

## **Sample Lesson 19: Vietnamese American Experiences – The Journey of Refugees**

**Grade Level:** 11-12

**Theme:** History and Movement

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

**Disciplinary Area:** Asian American and Pacific Islander Studies

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

**Standards Alignment:**

HSS Content Standard 11.11.1: Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society.

**CA CCSS for ELA/Literacy:** RH.11–12.1, 2, 3, 4, 5, 6, 7; W.11–12.1; SL.11–12.1

**Lesson Purpose and Overview:** The lesson focuses on the history, politics, culture, contributions, challenges, and current status of Vietnamese Americans in the United States.

**Overview:** Vietnamese Americans play an integral part in shaping the America's multicultural and multilingual transformation. To understand this process, we must examine the following:

- **Vietnamese Refugees:** Vietnamese refugee experience include escapeexperiences came in waves from 1975 to 1995, including refugees who escaped by boats and/or were repatriated to neighboring other countries from 1975 to 1995. There were estimates of up to two million people escaping by boats, and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during their journeys. Many others who were not able to flee remained in Vietnam and faced economic hardships, persecution and re-education camps, and repression from the Communist government. The international community made great efforts to support these coming

waves of refugees, but ~~that~~ exhausted around 1995 when ~~they stopped it started to stop~~ accepting these refugees and forced them to return to their homeland. The boat people saga and the hypervisibility of the plight of refugees forced the US, and the international community, to negotiate with Vietnam to allow other waves of Vietnamese leaving through other humanitarian programs under the auspices of family reunification that particularly targeted former political prisoners, Amerasian children, and former employees of the US government. Most of the refugees were accepted for resettlement to sanctuary countries all over the world, and many resettled in the US. The resettling refugees were first scattered all over the US, but most of them eventually congregated around ~~the~~ largest concentrations of Vietnamese communities in Orange County, San Jose, Houston, Virginia, or Florida.

- **New Life in America.** Most of Vietnamese refugees arrived in America without any preparation economically, educationally, or culturally. Children were enrolled in schools at their age level with a new language and education system and limited support. Adults were either enrolled in adult schools or began new lives with new job skills or life experiences which were totally different from their normal lives in Vietnam. Many refugees who settled in the US had no proof of certification of their trades or professional careers. They worked in manually laborious jobs that did not require a mastery of the English language. Many Vietnamese children adapted well in American schooling, but their parents or adult relatives were less successful. Overall, they adapted well in their new homeland, but the scars of the war, life under community rule, boat escapes, and cultural shock upon arrival in America continued with many of them in varying degrees.  
~~Those scars foster their anti-communist sentiments and strong pride in and gratitude to America, which welcomed them as refugees, while at the same time nostalgically yearning for the day in which they can return to their homeland.~~
- **Vietnamese American Success and Contributions.** The Vietnamese have been resettled throughout the US with varying degree of success, and California is home to many of the largest Vietnamese communities outside of the Vietnam. In California, there are large Vietnamese American communities in Orange County, San Jose, Los Angeles, San Diego, San Francisco, and Sacramento. Vietnamese students make up one of the highest performing groups academically. Among Southeast Asian American ethnic groups, Vietnamese Americans ~~make up~~ ~~have~~ the ~~second~~ largest world language in public schools, ~~only after Spanish, but before Chinese if Mandarin and Cantonese are considered different dialects~~ ~~highest rate of attaining a higher-education degree~~. Vietnamese Americans have also made large contributions in high-tech businesses, health care, education, military high-ranking officers, ~~and~~ ~~or~~ government officials. Despite ~~the some~~ successes, the Vietnamese American community ~~remains the community which has the continues to have some of the~~ lowest levels of education, ~~low level of median and~~ income, ~~or and is one of the~~ most linguistically isolated, *i.e.*, ~~depending on language assistance, and Limited English Proficient communities compared to the general population.~~

**Key Terms and Concepts:** Vietnamese Americans, Refugees, Oral Histories

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

- Enhance understanding and analyze the refugee experiences of Vietnamese Americans by engaging in a variety of primary and secondary sources including, oral histories, books, documentaries, scholarly articles, community programs and resources;
- Introduce the distinction between refugees, those who seek political and economic refuge as a result of the various wars taken place on Vietnam soil, and immigrants in America seeking opportunity for a better life; and
- Conduct an interview of someone who is a Vietnamese refugee or listen to archived interviews of Vietnamese refugees. Students will develop and ask questions that explore the lived experiences of Vietnamese refugees. Students will record and transcribe the interviews. Students analyze the transcription and create a presentation (using various formats such as PowerPoint, video, paper) on the experiences of Vietnamese refugees.

**Essential Questions:**

1. What is the history of Vietnamese Americans in the US?
2. How has the cultural perception of Vietnamese people and Vietnamese Americans been shaped and framed by mainstream discourse in the US?
3. How did the first-generation Vietnamese refugees' experiences differ from their children who were born in the US? How did their refugee status factor into differing experiences?
4. Why is the Vietnamese American experience important to understand within the context of Asian American studies and US history? What are the differences between the refugee and immigrant experience?

**Lesson Steps/Activities:**

Day 1 –

1. The teacher begins the lesson by asking students, "Tell me one thing about you that shapes your experiences and how you see the world." This provides the students with the opportunity to hear the various perspectives.

- a. Students engage in writing “I am From...” poem. Students write a three-stanza poem that speaks to their identity, background, experience, and where they are from. Each line of the poem begins with “I am From...” and should follow something specific about their life, upbringing, and identity. Teachers can provide examples. Allow students 10–15 minutes to write their poem. After everyone has finished writing, students can share their poems in class throughout this lesson.[\(5-6 poems shared per day\)](#).
2. The teacher tells students that they are going to learn about Vietnamese Americans and focus on three essential questions (read essential questions 1–[34](#) aloud).
3. The teacher asks students about what they know about Vietnam and its relationship to the United States.[“What comes to mind when you think of Vietnam?”](#)
4. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint, or other presentation method. [The teacher asks Suggested short video clips to share with students, “What questions do you have about the refugee experience? What would you like to know more about the refugee experiences of Vietnamese Americans? Please write them down.” are below. Teachers should note that materials may be sensitive for some students.](#)
  - a. National Geographic resettlement of Vietnamese refugees in the US:
    - a. <https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>American Experience: Last Days in Vietnam Collection – Refugees:  
<https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/>
    - b. PBS Asian Americans Collection - Southeast Asian Refugees:  
<https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/>
  - . [The Vietnamese Refugees relive their escapes to Malaysia:](#)  
<https://www.youtube.com/watch?v=eRSffhfYDM>
  - . [AJ + “I Was a Boat Person: Vietnamese Refugees Look Back:](#)  
<https://www.youtube.com/watch?v=UQTviKM9Mx0>
  - . [KPBS How the Fall of Saigon made San Diego a refugee hub:](#)  
<https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>

**9.5.** The teacher leads a read aloud of the Quick Fact Sheet about the Vietnamese Americans in the US. Alternate choral reading—the teacher reads one fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts.—  
— Quick Fact Sheet attached.

**Students**

- a. After the watching the videos and reviewing the Quick Fact Sheet, the teacher asks students to draft a set of questions that they would like to learn more about the Vietnamese refugees based on the information provided. Prompting questions may include: "What questions do you still have about the refugee experience? What would you like to know more about the refugee experiences of Vietnamese Americans? Whose story is being told? Whose narrative is being left out?" The class writes down and compiles a list of shared questions.

**40.6.** The teacher leads a deeper discussion about the Vietnamese refugee experience in the US, focusing on the essential questions. The teacher shows begins the movie, *Journey from the Fall*, inspired by the true stories of Vietnamese refugees who fled their homeland after the fall of Saigon in 1975—and those who were forced to stay behind. Teachers should note for students that there may be sensitive material. As students watch the movie, they should note the hardships and difficulties Vietnamese refugees experienced in their struggle for freedom. Students are also asked to reflect on how the film addresses how refugees are being portrayed in the context of racism and discrimination in the US.:

- a. Movie: *Journey from the Fall* (3 hours including bonus materials 2 hrs and 15 mins):  
<http://www.journeyfromthefall.com/Home.aspx>. April 30, 1975, marked the end of Vietnam's civil war and the beginning of the exodus of hundreds of thousands of refugees. Those remain in Vietnam were imprisoned in communist re-education camp, others escaped by boat and embarked on the arduous ocean voyage in search for freedom. Thousands of lives were lost at sea. A lucky few who found refuge in other countries and were later united with their families.

**Day 2 –**

1. Finish the movie *Journey from the Fall*.

**4.2.** After the movie, students engage in a Think, Write, Pair/Share followed by Group Share exercise, guided by the following questions:

- a.b. How do Vietnamese Americans describe their refugee experience?
- b.c. How were/are Vietnamese refugees being perceived by both Vietnamese Americans and the American public?

e.d. How was/is the Vietnamese refugee experience being shaped by racial and discrimination policy and practices in the US?

d.e. How are the Vietnamese refugee experiences similar to and different from other immigrant groups?

Some important things to point out in the discussion:

- The wars in Southeast Asia have been framed by a general understanding in mainstream discourse of the Vietnam War as a proxy war to a global Cold War between two international superpowers, the United States and the Soviet Union, as a precursor to discussions surrounding communist/anti-communist political ideological difference and divide that would exacerbate the experiences of resettling Vietnamese later.
- Many Vietnamese refugees experience loss, trauma, and suffering as they flee their homeland and seeking political and economic refuge in a foreign land.
- Being caught between two worlds, Vietnamese American are neither accepted by the country they left behind nor America given their refugee status, a reminder of the war that America played a role in it.
- Vietnamese American community development over the past four decades—its resettlement from refugee camps to recognized ethnic enclaves throughout California and the US.
- The racial inequalities and discriminatory practices to Asian Americans and how they negatively impact the Vietnamese community. The COVID-19 pandemic shed light on the racial and socioeconomic disparities that communities of color experience (California Governor's remarks about nail salons as the center of the widespread illness has a negative impact on the industry and its workers).
- Recognize the growth, development, and contributions that many Vietnamese Americans are making to the shape the diversity our America.

#### Homework/Action/Assessment –

To demonstrate learning of the material, students can choose between two activities to complete as a homework assignment. The options are:

1. The teacher provides students with a resource list of various articles and short books through the perspective of Vietnamese American refugees. Students are to choose at least three resources and write a 2-page essay answering the reflection questions below.

