "**primary text**" image. Which type(s) of  
753 oppression does this text (**Primary text-Child's Drawing, San José Las Flores,**  
754 **El Salvador**) best exemplify? Record the answer(s) on the **Four I's of**

**Oppression: El Salvador Day One Document.** This is where the primary text can be accessed: “When We Were Young / There Was a War” website <http://www.centralamericanstories.com/characters/yesenia/>.

3. Have students watch the documentary “Juan’s Story” from When We Were Young website: <https://www.centralamericanstories.com/characters/juan/>. Have students reflect, analyze, and discuss the main themes and types of oppression(s) of “Juan’s Story.” Record the type of oppression(s) on **Four I’s of Oppression: El Salvador Day One Document.**

4. Distribute one of the five informational texts (links listed at the end of unit under “Lesson One Materials/Resources) to each student in the small groups of five. Each student will read and annotate one of the texts for important ideas and record key ideas in the “**Four I’s of Oppression: El Salvador Day One Document.**” When sharing ideas, each group member should teach the other group members about the content and discuss the type of oppression in their respective article.

5. Ask students to collaborate to answer the following two discussion questions. Ask one member from each of the groups to present the group response:

- a. What did you appreciate about this lesson?
- b. What new insights do you have about immigration to the United States?

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

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

1. Distribute the Push and Pull Factors Activity handout to students. Instruct students to work independently first to rank the factors in terms of which have

historically been the three most significant push and pull factors prompting immigration to the United States. They must then select the top three most significant current push and pull factors and explain why they choose those factors.

2. Once students have determined their rankings, group them in fours and instruct them to compare their rankings, and to try to come to a consensus on the top three factors for each as a group. Instruct each group to share their top factors for each with the class, and then facilitate a short discussion, noting similarities and differences between each group's answers while asking probing questions to get students to support their arguments with evidence.
3. Inform students that they will be learning about how the actual immigration system determines who is able to immigrate and who isn't. They will work in small groups to research one of six immigration policies beginning with the Immigration and Nationality Act in 1965. Distribute the **Immigration Presentation Assignment Sheet** and explain the expectations to students. (For more background on the racist origins of the Immigration Act of 1924 you can read with students "DACA, The 1924 Immigration Act, and American Exclusion" in the Huffington Post, [https://www.huffpost.com/entry/daca-the-1924-immigration-act-and-american-exclusion\\_b\\_59b1650ee4b0bef3378cde32](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.

810 6. Instruct students to use the **Immigration Presentation Assignment Sheet** to  
811 prepare the research for presentation on a slide presentation program. Have  
812 students analyze which of the Four I's of Oppression explain the implementation  
813 of the immigration policy and include it in the slides presentation.

814 7. Have students refer back to the opening activity, and ask which of the factors  
815 determining immigration preference influenced each of the policies. Naturally,  
816 this will lead to a discussion of whether the United States is implementing a fair  
817 and principled immigration policy.

818 Resources/Materials:

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

#### 820 **Day 1**

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

822 -Primary Text: Child's Drawing, San José Las Flores, El Salvador from "When We Were  
823 Young / There Was a War" website.

824 <http://www.centralamericanstories.com/characters/yesenia/>.

825 -Documentary text: "Juan's Story" from *When We Were Young* website.

826 <https://vimeo.com/191532459>

827 -Informational Texts

828 • Informational Text #1: The Civil War In El Salvador

829 Gzesh, Susan. "Central Americans and Asylum Policy in the Reagan Era."

830 Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017,

831 [https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era)  
832 [reagan-era](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era)

833 • Informational Text #2: Family Reunification

834 Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service,  
835 18 Oct. 2009. NewsBank, [http://www.ipsnews.net/2009/10/migration-el-salvador-](http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/)  
836 [broken-homes-broken-families/](http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/).

837 • Informational Text #3: Lack of Economic Opportunity

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

841 • Informational Text #4: Natural Disasters

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

846 • Informational Text #5: Gang Violence

847 Linthicum, Kate. "Why Tens of Thousands of Kids from El Salvador Continue to  
848 Flee to the United States." Los Angeles Times, Los Angeles Times, 16 Feb.  
849 2017, [www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-](http://www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-20170216-htmlstory.html)  
850 [20170216-htmlstory.html](http://www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-20170216-htmlstory.html).

851

**Four I's of Oppression: El Salvador Day One** (handout)

Background knowledge/Guiding Question:

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

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

1. **Primary Text: Child's Drawing, San José Las Flores, El Salvador** from "When We Were Young / There Was a War" website.
2. **Documentary text:** "Juan's Story" from When We Were Young website.
3. **Informational texts:**
  - a. **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
  - b. **Informational Text #2: Family Reunification** Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009.
  - c. **Informational Text #3: Lack of Economic Opportunity** "Unhappy anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28(US). General OneFile.
  - d. **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.
  - e. **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.

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

Four I's of Oppression	Student Answer
<b>Ideological Oppression</b>  The idea that one group is better than another, and has the right to control the "other" group. The idea that one group is more intelligent, more advanced, more deserving, superior, and hold more power. The very intentional ideological development of the ...isms Examples: dominant narratives, "Othering."	[student response]

**Commented [J14]:** Doesn't this ignore effort and reward? Provide examples of each group that have succeeded in the US, Oprah Winfrey, Michael Jackson, Michael Jordan, others

Four I's of Oppression	Student Answer
<b>Institutional Oppression</b>  The network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others. (Institutions are the organized bodies such as companies, governmental bodies, prisons, schools, non-governmental organizations, families, and religious institutions, among others).	[student response]

Commented [J15]: How are families institutions?



Four I's of Oppression	Student Answer
<p><b>Interpersonal Oppression</b></p> <p>Interactions between people where people use oppressive behavior, insults or violence.</p> <p>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.</p> <p>Similarly, interpersonal sexism is what men 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.</p>	<p>[student response]</p>

**Commented [J16]:** People of all colors do this not only white people. What words and phrases are common among blacks, latinos and others

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

878

**Day 2**

879

**Push and Pull Factors**

880 What is a push factor?

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

883 What is a pull factor?

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

886 Be prepared to explain your answers.

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

887

888 **Immigration Presentation Assignment**

889 Purpose: to gather and share accurate information about changes to U.S. immigration  
890 policy since 1965 in the form of a presentation. Information to Include in a Slideshow  
891 Presentation:

- 892 • Title slide with name of policy, date, and an evocative image
- 893 • One slide that explains the historical events that prompted the policy
- 894 • One slide that explains the basic regulations of the new policy
- 895 • One slide that explains who the policy affects and how
- 896 • One slide with a connection to at least one of The Four I's of Oppression

897 **Topics and Resources**

898 Each group should read the short overview of its assigned policy using the tab "A Policy  
899 in Flux," using the directions next to your topic below to see which paragraph of "A  
900 Policy in Flux" to read. Then groups can use the links provided (and others you find) to  
901 find information to use in the creation of the PowerPoint slides.

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

- 903 • <https://www.history.com/topics/immigration/us-immigration-since-1965>
- 904 • [https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-](https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states)  
905 [nationality-act-continues-reshape-united-states](https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states)

906 **1980 Refugee Act** (3rd paragraph of "A Policy in Flux")

- 907 • <http://www.rcusa.org/history/>
- 908 • [https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/)  
909 [reagan-era/](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/)

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

- 911 • [https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-](https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/)
- 912 [reform-and-control-act/482364/](https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/)
- 913 • [https://www.migrationpolicy.org/research/lessons-immigration-reform-and-](https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986)
- 914 [control-act-1986](https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986)

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

- 916 • <https://www.everycrsreport.com/reports/RS20844.html>
- 917 • [https://www.americanimmigrationcouncil.org/research/temporary-protected-](https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/)
- 918 [status-overview/](https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/)

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

- 921 • [http://immigrationtounitedstates.org/577-illegal-immigration-reform-and-](http://immigrationtounitedstates.org/577-illegal-immigration-reform-and-immigrant-responsibility-act-of-1996.html)
- 922 [immigrant-responsibility-act-of-1996.html](http://immigrationtounitedstates.org/577-illegal-immigration-reform-and-immigrant-responsibility-act-of-1996.html)

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

- 924 • [https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-](https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca)
- 925 [daca](https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca)
- 926 • [https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-](https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients)
- 927 [program-and-impacts-recipients](https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients)

928

929 **Timeline Document for group presentations**

Significant Events	Historical Background	Policy Summary	Effects and Impact
Immigration and Nationality act of 1965			
1980 Refugee Act			
Immigration Reform and Control Act 1986			
Temporary Protective Status			
Illegal Immigration Reform and Immigrant Responsibility Act (1996)			
Deferred Action for Childhood Arrivals (2012)			

930

931 Assessment, Application, Action, and Reflection:

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

937

938 *Sample Lesson 6: U.S. Undocumented Immigrants from Mexico and Beyond: Mojada: A*  
939 *Medea in Los Angeles*

940 Theme: Systems of Power

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

942 Standards Alignment:

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

945 CCSS.ELA-LITERACY.RH. 9–10. 2-5, 8; WHST.9–10. 1, 2, 4

946 CA CCSS. ELD Standards: ELD. PI. 9–10. 1, 2, 3, 5, 6a, 10

947 Lesson Purpose and Overview:

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

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



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

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

965 1. Develop an understanding about the process of migration, assimilation, cultural  
966 preservation, and gentrification.

967 2. Engage key English language arts content, such as literary and dramatic  
968 devices.

969 3. Explain how organizing and advocacy counteract institutional racism as it relates  
970 to housing and immigration.

971 Essential Questions:

972 1. What is gentrification and why is it disproportionately impacting communities of  
973 color? What are the short and long term effects on communities of color?

974 2. How and why were barrios created? How did it influence the identity and  
975 experiences of the communities living there?

976 3. Why do indigenous populations from Mexico and Latin America migrate to the  
977 U.S.? What are the push and pull factors? To what extent has migration been a  
978 positive/negative experience for these populations?

979 Lesson Steps/Activities:

980 1. Begin the lesson by posting the definition to *bruja*, *chisme*, *curandera*, *El Guaco*,  
981 *migra*, *mojada*, and *Náhuatl*<sup>1</sup> on the board. Provide definitions of multiculturalism

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<sup>1</sup> *Bruja*: witch; *Chisme*: a rumor, a piece of gossip. *Chismosa/o*: a gossip; *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

and assimilation or provide time for students to research these topics. Discuss the similarities and differences between the two. Also provide a compare and contrast chart of the ancient Greek playwright, Euripides, and the contemporary Xicanx playwright Luis Alfaro—author of *Mojada: A Medea in Los Angeles*. In this introduction, thoroughly cover the tenets of Greek mythology and tragedy, the traditional roles of women in Ancient Greece, the garment industry in Los Angeles, the use of immigrant labor to construct the edifices of gentrification development, and drug cartels in the Mexican state of Michoacán.

- a. If available, consult with the English Department of your site to collaborate on a reader's theatre approach to the play *Mojada: A Medea in Los Angeles*. Students could be provided time to engage the play in both classes.

2. Following the in-class readings, ask the students to reflect on the characters and their relationship to immigration, gentrification and cultural preservation vs. assimilation. Later divide students into small groups where they are tasked with responding to the following questions. The questions can be divided equally per group, or the teacher can choose to focus on some of them as time allows.

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

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

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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.

- 1006 c. Refer to your research on multiculturalism vs. assimilation. Which characters  
1007 are able to assimilate to living in the United States? What are the benefits for  
1008 characters that are able to assimilate? Which characters are not able to?  
1009 What is the cost of their inability to assimilate? Which characters are able to  
1010 be in the United States and still maintain their native culture?
- 1011 d. Have students find Michoacán and Boyle Heights using Google Maps. How is  
1012 the physical environment of Michoacán different from that of Boyle Heights?  
1013 Why can't Medea leave her yard? What role does Medea's environment play  
1014 in her inability to assimilate?
- 1015 e. In what ways are Medea and her family in exile? How does immigration and  
1016 specifically the idea of exile help the audience understand Medea's journey in  
1017 the play?
- 1018 f. What abilities does Medea possess that keep her connected to her Mexican  
1019 culture? In what ways does this connection conflict with Hason and Acan's  
1020 desires to fit in and become "American"?
- 1021 g. What is Hason willing to do to achieve success in the United States? Does he  
1022 make those choices for his family or for personal fulfillment? What are the  
1023 consequences of his ambition?
- 1024 h. In what way does the assault Medea experienced during her journey affect  
1025 her ability to adjust and thrive in the United States? When accosted by the  
1026 soldiers at the border why does Medea sacrifice herself? How does Medea's  
1027 sacrifice affect her relationship with Hason?
- 1028 i. Compare and contrast Medea, Armida, and Josefina. What were their  
1029 journeys to get to the United States? How does each react to being in a new  
1030 country? In what ways does each woman's choices bring them success?  
1031 What is the cost of some of their choices?