- a. Book: Being Vietnamese in America (Hay Song "My" Mot Cach Rat "Viet Nam") by Nguyen Ha Tran: [http://www.fullerton.edu/nrcal/orderbooks\\_2020.php](http://www.fullerton.edu/nrcal/orderbooks_2020.php)
- b. Book: The Best We Could Do by Thi Bui: <https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770>
- c. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong  
[https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aand%min=1&max=10&t=query\\_term](https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aand%min=1&max=10&t=query_term), Isabelle Thuy Pelaud  
[https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aand%min=1&max=10&t=query\\_term](https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aand%min=1&max=10&t=query_term). Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>
- d. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies:  
<https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
- e. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
- f. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen:  
<https://vietnguyen.info/2015/vietnam-war-never-ended>
- g. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
- h. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen:  
<https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>

- i. [Excerpt: Prologue and Introduction from \*Nothing Ever Dies: Vietnam and the Memory of War\* by Viet Thanh Nguyen](#)

As students read through these articles, students reflect on the following questions:

Reflection Questions:

- j. Viet Thanh Nguyen's book *Nothing Ever Dies* begins with the statement that “All wars are fought twice: the first time on the battlefield, the second time in memory.” — drawing from the assigned/chosen articles/books, how might this make sense for in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?
  - k. What is it like to be Vietnamese AmericansAmerican today?
  - l. How is the identity of Vietnamese Americans being shaped? What is visible and what is invisible?
2. Students conduct Oral Histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in #4Day 1, Activity 5 (a) above. Students can also personalize their project by considering how their personal and/or family stories connect to Vietnamese American experience and how the Vietnamese American experience connect to the larger historical narratives and how and why some narratives have been privileged over others. For students who do not have personal/family connections, the teacher should prepare ahead of time to help connect students to Vietnamese American-serving organizations. Lastly, students may consider how to improve their own community, what constructive actions can be taken, and whether they provide a model for change for those in other parts of the state, country, and world.

See: REFUGENE Project “Record Family Stories” Storytelling Kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>

Field Code Changed

Some important things to point out in the interviews: Students will write a 2-page essay answering each of the guiding questions below and using the evidence from the oral histories collected.

Guiding Questions:

- a. How has the refugee experience shaped the identity of Vietnamese Americans?
- b. What are the stories that were told and what remain invisible?
  - i. Why did some remain invisible? What conversation topics/themes were more difficult to talk about?
- c. What emotions and/or trauma arise from refugees in sharing their experiences?

- d. How do Vietnamese Americans see themselves in relation to other Asian American communities?
- e. What are the hopes and dreams for the next generation of Vietnamese Americans?

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

Chapter 14 of the framework includes the civil rights movement of the 1960s which brought attention to the discrimination faced by various ethnic groups after generations of prejudice, discrimination, and discriminatory policies and practices against communities of color (Hispanic farm workers, Native, and Blacks protested against the heavy hand of racism in housing, employment, and educational opportunities). Following this civil rights movement, California's diversity increased only after President Johnson's immigration act of 1965, opening the door to increasingly large numbers of immigrants from Asia and Central America (page 297). Students may analyze the push-and-pull factors that contributed to shifting immigration patterns, but they should also learn about changes in immigration policy (page 299). Two guiding questions for this chapter include: **1) What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?; and 2) In what directions is California growing in the twenty-first century?**

1. Assessment — To show evidence of what students have learned, students can choose one the following assignments:
  - a. Write a two-page essay answering each of the essential questions for this lesson using the evidence from the sources provided and the oral histories collected.
  - In small groups (3–4 students), create a digital presentation answering the essential questions for this lesson using the evidence from the sources provided and the oral histories collected (photos, video, interviews).

**Assessment, Application, Action, and Reflection:** See [Step 9](#) above.

#### Materials and Resources:

0. National Geographic resettlement of Vietnamese refugees in the US:  
<https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>
0. The Vietnamese Refugees relive their escapes to Malaysia:  
<https://www.youtube.com/watch?v=eRSfflfYDM>

**3. KPBS How the Fall of Saigon made San Diego a refugee hub:**

<https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>

**1. Video: American Experience: Last Days in Vietnam Collection – Refugees:**

<https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/>

**2. Video: PBS Asian Americans Collection - Southeast Asian Refugees:**

<https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/>

**4.3. Movie: Journey from the Fall:**

<http://www.journeyfromthefall.com/Home.aspx>

Would also recommend *Bolinao 52* (2008) to highlight tragedy and travesty of the boat people

experience; and/or *Daughter from Danang* (2002) to emphasize Amerasian experience

**6.4. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran: [http://www.fullerton.edu/nrcal/orderbooks\\_2020.php](http://www.fullerton.edu/nrcal/orderbooks_2020.php)**

**7.5. Book: The Best We Could Do by Thi Bui**

**8. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong**

[https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aandamp;m\\_in=1&max=10&query\\_term](https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aandamp;m_in=1&max=10&query_term), Isabelle Thuy Pelaud

[https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aandamp;min=1&max=10&query\\_term](https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aandamp;min=1&max=10&query_term)). Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>

**6. Article: Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by Lan Duong, Isabelle Thuy Pelaud. Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>**

**9.7. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies:**

<https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>

Field Code Changed

**10.8. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>**

**11.9. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen:**

<https://vietnguyen.info/2015/vietnam-war-never-ended>

**12.10. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>**

**13.11. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen: <https://vietnguyen.info/2020/asian->**

[american are still caught in the trap of the model minority stereotype and it creates inequality for all](https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all)

12. Excerpt: Prologue and Introduction from *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

13. REFUGENE Project “Record Family Stories” Storytelling Kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>

*Supplemental Resources:*

1. Voices of Vietnamese Boat People by Cargill and Huynh (stories directly from refugees)

- Incorporated, Publishers, Mar 1, 2000

2. Hearts of Sorrow by Freeman (stories directly from refugees)

<https://www.bookdepository.com/publishers/Stanford-University-Press>)

- Stanford University Press, Apr 1, 1991

2-3. The Gangster We Are All Looking For by Le Thi Diem Thuy

- Knopf Doubleday Publishing, Apr 13, 2011

3-4. Immigrant Acts: On Asian American Cultural Politics by Lisa Lowe

[Duke University Press, Oct 1996](https://www.duke.edu/dupress/immigrant-acts-on-asian-american-cultural-politics-lisa-lowe)

- Duke University Press, Oct 1996

4-5. When Heaven and Earth Changed Places by Le Ly Hayslip

- Plume, 1990

5. *The Best We Could Do* by Thi Bui

6. I Love You are for White People by Lac Su

7. Body Counts: The Vietnam War and Militarized Refuge(es) by Yen Le Espiritu

8. Nothing Ever Dies: Vietnam and the Memory of War by Viet Thanh Nguyen

4.

[Quick Fact Sheet \(below\)](#)

[Think Write Pair/Share Group Share Handout \(below\)](#)

[Annotation Chart \(below\)](#)

### **Quick Fact Sheet about Vietnamese Americans in the US**

- **Vietnamese Americans** (*Người Mỹ gốc Việt*) are make up about half of all overseas Vietnamese (*Người Việt hải ngoại*, also known as *Việt Kiều*) and are the fourth-largest Asian American ethnic groups after Chinese-Americans, Filipino-Americans, and Indian Americans.
- The Vietnamese community in the United States was minimal until the South Vietnamese refugees arrived in the US following the Vietnam War which ended in 1975. Early refugees were refugee boat people who fled political persecution or sought economic opportunities as a result of US involvement on the war in Vietnam.
- More than half of Vietnamese Americans reside in the two most populous states of California and Texas, primarily their large urban areas. Orange County, California is the home to the largest Vietnamese American population outside of Vietnam.
- As a relatively-recent immigrant group, most Vietnamese Americans are either first or second generation Americans. As many as one million people five years of age and older speak Vietnamese at home, making it the fifth-most-spoken language in the US .
- April 30, 1975, marked the fall of Saigon, which ended the Vietnam War, prompted the first large-scale wave of immigration; many with close ties to America or the South Vietnam government feared communist reprisals. Most of the first-wave immigrants were well-educated, financially comfortable, and proficient in English.
- From 1978 to mid-1980s marked the second wave of Vietnamese refugees. Political and economic instability under the new communist government led many to escape Vietnam by small, unsafe, crowded fishing boats. The second wave of refugees were generally lower socioeconomically, as most were peasant farmers or fishermen, small-town merchants- or former military officials. Survivors were picked up by foreign ships and brought to asylum camps in Thailand, Malaysia, Singapore, Indonesia, Hong Kong, and the Philippines from which they entered third countries that agreed to accept them.
- After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome. Still today, Vietnamese Americans also have the highest rate of Limited English Proficiency compared to Asian Americans a whole and compared to other racial groups. This adversely affects many socioeconomic outcomes due to poor language access for resources and support.
- Emotional health was still considered an issue common to many Vietnamese refugees, with war-related loss and the stress of adapting to a different culture leading to mental-health

problems among refugees.

- Vietnamese Americans' income and social classes are diverse. Refugees arriving in the United States often had a lower socioeconomic standing in their home country and more difficulty integrating due to greater linguistic and cultural barriers.
- Vietnamese Americans have arrived in the US primarily as refugees, with little or no money. While not as academically or financially accomplished collectively as East Asian counterparts, census data indicates that Vietnamese Americans are an upwardly mobile group; their economic status improved substantially between 1989 and 1999.
- Most first wave Vietnamese immigrants initially worked at low paying jobs in small services or industries. Finding work was more difficult for second wave and subsequent immigrants, due to their limited educational background and job skills.
- Young Vietnamese Americans adults are well educated and often provide professional services. Since older Vietnamese Americans have difficulty interacting with the non-Vietnamese professional class, many Vietnamese Americans provide specialized professional services to fellow immigrants.
- Vietnamese Americans are among the most assimilated immigrant groups in the US. Although their rates of cultural and economic assimilation were comparable to other groups (perhaps due to language differences between English and Vietnamese), their rates of civic assimilation were the highest of the large immigrant groups. As political refugees, Vietnamese Americans viewed their stay in the US as permanent and became involved in the political process at a higher rate than other groups.

Source:

Wikipedia: [https://en.wikipedia.org/wiki/Vietnamese\\_Americans](https://en.wikipedia.org/wiki/Vietnamese_Americans)

## Sources/Citations

- [1. "Southeast Asian Americans State Populations 2010 US Census"](#)
- [2. 2012 American Community Survey: Selected Population Profile in the United States". United States Census Bureau](#)
- [3. "ACS DEMOGRAPHIC AND HOUSING ESTIMATES". United States Census Bureau.](#)
- [4. "Vietnamese Immigrants in the United States". Migrationpolicy.org. Migration Information Source. 13 September 2018.](#)
- [5. Wieder, Rosalie. "Vietnamese American". In \*Reference Library of Asian America\*, vol I, edited by Susan Gall and Irene Natividad, 165-173. Detroit: Gale Research Inc., 1996](#)
- [6. Bankston, Carl L. "Vietnamese American." In \*Gale Encyclopedia of Multicultural America\* vol 2, edited by Judy Galens, Anna Sheets, and Robyn V. Young, 1393-1407. Detroit: Gale Research Inc., 1995](#)
- [7. Nguyen-Hong-Nhiem, Lucy and Joel M.Halpen. "Vietnamese". In \*American Immigrant Cultures\*, vol 2, edited by David Levinson and Melvin Ember, pp. 923-930. New York: Macmillan Reference USA, 1998](#)
- [8. Chung, R. C; Bemak, F.; Wong, S. \(2000\). "Vietnamese refugees' level of distress, social support, and acculturation: Implications for mental health counseling". \*Journal of Mental Health & Counseling\* \(22\): 150–161.](#)
- [9. Jacob L. Vigdor \(May 2008\). "Measuring Immigrant Assimilation in the United States". Manhattan Institute. Retrieved 2008-05-18.](#)
- [10. Gonzalez-Barrera, Ana; Krogstad, Jens Manuel \(2018-01-18\). "Naturalization rate among US immigrants up since 2005, with India among the biggest gainers". Pew Research Center. Retrieved 2018-03-13.](#)
- [11. Le, L. K., & Su, P. H. \(2016\). Vietnamese Americans and Electoral Participation. In K. L. Kreider & T. J. Baldino \(Eds.\), \*Minority Voting in the United States\*, \(pp. 363, 365, 349-368\), Santa Barbara: Praeger Press.](#)
- [12. Countries of Birth for US Immigrants 1960 – Present. Migration Policy Institute.](#)

### **Think Write Pair/Share Group Share**

Essential Question:

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

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

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

Group Share for five to ten minutes. At the end, have the class share out their information, giving students a chance to present to their peers.

---

[information, giving students a chance to present to their peers.](#)

**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...
!	Surprising statements or parts  Surprising details/claims	I was shocked to read that...(further explanation) The part about...made me feel...because...
◊	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...

# **LESSON: SOUTH ASIAN AMERICANS IN THE UNITED STATES**

## **DAY 1: SOUTH ASIAN AMERICANS IN THE UNITED STATES**

**Time:** 45 Minutes

### **Essential Questions**

- How does history shape present-day attitudes towards South Asian Americans?
- What are the challenges faced by immigrants (and their children and grandchildren)?
- How do we make our society more inclusive?

### **Lesson Objectives**

Learners will be able to:

- Define key terms related to bullying and xenophobia;
- Understand the historical migration of South Asians to the United States;
- Explore instances of discrimination and xenophobia at the individual, community and policy-level.

### **Materials**

1. Handout on “Who are South Asian Americans?” (one page, one copy per student)
2. Glossary Handout (one page, one copy per student)
3. Printouts of Images (11 pages, 1 image per group)
4. Short Timeline of South Asian Americans in the U.S. handout (2 pages, one copy for each student)
5. Chart Paper with a timeline from 1870s to the present (this can also be written on a blackboard or white board as long as it’s large enough for the images to be posted).
6. Post-its and pens/markers

### **Main Activity (30 minutes)**

1. Make sure that a timeline from the 1850s to the present is drawn (or a clothesline can be hung with dates dangling and clothespins for students to attach their images) somewhere in the room with room for students to hang/stick their images on.
2. Divide students into 11 groups (ideally of no more than 2-3 students per group).
3. Distribute the Timeline of South Asian Americans in the U.S. (one per student) and the images (one per group).
4. Ask students to discuss their image and utilize any terms from the glossary that apply to the example and situation given. Students can apply post-its with keywords that apply to their historical image on the bottom of the page or if using a clothesline, on the back of the printed image.
5. After students have discussed their image, have them look at the timeline of South Asian Americans in the U.S. and decide where on the timeline their image goes.

- Once all images are lined up, have students read out chronologically the historical timeline of events and examine the images. [Variations: students can line up with their images and read out chronologically. Students can do a silent gallery walk to read about the images and look at the historical timeline.]

**Discussion/Closing (15 minutes)**

- Pose the question: What did you learn in today's lesson that you didn't know before?
- What things can lead to a rise in xenophobia (historically or in the present)?
- How can tolerance be promoted?

**Homework:**

Ask students to investigate their migration stories using the worksheet enclosed.

# 1885



A memento of the Dean's reception, held October 10, 1885 ;; Photograph of Anandabai Joshee, Kei Okami, and Tabat M. Islambooly, students from the Woman's Medical College of Pennsylvania taken in 1885 (left). Gurubai Karmarker (from India) graduated from Women's Medical College of Pennsylvania in 1892 (right). (1885;1892) From Drexel University College of Medicine, Philadelphia, PA.

With international ships and missionary societies, people from India began visiting the United States as early as the late 1700s. In the late 1800s, international students from India attended the Women's Medical College of Pennsylvania, such as the women pictured above.

Image #1 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia.  
"Students posing for photo," photo# ahc1\_003

Image #2 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia.  
"Gurubai Karmarker," photo# ahc\_1520

# 1912



Sikh Temple at Stockton, California.

The first Gurudwara (Sikh Temple) in the United States was established in 1912 in Stockton, California. Immigrants from India, usually men and generally from the region of Punjab, came to the United States to study, work on the Pacific & Eastern Railroad as construction workers, in lumberyards, or in agriculture. By 1910, 5,000 men had migrated to the West Coast of the United States from colonial India.

Many early immigrants were not able to bring family members to the United States with them, and few women were allowed to migrate, so many migrants inter-married with other groups, such as European Americans, Mexican Americans, or other Asian Americans. The PBS film, *Roots in the Sand*, documents the history of this community.

"Exterior photograph of the Stockton Gurdwara." January 1916. *The Hindusthanee Student*. Courtesy of South Asian American Digital Archive. (<http://www.saadigitalarchive.org/item/20121224X1186>).

# 1917



In February 1917, during World War I, the U.S. Congress passed the **Immigration Act of 1917** (also known as the **Asiatic Barred Zone Act**). Although President Woodrow Wilson previously vetoed it in 1916, the congressional majority overrode the President's veto. The act added people originating from the Asiatic Barred Zone (see above) to the list of people who were considered "undesirable" for immigration to the U.S.; the list also included: "homosexuals", "idiots", "feeble-minded persons", "criminals", "epileptics", "insane persons", "alcoholics," "professional beggars", all persons "mentally or physically defective", "polygamists," and "anarchists."

The Chinese Exclusion Act of 1882 had barred Chinese from entering the U.S. and the 1917 legislation expanded the categories to the entire Asian region. The rising "nativism" and "xenophobia" in the U.S. led to the passage of the Act in prohibiting immigration of certain groups. Congress repealed the Chinese Exclusion Act in 1943 and the Luce-Cellar Act of 1946 ended discrimination against Asian Indians and Filipinos, who were accorded the right to naturalization, allowed a quota of 100 immigrants per year. The Immigration and Nationality Act of 1952, known as the McCarran-Walter Act allowed other Asian groups (Japanese, Korean, and others) to become naturalized U.S. citizens.

Image accessed from: <https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>

# 1918

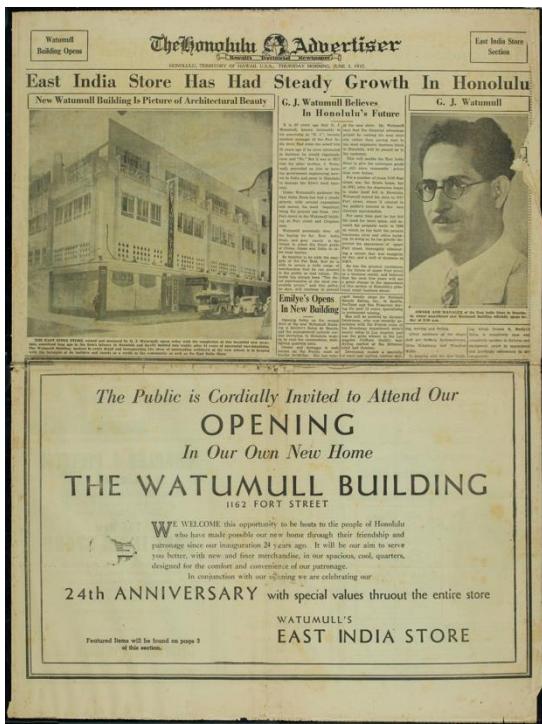


**Bhagat Singh Thind at Camp Lewis.** Photograph dated November 18, 1918 of Bhagat Singh Thind with his battalion at Camp Lewis, Washington. His unit was called Washington Company No. 2, Development Battalion No. 1, 166th Depot Brigade. From the South Asian American Digital Archive, donated by David Thind

**Bhagat Singh Thind** (who lived from 1892;1967) was born in Punjab, India and came to the U.S. to study in 1913. He was enlisted to join the U.S. military during World War I (in 1918). He was first granted U.S. citizenship because his military service in 1918, but it was revoked four days later because citizenship was only available at the time for “free white men.” Later, Thind brought a case to the Supreme Court (in 1923) arguing the immigrants from India to the U.S. should be allowed to be naturalized citizens. The Supreme Court disagreed since only commonly understood “Caucasian” immigrants were eligible to become citizens. Thind finally became a citizen in 1936. He went on to study spirituality and lecture extensively in the U.S.

“Bhagat Singh at Camp Lewis” November 18, 1918. Courtesy of South Asian American Digital Archive. With Permission from Donor David Thind.  
(<http://www.saadigitalarchive.org/item/20110802;264>)

1937



“East India Store Section,” Honolulu Advertiser, Hawaii (1937), From South Asian American Digital Archive, from the collection of the Watumull Family, donated by Indru Watumull

Description: This four-page advertisement insert from the June 3, 1937 edition of the Honolulu Advertiser, marking the opening of the Watumull Building on 1162 Fort Street. Includes several short articles about G.J. Watumull and J. Watumull, advertisements for the stores, products, and boutiques housed in the building, as well as photographs of the East India Store interior and its employees.

“East India Store Section,” Honolulu Advertiser (1937). Courtesy of South Asian American Digital Archive.  
With Permission from **Watumull Family**.  
(<http://www.saadigitalarchive.org/item/20110722;249>)

**1961**



**Congressional Coffee Hour at the White House with President John F. Kennedy,  
May 18, 1961.**

From Left to Right: Congressmen **Dalip Singh Saund** (California), Congressman Harold C. Ostertag (New York); Congressman James A. Haley (Florida); President John F. Kennedy; Congressman Frank W. Boykin (Alabama); Congressman Harold T. Johnson (California); Congressman John W. Byrnes (Wisconsin).  
Photographer Robert Knudsen. From J.F. Kennedy Presidential Library & Museum.

**Dalip Singh Saund** (who lived from 1899;1973) was the first Asian-American member of the U.S. House of Representatives (Congress). He served as the Congressman from the 29<sup>th</sup> District of California from 1957;1963. He was born in Punjab, India while it was under British rule and migrated to the United States (via Ellis Island) in 1920 and pursued his Masters and Doctoral degrees at the University of California, Berkeley. He campaigned for the rights of South Asian immigrants in the United States. After the Luce-Celler Act was signed into law by then-President Harry Truman in 1946 (allowing for people from India and the Philippines to become naturalized U.S. citizens), Saund could become a U.S. citizen, and later, successfully ran for national office.