- 1032 j. Refer to your research on and discussion of multiculturalism and assimilation.  
1033 What comparisons do Medea, Tita, Josefina, and Armida make between  
1034 Mexico and United States? In what ways is the love of their culture and  
1035 Mexican way of life seen as anti-American and by whom? How does each  
1036 character reconcile the division they experience between old and new worlds,  
1037 if at all?
- 1038 k. In what ways is Euripides' Medea hindered by a male-dominant society? In  
1039 what ways is Alfaro's Medea hindered by a male-dominant society? How do  
1040 Tita, Josefina, and Armida work with or against their gender roles to survive  
1041 and achieve success? In what ways is Hason privileged by these traditional  
1042 gender roles? In what ways is he hindered by traditional expectations?
- 1043 l. In what ways is Acan torn between the old world of his mother and the new  
1044 world his father has decided to embrace? In what ways does he contribute to  
1045 Medea taking vengeance?
- 1046 m. How does the revelation of Medea's circumstances in Mexico and the reason  
1047 for leaving heighten the stakes surrounding the eviction from her apartment?  
1048 What is Medea running from and why? What does her past tell us about her  
1049 in the present?
- 1050 n. Why does Medea refer to herself as a *mojada* or wetback with Armida? In  
1051 what ways does she believe she is a *mojada*? In what ways does she not?  
1052 What is the significance of the title, *Mojada: A Relocation of Medea*?
- 1053 o. What events contribute to Medea taking vengeance on Hason and Armida? In  
1054 what ways does the story of Medea's life in Michoacán contribute to her killing  
1055 Armida and Acan? Why does Medea kill Acan?
- 1056 p. Who has betrayed Medea in Mexico and in the U.S., and in what ways? What  
1057 effect do these betrayals have on her? How do the betrayals contribute to her  
1058 actions at the end of the play?

- 1059 q. Refer to on the definition of *el guaco* provided at the beginning of the lesson.  
1060 In what ways is Medea like el guaco? What becomes of Medea at the end of  
1061 the play? What could her final transformation symbolize?
- 1062 r. If you are seeing Julius Caesar, compare and contrast what Brutus and  
1063 Medea want to pass on to the next generation, versus Hason and Caesar. In  
1064 what ways is violence a part of the legacies of Brutus and Medea? In what  
1065 ways is it a part of Hason and Caesar’s legacies? How do Hason and Caesar  
1066 contribute to their own downfalls? What other actions could Brutus have taken  
1067 toward Caesar and Medea toward Hason?
- 1068 3. Have students demonstrate their knowledge by developing and delivering a brief  
1069 presentation that highlights the concepts learned from the play to current topics of  
1070 immigration and gentrification in their respective communities.

1071 Making Connections to the *History–Social Science Framework* and the *English*  
1072 *Language Arts/English Language Development (ELA/ELD) Framework*:

1073 These two curriculum frameworks contain an extensive lesson example that shows how  
1074 teachers can work with colleagues across disciplines to address a common topic. In this  
1075 case, the example is how a language arts teacher and history–social science teacher  
1076 collaborate to teach the novel *Things Fall Apart*, addressing both language arts and  
1077 history–social science standards in their instruction (the example begins on page 338 in  
1078 the *History–Social Science Framework*, and page 744 of the *ELA/ELD Framework*).

1079 Ethnic studies educators should also consider how they can collaborate with their peers  
1080 to integrate ethnic studies instruction with content in other areas. Depending on which  
1081 grade level the ethnic studies course is being offered, the ethnic studies educator can  
1082 include a literary selection that connects to the content students are studying in their  
1083 history–social science classroom, or work with the language arts teacher on lessons  
1084 that address grade-level standards in reading or writing.

1085    Assessment, Application, Action, and Reflection:

1086        •    Students will work in groups to analyze and discuss the text while responding to  
1087            the provided questions.

1088        •    Students deliver a presentation to an authentic audience that connects the play  
1089            to experiences in their communities.

1090    Materials and Resources:

1091        •    *Mojada: A Medea in Los Angeles*, a play by Luis Alfaro

1092

1093 *Sample Lesson 7: The East L.A. Blowouts: An Anchor to the Chicano Movement*

1094 Theme: Social Movements and Equity

1095 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

1096 Standards Alignment:

1097 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1-3; Historical  
1098 Interpretation 1, 3, 4

1099 CA CCSS for ELA/Literacy: RH. 9–10. 2, 3, 4; WHST. 9–10. 4, 8, 9

1100 CA ELD Standards: ELD. PI. 9–10. 1, 2, 5, 6a, 9

1101 Lesson Purpose and Overview:

1102 This lesson will introduce students to the East Los Angeles Student blowouts (or  
1103 walkouts) of 1968 and the Chicano Movement. They will have an opportunity to explore  
1104 the range of student response to discrimination and injustices that were manifesting in  
1105 public education. At the onset, students will engage in critical dialogue and inquiry about  
1106 early Chicana/o/x youth and social movements, and conclude the lesson by drawing  
1107 connections to current injustices and issues confronting Chicana/o/x and Latina/o/x  
1108 Americans in schools.

1109 Lesson Objectives (Students will be able to...):

1110 1. Gain a better understanding of root causes of protests, revolutions, and  
1111 uprisings.

1112 2. Articulate the history of the East Los Angeles student blow outs and the Chicano  
1113 Movement, with a focus on key leaders, movement demands, and outcomes.

1114 Essential Questions:

1115 1. How did the students from East Los Angeles respond to discrimination and  
1116 injustice within the educational system, and to what extent did it lead to change?

1117 2. How were the East Los Angeles blowouts and the broader Chicano Movement  
1118 connected to the same root causes?

1119 3. How is transformative social change possible when working within existing  
1120 institutions, like the public school system?

1121 4. What is the role of education and who should have the power to shape what is  
1122 taught?

1123 Lesson Steps/Activities:

1124 1. Open the class by displaying the following excerpt from the *Los Angeles Times*  
1125 article, “East L.A., 1968: ‘Walkout!’ The day high school students helped ignite  
1126 the Chicano power movement:

1127 *“LOS ANGELES — Teachers at Garfield High School were winding down*  
1128 *classes before lunch. Then they heard the startling sound of people running the*  
1129 *halls, pounding on classroom doors. ‘Walkout’ they were shouting. ‘Walkout!’*

1130 *Students left classrooms and gathered in front of the school entrance. They held*  
1131 *their clenched fists high. ‘Viva la revolución!’ they called out. ‘Education, not*  
1132 *eradication!’*

1133 *It was just past noon on a sunny Tuesday, March 5, 1968 — the day a revolution*  
1134 *began for Mexican-Americans, people whose families came to the United States*  
1135 *from Mexico.”*

1136 2. Proceed to ask students why they think students at Garfield were shouting  
1137 “Walkout”, and what do the phrases “Viva la revolución!” and “Education, not  
1138 eradication!” mean? In pairs, students discuss the above questions, later sharing  
1139 their thoughts with the entire class. Following discussion, provide definitions for  
1140 the following terms: protest, eradication, revolución, uprising, Chicano, Brown  
1141 Berets, and unrest. Then instruct students to read, “East L.A. 1968: ‘Walkout!’  
1142 The day high school students helped ignite the Chicano power movement”.



- 1143 3. After giving students about fifteen minutes to read the article and discuss their  
1144 immediate reactions in think, pair and share formats, proceed to write down any  
1145 questions students may have about the article on the board and respond to them.
- 1146 a. To supplement the article, play a short video clip on the youth movement,  
1147 "The 1968 student walkout that galvanized a national movement for  
1148 Chicano rights."
- 1149 4. Following the screening, lead a discussion about how the students experienced  
1150 police aggression and were even targeted with federal charges for "invoking  
1151 riots." Be sure to emphasize that the students were resilient and persisted in  
1152 other forms of protest by organizing their peers and parents, and attending  
1153 school board meetings where they presented a list of demands.
- 1154 5. Hand each pair a copy of the two primary sources listed below.
- 1155 "Student Walkout Demands," proposal drafted by high school students of East  
1156 Los Angeles to the Los Angeles Unified School District (LAUSD) Board of  
1157 Education
- 1158 *No student or teacher will be reprimanded or suspended for participating in any*  
1159 *efforts which are executed for the purpose of improving or furthering the*  
1160 *educational quality in our schools.*
- 1161 *Bilingual-Bi-cultural education will be compulsory for Mexican-Americans in the*  
1162 *Los Angeles City School System where there is a majority of Mexican-American*  
1163 *students. This program will be open to all other students on a voluntary basis.*
- 1164 *In-service education programs will be instituted immediately for all staff in order*  
1165 *to teach them the Spanish language and increase their understanding of the*  
1166 *history, traditions, and contributions of the Mexican culture.*
- 1167 *All administrators in the elementary and secondary schools in these areas will*  
1168 *become proficient in the Spanish language. Participants are to be compensated*  
1169 *during the training period at not less than \$8.80 an hour and upon completion of*

1170 *the course will receive in addition to their salary not less than \$100.00 a month.*  
1171 *The monies for these programs will come from local funds, state funds and*  
1172 *matching federal funds.*

1173 *Administrators and teachers who show any form of prejudice toward Mexican or*  
1174 *Mexican-American students, including failure to recognize, understand, and*  
1175 *appreciate Mexican culture and heritage, will be removed from East Los Angeles*  
1176 *schools. This will be decided by a Citizens Review Board selected by the*  
1177 *Educational Issues Committee.*

1178 *Textbooks and curriculum will be developed to show Mexican and Mexican-*  
1179 *American contribution to the U.S. society and to show the injustices that*  
1180 *Mexicans have suffered as a culture of that society. Textbooks should*  
1181 *concentrate on Mexican folklore rather than English folklore.*

1182 *All administrators where schools have majority of Mexican-American descent*  
1183 *shall be of Mexican- American descent. If necessary, training programs should*  
1184 *be instituted to provide a cadre of Mexican-American administrators.*

1185 *Every teacher's ratio of failure per students in his classroom shall be made*  
1186 *available to community groups and students. Any teacher having a particularly*  
1187 *high percentage of the total school dropouts in his classes shall be rated by the*  
1188 *Citizens Review Board composed of the Educational Issues Committee.*

1189 *"Student Rights," proposal drafted by high school students of East Los Angeles*  
1190 *to the Board of Education:*

1191 *Corporal punishment will only be administrated according to State Law.*

1192 *Teachers and administrators will be rated by the students at the end of each*  
1193 *semester.*

1194 *Students should have access to any type of literature and should be allowed to*  
1195 *bring it on campus.*

1196 *Students who spend time helping teachers shall be given monetary and/or credit*  
1197 *compensation.*

1198 *Students will be allowed to have guest speakers to club meetings. The only*  
1199 *regulation should be to inform the club sponsor.*

1200 *Dress and grooming standards will be determined by a group of a) students and*  
1201 *b) parents.*

1202 *Student body offices shall be open to all students. A high-grade point average*  
1203 *shall not be considered as a pre-requisite to eligibility.*

1204 *Entrances to all buildings and restrooms should be accessible to all students*  
1205 *during school hours. Security can be enforced by designated students.*

1206 *Student menus should be Mexican oriented. When Mexican food is served,*  
1207 *mothers from the barrios should come to the school and help supervise the*  
1208 *preparation of the food. These mothers will meet the food handler requirements*  
1209 *of Los Angeles City Schools and they will be compensated for their services.*

1210 *School janitorial services should be restricted to the employees hired for that*  
1211 *purposes by the school board. Students will [not] be punished by picking up*  
1212 *paper or trash and keeping them out of class.*

1213 *Only area superintendents can suspend students.*

1214 6. After reading the primary source documents, proceed to have the pairs construct  
1215 what their own demands would be if they were to organize a presentation to the  
1216 Board of Education on flip chart paper. Once the pairs have completed their own  
1217 demands, then task the students with responding to the following reflection  
1218 questions related to the primary sources listed above:

1219 a. What student demand do you think is the most important, and why?

1220 b. What is one student right you would add to this list?

1221 c. Which student rights and/or demands do you view as less important, and  
 1222 why?

1223 d. The East Los Angeles Walkouts were led by students. Do you think they  
 1224 would've been more effective if they had been led by teachers or other  
 1225 adults, why or why not?

1226 e. What do you think happened after the East Los Angeles Walkouts?

1227 f. What is happening in the U.S. currently that relates to the 1968 East Los  
 1228 Angeles Walkouts?

1229 g. What other youth-led movements have occurred within contemporary U.S.  
 1230 history?

1231 h. Beyond walkouts, what are other ways students can best advocate for  
 1232 themselves?

1233 7. Finally, each pair is given the opportunity to present their proposed student  
 1234 demands and response to question number eight to the entire class.

1235 Assessment, Application, Action, and Reflection:

1236 • Students will show understanding of the content by discussing and responding to  
 1237 the questions provided.

1238 • Students will create a presentation of demands on how to improve schools in  
 1239 their district.