Photograph No. KNX17834, "President John F. Kennedy at Congressional Coffee Hour,"  
May 18, 1961.John F. Kennedy Presidential Library and Museum.  
<http://www.jfklibrary.org/AssetXViewer/Archives/JFKWHPXKNX17834.aspx>

# 1965



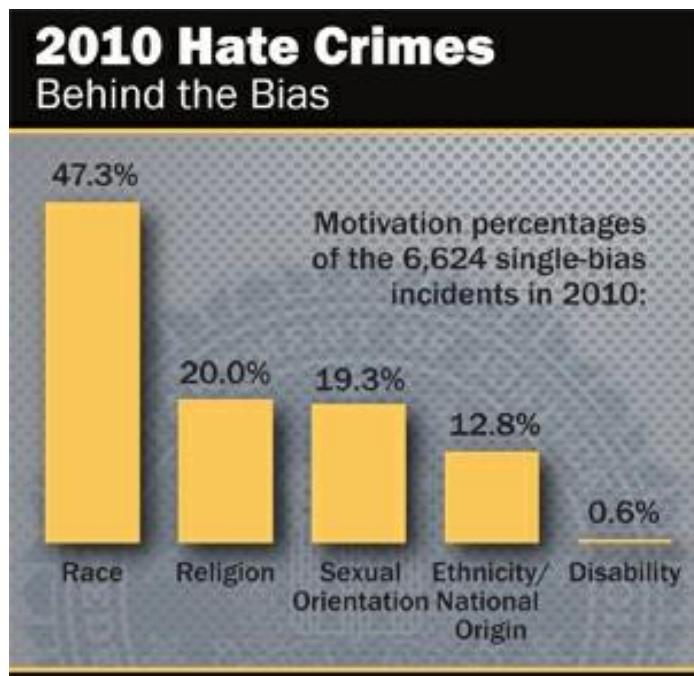
**President Lyndon B. Johnson signing the 1965 Immigration Act** with Vice President Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the President. Source: LBJ Library and Museum, Photo credit: Yoichi Okamoto.

In 1965, President Lyndon B. Johnson signed the Immigration Act of 1965, which changed U.S. immigration policy. Previously, immigrants from Asia and Africa were allowed into the United States in very small numbers (even if they were highly educated or had family living in the U.S.). The Act of 1965 was signed in front of the Statue of Liberty, on Liberty Island, and reflected the Civil Rights movement's gains for racial equality. U.S. immigration policies had been severely discriminatory given decades of exclusion of non-European immigrants.

Departing from the previous system of country-based quotas, U.S. immigration after 1965 has focused on the skills that immigrants bring and reunification of families (immigrants sponsoring their families to join them in the United States).

Image from: <http://www.lbjlibrary.net/collections/photoXarchive.html>

**1987**



In 1987, a 30-year old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves "Dotbusters." This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody's killing, Dotbusters (referring to the *bindi* that Hindu women wear on their foreheads for

religious purposes), sent a letter to a local newspaper. Part of their letter read:

"I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them, if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties. ... They are a weak race physically and mentally. We are going to continue our way. We will never be stopped."

In Jersey City, after Mody's death, another person of South Asian descent was assaulted by three men with baseball bats. Laws against hate crimes have been in existence in New Jersey though incidents still continue.

Information sourced from [http://pluralism.org/ocg/CDROM\\_files/hinduism/dot\\_busters.php](http://pluralism.org/ocg/CDROM_files/hinduism/dot_busters.php), and from the FBI hate crimes statistics: [http://www.fbi.gov/news/stories/2011/november/hatecrimes\\_111411](http://www.fbi.gov/news/stories/2011/november/hatecrimes_111411)

# 2011



**The federal government has ordered Hamtramck to print election ballots and other materials in the Bangla language**

By Charles Sercombe

Here's more proof that Hamtramck's Bengali community is a major voting bloc. The federal government is now requiring the city to print all election material, including ballots and candidate nominating petitions, in the Bangla language as well as in English.

That's because, according to the U.S. Census, the Bangladeshi community is sizeable enough to warrant separate ballots. The agency said it used a variety of data to determine this mandate, but just what exactly the decision was based on was not immediately known.

Hamtramck is not alone in being ordered to print separate ballots. Some 248 voting districts across the country have been told to print up separate ballots for their dominant ethnic group. City Clerk Ed Norris said the mandate will mean an additional cost to the city, but he did not know how much more elections will now run.

He said there is not enough time to ready ballots for the Bengali community for the Nov. 8 General Election. The next election after the November election is the Republican Primary on Feb. 28. Norris said he's not sure if the additional ballots will be ready by then, either.

"We're going to try to comply the best we can, as soon as we can," he said. Part of the problem in getting ballots ready is finding both a reliable translation service, and a printer that has the proper font for the Bangla language. Another issue to figure out is who is responsible for preparing and paying for the separate ballots when elections are under the jurisdiction of the county or state.

Not all elections are solely city elections. Norris said trying to coordinate this mandate with county and state officials is another hurdle to jump. In the online social network site Facebook, there has been criticism of this mandate. There are some who believe that if you are a citizen and are eligible to vote, you should be able to understand the English language. But the Voting Rights Act of 2006 mandates special language ballots for there is a significant ethnic presence in a community. Norris said that there is no appeal option to challenge the mandate.

Norris added that the city has already provided some election material in Polish, Arabic and Bangla.

2011 Article Accessed and Reprinted with Permission from:  
<http://www.hamtramckreview.com/2011/10/feds;order;city;to;print;bengali;ballots/>



## 2012



On Sunday August 5, 2012 an armed gunman entered a Sikh temple (*gurudwara*) in **Oak Creek, Wisconsin** and opened fire on innocent people praying in their house of worship. Six people were killed (Seeta Singh, a priest; Parkash Singh, a priest; Ranjit Singh; Satwant Singh Kaleka, president of the temple; and Subegh Singh and Parmjit Kaur, temple members). Two other worshippers were injured. A police officer fatally shot the gunman, Wade Michael Page, aged 40. Wade Michael Page is reported to have been affiliated with white supremacist and hate groups and was on the watchlist of organizations that track hate crimes like the Southern Poverty Law Center.

After the shooting, President Obama released a statement that, “At this difficult time, the people of Oak Creek must know that the American people have them in our thoughts and prayers, and our hearts go out to the families and friends of those who were killed and wounded. My Administration will provide whatever support is necessary to the officials who are responding to this tragic shooting and moving forward with an investigation. As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family.”

Image accessed from: <https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>

## Post-2001



New York Neighbors is an inter-faith organization that uses the symbols of Judaism, Christianity, and Islam to show how people of different backgrounds can get along.

In the weeks following the attacks on 9/11/2001, there were significant increases to bias incidents aimed at persons believed to be of Middle Eastern or South Asian descent. Many groups came together to unite against extremism, and to understand individuals from different backgrounds in order to make sure that unfair laws and practices don't result in discriminatory treatment. One organization included the New York Neighbors. An inter-faith coalition of over 130 groups in New York City that strive to "defend the constitutional and American values of religious freedom, diversity and equality while fighting against anti-Muslim bigotry and discrimination against our neighbors no matter what their national origin or religion.

Reference: <https://www.opensocietyfoundations.org/voices/911-10-standing-together-neighbors>

## Glossary

**Ally:** Someone who acts to help an individual or a group targeted by bullying or discrimination. Allies can help by standing up on behalf of (and together with) the victim, or advocating for changes in attitudes or policies.

**Bigotry:** Intolerance or inability to stand those people who have different opinions or backgrounds.

**Empathy:** The ability to understand someone else's feelings, challenges, or problems. Empathy for another's difficult situation should ideally lead to some action to help address that situation or its causes.

**Harassment:** Any type of repeated or persistent behavior that is unwanted, unwelcome and causes emotional distress in the person it is directed at. It is typically motivated by gender, race, religion, national origin etc.

**Institutionalized racism:** A system, policy, or agency that discriminates based on race or ethnic origin through its policies or practices.

**Islamophobia:** Irrational fear and strong dislike of anyone who is, or appears to be, Muslim.

**Micro-aggressions:** Interactions between people of different races, genders, cultures, or sexual orientations where one person exhibits non-physical aggression. Micro-aggressions can be intentional or unintentional but they convey hostility, discrimination, and attitudes of superiority.

**Nativism:** Literally refers to the practice of favoring the interests of those of a particular place over immigrants. In the 1900s, nativist policies in the United States made immigration policies restrictive to non-European countries.

**Naturalized Citizen:** Someone born in one country that becomes a citizen of another country. In the U.S., there are three ways people become citizens: (1) *Jus Sanguinis* (Right of Blood) in which case if one parent is a U.S. citizen, then the child is also entitled to U.S. citizenship, even

if s/he is born outside the U.S.; (2) *Jus Soli* (right of birthplace) in which case if a person is born in the U.S., they are granted citizenship; (3) through naturalization in which case, after living in the U.S. for multiple years, a person must apply for citizenship and complete a citizenship test.

**Prejudice:** Negative feelings and stereotyped attitudes towards members of a different group. Prejudice or negative judgments can be based on race, religion, nationality, economic status, sexual orientation, gender, age, or other factors.

**Refugee:** Someone who is outside of the country where they are from or have lived because s/he has been targeted, harassed or persecuted because of her/his race, religion, sexual orientation, political beliefs, etc. Refugees are often seeking asylum in other countries.

**Second Generation:** This term refers to the U.S.-born children of immigrant parents. Second-generation children and youth sometimes face discrimination because of their appearances or religion even though they are Americans.

**Solidarity:** Demonstrating unity or cooperation to work with others who may or may not share the same interests or challenges. Being an ally and working in solidarity go hand in hand together.

**Tolerance:** The ability to be fair and open to people or beliefs that are different than oneself. Being tolerant means being free from prejudice and bigotry.

**Xenophobia:** A strong and unreasonable hatred of people who are from other countries, or ideas and things that are foreign.

***Definitions were drawn from the following sources:***

Derald Wing Sue & David Rivera. "Microaggressions in Everyday Life." Accessed November 16, 2012 from

<http://www.psychologytoday.com/blog/microaggressionsinleverydayllife/201011/microaggressionsmorejustrace>

Facing History & Ourselves. "Upstanders Alliance." Accessed November 16, 2012 from  
<http://www.choosingtoparticipate.org/explore/upstanders>

Hinduja, S. Cyberbullying Glossary. Accessed November 16, 2012 from  
[http://www.cyberbullyingbook.com/Cyberbullying\\_Glossary.pdf](http://www.cyberbullyingbook.com/Cyberbullying_Glossary.pdf)

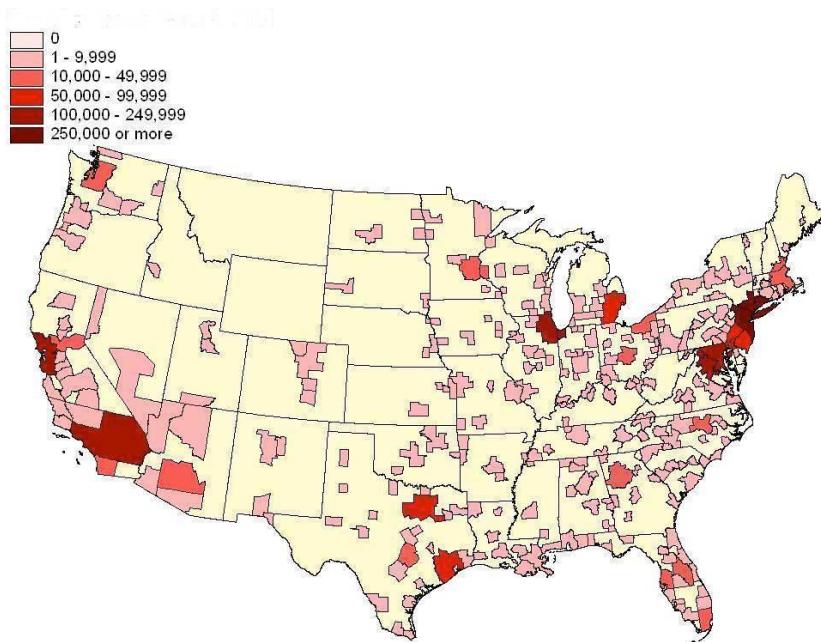
Olweus Bullying Prevention Program. Accessed November 16, 2012 from  
<http://www.violencepreventionworks.org/public/bullying.page>

The Bullying Effect Glossary. Accessed November 16, 2012 from  
<http://thebullyingeffect.weebly.com/glossary.html>

How to Apply for U.S. Citizenship <https://www.usa.gov/become-us-citizen>

## Who are South Asian Americans?

### Population of South Asians in the US (density)



According to the Census, approximately 5.4 million South Asians live in the USA. South Asian Americans trace their origins to **Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives**. Some were born there, while others are descended from immigrants from these nations.