1240 Materials and Resources:

1241 • "East L.A., 1968: 'Walkout!' The day high school students helped ignite the  
 1242 Chicano power movement" [https://www.latimes.com/nation/la-na-1968-east-la-](https://www.latimes.com/nation/la-na-1968-east-la-walkouts-20180301-htmlstory.html)  
 1243 [walkouts-20180301-htmlstory.html](https://www.latimes.com/nation/la-na-1968-east-la-walkouts-20180301-htmlstory.html)

- 1244 • PBS “Los Angeles Walk Out” [https://www.pbs.org/video/latino-americans-los-](https://www.pbs.org/video/latino-americans-los-angeles-walk-out/)  
1245 [angeles-walk-out/](https://www.pbs.org/video/latino-americans-los-angeles-walk-out/)
- 1246 • KCET “East L.A. Blowouts: Walking Out for Justice in the Classrooms (“Student  
1247 Demands” and “Student Rights” primary sources are embedded).  
1248 [https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-](https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-in-the-classrooms)  
1249 [in-the-classrooms](https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-in-the-classrooms)
- 1250 • Garcia, Mario and Castro, Sal. *Blowout!: Sal Castro and The Chicano Struggle*  
1251 *for Educational Justice*. Chapel Hill, NC: University of North Carolina Press,  
1252 2014.
- 1253 *Additional Sample Topics*
- 1254 The following list of sample topics is intended to help ethnic studies teachers develop  
1255 content for their courses. It is not intended to be exhaustive.
- 1256 • Pre-Contact Indigenous Civilizations and Cultures
- 1257 • Doctrine of Discovery and Indigenous Cultures Under the Colonization of the  
1258 Americas
- 1259 • The Casta System and Identity Formation
- 1260 • Simon Bolivar and José Martí’s “Nuestra America”
- 1261 • The Map of Disturnell, The Mexican American War and the Treaty of Guadalupe  
1262 Hidalgo, 1848
- 1263 • Migration trends to the United States: From the Bracero program to the  
1264 Dreamers and the Contemporary Immigrants’ Rights Movement
- 1265 • The Lynching of Mexicans in the Southwest
- 1266 • Mexican Repatriation (1930s) and Operation Wetback (1954)

- 1267 • Chicana/o/x and Latina/o/x Participation in the U.S. Labor Force
- 1268 • Chicana/o/x and Latina/o/x U.S. Military Veterans - GI Forum, LULAC, and
- 1269 Community Service Organization
- 1270 • The Lemon Grove Incident (*Alvarez v. Lemon Grove*), *Mendez v. Westminster*,
- 1271 *Hernandez v. Texas*
- 1272 • Pachuco Culture, the Zoot Suit Riots, and the Sleepy Lagoon Case
- 1273 • The Chicano Movement, the Los Angeles Student Walkouts of 1968, and the
- 1274 Making of Chicano/a Studies
- 1275 • Chicana/o/x and Latina/o/x in Higher Education, The Plan of Santa Barbara, and
- 1276 birth of the student organization, Movimiento Estudiantil Chicano de Aztlan
- 1277 (MEChA)
- 1278 • The United Farm Workers (UFW) movement
- 1279 • Brown Berets and Chicana/o/x cultural nationalism
- 1280 • Chicana/o/x Art, Muralism, and Music
- 1281 • Latinx Foodways
- 1282 • U.S. Interventions in Chile, Guatemala, Nicaragua, El Salvador, and Panama.
- 1283 • The Implications of the North American Free Trade Agreement (NAFTA) and
- 1284 other Trade Policies on Latina/o/x Communities
- 1285 • The Politics of Fútbol in Chicana/o/x and Latina/o/x Communities
- 1286 • Contemporary Resistance to Ethnic Studies (e.g., Tucson School District)
- 1287 • Chicana Feminism
- 1288 • Afro-Latinidad

- 1289 • La Raza Unida Partido
- 1290 • Bilingual Education Movement
- 1291 • Barrio Creation (Urban renewal, Housing Act, Federal Highway Act,
- 1292 Gentrification)
- 1293

1294 **Asian American and Pacific Islander Studies**

1295 *Sample Lesson 8: Hmong Americans—Community, Struggle, Voice*

1296 Theme: History and Movement

1297 Disciplinary Area: Asian American and Pacific Islander Studies

1298 Standards Alignment:

1299 HSS Content Standard 11.11.1

1300 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

1301 Lesson Purpose and Overview:

1302 Overview: Hmong Americans are seen as Asian Americans, yet they have a very

1303 unique experience and history in the U.S. The goal of this lesson is to delve deeply into

1304 their experience and understand their formation as a community and as a voice within

1305 American society. This lesson uses the voices of Hmong women, men, girls, and boys,

1306 as well as an article from the *Amerasia Journal* to create an understanding of the issues

1307 and experiences of the Hmong American Community.

1308 Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of

1309 1980, Asian American, Secret War in Laos, Patriarchy

1310 Lesson Objectives (Students will be able to...):

1311 • Better understand the diversity of experiences of Hmong Americans by engaging

1312 a range of primary and secondary sources including, oral histories, poems, and

1313 scholarly articles.

1314 • Write their own spoken word piece about their lived experiences. In doing so,

1315 students will gain key skills in how to develop and structure poetry, as well as

1316 techniques for performing.

1317 Essential Questions:



- 1318 1. What is the history of Hmong immigration to the U.S.?
- 1319 2. How did first generation Hmong immigrants' experiences differ from their children
- 1320 who were born in the U.S.? How did gender factor into differing experiences?
- 1321 Lesson Steps/Activities:
- 1322 1. The teacher makes a note of telling the class, "If anyone here has experiences or
- 1323 a personal identity that they feel could help others better understand this content,
- 1324 feel free, but not required, to add to our discussions"
- 1325 2. The teacher tells students that they are going to learn about the Hmong in
- 1326 America and focus on three essential questions (read essential questions 1–3
- 1327 aloud).
- 1328 3. The teacher presents some basic information about the Hmong. The teacher
- 1329 asks students if they have questions about the Hmong, and writes them on the
- 1330 white board.
- 1331 4. The teacher leads a read aloud of the Quick Fact Sheet about the Hmong
- 1332 community in the U.S. Alternate choral reading – teacher reads one fact, the
- 1333 whole class reads the next fact, teacher walks around the room as students and
- 1334 teacher read the facts – Quick Fact Sheet attached.
- 1335 5. The teacher asks which of the essential questions have been answered by the
- 1336 information presented. Go through the questions and answers.
- 1337 6. The teacher leads a deeper discussion about the Hmong experience in the U.S.,
- 1338 focusing on the essential questions. The teacher shows a video interview of a
- 1339 Hmong couple who immigrated to the U.S. Note that the videos have subtitles
- 1340 and that students should think about the hardships that these immigrants
- 1341 endured to get to the U.S as they watch the video:
- 1342 "Starting Again in the Refugee Camp" A short Documentary about Pang Ge Yang
- 1343 and Mee Lee. An incredible story of Love, Loss and Hope. At the end of the

1344 Secret War, Pang Ge Yang escapes from Laos into Thailand. Through the harsh  
1345 journey through the jungle, Pang Ge's pregnant wife dies and he is unable to  
1346 leave her body for three days. Mee Lee also is fleeing war torn Laos, and her  
1347 husband dies during the escape. Mee found herself as a near death, broken  
1348 widow in the Thailand refugee camps. After losing everything, a miracle happens  
1349 and these two widows find each other and a new reason for life again in each  
1350 other. <https://www.youtube.com/watch?v=eDWU5zP-B6g> (9 mins)

1351 7. The teacher shows two spoken word poems of two teenage Hmong females. As  
1352 students watch them, they should think about how these individuals have  
1353 developed their identity as being Hmong American. As students watch, they  
1354 should consider what it is like to be a young Hmong American woman.  
1355 <https://www.youtube.com/watch?v=N6XxuyYl6ho>

1356 8. After the videos, do a Think, Write, Pair/Share exercise: Let students think about  
1357 the question you have written on the board (How do these poets describe their  
1358 experiences and young Hmong-American women?) for one minute in silence,  
1359 then write for two to three minutes, and then share their written thoughts with a  
1360 partner.

1361 Some important things to point out in the discussion:

- 1362 • being caught between two worlds, with their parents and the pressures of  
1363 American society, language barrier with parents and not fully accepted  
1364 into the American society
- 1365 • the frustration they feel not being appreciated for being Hmong but rather  
1366 being called Chinese or from Hong Kong
- 1367 • living in a patriarchy and family expectations, and family hypocrisies
- 1368 • feeling ashamed not meeting the high expectations of the American  
1369 educational system

- 1370           • feeling proud to be Hmong and a daughter
- 1371           • learning how to embrace their heritage and culture but at the same time
- 1372           pursue their dreams of going to college
- 1373           • developing an identity of their own as proud Hmong Americans
- 1374   9. Have students read an excerpt from “Criminalization and Second Generation of
- 1375   Hmong American Boys.” As they read this excerpt, students should think about a
- 1376   similar question: What it is like to be a young Hmong American male? (pages
- 1377   113-116, “Criminalization and Second Generation Hmong American Boys” by
- 1378   Bao Lo.)
- 1379           a. As students read the article, give them the annotation chart and direct
- 1380           them to annotate as they read. (Adding a symbol next to a sentence that
- 1381           corresponds to their thinking or feeling about the text – annotation sheet
- 1382           attached.) Tell the students to be ready to answer the question using
- 1383           evidence from the text.
- 1384           b. Hold a reflective class discussion: According to the author, Bao Lo, what is
- 1385           it like to be a young Hmong American male?
- 1386           c. Some important things to point out in the discussion:
- 1387                   i. Similar to African American and Latino young males, Hmong young
- 1388                   males are thought of as gangsters, drop outs and delinquents by
- 1389                   law enforcement and authority figures.
- 1390                   ii. The invisibility of Asian American and Pacific Islander groups
- 1391                   regarding incarceration and criminalization in research and public
- 1392                   policy shows a need to understand it better.
- 1393                   iii. Teachers often treat the dress of baggy clothing, quietness, and
- 1394                   swaggering of the Hmong boys as deviant.

1395 iv. This implicit bias among authority members leads to racial profiling  
1396 of Hmong boys and leads to the boys feeling of isolation and  
1397 frustration.

1398 v. The criminalization of men and boys of color goes hand in hand  
1399 with the decriminalization of white males as a result white  
1400 criminality is less controlled, surveilled and punished while black,  
1401 Latino, and Southeast Asian criminality is treated at threatening and  
1402 in need of punishment.

1403 Making Connections to the *History–Social Science Framework*:

1404 Chapter 16 of the framework includes a description of the impact of the Vietnam War,  
1405 including the experiences of refugees. On pages 423–425 there is a classroom example  
1406 where students study the impact of the war on the United States. You can extend this  
1407 context to this lesson by asking students to research the following questions:

- 1408 • How did the Vietnam War affect Hmong immigration to the United States?  
1409 • How the experience of the war affect perceptions of Hmong immigrants?

1410 10. Assessment – To show evidence of what you have learned the teacher can  
1411 choose one of two assignments:

1412 a. Write a paragraph of 5–10 sentences answering each essential question  
1413 using the evidence from the sources we used, or

1414 b. Write a spoken word poem expressing your identity

1415 Assessment, Application, Action, and Reflection: See Step 10 above.

1416 Materials and Resources:

1417 “Starting Again in the Refugee Camp” - A short Documentary about Pang Ge Yang and  
1418 Mee Lee. <https://www.youtube.com/watch?v=eDWU5zP-B6g>

- 1419 Lo, Bao "Criminalization and Second-Generation Hmong American Boys", *Ameriasia*  
1420 *Journal* 44:2, 113-126. UCLA Asian American Studies Center Press, 2018
- 1421 "Hmong Story 40 Project" (a series of video interviews and documentaries of Hmong  
1422 refugees and immigrants) [https://www.youtube.com/channel/UCZ-](https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7IJV5rhg)  
1423 [kAFGMfquHnAy7IJV5rhg](https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7IJV5rhg)
- 1424 Quick Fact Sheet (below)
- 1425 Think Write Pair/Share Handout (below)
- 1426 Annotation Chart (below)
- 1427

## 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.

- 1453 • From the mid-1980s–2000s there has been a gradual rise in undergraduate  
1454 college enrollment particularly in Minnesota, Wisconsin, and California. This has  
1455 led to college courses on Hmong language and Hmong American history and  
1456 culture.
- 1457 • Today there are large Hmong communities in Fresno, St. Paul, Minneapolis,  
1458 Sacramento, Merced, Milwaukee, Wausau, and Green Bay, with the total  
1459 population over 300,000.
- 1460 • The Hmong have played a key role in helping the farm communities grow and  
1461 flourish.
- 1462 • The rich Hmong culture involved embroidery, story clothes, ghost stories, and  
1463 many rituals.
- 1464 • Although the Hmong fall under the category of Asian American in the U.S., they  
1465 endure one of the highest poverty rates at 37.8 in 2004 among all ethnic groups  
1466 so they do not receive the services they need because they have been lumped  
1467 into the Asian American group.
- 1468 • The Hmong struggle with the dual identities of being labeled as the Model  
1469 Minority or as criminals for the young males.
- 1470 Sources:
- 1471 “Hmong Timeline.” *Minnesota Historical Society*, [www.mnhs.org/hmong/hmong-](http://www.mnhs.org/hmong/hmong-timeline)  
1472 [timeline](http://www.mnhs.org/hmong/hmong-timeline)
- 1473 Her, Vincent K, and Mary Louise Buley-Meissner, *Hmong and American From*  
1474 *Refugees to Citizen*. Minnesota Historical Society Press. 2012.
- 1475 Thao, Dee, director. “Searching For Answers: Retracing a Hmong Heritage,”  
1476 YouTube, 4 June 2013, [www.youtube.com/watch?v=sF6pm6gYfk4](http://www.youtube.com/watch?v=sF6pm6gYfk4).

1477 Xiong, Yang Sao, "An Analysis of Poverty in Hmong America" *Diversity in*  
1478 *Diaspora Hmong Americans in the Twenty-First Century*, edited by Mark  
1479 Edward Pfeifer, Monica Chiu, and Kou Yang University of Hawai'i Press,  
1480 Honolulu, 2012.  
1481



## Think Write Pair/Share

1482

1483 Essential Question: ...

1484 **Think** for one minute about how the source had details that answered the  
1485 essential question.

1486 **Write** for one minute about the details and facts you can remember from the  
1487 source which addresses the essential question.

1488 **Pair/Share** for one minute per person, share out your thinking and writing  
1489 about the essential question using the sources provided. Be ready to share out the  
1490 information your partner provided if the teacher calls on you.

1491

**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...

1493

Symbol	Comment/Question/Response	Sample Language Support
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...

1494 *Sample Lesson 9: Little Manila, Filipino Laborers, and the United Farm Workers (UFW)*  
1495 *Movement*

1496 Theme: Social Movements and Equity

1497 Disciplinary Area: Asian American and Pacific Islander Studies

1498 Standards Alignment:

1499 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 3; Historical  
1500 Interpretation 1

1501 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST.9–10.1, 2, 4, 9

1502 CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a.

1503 Lesson Purpose and Overview:

1504 Students will be introduced to the history of the United Farm Workers (UFW) Movement,  
1505 Filipino migration to Stockton, the formation of “Little Manila,” and protest music.

1506 Students will be introduced to the organizing and intercultural relations between the  
1507 Filipino and Mexican farmworkers. Students will also complete a cultural analysis  
1508 assignment on the topic.

1509 Key Terms and Concepts: United Farm Workers (UFW), Pinay and Pinoy, strike, protest  
1510 music, labor union, intercultural relations

1511 Lesson Objectives (Students will be able to...):

1512 1. Understand the history of the UFW movement and how it brought together both  
1513 Filipino and Mexican laborers.

1514 2. Understand Filipino migration to Stockton, California.

1515 3. Further develop their oral presentation, public speaking, and analysis skills via  
1516 the cultural analysis assignment.

1517 Essential Questions:

1518 1. How do you build solidarity within social movements?

1519 2. What is the role of art and culture within social movements?

1520 Lesson Steps/Activities:

1521 Day 1

1522 1. Provide an introduction of the United Farm Workers movement, highlighting the  
1523 work of Larry Itliong, Cesar Chavez, Dolores Huerta, and others, while  
1524 foregrounding the goals, tactics, and accomplishments of the movement.

1525 2. Following the introduction, screen the KVIE produced short film, *Little Manila:  
1526 Filipinos in California's Heartland*. Before starting the video, tell students that they  
1527 are responsible for taking thorough notes (refer to a graphic organizer or note  
1528 taking tool) and will be expected to have a discussion around the following  
1529 guiding questions:

1530 a. Why was Stockton a popular landing place for Filipino immigrants?

1531 b. What crop did Filipinos primarily harvest in Stockton?

1532 c. How did Filipino farm workers build community and develop a new social  
1533 identity in Stockton?

1534 d. How did colonialism shape Filipino immigrants' impression of the U.S.?

1535 e. What U.S. policies were implemented to limit Filipino immigration? How did  
1536 Filipinos in Stockton resist these policies?

1537 f. What were some political and strategic differences of Cesar Chavez and  
1538 Larry Itliong?

1539 g. What role did Filipinos play in the formation of the United Farm Workers?

- 1540 h. How did urban redevelopment aid in the destruction of Little Manila?
- 1541 3. Provide the following key terms for students to define using context clues from
- 1542 the film:
- 1543 a. Mestizos
- 1544 b. Anti-miscegenation
- 1545 c. Race riots
- 1546 d. Naturalization
- 1547 e. War brides
- 1548 f. Pinay and Pinoy
- 1549 g. Urban redevelopment
- 1550 h. Labor union
- 1551 4. Following the film, divide the students into groups of four to five. Each group is
- 1552 given twenty minutes to read the following excerpt, discuss the film, respond to
- 1553 the aforementioned guiding questions, and come up with definitions for the terms
- 1554 listed above.
- 1555 5. Excerpt from *Our Stories in Our Voices* "Filipinos and Mexicans for the United
- 1556 Farm Workers Union" by James Sobredo:
- 1557 a. *By the 1950s and 1960s, the remaining Filipinos in the United States are*
- 1558 *now much older. They were also working side-by-side with other Mexican*
- 1559 *farm workers. Then in 1965, under the leadership of Larry Itliong, Filipinos*
- 1560 *went on strike for better salaries and working conditions in Delano. Itliong*
- 1561 *had been a long-time labor union organizer, but although they won strikes*
- 1562 *in the past, they had never been able to gain recognition as a union for*
- 1563 *farm workers. To make matters worse, when Filipinos went on strike,*

1564 Mexican farm workers were brought in by the farmers to break the strike; in  
1565 the same way, when Mexican farm workers went on strike, Filipinos were  
1566 brought in to break their strike. Itliong recognized this problem, so he asked  
1567 Cesar Chavez and Dolores Huerta, who had been organizing Mexican farm  
1568 workers, to meet with him. Itliong asked Chavez to join the Filipino grape  
1569 strike, but Cesar refused because he did not feel that they were ready. It  
1570 was Huerta, who had known Itliong when she lived and worked in  
1571 Stockton, who convinced Chavez to join the Filipino strike. Thus, for the  
1572 first time in history, Filipinos and Mexicans joined forces and had a unified  
1573 strike for union recognition and workers' rights. This led to the  
1574 establishment of the United Farm Workers union (UFW), which brought  
1575 together the Filipino workers of the Agricultural Workers Organizing  
1576 Committee (AWOC) and the Mexican workers of the National Farm  
1577 Workers Association (NFWA) in a joint strike.

1578 One of the important labor actions the UFW did to gather support for the  
1579 Grape Strike was a 300-mile march from the UFW headquarters in Delano  
1580 in the Central Valley to the State Capitol in Sacramento. The march started  
1581 on March 17, 1966, when 75 Filipino and Mexican farm workers started  
1582 their long trek down from Delano, taking country roads close to Highway  
1583 99, all the way up to Sacramento. They were stopping and spending the  
1584 night at small towns along the way, giving speeches, theater performances,  
1585 and singing songs. They were following the tradition of nonviolent protests  
1586 started by Mahatma Gandhi in India and Dr. Martin Luther King, Jr. in the  
1587 South. The march to Sacramento was very successful. By the time, the  
1588 Filipinos and Mexicans arrived in Sacramento, they were now 10,000  
1589 marchers strong, and the march brought more media coverage and  
1590 national support to the UFW grape strike...

1591 The connection to the Filipino and Mexican farmworkers remains a strong  
1592 thread in the California Assembly. Rob Bonta (Democrat, 18 District) is the  
1593 first Filipino American Assembly member to be elected to office. He is the

1594            *son of Filipino labor union organizers and grew up in La Paz, in Kern*  
1595            *County, in a “trailer just a few hundred yards from Cesar Chavez’s home.”*  
1596            *His parents were civil rights activists and labor union organizers who*  
1597            *worked with the UFW to organize Filipino and Mexican farm workers...*

1598            6. While students are working in groups, write down the eight key terms on the  
1599            white board, leaving plenty room between each. After the time has expired,  
1600            signal to students that it is time to come back together. Facilitate a discussion  
1601            where students are able to respond to each of the guiding questions aloud.  
1602            Finally, ask one member from each group to go to the board. Each student is  
1603            assigned a word and is expected to write their definition of the word with their  
1604            group’s support. After completing this task, the class talks through each term.  
1605            Provide additional information, examples, and support to better clarify and define  
1606            the terms.

1607            7. Close with student and community reflection.

1608    Day 2

1609            1. Bring to class a carton of strawberries and grapes, several pieces of sugar cane,  
1610            and a few asparagus spears. Engage the class by asking how many students  
1611            have ever worked on a farm or have grown their own food? Then ask if anyone  
1612            knows how the food items brought in are grown and/or harvested? Let students  
1613            know that the food items brought in are among some of the most labor-intensive  
1614            to harvest, are in high demand, and are largely hand-picked or cut by often  
1615            under-paid farm workers. Proceed to display images detailing the process of  
1616            each crop being harvested. Be sure to highlight that farm labor is often repetitive  
1617            and menial, yet damaging to the body. After completing this overview, allow the  
1618            students to eat the food items brought in.

1619            2. After the discussion about harvesting crops, play “Brown-Eyed Children of the  
1620            Sun”, a song by Daniel Valdez that was popularized during the United Farm  
1621            Workers Movement. After listening to the song, ask students what the song is



1622 about? Allow for about ten minutes of discussion followed by an overview on  
1623 protest songs and music that were played/sung while Filipino and Mexican  
1624 workers toiled the fields and during protests. The overview should foreground the  
1625 Filipino contribution in the UFW, like the book *Journey for Justice: The Life of*  
1626 *Larry Itliong*. Then proceed to describe how protest and work songs provided a  
1627 unifying message, energized crowds during rallies and marches, and helped  
1628 amplify dissent.

1629 3. Following this overview, divide students into pairs. Each pair is then assigned a  
1630 protest or work song from the list below (students also have the option to create  
1631 their own protest song):

1632 a. "Brown-Eyed Children of the Sun" by Daniel Valdez, Sylvia Galan, and Pedro  
1633 Contreras

1634 b. "Huelga En General"/ "General Strike" by Luis Valdez

1635 c. "El Esquirol"/ "The Scab" by Teatro Campesino

1636 d. No Nos Moverán

1637 e. "Pastures of Plenty" by Woody Guthrie

1638 f. "Solidaridad (Pa) Para Siempre" (Solidarity forever)

1639 g. "Nosotros Venceremos" (We shall overcome)

1640 4. Let the pairs know that they will be responsible for completing a two-page cultural  
1641 analysis essay that must address the following steps and prompts:

1642 a. Find the lyrics and an audio recording of your assigned song.

1643 b. Analyze the song and identify three to five key themes or points.

1644 c. What is the purpose and/or meaning of this song?

1645 d. Who is the intended audience?

1646 e. What types of instruments, sounds, poetic devices, etc., are used?

1647 f. How does this song situate within the history of Filipino farm workers and the

1648 broader United Farm workers' movement?

1649 5. Allow the pairs to use the remainder of the class period to listen to their songs

1650 and take notes. In addition, students can invite other classes and have a listening

1651 party. Give the students ample time in class for the next two days to work on their

1652 essays. During those days offer writing support, carving out time to help each

1653 pair craft their thesis statement, core arguments, and better structure their

1654 essays overall.

1655 6. On the final day, each pair exchanges their essay with another pair. The pairs

1656 are given fifteen minutes to conduct a brief peer review of each essay. After the

1657 review, have a "listening party". The entire class is given the opportunity to listen

1658 to the various songs. After each song is played, the pair that wrote an essay on

1659 the song, and the pair that reviewed the song, are able to briefly share their

1660 thoughts and analysis of the cultural text to the class.

1661 Assessment, Application, Action, and Reflection:

1662 Students will complete a cultural analysis essay where they are expected to analyze

1663 protest songs (or other cultural texts) that were assigned to them in class. Their analysis

1664 should include themes that emerged in the songs, connecting them back to the history,

1665 struggles, tactics, leaders, and goals of the UFW.

1666 Materials and Resources:

1667 • *Little Manila: Filipinos in California's Heartland* (short film)

1668 [https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-](https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/)

1669 [californias-heartland/](https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/)

- 1670 • Bohulano Mabalon, Dawn. "Little Manila is in the Heart: The Making of the Filipina/o  
1671 American Community in Stockton, California. Durham, NC: Duke University Press,  
1672 2013.
- 1673 • Scharlin, Craig and Lilia V. Villanueva Philip Vera Cruz. "Philip Vera Cruz/A Personal  
1674 History of Filipino Immigrants and the Farmworkers Movement": University of  
1675 Washington Press, 2000.
- 1676 • Delano Manongs: Forgotten Heroes of the United Farm Workers Movement  
1677 <http://www.delanomanongs.com>
- 1678 • Dollar A Day, Ten Cents A Dance <https://vimeo.com/45513418>
- 1679

1680    *Sample Lesson 10: Chinese Railroad Workers*

1681    Theme: Systems of Power

1682    Disciplinary Area: Asian American and Pacific Islander Studies

1683    Standards Alignment:

1684    HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View 2;

1685    Historical Interpretation 1

1686    CA CCSS for ELA/Literacy: RH.9–10.1, 2, 6, 9, SL.9–10.1.A, 1.B, 1.C.

1687    Lesson Purpose and Overview:

1688    The contributions of people of color to the development of the economic development

1689    and infrastructure of the United States are too often minimized or overlooked. Chinese

1690    Americans are Americans and have played a key role in building this country. Had it not

1691    been for this work force, one of the greatest engineering feats of the 19th century (the

1692    railroad), would not have been built within the allotted timeline. Asian Americans have

1693    been active labor organizers and strikers throughout history to fight racism and

1694    exploitation. The image of the transcontinental railroads meeting at Promontory Point on

1695    May 10, 1969, with no Chinese workers exemplifies the white supremacy view of U.S.

1696    history.

1697    Key Terms and Concepts: systems of power, assimilate, transcontinental, Central

1698    Pacific Railroad Company (CPRR), congenial, amassed

1699    Lesson Objectives (Students will be able to...):

1700        1. Understand how Asian Americans have been active labor organizers and strikers

1701            throughout history to fight racism and exploitation.

1702        2. Develop an appreciation for the contributions of Chinese Americans to U.S.

1703            history and infrastructure.