The community also

includes double migrants—members of diasporic communities in the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Kenya, South Africa, Tanzania, Uganda, Zanzibar), Canada, Europe, the Middle East, and the Pacific Rim (Fiji, Indonesia, Malaysia, and Singapore) who have subsequently migrated to the US.

The South Asian American community is diverse not just in terms of national origin, but also in terms of ethnicity, religion, and language. South Asian Americans practice Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and Zoroastrianism; others have no faith. The most common languages spoken by South Asians in the United States, other than English, include Bengali, Gujarati, Hindi, Punjabi, Telugu, and Urdu.

South Asians are also diverse in terms of immigration and socioeconomic status. While many are citizens or permanent residents, thousands live here on short-term work visas or are undocumented. With respect to employment, there are notable concentrations of South Asians in tech and the health professions, in education, and in service work, taxi work, domestic work, and the hotel and restaurant industry.

Adapted from *South Asian Americans Leading Together (SAALT)'s factsheets and from the curriculum "In the Face of Xenophobia: Lessons to Address the Bullying of South Asian American Youth"* (2013) available online at: <http://saalt.org/wp-content/uploads/2013/06/InTheFaceOfXenophobia-Final-11.4.2013.pdf>

## Short Timeline of South Asian Americans in the US

[Key moments in US & world history are also presented in brackets]

### **1838:**

By 1838 approximately 25,000 Indian laborers have been transported as indentured workers to the British sugar colony of Mauritius. By 1917 more than 3.5 million South Asians will have been transported to European colonies in Africa, Caribbean, and the Pacific as indentured “coolies,” often undertaking harsh work once performed by slaves for a “penny a day” as historians have noted.  
[*Slavery was abolished throughout the British Empire in 1834 and in the US in 1865*)

### **1880s & 1890s:**

Approximately 2,000 South Asians are residing in the US On the West Coast many are farmworkers from the Punjab region who are members of the Sikh faith. Others are students. [*The modern nations of India, Bangladesh, Pakistan, Sri Lanka, and Burma were all part of the British Empire from the mid-nineteenth century to the late 1940s.*]

### **1907-1908:**

The Asian Exclusion League, an anti-immigrant nativist group, opposes immigration from Asia and sparks violent race riots against South Asians in Washington, California, and Oregon in order to drive out “cheap labor.” The Bureau of Naturalization issues directives to dissuade citizenship applications from “Hindoos” (a derogatory term inaccurately applied to all South Asians; of the early migrants, 85% were Sikh, about 13% Muslim, and only 2% Hindus).

### **1912-1913:**

Sikh migrants build the first gurdwara (Sikh Temple) in the US in Stockton, California in 1912. Founders of the Gurdwara were also founders of the Ghadar Party in 1913. Ghadar leaders galvanized a cross-class community of laborers and students to fight the British by *connecting* colonialism to the racist conditions of labor and life they experienced in the US. As the Ghadar Party expanded, it established official headquarters in San Francisco. Its leaders attracted the attention of the British government, who recruited US immigration officials to keep tabs on Indian nationalists in America, to limit the growing strength of Ghadar’s revolutionary aims.

### **1917:**

Immigration Act of 1917 defines a geographic “barred zone” in the Asia-Pacific (including South Asia) from which no immigrants can come to the US [*World War I lasts from 1914-1918*]

### **1920:**

State Alien land laws prohibit transfer and ownership of land to noncitizens; as a consequence Indian farmers lose over 120,000 acres in California. In the following years, over 3,000 Indians return to their homeland due to xenophobic pressures. Migrants still come to the US as traders or merchants through port cities such as New Orleans or New York, and some settle in African American or Puerto Rican communities. [*Women in the US are granted the right to vote in 1920*]

### **1923:**

In the US v. Bhagat Singh Thind decision, the US Supreme Court found that Asian Indians are ineligible for US citizenship because they are not white. [*In 1924, US Pres. Calvin Coolidge signs the Snyder Act giving Native Americans US citizenship, but many states still denied them the right to vote until 1948*]

**1946:**

The Luce-Celler Act grants right of naturalization and small immigration quotas to Asian Indians and Filipinos, including a national quota of 100 per year for immigrants from India. [*World War II lasts from 1939 to 1945*]

**1957:**

Dalip Singh Saund, an Indian American from Imperial Valley, California, is elected to the US House of Representatives and serves from 1957 to 1963. South Asian Americans number more than 12,000. [*In 1955, the Montgomery Bus Boycott starts in Alabama. In 1956, the Supreme Court declares segregation on buses to be illegal.*]

**1965:**

The Immigration and Nationality Act, which removes quotas for Asian immigrants, triggers the second wave of South Asian immigration. [*1965: President Lyndon B. Johnson signs the Voting Rights Act.*]

**1966-1977:**

83% of South Asians enter the United States under employment visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors. Most have been educated at great public expense in their nations of origin.

**1987:**

In Hoboken, New Jersey, Navroze Mody is beaten to death by “Dotbusters”—a violent hate group active in the state. South Asian Americans number more than 200,000 in the United States. [*1989 marks the fall of the Berlin Wall and the beginning of the end of the Cold War.*]

**1990:**

Third wave of South Asian immigrants begins, including H1-B visa holders (many working in high tech), students, and working class families.

**2000:**

Hamtramck, Michigan is the first jurisdiction to provide language assistance in a South Asian language – Bengali – to voters following a lawsuit by the Department of Justice.

**September 11-17, 2001:**

Attacks against the World Trade Center and the Pentagon take place on September 11, 2001. In the week following 9/11, there are 645 reports of bias incidents aimed at persons perceived to be of Middle Eastern or South Asian descent. South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev Patel of Texas are all killed in post-9/11 hate crimes. Harassment and threats make up more than two-thirds of all reported bias incidents.

**September 2001-February 2002:**

The US government detains without charge about 1,100 individuals (many from India & Pakistan). Many are denied access to counsel and undergo secret hearings. Many are detained for months on end; others are deported with no evidence ever presented of terrorist activity.

**2002:**

The FBI reports that after 9/11, reports of violence against Muslims rose by 1600%. Nineteen people are murdered in hate crimes in the months after prompted by the events of 9/11.

**2002:**

The Special Registration (NSEERS) program requires men and boys – ages 16 & older – from 25 Asian & African countries (24 of them predominantly Muslim, including Pakistan & Bangladesh), to report to their local immigration office for fingerprinting & interrogation. Over 93,000 people register. **None** are ever charged with any terrorist related activity. More than 13,000 people were placed in deportation proceedings, while thousands more voluntarily left the country.

**2005:**

Piyush Bobby Jindal becomes the second South Asian American member of Congress. [In **2007**, Jindal becomes the first ever South Asian American state governor (Louisiana). Nikki Haley becomes the second in **2011** (South Carolina).]

**2012:**

Wade Michael Page, a white supremacist, walks in and opened fire during services at a Sikh gurdwara in Oak Creek, Wisconsin, killing six and wounding four. Page subsequently commits suicide after police arrived on the scene. The shooting is labeled an act of “domestic terrorism.”

**2012/2013:**

According to the 2010 US Census, there are 4.3 million people of South Asian descent in the United States. In 2012, Ami Bera from California becomes the third Indian American to be elected to the US House of Representatives.

**2015:**

The assault of Sureshbhai Patel occurred on February 6, 2015. Patel, a 57-year-old Indian national who was visiting his son in Madison, Alabama, U.S., was seriously injured after being detained by three police officers in a residential neighborhood responding to a call from a neighbor that there was a “skinny black man” walking around the predominately white neighborhood. There is video footage of the officer slamming Patel to the ground. He had to be hospitalized and is partially paralyzed as a result of the injuries. The police officer (Eric Parker) was at first fired due to international uproar, but then reinstated in 2016, and was later acquitted of all charges.

**2016-2020:**

After the November 2016 election of Donald Trump, hate crimes skyrocketed across the US. Islamophobia & xenophobia targeting anyone with brown-skin resulted in many deaths and injuries. In February 2017, two men originally from India chatted after work at a bar in Kansas. Asking them about their legal status & yelling at them to “get out of my country,” Adam Purinton opened fire, killing Srinivas Kuchibhotla & wounding his friend Alok Madasani as well as Ian Grillot, who was at the bar & tried to help the men who were being attacked.

**2020/2021:**

Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of color nominated to a major party’s ticket at Vice-President. She is sworn in as Vice-President in January 2021.

*Adapted from “South Asians in the US: A Social Justice Timeline,” developed by SAALT*

*Lessons developed by Drs. Monisha Bajaj, Karishma Desai & Ameena Ghaffar-Kucher –  
<https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>*

## Migration Worksheet

Use this worksheet to find out as much information as possible about how your family came to the United States. If your ancestors are Native American, find out any stories of migration within the U.S. over the past few centuries. It is hard to pinpoint many historical dates, but just get as much information as you can to share with classmates.

What can you find out about the first person in your family (on either or both sides) who migrated to the U.S.? Around what year did that migration take place?

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

Any additional details?

---

---

---

---

---

---

---

*Feel free to affix copies of any photos or documents you can find to the back of this sheet.*

## **DAY 2: South Asian and Xenophobic Violence**

**Time:** 60 minutes

### **Essential Questions**

- What turns xenophobia into violence?

### **Lesson Objectives:**

Learners will be able to:

- Understand the Oak Creek tragedy in historical context
- Build empathy

### **Materials Needed:**

1. Handout 1: BBC Article
2. Handout 2: Graphic Organizer (optional)
3. Handout 3: Oak Creek Testimony
4. Projector or smart board for You Tube viewing

### **Performance tasks**

#### **Understanding and Situating the Oak Creek Tragedy**

### **Activity (3 min)**

1. Connect students to the activity from the previous Lesson where they represented their own migration story and the xenophobia their families may have faced and also to the South Asians in America timeline that they walked through for the previous Lesson.

### **Part I: Opening Activity (15**

min) Direction for Students:

1. Today, we will examine the treatment of South Asians and Muslims in America. We will begin class by reading and reacting to a current event. In the fall of 2012, a white supremacist opened fire in a Sikh temple, known as a Gurdwara, and killed seven innocent people. As you read this article, pay attention to what happened and why it happened. Use the headings to take note of the key ideas the author wants to illustrate, and also pay attention to how you are feeling. Annotate the article as you read for key ideas and your reactions. Draw on information you learned in the previous two lessons as you respond to the text.