1704        3. Students will develop their speaking skills through a Socratic seminar discussion.

1705 Essential Questions:

- 1706 1. How have Asian Americans responded to repressive conditions in U.S. history?
- 1707 2. What role have Asian Americans played in the labor movement?
- 1708 3. Why is it important to recognize the contributions of immigrant labor in building
- 1709 the wealth of the United States?
- 1710 4. Why is it important to remember the Chinese Railroad Strike?

1711 Lesson Steps/Activities:

1712 Overview:

1713 Day 1 – Transcontinental Railroad and Chinese Immigration

1714 Day 2 – Chinese Labor and the Building of the Transcontinental Railroad

1715 Day 3 – Commemoration of the Golden Spike

1716 Detailed Daily Lesson Procedures

1717 Day 1 – Transcontinental Railroad and Chinese Immigration

- 1718 1. Post the image of a Chinese railroad worker on the screen.
- 1719 a. Students are asked to estimate when the photo was taken, who is shown
- 1720 in the photo, and what historical event or events they think are connected
- 1721 to the photograph.
- 1722 b. Teacher will ask students what they know about Chinese Americans and
- 1723 their contributions to the U.S.
- 1724 2. Introduce the lesson with the key overarching questions:
- 1725 a. To what extent did immigrant labor contribute to building the wealth of the
- 1726 U.S.?
- 1727 b. To what extent did those laborers benefit from the wealth they helped
- 1728 build?

- 1729 3. Read “The Chinese Experience in 19th Century America – Background for  
1730 Teachers”, and the “Chinese Railroad Workers in North America Project” at  
1731 Stanford University.
- 1732 a. Have students read in pairs using any reading strategy for the level of the  
1733 class (annotation, mark the text, Cornell notes, choral reading, etc.)
- 1734 b. Respond to Key Questions and answer the questions on the students’  
1735 handout (see attached).

1736 Day 2 – Chinese Labor and the Building of the Transcontinental Railroad

- 1737 1. Teacher discusses the answers to the questions students have completed and  
1738 asks the question:
- 1739 a. To what extent have Chinese Railroad workers been given credit for their  
1740 contribution to the building of the transcontinental railroad?
- 1741 b. Have students look up “transcontinental railroad” in the index of their US  
1742 History textbook and have them look for text on Chinese laborers.
- 1743 2. Show on the screen the image of the May 10, 1869, Promontory Point  
1744 celebration.
- 1745 3. Have students analyze the photograph.
- 1746 a. Who is featured in the photo? Where and when was the photo taken? Why  
1747 was the photo taken?
- 1748 b. Who is not featured in the photo? Why do you think that is?
- 1749 4. Show video on YouTube: [https://www.youtube.com/watch?v=rQUP8-](https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s)  
1750 [DJpMsandt=6s](https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s), tell the students to pay special attention to Connie Young Yu’s  
1751 interview from 1:59–2:31. The whole video is 5:31 minutes.
- 1752 5. Provide students time to reflect on what they have seen in the video by having  
1753 students complete a five-minute free-write brainstorm on the following questions:  
1754 Based on the interviews in the video, why is it important to recognize of the  
1755 contributions of Chinese laborers? Why is that recognition meaningful to people  
1756 within the Chinese-American community? How does the exclusion of Chinese  
1757 and Chinese-American contributions to the United States, including the railroad,  
1758 affect our understanding of history?

- 1759 6. After students have completed their free-write, have students assemble in pairs  
1760 or groups of three. Have students share their responses with one another. When  
1761 the discussion begins to wind down, have the class reconvene as a whole group.  
1762 Have students share their thoughts and ideas with the whole class.
- 1763 7. Tell students that this video shows the importance of recognizing the  
1764 contributions of Chinese laborers more than one hundred years after the building  
1765 of the railroad. Ask students these final questions: How do you think Chinese  
1766 laborers and Chinese immigrants were treated at the time? Provide students with  
1767 copies of excerpts from David Phillips' discussion of "The Chinese Question,"  
1768 Edward Holton's observations about Dennis Kearney, and "Enactments So  
1769 Utterly Un-American" by Constance Gordon-Cumming, which can all be found on  
1770 the Library of Congress website:  
1771 [https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/pres](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/)  
1772 [entations/timeline/riseind/chinimms/](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/). As students read, have them identify the  
1773 conflicting attitudes towards the presence of Chinese laborers in California,  
1774 noting the arguments presented for the exclusion and inclusion of Chinese  
1775 laborers.
- 1776 8. After students have read the document excerpts, explain to students that the  
1777 United States passed the Chinese Exclusion Act of 1882. Have students look up  
1778 this event in their textbooks and discuss with a partner whether or not they think  
1779 the information provided is satisfactory. Have students come up with a list of  
1780 questions they have about the Chinese Exclusion Act.

1781 Day 3 – Taking Action

1782 Every year on May 10, the Golden Spike Foundation commemorates the coming  
1783 together of the Central Pacific and Union Pacific Railroads to create the  
1784 Transcontinental Railroad. Every year, there is little to no representation of the  
1785 Chinese laborers who have built the central pacific railroad. With your group,  
1786 brainstorm a list of ways that the committee could recognize the contributions of  
1787 Chinese laborers and how they can increase awareness of their contributions. Then,  
1788 compose a professional, persuasive letter to the committee that explains why the

1789 Chinese contributions to the railroad should be recognized and how that can be  
 1790 achieved. Include concrete information from the resources you have examined over  
 1791 the course of this lesson, including specific quotes and examples.

1792 Address your letter to the Golden Spike Foundation, 60 South 600 East, Suite 150, Salt  
 1793 Lake City, Utah 84102.

1794 Materials and Resources:

- 1795 • “150 Years Ago, Chinese Railroad Workers Staged the Era's Largest Labor  
 1796 Strike”, NBC News, June 21, 2017 [https://www.nbcnews.com/news/asian-](https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901)  
 1797 [america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901](https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901)
- 1798 • “The Chinese Experience in 19th Century America – Background for Teachers”  
 1799 [http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)
- 1800 • Chang, Gordon, Shelley Fishkin, *Chinese Railroad Workers in North America*  
 1801 *Project at Stanford University, Key Questions*  
 1802 <https://web.stanford.edu/group/chineserailroad/cgi-bin/website/>
- 1803 • Kwan, Rick, “CHSA tribute to the Chinese Railroad Workers”, August 11, 2014.  
 1804 1:59-2:31 (Connie Young Yu describes how Chinese are not recognized at the  
 1805 100th anniversary of the May 10 Promontory Point Anniversary)  
 1806 <https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s>
- 1807 • Image of the Celebration of the final golden spike being pounded in to the track  
 1808 at Promontory Point where the Union Pacific and Central Pacific railroads met to  
 1809 create the Transcontinental Railroad. (No Chinese laborers are in the picture)
- 1810 • “Edward Holton’s Observations About Dennis Kearney, A Leading Advocate of  
 1811 Chinese Exclusion.”  
 1812 [https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/pres](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/holton.html)  
 1813 [entations/timeline/riseind/chinimms/holton.html](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/holton.html)
- 1814 • “Enactments So Utterly Un-American.”  
 1815 [https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/pres](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/cummings.html)  
 1816 [entations/timeline/riseind/chinimms/cummings.html](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/cummings.html)



- 1817 • “David Phillips Discusses ‘The Chinese Question.’”  
1818 [https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/pres](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/philips.html)  
1819 [entations/timeline/riseind/chinimms/philips.html](https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/riseind/chinimms/philips.html)
- 1820 Other sources:
- 1821 • Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford  
1822 Publishing, 2004.
- 1823 • SPICE Lesson: Modules on the Chinese Railroad Workers.  
1824 [https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-](https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project)  
1825 [project](https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project)
- 1826 • Gordon H. Chang and Shelley Fisher Fishkin, editors, with Hilton Obenzinger and  
1827 Roland Hsu, *The Chinese and the Iron Road: Building the Transcontinental*  
1828 *Railroad*, <https://www.sup.org/books/title/?id=29278>, Stanford University Press,  
1829 2019.
- 1830

1831 Handout A

1832 Transcontinental Railroad and Chinese Immigration

1833 Read “The Chinese Experience in 19th Century America – Background for Teachers”,

1834 [http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)

1835 Answer the questions below:

1836 1. When did the Chinese first start emigrating to the U.S.?

1837 2. What were the push factors (conditions in China that pushed Chinese out) for

1838 why Chinese were immigrating to the U.S. in the early 1800s?

1839 3. What were the pull factors (conditions in the U.S. the pulled Chinese in)?

1840 Use this source to answer the questions below:

1841 Read the Key Questions section [https://web.stanford.edu/group/chineserailroad/cgi-](https://web.stanford.edu/group/chineserailroad/cgi-bin/website)

1842 [bin/website](https://web.stanford.edu/group/chineserailroad/cgi-bin/website) (Gordon Chang and Shelley Fishkin, Chinese Railroad Workers in North

1843 America Project at Stanford University)

1844 1. Explain why and how Chinese were sought after to come to the U.S. to build the

1845 transcontinental railroad.

1846 2. Describe the types of repression and discrimination Chinese railroad workers

1847 endured under the railroad companies and management.

1848 3. Identify the key details of the Chinese railroad strike that occurred in 1867.

1849 4. Identify the strikers’ demands.

1850 5. To what extent was the strike a success?

1851

1852 *Additional Sample Topics*

1853 The following list of sample topics is intended to help ethnic studies teachers develop  
1854 content for their courses. It is not intended to be exhaustive.

- 1855 • Asian and Pacific Islander Immigration to the United States
- 1856 • The History of Anti-Asian Immigration Policies (Chinese Exclusion Act of 1882,  
1857 Gentleman's Agreement, etc.)
- 1858 • Anti-Asian Violence (e.g., Chinese Massacre of 1871 in Los Angeles, Rock  
1859 Springs Massacre, Tacoma Method of removing Chinese in 1885, Galveston Bay  
1860 KKK attacks on Vietnamese Fishermen in the 1970s, Stockton school yard  
1861 shooting in 1989, etc.)
- 1862 • The Formation of U.S. Asian Enclaves (i.e. Koreatowns, Chinatowns,  
1863 Japantowns, Little Saigon, Cambodia Town, Pachappa camp, etc.)
- 1864 • Coolie Labor and The Early Asian American Work Force
- 1865 • Yellow Peril and Anti-Asian Sentiment (e.g., Dr. Seuss racist political cartoons  
1866 during World War II, William Randolph Hearst's racist propaganda against Asian  
1867 Americans, etc.)
- 1868 • World War II and Japanese Incarceration
- 1869 • The Model Minority Myth
- 1870 • The Asian American Movement, Yellow Power, and Asian American Radicalism
- 1871 • Deportations of Cambodian Americans
- 1872 • The Vietnam War and the Southeast Asian Refugee Crisis and Resettlement in  
1873 the United States

- 1874 • Hurricane Katrina: Vietnamese and African Americans unite to get more
- 1875 resources
- 1876 • Asian Americans and Access to Higher Education
- 1877 • Desi American Cultural Production
- 1878 • Filipino/a/x Americans and the Farm Labor Movement
- 1879 • Asian Americans in California Politics
- 1880 • The Hapa Movement
- 1881 • Pacific Islander Cultures
- 1882 • Asian American Feminism
- 1883 • Asian American Foodways
- 1884 • Contemporary Asian American Youth Movements
- 1885 • Asian American Entrepreneurship and Co-operative Economics
- 1886 • From K-Pop to Kawaii: Asian Popular Culture in the U.S.
- 1887 • Mixed Asian Identities and Colorism
- 1888 • Asian Americans in the Media Challenging Stereotypes (e.g., Margaret Cho,
- 1889 Awkwafina, Jacqueline Kim, Ken Jeong, Mindy Kaling, Hasan Minhaj, Ali Wong)
- 1890 • Asian Law Caucus
- 1891 • Asian Women United
- 1892 • Center for Asian American Media (National Asian American Telecommunications
- 1893 Association)
- 1894 • Gidra

- 1895 • International Hotel Tenants Association
- 1896 • KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
- 1897 • Kearny Street Workshop
- 1898 • Yellow Brotherhood

1899	<b>Native American and Indigenous Studies</b>
1900	<i>Sample Lesson 11: Native American Mascots</i>
1901	Theme: Identity
1902	Disciplinary Area: Native American and Indigenous Studies
1903	Standards Alignment:
1904	CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1, 4
1905	Lesson Purpose and Overview: Students will examine past and present historical
1906	portrayals of Native American iconography and culture used as mascots for major U.S.
1907	sports teams. Students will explore and discuss how mascots can be viewed as
1908	negative or prideful. Students will have an opportunity to read and analyze various
1909	articles and sources on the topic and determine if the use of Native American mascots
1910	should be continued or banned.
1911	Key Terms and Concepts: Stereotypes, Colonialism, Disenfranchisement, Hegemony
1912	Lesson Objectives (Students will be able to...):
1913	1. Understand the historical context of Native American iconography and
1914	symbolism used in American sports and popular culture.
1915	2. Compare and contrast differing arguments around the debate on the use of
1916	Native American iconography and symbolism within American sports.
1917	3. Analyze why some sports teams have opted to change their mascots and/or
1918	nicknames from Native American figures, and why others have not. Students will
1919	document potential social, economic, legislative, and historic factors that have
1920	contributed to these decisions.
1921	Essential Questions:

- 1922 1. How have Native Americans in the U.S. historically been portrayed by non-  
1923 indigenous peoples?
- 1924 2. How has the use of Native American iconography, imagery, and culture by non-  
1925 indigenous peoples impacted Native Americans today?
- 1926 3. Should sports teams continue to use these mascots? Use evidence from the  
1927 texts and documents you have analyzed to support your claim.
- 1928 Lesson Steps:
- 1929 Day 1
- 1930 1. Introduce the lesson by writing the following on the board: "Why are Native  
1931 American mascots considered offensive by some but considered prideful to  
1932 others?" Have students respond to this question on a sheet of paper. After  
1933 completing their written responses, have each student share their work with a  
1934 neighbor. After allowing about three to five minutes for the pairs to share, have a  
1935 whole class discussion responding to the question.
- 1936 2. Ask two students to come to the board and list sports teams that use Native  
1937 American imagery, iconography, or cultural traits as part of their mascots, team  
1938 names, or nicknames. Below is a sample list just in case students struggle to  
1939 identify some teams:
- 1940 a. Atlanta Braves
- 1941 b. Kansas City Chiefs
- 1942 c. The former Washington Redskins
- 1943 d. Florida State Seminoles
- 1944 e. Chicago Blackhawks
- 1945 f. Cleveland Indians

1946 g. San Diego State Aztecs



- 1947
- 1948 3. After drafting the list, project some images of the mascots, logos, etc. on the
- 1949 other side of the board. Feel free to use some of the images provided above.
- 1950 Again, ask students if they find the images to be disrespectful.
- 1951 4. Ask students if they are aware of the Washington Redskins name change. Ask
- 1952 students to share what they have heard about the decision to rename the team,
- 1953 including the reasons for the change, how people responded to the change, and
- 1954 what events preceded and coincided with the decision (for example, BLM, the
- 1955 decision to remove Confederate statues, the decision to remove statues of
- 1956 Christopher Columbus and the push to rename the city of Columbus, Ohio, as
- 1957 well as other relevant events). If time permits, a news clip, article, or headlines
- 1958 can be shown to students.
- 1959 5. After projecting the images, show the following video clips of the Florida State
- 1960 Seminoles pre-game ceremony performed by Chief Osceola Renegade, as well
- 1961 as a clip of the Kansas City Chiefs and Atlanta Braves Tomahawk chop. Ask that
- 1962 student take notes on the videos and reflect on the earlier questions.
- 1963 a. Florida State Seminoles:
- 1964 <https://www.youtube.com/watch?v=J20wsKNV0NI>
- 1965 b. Kansas City Chiefs Tomahawk chop:
- 1966 [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)



1967 c. Atlanta Braves Tomahawk chop:

1968 <https://www.youtube.com/watch?v=2bN7f4AlaGM>

1969 6. Hand out a copy of the NPR article, "Are You Ready for Some Controversy?" and

1970 have students read it in class. Ask students to also respond to the following

1971 questions:

1972 a. What do those who refuse to say the name "Redskin" call the team?

1973 b. What media outlets have protested the use of the name Redskins?

1974 c. When was the term "Redskin" first recorded, and whom was it used by?

1975 Why was it used?

1976 d. How did Earl Edmonds' book, "Redskins Rime" portray Native Americans

1977 and the name Redskin?

1978 e. What did the Washington Redskins owner say about the possibility of

1979 changing the name?

1980 7. Provide students with two additional NPR articles "After Mounting Pressure,

1981 Washington's NFL Franchise Drops Its Team Name" and "Washington NFL

1982 Team's Sponsor FedEx Formally Asks For Team Name Change" and have

1983 students respond to the following questions. If there is not enough time in class,

1984 this can be assigned for homework.

1985 a. How long after the first article was the second article written? The third

1986 article?

1987 b. What events took place during that time? What prompted the decision to

1988 change the name? How have attitudes about the name changed over

1989 time?

1990 Day 2

- 1991 1. Start the second day of the lesson by asking students to pull out their homework.  
1992 Ask the student to discuss their answers with a neighbor. After about five minutes  
1993 of discussion be sure to collect the homework assignment.
- 1994 2. First play commercial "Proud to Be" - [https://www.youtube.com/watch?v=mR-](https://www.youtube.com/watch?v=mR-tbOxIhVtE)  
1995 [tbOxIhVtE](https://www.youtube.com/watch?v=mR-tbOxIhVtE). Next, play "Redskins is a Powerful Name" -  
1996 <https://www.youtube.com/watch?v=40SFqadRTQ0>
- 1997 3. Ask students to identify the differences between these two videos. Discuss in  
1998 pairs and later as a whole class. Also ask students, "Is there a difference  
1999 between what Chief Osceola Renegade does at the beginning of Florida State  
2000 University's games versus what occurs at the Kansas City Chiefs and Atlanta  
2001 Braves games?
- 2002 4. If time permits, have student research the Florida State University's relationship  
2003 with the Seminole tribe. This can also be assigned as homework. As a starting  
2004 point, have students review the website listed below:
- 2005 a. Seminole Tribe of Florida Website- <https://www.seminoletribe.com/stof>
- 2006 b. "Relationship with the Seminole Tribe of Florida" -  
2007 <https://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
- 2008 c. National Congress of Indian Americans. "Anti-Defamation & Mascots" -  
2009 [http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)  
2010 [mascots](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)
- 2011 Day 3
- 2012 1. Start the day by having students report back what they learned from the  
2013 homework assignment to the whole class.
- 2014 2. Ask students if there are any sports teams that have removed/retired Native  
2015 American mascots or names. If students are unable to respond to the question,  
2016 emphasize that the following teams and/or institutions have removed or retired

2017 the use Native American imagery from their sports teams marketing: Stanford  
2018 University, the University of Illinois, the Golden State Warriors, the University of  
2019 Oklahoma, Marquette University, Marquette University, Dartmouth College,  
2020 Syracuse University, Coachella Valley High School, and Fremont High School in  
2021 Sunnyvale. Provide some images of the retired mascots for additional reference.  
2022 Two examples are included below.



- 2023
- 2024 3. Show an excerpt of the film “In Whose Honor”-
- 2025 <https://www.youtube.com/watch?v=8IUf95ThI7s>
- 2026 4. After watching the film, have students complete the handout provided below.
- 2027 5. After completing the handout, have students share their answers with each other
- 2028 in pairs.

2029 Making Connections to the *History–Social Science Framework* and the *California Arts*  
2030 *Education Framework*:

2031 The *History–Social Science Framework* (chapter 20) and the *California Arts Framework*  
2032 (chapter 7) both include a discussion of culturally responsive teaching/pedagogy. These  
2033 sections could add insight to this lesson, which is about how cultural symbols can be  
2034 appropriated by an outside culture without regard for the potential impact upon those  
2035 affected by that appropriation.

2036 Possible discussion questions that you can use to explore this topic include:

- 2037 • How has your culture been portrayed in the U.S. media? How is that similar or
- 2038 different to the portrayal of Native Americans?
- 2039 • How has the use of your culture's iconography, imagery, and culture impacted your
- 2040 community/culture?
- 2041 • How can we combat the perpetuation of stereotypes and cultural appropriation in
- 2042 today's media?

2043 Assessment, Application, Action, and Reflection:

- 2044 • Students will conduct research on the history of Native American iconography,
- 2045 culture, and imagery being used in the marketing of U.S. sports teams.
- 2046 • Students will engage in class dialogue and debate around the highly contentious
- 2047 topic.
- 2048 • Students will have several opportunities to reflect on the differing positions of
- 2049 Native American tribes related to this topic.

2050 Materials and Resources:

- 2051 • "Anti-Defamation & Mascots"- [http://www.ncai.org/policy-issues/community-and-](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)
- 2052 [culture/anti-defamation-mascots](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)
- 2053 • "Sports Teams That Retired Native American Mascots, Nicknames"-
- 2054 [https://www.sportingnews.com/us/baseball/list/washington-redskins-native-](https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdreyre65)
- 2055 [american-mascot-controversies-history/1wmax2elthrth1kvstmdreyre65](https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdreyre65)
- 2056 • "Redskins Is a Powerful Name"-
- 2057 <https://www.youtube.com/watch?v=40SFqadRTQ0>
- 2058 • National Congress of American Indians. "Proud to Be (Mascots)"-
- 2059 <https://www.youtube.com/watch?v=mR-tbOxlhvE>

- 2060 • "The Final Chop at Turner Field"-  
2061 <https://www.youtube.com/watch?v=2bN7f4AlaGM>
- 2062 • "Kansas City Chiefs Tomahawk Chop- Loudest Crowd in the World (Guinness  
2063 World Record)."- [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)
- 2064 • "FSU Football Chief Osceola Renegade at Doak Tomahawk Chop"-  
2065 <https://www.youtube.com/watch?v=J20wsKNV0NI>
- 2066 • "Are You Ready For Some Controversy? The History of 'Redskin'-  
2067 [https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-  
for-some-controversy-the-history-of-redskin](https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-<br/>2068 for-some-controversy-the-history-of-redskin)
- 2069 • "Washington NFL Team's Sponsor FedEx Formally Asks For Team Name  
2070 Change" - [https://www.npr.org/sections/live-updates-protests-for-racial-  
justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-  
asks-for-team-name-change#:~:text=Live%20Sessions-  
.Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks  
%20For%20Team%20Name,they%20change%20the%20team%20name.%22](https://www.npr.org/sections/live-updates-protests-for-racial-<br/>2071 justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-<br/>2072 asks-for-team-name-change#:~:text=Live%20Sessions-<br/>2073 .Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks<br/>2074 %20For%20Team%20Name,they%20change%20the%20team%20name.%22)
- 2075 • "After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name" -  
2076 [https://www.npr.org/sections/live-updates-protests-for-racial-  
justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-  
franchise-drops-its-team-name](https://www.npr.org/sections/live-updates-protests-for-racial-<br/>2077 justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-<br/>2078 franchise-drops-its-team-name)
- 2079 • "Relationship with the Seminole Tribe of Florida"-  
2080 <http://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
- 2081 • "Two Years Later, Effect of California Racial Mascots Act Looks Diminished"-  
2082 [https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-  
mascots-act-looks-diminished/](https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-<br/>2083 mascots-act-looks-diminished/)
- 2084

## “In Whose Honor” Video Questions

2085

2086 This documentary profiles Charlene Teeters, a Native American activist who tries to  
2087 educate the University of Illinois community about the negative impact of the “Chief  
2088 Illiniwek” mascot, which is an inaccurate, stereotypical portrayal of a Native American.

2089

1. Why is Charlene Teeters Upset?

2090

2. Why does she find the use of Native American iconography and imagery in  
2091 mascots offensive?

2092

3. What forms of resistance does she use against the university?

2093

4. What is the reaction from the community?

2094

5. What is the university's response to Charlene's protest?

2095

6. What resolution is made?

2096

7. What is your opinion of the university's use of the mascot?

2097

2098 *Sample Lesson 12: ‘Decolonizing Your Diet’: Native American x Mexican Foodways*

2099 Theme: Identity

2100 Disciplinary Areas: Native American and Indigenous Studies (but note that this lesson  
2101 can also be applied to Chicana/o/x and Latina/o/x Studies)

2102 Standards Alignment:

2103 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1, 2, 3; Historical  
2104 Interpretation 1, 2, 3, 5.

2105 CA CCSS for ELA/Literacy: RH.9–10. 2, 4, 6, 9; WHST. 9–10. 2, 5, 6, 7, 9.

2106 CA ELD Standards: ELD PI. 9–10. 1, 2, 5, 9, 10b.

2107 Lesson Purpose and Overview:

2108 This lesson will introduce students to Native American and Mexican cuisine, with a  
2109 focus on planting, indigenous Mexican ingredients, the four periods of Native American  
2110 cuisine, and Mexican cookery. Students will learn about biodiversity and how to  
2111 “decolonize your diet”. Before introducing this lesson, it is recommended that the  
2112 teacher research and introduce students to the history of Native American tribes nearby  
2113 and in the region where their school is located. In addition to exposing students to  
2114 Native American and Mexican diets, this lesson will help students understand how these  
2115 two foodways and cultures are connected.

2116 Key Terms and Concepts: foodways, colonialism, decolonization, biodiversity, well-  
2117 balanced diet, talking circles.

2118 Lesson Objectives (Students will be able to...):

2119 1. Develop an understanding of Native American and Mexican American culture,  
2120 and draw links between the two through the lens of food.

2121 2. Research and develop an activity that will demonstrate their understanding of a  
2122 Native American cultural practice, like growing indigenous plants and cooking  
2123 traditional Native American and Mexican foods that can be shared with their  
2124 peers, families, and respective communities.

2125 Essential Questions:

2126 1. What does it mean to “decolonize your diet”?

2127 2. How has colonialism impacted Mexican and Native American foodways?

2128 Lesson Steps/Activities:

2129 Day 1

2130 1. Ask students to pull out a sheet of paper for a quick free writing exercise. Instruct  
2131 students to write down some cultural food dishes specific to their backgrounds. Also  
2132 ask students to write what comes to mind when they think about Native American  
2133 food.