Instructions for Facilitator/Teacher:

1. Give students 7-10 minutes to read and react to the article and follow with a facilitated discussion.
  - **Handout 1: BBC News Article**

- **Handout 2: Graphic Organizer (optional)**
- 2. **Guiding Questions for Discussion:** What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?

#### **Part II: Historicize Oak Creek – 9/11 Connections** (15 minutes)

1. If a student doesn't mention this, highlight that a key idea the article mentions is that this is not the first of these kinds of incidents. Ten years ago, after the World Trade Center attack on 9/11, Muslims and Sikhs became targets of xenophobic harassment and attack.
2. **Guiding Questions:**
  - What do you know about 9/11?
  - What knowledge do you have of what happened to members of the South Asian and Muslim communities after 9/11?
  - Why do you think this happened?
3. Use a t[chart/graphic organizer to capture student responses.
  - **Key Understanding:**
    - ! After 9/11, South Asians and Muslims have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.
4. Have students watch the opening sequence of the documentary [Divided We Fall \(0:43:00\)](https://www.youtube.com/watch?v=d22ZuUbgZeg). Frame the viewing by telling students that you will now watch a segment of a film that captures the aftermath of 9/11 faced by South Asians, Muslims, and Arab[Americans]. Tell students to record their reactions.
5. **Discussion:** What are your thoughts regarding the connections between the Oak Creek tragedy and post[9/11 aftermath?

#### **Part III. Building Empathy: Oak Creek Testimony and Response Letter** (25 min)

1. Bring students back to the Oak Creek tragedy by suggesting that hearing people's testimonies and narratives deepens our understandings. Tell students that you will now read a testimony from the Oak Creek tragedy.
2. Engage in a shared reading of the Oak Creek testimony (Teacher reads aloud, students follow along).
  - a. **Handout 3: Oak Creek Testimony**
3. Ask students to reread the Oak Creek testimony independently, and respond by writing a letter to Harpreet. As they read the Oak Creek testimony again, guide them to capture their emotional reactions, and think about what they would like to share

with teenagers who share Harpreet's religious background.

4. Before the end of the class period, ask if any student would like to share any excerpts from their letter. Ask students: How did it feel to write the letter?

If useful, share with the students this infographic prepared by the Sikh Coalition (based in New York): Who are the Sikhs?

[http://sikhcoalition.org/images/education\\_resources/whoarethesikhs\\_national\\_web.pdf](http://sikhcoalition.org/images/education_resources/whoarethesikhs_national_web.pdf)

**6 August 2012** Last updated at 09:21 ET<http://www.bbc.co.uk/news/world/us-canada-19143281>

## Sikhs express shock after shootings at Wisconsin temple

**Sikhs living in the United States have expressed their shock and fear after a shooting at a temple in Wisconsin on Sunday which left seven people dead.**

Some community members could not believe what happened. Others said they had feared such attacks since 9/11. A gunman entered the Sikh temple on Sunday morning and opened fire, killing six people and injuring a policeman. The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in US media reports.

But his identity has not been independently confirmed to the BBC.

A vigil for the victims was held in nearby Milwaukee as police searched the suspect's home.

FBI and bomb squad officers have surrounded the property of the alleged gunman in Cudahy, about 2.5 miles (4km) north of the Wisconsin Sikh Temple, and evacuated local residents.

In total, seven people died in the attack in Oak Creek, a suburb of Milwaukee, including the gunman. A police officer and two other men were critically injured.

Indian Prime Minister Manmohan Singh, who is himself a Sikh, said he was "deeply shocked and saddened" by the attack.

"That this senseless act of violence should be targeted at a place of religious worship is particularly painful," Mr Singh said in a statement.

### Muslim confusion

Officials have not yet identified the gunman or a possible motive, but Sikh organisations in the US say the community has been vulnerable since the 9/11 attacks.

"This is something we have been fearing since 9/11, that this kind of incident will take place," said Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education.

"It was a matter of time because there's so much ignorance and people confuse us [as] being members of Taliban or belonging to [Osama] bin Laden," he told Associated Press.

"We never thought this could happen to our community," Devendar Nagra, 48, told Associated Press. "We never did anything wrong to anyone."

Sikhism hails from the Indian subcontinent, and observant Sikhs wear turbans. Members of the community have been attacked in the past by assailants mistaking them for Muslims.

"That turban has tragically marked us as automatically suspect, perpetually foreign and potentially terrorists," Valarie Kaur, a filmmaker based in the US who has chronicled attacks on Sikhs, told AP. Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday

evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple after he heard about the attack.

"When the shooting happened, I was at home watching the news. I went straight out and drove to the temple. There were lots of police and the area was closed off.

"The press was already there and there were lots of people from the Sikh community. I spoke to one girl who was in the temple when the shooting happened.

"She said when the shooting started, everyone panicked. People were running around trying to hide. She said she lost her uncle.

"People here are in a state of a shock. This is a very small and peaceful place, you would never imagine this kind of attack could happen here. Nobody can believe it.

"Lots of people have gathered in the area. People just stop by to express their sympathies."

#### **'Terrorist-type incident'**

There are an estimated 2,500C3,000 Sikh families in and around the city worshipping at two gurdwaras, or temples, including the Wisconsin Sikh Temple.

Lakhwinder Singh, a member of the congregation there, told Reuters that two of the victims were believed to be the president of temple and a priest.

"It will take a long time to heal. We're hurt very badly," he said.

President Barack Obama expressed his condolences with victims of the attack, which comes just over two weeks after a gun massacre left 12 people dead at a Colorado cinema.

"As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family."

The US embassy in India said it was "deeply saddened by the senseless loss of lives and injuries" caused by the shooting. "Our hearts, thoughts, and prayers go out to the victims and their families," a statement said.

"The United States takes very seriously the responsibility to respect and protect people of all faiths. Religious freedom and religious tolerance are fundamental pillars of US society."

Local politician Mark Honadel called the attack "craziness".

The state representative told CNN: "Unfortunately, when this type of stuff hits your area, you say to yourself, 'why?' But in today's society, I don't think there's any place that's free from idiots."

Police have described it as a "domestic terrorist-type incident". The FBI are taking over the criminal investigation.

There was believed to be only one attacker, with eyewitness reports suggesting it was a white male.

**BBC Article: “Sikhs express shock after shootings at Wisconsin temple”**

Information from the Article	My Reactions

**Testimony before the U.S. Senate of Harpreet Singh Saini (age 18) [Survivor of the Oak Creek Shooting] Subcommittee on the Constitution, Civil Rights and Human Rights Committee on the Judiciary on “Hate Crimes and the Threat of Domestic Extremism” September 19, 2012 (excerpts)**

My name is Harpreet Singh Saini. I am here because my mother was murdered in an act of hate 45 days ago. I am here on behalf of all the children who lost parents or grandparents during the massacre in Oak Creek, Wisconsin. A little over a month ago, I never imagined I'd be here. I never imagined that anyone outside of Oak Creek would know my name. Or my mother's name. Paramjit Kaur Saini.

As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred walked into our local Gurdwara with a loaded gun. He killed my mother, Paramjit Kaur, while she was sitting for morning prayers. He shot and killed five more men – all of them were fathers, all had turbans like me. And now people know all our names: Sita Singh. Ranjit Singh. Prakash Singh. Suvegh Singh. Satwant Singh Kaleka.

This was not supposed to be our American story. This was not my mother's dream. My mother and father brought Kamal and me to America in 2004. I was only 10 years-old. Like many other immigrants, they wanted us to have a better life, a better education. More options. In the land of the free. In the land of diversity.

It was a Tuesday, 2 days after our mother was killed, that my brother Kamal and I ate the leftovers of the last meal she had made for us. We ate her last *rotis* – which are a type of South Asian flatbread. She had made the *rotis* from scratch the night before she died. Along with the last bite of our food that Tuesday...came the realization that this was the last meal, made by the hands of our mother, that we will ever eat in our lifetime. My mother was a brilliant woman, a reasonable woman. Everyone knew she was smart, but she never had the chance to get a formal education.

She couldn't. As a hard-working immigrant, she had to work long hours to feed her family, to get her sons educated, and help us achieve our American dreams. This was more important to her than anything else.

Senators, my mother was our biggest fan, our biggest supporter. She was always there for us, she always had a smile on her face. But now she's gone. Because of a man who hated her because she wasn't his color? His religion? I just had my first day of college. And my mother wasn't there to send me off. She won't be there for my graduation. She won't be there on my wedding day. She won't be there to meet her grandchildren. I want to tell the gunman who took her from me: You may have been full of hate, but my mother was full of love. She was an American. And this was not our American dream.

We ache for our loved ones. We have lost so much. But I want people to know that our heads are held high. We also know that we are not alone. Tens of thousands of people sent us letters, attended vigils, and gave us their support – Oak Creek’s Mayor and Police Chief, Wisconsin’s Governor, the President and the First Lady. All their support also gave me the strength to come here today.

Senators, I came here today to ask the government to give my mother the dignity of being a statistic. The FBI does not track hate crimes against Sikhs. My mother and those shot that day will not even count on a federal form. We cannot solve a problem we refuse to recognize.

Senators, I also ask that the government pursue domestic terrorists with the same vigor as attackers from abroad. The man who killed my mother was on the watch lists of public interest groups. I believe the government could have tracked him long before he went on a shooting spree.

Finally, Senators, I ask that you stand up for us. As lawmakers and leaders, you have the power to shape public opinion. Your words carry weight. When others scapegoat or demean people because of who they are, use your power to say that is wrong.

So many have asked Sikhs to simply blame Muslims for attacks against our community or just say “We are not Muslim.” But we won’t blame anyone else. An attack on one of us is an attack on all of us.

I also want to be a part of the solution. That’s why I want to be a law enforcement officer like Lt. Brian Murphy, who saved so many lives on August 5, 2012. I want to protect other people from what happened to my mother. I want to combat hate – not just against Sikhs but against all people.

Senators, I know what happened at Oak Creek was not an isolated incident. I fear it may happen again if we don’t stand up and do something.

I don’t want anyone to suffer what we have suffered. I want to build a world where all people can live, work, and worship in America in peace.

Because you see, despite everything, I still believe in the American dream. In my mother’s memory, I ask that you stand up for it with me. Today. And in the days to come.

Accessed and excerpted from full testimony available at: <http://www.judiciary.senate.gov/pdf/9P19P12SainiTestimony.pdf>

## **DAY 3: South Asian Americans: Past and Present**

**Time:** 60 minutes

**Essential Question:**

How can examining historical manifestations of xenophobia and racism help us understand present forms of bias9based bullying?

**Lesson Objectives:**

Students will be able to:

- Examine historical roots of xenophobia against South Asians and Muslims in America
- Compare past occurrences with modern day forms of bias9based bullying

**Materials Needed:**

1. Background Information handout
2. Past & Present sets
3. Graphic Organizer

**Performance Tasks:  
Connecting the past to the  
present**

**Activity:** (5 min)

Connect students to the previous lesson in which they developed an understanding that the Oak Creek tragedy was not a new phenomenon. Rather hate crimes against South Asians and Muslims have significantly increased after the attacks on the World Trade Center. Tell students that today, they will further historicize this and understand how xenophobia is most often linked to what is happening in the political landscape.

**Quick Write** (5 mins)

Ask students to recall when the earliest South Asians came to the United States. Draw upon the timeline.

*Prompts:* What you think early arrivers might have experienced? What leads you to make these inferences?

**Part I: Background Information** (10 min)

*Instructions for Facilitator/Teacher:*

For the main activity for this lesson, students will be working in groups in order to compare the harassment of South Asians and Muslims in the past and present. In the next ten minutes, you will provide students with background knowledge to set them up effectively for their independent work. As a class you can read through **Handout 1** which provides a brief

synopsis of each historical occurrence that students will examine. You may want to include visual media that can be accessed below:

**1907 Bellingham Riots:**

[http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm);

[http://depts.washington.edu/civilr/bham\\_film.htm](http://depts.washington.edu/civilr/bham_film.htm)

**The Persian Gulf War:** <http://www.pbs.org/wgbh/pages/frontline/gulf/>

**Dotbusters:** <http://www.youtube.com/watch?v=X1tG6mwjOtM> (begin at 0:42)

**Part II: Small Group Work (25 min)**

Break students into three larger groups and then create sub-groups of 3-4 students. Before you break students into groups, discuss terms:

**Micro-aggressions:** contemporary form of racism 9 invisible, unintentional and subtle in nature; usually outside the level of conscious awareness but which cumulatively and over time creates an uncomfortable or hostile environment for the victim

**Bullying:** verbal, physical, or psychological acts of intimidation where there is an imbalance of power

**Harassment:** systemic and/or continued unwanted actions, including threats and demands, often based upon race, sex, religion, gender etc.

**Hate crimes:** acts of violence against individuals, groups, places of worship etc., typically motivated by some form of prejudice.

Ask students to independently read their set of events (**Handout 2**). Thereafter, they should work together to complete the graphic organizer (**Handout 3**) (this could be completed using chart paper as well). Students will summarize each event and identify whether the occurrence is an example of micro-aggression, bullying, or hate crime. Next, they will analyze the language used to describe South Asians and Muslims either by perpetrators or by media sources in each excerpt. Finally, they will use guiding questions to synthesize the exercise and compare and contrast the xenophobic and racist treatment of the past and present. Students should prepare a quick three-minute presentation for the class on their event set.

Note: You may want to model or use guided practice for the first set to give students an example of the type of thinking they will need to do.

**Part III: Whole Class Share (15 min)**

*Lessons developed by Drs. Monisha Bajaj, Karishma Desai & Ameena Ghaffar-Kucher –*  
[\*https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf\*](https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf)

After each group shares, debrief the comparison of the past/present and discuss why the analysis of historical forms of xenophobic/racist phenomena is significant.

• **Guiding Questions:**

- What did you realize as you read about the Bellingham Riots, the hate crimes that occurred during the Persian Gulf War, and the Dotbusters?
- Why do you think the events of the past occurred? What was happening between the United States and other countries during this time that influenced those events?
- What about present day occurrences?
- What was similar to the present day forms of harassment? What was different?
- What can be done?

## **South Asians Past & Present - Background**

### **Information 1907 Bellingham Riots**

"Located in the northwest corner of Washington State, just shy of the Canadian border, Bellingham boomed in the early 20th century as a center of extractive industries like mining, fishing and timber. Workers from all over the world arrived in Bellingham looking for jobs, including a sizable number from Asia.

In the early 1900s, Asian immigrants numbered in the hundreds and were a substantial presence in Bellingham, sustaining small communities with their own restaurants, pool halls and barbershops. Yet, due to sustained campaigns of racism and exclusion, little to nothing of these communities remains in the city today. By 1950, city census numbers reported a mere eight individuals of Asian ancestry.

The most visible manifestation of these campaigns was the riot of 1907. A group of South Asian migrant workers arrived in Bellingham in 1906, employed mostly in the city's lumber mills.

Immediately, white labor leaders demanded the South Asian workers be expelled from the city, claiming the newcomers took jobs away from white workers and drove down wages."

Information excerpted from

[http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm)

---

### **Dotbusters: Anti-Indian Hate Group in New Jersey**

In the fall of 1987, an anti-Indian hate group formed in New York and New Jersey that committed their crimes in Jersey City. Hate crimes included burglary, vandalism, and assault to murder. While the violence seemed to be aimed at the Hindu community, where the wearing of the bindi is most common, it is believed that the Dotbusters actions were based on racial grounds, aimed at South Asian immigrants.

Information excerpted from: <https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>

---

### **Hate Crimes During the Persian Gulf War**

The Persian Gulf War against Iraq was led by the United States, and backed by a UN Coalition of 34 nations states, and followed Iraq's invasion of Kuwait. This conflict led to an eruption of hate crimes against Arabs and Muslims, and other ethnic communities perceived to be Middle Eastern in the United States.

Information excerpted from: <http://www.pbs.org/wgbh/pages/frontline/gulf/> and  
<http://www.hrw.org/sites/default/files/reports/usa1102.pdf>

*Lessons developed by Drs. Monisha Bajaj, Karishma Desai & Ameena Ghaffar-Kucher –  
<https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>*

## Xenophobic Racism Against South Asians and Muslims in the United States: Past and Present

### Set #1

#### Event #1: 1907



#### Description:

On September 4th, 1907 five hundred white working class men in Bellingham, Washington attacked South Asian millworkers and their families. Within ten days the entire South Asian population departed town.

*Morning Reveille Sept. 6, 1907, p. 4 (Editorial)*

#### The Hindus Have Left Us.

While any good citizen must be unalterably opposed to the means employed, the result of the crusade against the Hindus cannot but cause a general and intense satisfaction. The school kids, who made up the greater portion of the mob that put the heathen out of business, should, of course, be spanked and sent to bed and the hoodlums should go to jail, but the fact that the fear instilled into the hearts of the Hindus induced them to return to the land which owes them protection [note: reference here is to Canada] is a cause for rejoicing. Two wrongs never make a right, it is true, and such riotous demonstrations are to be discouraged and prevented, but the departure of the Hindus will leave no regret.

From every standpoint it is most undesirable that these Asians should be permitted to remain in the United States. They are repulsive in appearance and disgusting in their

manners. They are said to be without shame and, while no charges of immorality are brought against them, their actions and customs are so different from ours that there can never be tolerance of them. They contribute nothing to the growth and up-building of the city as the result of their labors. They work for small wages and do not put their money into circulation. They build no homes and while they numerically swell the population, it is of a class that we may well spare. ....They have been working here because of the labor shortage, but now that they have decamped their places will be filled by white men...There can be no two sides to such a question. The Hindu is a detriment to the town, while the white man is a distinct advantage. .

Information sourced from:

Image: "The Reveille (September 5, 1907)

<http://www.wce.wwu.edu/resources/AACR/documents/bellingham/main/8.htm> (Accessed July 18, 2011). Courtesy of the Asian American Curriculum and Research Project

Article: "The Reveille" The Hindus Have Left Us, (September 6, 1907) [Seattle Civil Rights & Labor History Project](#) <<http://depts.washington.edu/civilr/> [http://depts.washington.edu/civilr/bham\\_news.htm](http://depts.washington.edu/civilr/bham_news.htm)>

### **Event #2: 2005**

“In the fall of 2005, seventh-grader Mandeep Singh’s daily routine included fighting off classmates who pulled and yanked at his *jurdha* (the topknot worn by Sikh men) while calling him “Bin Laden” and “meatball head.” Though Mandeep and the Sikh Coalition repeatedly complained to his school’s administration, nothing was done to stem the harassment for almost two years. In February 2005 students hit the seventh-grader twice on his head, leading to contusions and a severe injury that left Mandeep confined to bed rest for weeks. Unconvinced that the school could do anything to ensure their son’s safety, Mandeep’s parents sent him back to his native England to finish his schooling.”

Information sourced from: <http://www.sikhcoalition.org/stayRinformed/sikhRcoalitionR advisories/146>

## Xenophobic Racism Against South Asians and Muslims in the United States: Past and Present

### Set #2

#### Scenario #1: 1987

In 1987, a 30 year old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves "Dotbusters." This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody's killing, Dotbusters (referring to the *bindi* that Hindu women wear on their foreheads for religious purposes), sent a letter to a local newspaper.

Part of their letter read:

"I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them; if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties. ... They are a weak race physically and mentally. We are going to continue our way. We will never be stopped."

In Jersey City, not long after Mody's death, another person of South Asian origin was assaulted by three men with baseball bats. Incidents still continue even though laws against hate crimes have been instituted in New Jersey.

Information sourced from: [http://pluralism.org/ocg/CDROM\\_files/hinduism/dot\\_busters.php](http://pluralism.org/ocg/CDROM_files/hinduism/dot_busters.php)

#### Scenario #2: 2003

"On November 27, 2003 *Metro West* reported that an Ashland, Massachusetts teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17, was convicted of spray-painting hate messages. Police said Piccioli spray painted 'Sand NRRRRRR beware,' and 'head,' on a rock near the Hindu temple. Police said 'head' was short for 'towel head.' On June 25, 2003 in Boston, an Indian graduate student named Saurabh Bhalerao, who was working part time as a pizza deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned with cigarettes, stuffed in a trunk and stabbed twice before finally being dumped along a road. Police suspect that the attackers mistook the Hindu man for a Muslim. As they were beating him, the attackers supposedly taunted, 'go back to Iraq.'"

Information sourced from: <http://www.pluralism.org/reports/view/104>

## Xenophobic Racism Against South Asians and Muslims in the United States: Past and Present

### Set #3

#### Event #1: 1991

##### ***Suspicious Fires Probed for Ties to Gulf Tension: Crime: An arson unit studies a West Los Angeles market blaze and police label the torching of a Sherman Oaks store a likely hate crime. Owners of both businesses are of Mideast descent***

....The Los Angeles Fire Department, meanwhile, opened an arson investigation into the other blaze that seriously damaged the Elat Market on West Pico Boulevard and destroyed an adjoining stationery store and storage area. The fire, which occurred about 11 p.m. Tuesday, caused an estimated \$325,000 damage.

“Because of the situation in the Middle East, we called for an arson unit right away,” said Assistant Fire Chief Ed Allen. “The market is owned by a gentleman from Iran.”

“The fire had a very good start,” Allen added. “There was a lot of heavy smoke when the first companies arrived. It very quickly broke through the roof. When that happens, you take a hard look at it.”

Although the owner, Ray Golbari, said repeatedly he thought the fire was “just an accident,” some neighbors said it was possible someone had started the fire in the mistaken belief that Golbari is of Arab, rather than Jewish, descent.

The Elat Market has signs in both Hebrew and Persian script on the front, but Golbari said the Persian script is sometimes misread as Arabic.

There have been two other suspicious fires in the Pico-Robertson district in recent weeks. One occurred Dec. 27 at an insurance agency, and another on the night of Jan. 17 at a hot dog stand.

“This is the kind of violence that we have been warning the authorities that the Arab-American community would be subjected to,” said Nazih Bayda, regional director of the American-Arab Anti-Discrimination Committee.