2134 2. After giving the students about three to five minutes to respond to the prompts, ask  
2135 students to share some of their responses aloud. After everyone has shared their  
2136 responses, begin to introduce the Native American food tradition of the “Three  
2137 Sisters”. Explain that the “Three Sisters” are corn, beans, and squash, which  
2138 represent some of the most important crops to Native Americans broadly. These  
2139 crops provide a well-balanced diet—carbohydrates, protein, vitamins, and amino  
2140 acids, can be planted together (companion planting), and can be stored for long  
2141 periods of time when dried. Teachers should also show some images of traditional  
2142 Native American dishes that can be made with the “Three Sisters.”

2143 3. Following the introduction to the “Three Sisters”, play the video “Why You Must Try  
2144 Native American Cuisine” and ask students to write down any vocabulary words that  
2145 they might be unfamiliar with and to take notes. After watching the film, have  
2146 students use the duration of the class period to read and annotate the vignette  
2147 below. Before closing out for the day, explain that tomorrow the class will engage in



2148 a “talking circle,” where they will have a conversation about Native American and  
2149 Mexican food and how to “decolonize your diet.” Instruct students to come prepared  
2150 with at least two guiding questions for discussion.

2151 4. Close with student and community reflection on the film.

2152 Day 2

2153 1. If the teacher is familiar with community circles the following activity is  
2154 recommended:

2155 a. Start by having students arrange their chairs into a circle.

2156 b. Explain that talking circles have historically been facilitated by some Native  
2157 American tribes to reflect, problem-solve, grieve, brainstorm, or just come  
2158 together to build community.

2159 i. Also note that some circles will often use an object to represent a  
2160 talking piece to help facilitate discussion—whoever has the talking  
2161 piece is the only person allowed to speak. Instead of using a talking  
2162 piece, ask students to respect the rule—one mic, one voice.

2163 ii. Ideally the class should have created a list of community agreements  
2164 at the start of the year, if you have not, it is recommended that you  
2165 create some in collaboration with your students for this discussion.

2166 2. Have students take turns asking and responding to guiding questions. Also create a  
2167 list of your own guiding questions that you can use to support students through the  
2168 talking circle discussion. If the teacher is not familiar with talking circles, the guiding  
2169 questions can be done in collaborative groups, as a whole class discussion or  
2170 individual writing prompts.

2171 3. Guiding Questions:

2172 a. What are the four periods of Native American cuisine?

- 2173           b. What does decolonize mean?
- 2174           c. How can you decolonize your diet?
- 2175           d. What are the “magic eight”?
- 2176           e. How is Native American cuisine connected to current zero-waste and  
2177           vegan/plant-based movements?
- 2178           f. What do traditional Mexican and Native American foodways have in  
2179           common? How are they different?
- 2180           g. How did colonialism directly impact health inequities amongst Native  
2181           American tribes?
- 2182           h. What is a food desert? How does living in a food desert affect community  
2183           health?
- 2184           i. What is biodiversity?
- 2185   4. After about 25-30 minutes of discussion, introduce a new project for the students.  
2186   Design a cultural production assignment that will be showcased for parents and the  
2187   school community to see/experience. Students are given the option of producing one  
2188   of the following (note – students with no access to resources should be provided  
2189   with an alternate cultural assignment):
- 2190           a. Cook: Research at least five different Native American recipes across the four  
2191           periods of Native American cuisine. Have students research in depth the  
2192           history of the food ingredients and the history of the tribes that harvested the  
2193           ingredients. After studying the various ingredients and recipe steps, work to  
2194           create your own Native American-inspired dish. Each student will be  
2195           responsible for creating a dish that can serve (small appetizer portions) at  
2196           least 20 people. In addition to making the dish, each student will need to  
2197           create 20 recipe cards listing the steps, ingredients, and a brief chef’s  
2198           statement explaining the significance of the dish. Alternatively, if students are

2199 not allowed to bring prepared foods to school, students could record a  
 2200 cooking-show style video preparing a dish dishes, compile a cookbook (digital  
 2201 or print) that includes photos of dishes they made, or create a menu of dishes  
 2202 (appetizers, main, dessert) that can be shown or displayed.

2203 b. Grow: Beyond the “Three Sisters” and “magic eight” identify at least five other  
 2204 herbs, vegetables, and/or grains significant to Native American or Mexican  
 2205 cuisine. Write a brief report on these ingredients identifying where they are  
 2206 commonly grown, how they are used, how they are planted, and their  
 2207 significance (if any) to specific Native American tribes. In addition to the  
 2208 report, students will grow their own mini gardens. Each student will grow at  
 2209 least one herb and/or vegetable. Students should try to plant items that grow  
 2210 best during the current season, use seeds, and plant in an easily portable pot.

2211 c. Learn: Research at least five different Native American recipes across the  
 2212 four periods of Native American cuisine or traditional Mexican recipes.  
 2213 Arrange a time to share what you have learned with an elder or the primary  
 2214 cook in your family. In addition to sharing these recipes, each student will also  
 2215 conduct a brief interview with the person they identified. Students are  
 2216 expected to come up with at least four questions to ask their interviewee, they  
 2217 should address the following: their family member’s style of cooking, favorite  
 2218 recipes, cooking memories, etc. Each interview must include the interviewee  
 2219 sharing a family recipe. These interviews should be video recorded and the  
 2220 final video should be no more than three to five minutes.

2221 5. After explaining the three cultural production assignment options, students use the  
 2222 remainder of their time to begin brainstorming and outlining their projects. Provide  
 2223 students time in class to complete the assignment for the next week. For the  
 2224 community event, the students all bring in their cultural production assignments to  
 2225 showcase. Have students line their plants up on a shelf in the rear of the room. The  
 2226 video interviews are playing on a loop via the classroom projector. And “tasting

2227 stations" are setup around the room for parents and guests to sample some of the  
2228 dishes that were made.

2229 6. Close with student, parent, and community reflection.

2230 Making Connections to the *Health Education Framework*:

2231 Review the Nutrition and Physical Activity section in Chapter 6 of the framework, which  
2232 addresses the Health Education Standards for high school. This section includes a  
2233 Learning Activity where students critique their personal diet for overall balance of key  
2234 nutrients. How does the nutritional benefits of the diet addressed in this ethnic studies  
2235 lesson compare to the contemporary diets of most Americans?

2236 Assessment, Application, Action, and Reflection:

- 2237 • Students will respond to writing prompts that will demonstrate understanding of  
2238 Native American and traditional Mexican cuisine and diet.
- 2239 • Students will generate discussion questions that will help facilitate a dialogue  
2240 about Native American cuisine and diet.
- 2241 • Students can start a school campaign to include Native American and Mexican  
2242 cuisine into their school lunch menu.

2243 Materials and Resources:

- 2244 • "Why You Must Try Native American Cuisine" (video)  
2245 <https://www.youtube.com/watch?v=fe52rEPQSuU>
- 2246 • KCET "Healing The body with United Indian Health Services" (video)  
2247 [https://www.kcet.org/shows/tending-nature/episodes/healing-the-body-with-united-](https://www.kcet.org/shows/tending-nature/episodes/healing-the-body-with-united-indian-health-services)  
2248 [indian-health-services](https://www.kcet.org/shows/tending-nature/episodes/healing-the-body-with-united-indian-health-services)
- 2249 • KCET "Tending the Wild" (video) [https://www.kcet.org/shows/tending-the-](https://www.kcet.org/shows/tending-the-wild/episodes/tending-the-wild)  
2250 [wild/episodes/tending-the-wild](https://www.kcet.org/shows/tending-the-wild/episodes/tending-the-wild)

2251 • Calvo, Luz and Esquibel, Catarina Rueda. *Decolonize your Diet: Plant-Based*  
 2252 *Mexican- American Recipes for Health and Healing*. Vancouver, BC: Arsenal Pulp  
 2253 Press, 2015.

2254 • Native Seeds/SEARCH (website includes information on “Three Sisters” and other  
 2255 crops traditionally farmed by Native Americans) <https://www.nativeseeds.org/>

2256 • Center for Disease Control and Prevention “Traditional Foods in Native America”  
 2257 Series (Parts I-V) <https://www.cdc.gov/diabetes/ndwp/traditional-foods/index.html>

2258 Vignette: *Decolonize Your Diet: Plant-Based Mexican American Recipes for Health and*  
 2259 *Healing*

2260 In 1521, Spanish conquistadores, led by Hernán Cortés, conquered the city of  
 2261 Tenochtitlán, the capital and religious center of the Mexica (Aztec) empire. Over the  
 2262 ensuing centuries, millions of indigenous peoples were killed or died of disease brought  
 2263 by the colonizers. Many indigenous people were forced to convert to Christianity. Some  
 2264 foods, such as amaranth in Mesoamerica and quinoa in the Andes, were outlawed  
 2265 because of their use in indigenous religious ceremonies. At the time of the Conquest,  
 2266 there were hundreds of indigenous groups, each with distinct languages, religious  
 2267 beliefs, and cultures. In the area that is now Mexico, in addition to the Mexica (Aztec)  
 2268 there were Mxtec, Zapotec, Maya, Purépecha, Otomi, Huichol, Tarahumara, Yaqui,  
 2269 Seri, O’odham, and many others. Over time, Spanish colonizers gained control of the  
 2270 land and resources of most of these indigenous groups, often through violent exertions  
 2271 of power. Because they were the most powerful group in Mesoamerica, there are many  
 2272 resources about the Mexica culture at the time of the Conquest, and through study, we  
 2273 can learn quite a bit about their food, ceremonies, and social organization. Other  
 2274 indigenous groups keep this information through oral tradition, and it is not as widely  
 2275 known or recoverable to those of us not connected to our ancestors...

2276 We believe that indigenous cultural traditions in religion, art, music, literature, and food  
 2277 were never completely suppressed by the colonizers but kept alive, sometimes  
 2278 surreptitiously, through daily acts of storytelling, cooking, and prayer. In a Chicana/o

2279 context, one important site of this maintenance of indigenous knowledge and culture is  
2280 the tradition of passing down recipes from generation to generation. Learning to make a  
2281 corn tortilla or preparing a pot of tamales are practices that have been sustained for  
2282 more than a thousand years. That we still engage in these practices today is a  
2283 testament to our ancestors and their extraordinary knowledge about food.

2284 Both of us [authors] have grandparents who spoke fondly of finding and preparing  
2285 *quelites* (lamb's quarters) and *verdolagas* (purslane). Quelites comes from the Náhuatl  
2286 word quelitl, meaning edible wild green. Technically, verdologas are also wild green and  
2287 thus a subset of the larger group of quelites; however, in the US Southwest, our  
2288 grandparent used the word quelites to refer specifically to lamb's quarters. Verdologas  
2289 (*Portulaca oleracea*) is often said to have originated in North Africa and the Middle  
2290 East; however, there is considerable archeological evidence of its presence in the  
2291 Americas before colonization. One type of lamb's quarters (*Chenopodium berlandieri*) is  
2292 native to the Americas and closely related to quinoa (*Chenopodium quinoa*). Another  
2293 type of lamb's quarters is *Chenopodium album*, which is native to Europe and Asia.  
2294 Throughout the world, agribusiness considers both quelites and verdolagas to be weeds  
2295 and uses herbicides, such as Monsanto's Roundup, to try to kill these nutritious plants.

2296 Global food activist Vandana Shiva critiques the single-minded corporate worldview that  
2297 favors the eradication of biodiversity and modification of all nature into plantations for  
2298 profit. She argues, "Not being commercially useful, people's crops [indigenous foods  
2299 grown in indigenous ways] are treated as 'weeds' and destroyed with poisons. The most  
2300 extreme example of this destruction is that of bathua (*Chenopodium album*) an  
2301 important green leafy vegetable, with a very high nutritive value and rich in Vitamin A."  
2302 This bathua, regarded as a pernicious weed and a threat to commercial wheat crops, is  
2303 the wild green our grandparents called quelites. Shiva brings attention to the horrific  
2304 inhumanity of using weed killers on wild crops: "Forty thousand children in India go blind  
2305 each year for lack of Vitamin A, and herbicides contribute to this tragedy by destroying  
2306 the freely available sources of Vitamin A [bathua]"...

2307 Real food has, for many of us and in many ways, become unrecognizable as such. Most  
2308 Americans do not eat a plant-based diet with plenty of fresh fruits, vegetables, and  
2309 herbs. Instead, North Americans consume a lot of sugary, fried, or fake foods like  
2310 sodas, energy drinks, chips and other bagged snacks, candy bars, and cookies which  
2311 contain considerable amounts of high fructose corn syrup, sugar and artificial  
2312 sweeteners, corn and soybean oils, and sodium. The average American eats 156  
2313 pounds (seventy-one kg) of added sugar every year. Not only are Americans eating  
2314 these foods, they are eating more of them: per person we're now eating 750 more  
2315 calories per day than we consumed thirty years ago. There are multiple factors that  
2316 influence the dismal eating habits of many Americans. These include lack of access to  
2317 healthy, fresh foods, which is a particular problem in working-class communities of  
2318 color; easy access to fast food and junk food; advertising campaigns for sodas, fast  
2319 food, and junk food that target youth; and agricultural subsidies that make processed  
2320 and fake foods cheap and accessible.

2321 Unlike immigrant Latinas/os who grew up with ready access to fresh foods grown and  
2322 produced on small local farms, many US-born Latinas/os have never ever tasted real  
2323 food. One study on immigrant diets found that Latinas who brought fresh food from  
2324 street markets in the US reported that the food in their home countries was tastier,  
2325 fresher, and "more natural." For US Latina/o communities, the Standard American Diet  
2326 has been imposed through Americanization programs, school lunch programs, targeted  
2327 advertising campaigns and national food policies. Our communities are now riddled with  
2328 the diseases of development—diabetes, high blood pressure, heart disease, and some  
2329 cancers.

2330 While we believe that individuals, families, and communities can take concrete steps to  
2331 decolonize their diets by reintroducing traditional and ancestral foods, we recognize that  
2332 a true solution to this problem will entail radical structural changes to the way food is  
2333 produced, distributed, and consumed both in the US and globally. As we join others in  
2334 calling for an end to the Standard American Diet of over-processed foods, we also want  
2335 to challenge the language that frames questions of health and diet as problems related  
2336 only to individual's "choices." This focus on the individual is especially pronounced in

2337 popular discussions of obesity. Although obesity is classified as a risk factor for  
2338 diabetes, heart disease, and some cancers, the relationship between weight and  
2339 disease is quite complex. It is important to keep in mind that there are healthy and  
2340 unhealthy people in all weight categories: underweight “normal” weight, and overweight.  
2341 We think the public focus on obesity makes it too easy to demonize individual fat people  
2342 without seriously engaging with the social policies that are corrupting our food supply  
2343 and in turn, our health. A cultural obsession with being thin does not help our  
2344 understanding of what it means to be healthy.



2345 *Sample Lesson 13: Develop or Preserve? The Shellmound Sacred Site Struggle*

2346 Theme: Social Movements and Equity

2347 Disciplinary Area: Native American and Indigenous Studies

2348 Standards Alignment:

2349 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical  
 2350 Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 5.

2351 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 6, 9; WHST. 9–10.1, 4, 5, 6, 7.

2352 CA ELD Standards: ELD PI.9–10. 1, 2, 3, 6, 9, 10, 11.

2353 Lesson Purpose and Overview:

2354 This lesson exposes students to a highly contentious and ongoing debate around Native  
 2355 American sacred sites. Students will be introduced to the history of the Ohlone people,  
 2356 the significance of shellmounds, and ongoing protests that have been organized to  
 2357 protect sacred sites. Students will engage sources that both support the preservation of  
 2358 these sites and those that are in favor of development. Finally, students will develop a  
 2359 persuasive essay where they are able to offer their own opinion on the issue supported  
 2360 by primary and secondary source research.

2361 Key Terms and Concepts: marginalization, sacred sites, shellmounds, preservation,  
 2362 repatriation

2363 Lesson Objectives (Students will be able to...):

2364 1. Learn about the significance of shellmounds and sacred sites for Native  
 2365 Americans, specifically for the Ohlone people.

2366 2. Analyze how redevelopment and gentrification further settler colonial practices  
 2367 and violate the sovereignty of indigenous lands and sacred sites.

2368 Essential Questions:

2369 1. Should indigenous lands and sacred sites be saved and protected? If so, what  
2370 are the challenges in doing so?

2371 2. Who should determine what happens to indigenous lands and sacred sites?

2372 3. What should be done to reclaim and restore sacred lands?

2373 Lesson Steps/Activities:

2374 \*Lesson Note: This lesson focuses on the San Francisco Bay Area, but can be adapted  
2375 to highlight a number of sacred sites that are currently or have been a space of  
2376 contention. For example, a similar lesson on the Puvungna burial site located at  
2377 California State University, Long Beach or the Standing Rock Movement, would also  
2378 introduce students to contemporary debates and struggles regarding the use of sacred  
2379 lands.

2380 Day 1

2381 1. Begin with a community building activity (5-10 minutes). A sample list of  
2382 community building activities is provided in the appendix.

2383 2. Engage the class by asking how many students have shopped or visited the  
2384 movie theater at the Emeryville Bay Street Mall. While students briefly discuss  
2385 their experiences at Bay Street Mall, project a current image of the mall next to a  
2386 1924 image of the Emeryville Shellmound.

2387 3. Explain to the students that the second image depicts what parts of Berkeley and  
2388 Emeryville looked like prior to development, specifically noting that the Bay Street  
2389 Mall was constructed atop of one of the largest shellmound sites in the area.  
2390 Mention that shellmounds often served as burial grounds and sacred sites where  
2391 Ohlone people would meet for rituals and traditions thousands of years before  
2392 the formation of the United States. Point out that there was once over 400  
2393 shellmounds all around the San Francisco Bay Area, making the region part of  
2394 the Ohlone people's sacred geography.

2395 4. As a class, read aloud a local news article, “Emeryville: Filmmaker tells story of  
2396 forgotten Indian burial ground disrupted by quest for retail”. After reading the  
2397 article, screen two short videos, “A New Vision for the West Berkeley  
2398 Shellmound” and “The Shellmound: Berkeley’s Native Monument.” Prior to  
2399 screening the videos remind students to be attentive and take notes.

2400 5. After screening the videos, ask students to define the following terms in their own  
2401 words: shellmound, monument, sacred geography, burial grounds, development,  
2402 and repatriation, using context clues from the sources they recently read and  
2403 watched. After taking five minutes to define the terms on their own, have  
2404 students talk through each term aloud.

2405 Day 2

2406 1. After reviewing the previous day’s discussion, divide the class into four groups  
2407 and ask them to respond to the following questions:

2408 a. What is the significance of shellmounds and land in the  
2409 Berkeley/Emeryville area to the Ohlone people?

2410 b. Why are the West Berkeley and Bay Street sites highly sought after by  
2411 non-Native American groups?

2412 c. How does the struggle for shellmounds intersect with environmental  
2413 issues in the region?

2414 d. Do you think places where shellmounds are or once stood should be  
2415 preserved?

2416 e. Are there any sacred or historical sites that members in your community  
2417 and/or family revere? If so, please share with the group.

2418 2. After allowing the groups to discuss the five reflection questions for fifteen to  
2419 twenty minutes, provide a few minutes for the class to come together and debrief  
2420 what was discussed in groups.

2421 Day 3

- 2422 1. Continue the third day of class by introducing a new assignment. Have students  
2423 conduct research on both sides (the position of the Ohlone people and those in  
2424 support of further developing the area) of the Berkeley/Emeryville Shellmound  
2425 struggle and write a persuasive essay in response to the essential question  
2426 based on the evidence they have gathered, class discussions, and their own  
2427 observations and insights. The persuasive essay should be assigned as  
2428 homework; however, students should be provided ample time in class over the  
2429 next three days to conduct research, draft an outline and thesis statement, and  
2430 have their work peer-reviewed.
- 2431 2. For additional guidance, create a grading rubric for the persuasive essay,  
2432 compile a brief list of recommended sources, and let students know that their  
2433 essays must include the following:
- 2434 a. Your persuasive essay must be five paragraphs (introduction, three body  
2435 paragraphs, and a conclusion), be typed in 12 point times new roman font,  
2436 and include a bibliography listing at least four sources (scholarly and  
2437 credible) in MLA format.
- 2438 b. Your persuasive essay must have a well-conceived thesis statement that  
2439 includes your three major talking points/arguments.
- 2440 c. Each of your talking points/arguments must be supported with evidence.
- 2441 d. Your essay should be well organized and include rhetorical devices.
- 2442 3. After a week, students should submit their persuasive essays in class. Provide  
2443 each student with a 3x5 index card where they are tasked with writing down their  
2444 three talking points/arguments. After everyone has finished filling out their index  
2445 card, have students form groups of 3 – 5 students. Group members should take  
2446 turns sharing their talking points. When all students have shared, they should  
2447 collectively decide what their three or four strongest points are, create a thesis

2448 statement based on those points, and select one group representative to share  
2449 their points with the class. Group members should help their representative write  
2450 a short (two to three-minute) explanation that includes a thesis statement and  
2451 their key points.

2452 Making Connections to the *History–Social Science Framework*:

2453 Chapter 16 of the framework discusses a number of civil rights movements that were  
2454 created in response to political, economic, and social discrimination. Teachers can build  
2455 upon the example of the struggle to preserve the shellmound sites and have students  
2456 compare that to some of the other movements referenced in the framework, such as the  
2457 1969–1971 occupation of Alcatraz or the American Indian Movement’s 1972–73  
2458 standoff at Wounded Knee in South Dakota. This lesson can also be connected to the  
2459 Social Movements and Student Civic Engagement lesson.

2460 Assessment, Application, Action, and Reflection:

- 2461 • Students will conduct research on Native American sacred lands. They will  
2462 analyze the positions of both the Ohlone people and developers in the ongoing  
2463 movement around sacred sites.
- 2464 • Students will write a five paragraph essay detailing the significance of these  
2465 sites as well as the social, cultural, and environmental impact of development on  
2466 and near sacred sites. They will also present their research findings and  
2467 arguments to the class.

2468 Materials and Resources:

- 2469 • “A New Vision for the West Berkeley Shellmound”  
2470 <https://www.youtube.com/watch?v=QZoapMtyRsA>
- 2471 • “The Shellmound: Berkeley’s Native Monument”  
2472 <https://www.youtube.com/watch?v=YL4LaCkEnNE>

- 2473 • “Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by  
2474 quest for retail” [https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-  
tells-story-of-forgotten-2690138.php#ixzz15O32O3N7](https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-<br/>2475 tells-story-of-forgotten-2690138.php#ixzz15O32O3N7)
- 2476 • Sacred Land Film Project Website <https://sacredland.org/>
- 2477 • The Phoebe A. Hearst Museum of Anthropology “San Francisco Bay  
2478 Shellmounds” Website <https://hearstmuseum.berkeley.edu/shellmounds/>
- 2479 • “There Were Once More Than 425 Shellmounds in the Bay Area. Where Did  
2480 They Go?” (article and audio interview)  
2481 [https://www.kqed.org/news/11704679/there-were-once-more-than-425-  
shellmounds-in-the-bay-area-where-did-they-go](https://www.kqed.org/news/11704679/there-were-once-more-than-425-<br/>2482 shellmounds-in-the-bay-area-where-did-they-go)
- 2483 • Nelson, N.C. “Shellmounds of the San Francisco Bay Region”  
2484 <http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp007-006-007.pdf>
- 2485 • Indian People Organizing for Change  
2486 <http://ipocshellmoundwalk.homestead.com/index.html>
- 2487 • *An Indigenous People’s History of the United States*. By Rachel Dunbar-Ortiz
- 2488 • *California through Native Eyes: Reclaiming History*. By William J. Bauer Jr.
- 2489 • Films: *Beyond Recognition* and *In the White Man’s Image*

2490 *Additional Sample Topics*

2491 The following list of sample topics is intended to help ethnic studies teachers develop  
2492 content for their courses. It is not intended to be exhaustive.

- 2493 • Pre-contact Native American knowledge, epistemologies, and culture
- 2494 • Cahokia Pyramids Cliff Dwellings
- 2495 • Settler Colonialism and Land Removal

- 2496 • Land acknowledgement and the recognition of the different regions (California
- 2497 Region, Plains, Northeast, Northwest, Southwest, Southeast)
- 2498 • The Doctrine of Discovery and Manifest Destiny<sup>2</sup>
- 2499 • The History and Implications of Broken Treaties
- 2500 • The Enslavement of California Native Americans during the Mission Period and
- 2501 the Gold Rush
- 2502 • Symbolism of Regalia Worn at Pow Wows.
- 2503 • Destruction of the Ecology, Sacredness of Nature, and traditional ecological
- 2504 knowledge (TEK)
- 2505 • The Medicine Wheel
- 2506 • The Peace and Dignity Journeys
- 2507 • The Prophecy of the Eagle and the Condor
- 2508 • Genocide Against Native Americans
- 2509 • American Indian Religious Freedom Act
- 2510 • Native American Graves Protection and Reparation Act
- 2511 • Forced Assimilation and American Indian Boarding Schools
- 2512 • Native American Foodways and Seed Protection
- 2513 • The Contributions of Native Americans During World War II
- 2514 • The American Indian Movement (AIM)

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<sup>2</sup> 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.

- 2515 • Native American Cultural Retention
- 2516 • The Occupation of Alcatraz
- 2517 • The Struggle for and Separation of Native American Sacred Lands
- 2518 • Native Americans and the Environmental Justice Movement
- 2519 • Contemporary Debates on the Appropriation of Native American Culture
- 2520 • Native American Identity and Federal Recognitions
- 2521 • Native American Literature and Folklore
- 2522 • The Native American Oral Tradition
- 2523 • Identification of Contemporary Debates on Claiming Indigeneity and Blood
- 2524 Quantum Restrictions
- 2525 • Life on Reservations and Rancherias, and Forced Urban Relocation
- 2526 • Native American Intergenerational Health Disparities and Healing
- 2527 • Native American Feminism
- 2528 • Eighteen California Treaties that were Unratified
- 2529 • Native American Mascot Controversy in Mainstream Sports
- 2530 Potential California Tribes to Cover<sup>3</sup>:
- 2531 • Cahuilla
- 2532 • Chumash

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<sup>3</sup> It is recommended that teachers do an intensive research on local indigenous groups and their current status.



- 2533 • Hupa
- 2534 • Kumeyaay
- 2535 • Maidu
- 2536 • Ohlone
- 2537 • Patwin Wintun
- 2538 • Shoshone
- 2539 • Winnemen Wintu
- 2540 • Tataviam
- 2541 • Tongva
- 2542 • Tuolumne Band Me-Wuk
- 2543 • Wiwok
- 2544 • Yurok

California Department of Education, August 2020