Information sourced from: [http://articles.latimes.com/1991R01R24/news/mnR1117\\_1\\_hateR](http://articles.latimes.com/1991R01R24/news/mnR1117_1_hateR)  
crime

## **Event #2: February 2009**

"As an eighth-grade student at Beckendorf Junior High School in Katy, Texas--the same town where residents infamously held pig races to protest a proposed mosque in 2006 R R Abdul Hamed initially accepted a classmate's explanation that jibes like "terrorist" and "your family blows things up," were just jokes.

But the teasing continued almost daily, and soon escalated into shoving.

Abdul alerted his teachers, who separated the boys in class, but the bullying would continue in the hallways. In early February 2009, on the school's track field, Abdul shoved back.

According to Abdul, the boy left but returned several minutes later and sucker punched him, knocking him out and breaking his jaw. That was how Abdul's Palestinian parents first learned about the bullying.

Abdul said school officials made the boy go to anger management counseling. "For what I went through, that punishment wasn't even close," said Abdul, whose jaw was wired shut and missed several weeks of school.

Abdul, now a 15-year-old sophomore at Seven Lakes High School where his attacker also goes, said he's "moved on."

Information sourced from: [http://www.huffingtonpost.com/2011/09/07/bullyingRmuslimRteensRpushRback\\_n\\_952947.html](http://www.huffingtonpost.com/2011/09/07/bullyingRmuslimRteensRpushRback_n_952947.html)

## Xenophobic Racism Against South Asians and Muslims – Past & Present

<b>SUMMARIZE!</b> What's happening in each event? Which acts are micro-aggressions, which might be called bullying, and which are hate crimes?	
Event #1	Event #2
<b>ANALYZE!</b> What terms are used to describe South Asians and/or Muslims in each event?	
Event #1	Event #2
<b>SYNTHESIZE!</b> Why does this matter? What does this show us? How?	
Event #1	Event #2

*Lessons developed by Drs. Monisha Bajaj, Karishma Desai & Ameena Ghaffar-Kucher –*  
<https://saalt.org/wp-content/uploads/2012/09/In-the-Face-of-Xenophobia.pdf>

1                   Ethnic Studies Model Curriculum  
2                   Third Field Review Draft  
3                   December 2020  
4                   Page 1 of [564563](#)

5                   **Ethnic Studies Model Curriculum**  
6                   **Appendix A: Sample Lessons and Topics**

7                   Third Field Review Draft

## **8 Contents**

9	Ethnic Studies Model Curriculum Appendix A: Sample Lessons and Topics .....	1
10	Fostering Democratic Classrooms.....	5
11	General Ethnic Studies .....	10
12	Sample Lesson 1: Migration Stories and Oral History .....	10
13	Sample Lesson 2: Social Movements and Student Civic Engagement .....	15
14	Sample Lesson 3: Youth-led Participatory Action Research (YPAR) .....	22
15	Sample Lesson 4: Introducing Narratives .....	25
16	Sample Lesson 5: Introducing Dominant Narratives .....	30
17	Sample Lesson 6: Important Historical Figures Among People of Color .....	39
18	African American Studies .....	53
19	Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing Covenants .....	53
20	Sample Lesson 8: #BlackLivesMatter and Social Change .....	63
21	Sample Lesson 9: Classical Africa and Other Major Civilizations .....	67
22	Sample Lesson 10: An Introduction to African American Innovators.....	72
23	Sample Lesson 11: Afrofuturism: Reimagining Black Futures and Science Fiction	87
24	Additional Sample Topics.....	96
25	Chicana/o/x and Latina/o/x Studies .....	98
26	Sample Lesson 12: Salvadoran American Migration and Collective Resistance....	98
27	Sample Lesson 13: US Undocumented Immigrants from Mexico and Beyond: Mojada: A Medea in Los Angeles.....	116
28	Sample Lesson 14: The East L.A. Blowouts: An Anchor to the Chicano Movement .....	123
29	Additional Sample Topics.....	129
30	Asian American and Pacific Islander Studies .....	132
31	Sample Lesson 15: Hmong Americans—Community, Struggle, Voice .....	132
32	Sample Lesson 16: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) Movement.....	144
33	Sample Lesson 17: Chinese Railroad Workers.....	152

38	Sample Lesson 18: Historical and Contemporary Experiences of Pacific Islanders in the United States.....	<a href="#">160459</a>
39		
40	Sample Lesson 19: Vietnamese American Experiences – The Journey of Refugees .....	<a href="#">178477</a>
41		
42	Sample Lesson 20: The Immigrant Experience of Lao Americans .....	<a href="#">195194</a>
43		
44	Sample Lesson 21: Korean American Experiences and Interethnic Relations .....	<a href="#">201200</a>
45		
46	Sample Lesson 22: Col. Young Oak Kim—War Hero, Public Servant, Identity .....	<a href="#">215214</a>
47		
48	Sample Lesson 23: Korean American Leader Dosan Ahn Chang Ho—Community, Struggle, Voice, Identity .....	<a href="#">228227</a>
49		
50	Sample Lesson 24: Korean American Unity for Independence (1920–1945). ....	<a href="#">239238</a>
51	Sample Lesson 25: The Korean Independence Movement in the US and Its Significance for the Korean American Community in the early 20th century..	<a href="#">249248</a>
52		
53	Sample Lesson 26: Dr. Sammy Lee (1920–2016) .....	<a href="#">277276</a>
54		
55	Sample Lesson 27: Korean Popular Culture in the United States .....	<a href="#">307306</a>
56		
57	Sample Lesson 28: Important Asian American Historical Figures .....	<a href="#">311340</a>
58		
59	Sample Lesson 29: The Japanese American Incarceration Experience through Poetry and Spoken Word—A Focus on Literary Analysis and Historical Significance .....	<a href="#">318347</a>
60		
61	Sample Lesson 30: Indian American Diaspora, Myths of the Model Minority. ....	<a href="#">347346</a>
62		
63	Sample Lesson 31: Asian Americans and Pacific Islanders and the Model Minority Myth .....	<a href="#">356355</a>
64		
65	Sample Lesson 32: Cambodian Americans—Deportation Breaking Families Apart .....	<a href="#">367366</a>
66		
67	Sample Lesson 33: South Asian Americans in the United States .....	<a href="#">385384</a>
68		
69	Sample Lesson 34: Building Empathy.....	<a href="#">412411</a>
70		
71	Sample Lesson 35: Xenophobic Racism Against South Asians and Muslims: Past & Present.....	<a href="#">423422</a>
72		
73	Additional Sample Topics.....	<a href="#">438437</a>
Native American Studies .....	<a href="#">441440</a>	
Sample Lesson 36: Native American Mascots .....	<a href="#">441440</a>	
Sample Lesson 37: This is Indian Land: The Purpose, Politics, and Practice of Land Acknowledgment.....	<a href="#">451450</a>	
Sample Lesson 38: Develop or Preserve? The Shellmound Sacred Site Struggle .....	<a href="#">463462</a>	

74	Additional Sample Topics.....	<a href="#">469468</a>
75	Affirming Identity.....	<a href="#">473472</a>
76	Exploring and Embracing Your Own Community.....	<a href="#">474473</a>
77	Complicating Single Stories.....	<a href="#">475474</a>
78	Sharing a Wide Picture of Democratic Participation .....	<a href="#">476475</a>
79	Widening Our Universe of Obligation .....	<a href="#">477476</a>
80	Seeking Models of Interethnic Bridge-building.....	<a href="#">479478</a>
81	Sample Lesson 39: The Sikh-American Community in California .....	<a href="#">481480</a>
82	Sample Lesson 40: Antisemitism and Jewish Middle Eastern-Americans ....	<a href="#">486485</a>
83	Sample Lesson 41: Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race.....	<a href="#">495494</a>
85	Sample Lesson 42: Arab American Stereotypes in Literature, Film, and Media Pre-	
86	and Post-9/11.....	<a href="#">516515</a>
87	Sample Lesson 43: Armenian Migration Stories and Oral History.....	<a href="#">552554</a>
88		
89	Note: Throughout, this appendix links to various materials and resources for local	
90	educational agencies' and educators' consideration. Some of these materials may	
91	espouse the particular author's/publisher's own political views, and some others are	
92	situated within a broader website or library. The SBE, IQC and CDE do not necessarily	
93	endorse all of the espoused views or materials found elsewhere within the broader	
94	sites. Local agencies and educators should review all content for appropriateness with	
95	respect to use in classrooms.	

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

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

- 106 • Identity  
107 • History and Movement  
108 • Systems of Power  
109 • Social Movements and Equity

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

## 116 **Fostering Democratic Classrooms**

117 One way for ethnic studies teachers to ensure that their courses affirm and value the  
118 identities of all of their students is to engage in the process of fostering democratic and  
119 empowering classroom learning communities. In such a classroom, students whose  
120 voices have not been heard can grow in understanding and agency, while students from  
121 the diversity of social, personal, and academic backgrounds that live together in  
122 California are able to participate in the conversation from their personal and community

123 perspectives. Such a learning environment provides a powerful foundation and model  
124 for students' future civic participation.

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

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

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

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

149       3. center and place high value on the pre-colonial, ancestral knowledge, narratives,  
150       and communal experiences of Native people/s and people of color and groups that  
151       are typically marginalized in society;

152       4. critique empire-building in history and its relationship to white supremacy, racism  
153       and other forms of power and oppression;

154       5. challenge racist, bigoted, discriminatory, imperialist/colonial beliefs and practices  
155       on multiple levels;

156       6. connect ourselves to past and contemporary social movements that struggle for  
157       social justice and an equitable and democratic society; and conceptualize, imagine,  
158       and build new possibilities for a post-racist, post-systemic racism society that  
159       promotes collective narratives of transformative resistance, critical hope, and radical  
160       healing.

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

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

171       Guiding Outcome 1: Pursuit of Justice and Equity

- 172       1. What is justice? What is injustice? How do people's cultures, experiences, and  
173       histories influence how they understand and apply these terms?
- 174       2. What is equity? How is equity different from equality?

- 175        3. How have individual and collective efforts challenged and overcome inequality  
176              and discriminatory treatment?
- 177        4. How can individuals or groups of people overcome and dismantle systemic  
178              discrimination and marginalization, including systemic racism?
- 179     Guiding Outcome 2: Working Toward Greater Inclusivity
- 180        1. What does it mean to be inclusive? How is inclusivity achieved? What barriers to  
181              inclusivity exist?
- 182        2. What does it mean to be marginalized? What does that look like? What does that  
183              feel like?
- 184        3. Whose voices or perspectives have been historically emphasized when studying  
185              this topic/event? Whose voices or perspectives have been historically silenced or  
186              marginalized?
- 187        4. How have those groups attempted to make themselves heard? To what extent  
188              have these attempts been successful?
- 189     Guiding Outcome 3: Furthering Self-Understanding
- 190        1. What does ethnicity mean? What does race mean? What is the difference  
191              between ethnicity and race?
- 192        2. How are our identities formed? To what extent can a person's identity change  
193              over time? To what extent do our own upbringing and culture instill bias?
- 194        3. How much control do we have over our own identities? What external factors  
195              influence our identities?
- 196     Guiding Outcome 4: Developing a Better Understanding of Others
- 197        1. How do we develop a better understanding of other people, cultures, and ethnic  
198              groups? Why is this important?
- 199        2. What does it mean to show respect for others? What does that look like?
- 200        3. What do we need to be able to do to hear perspectives and experiences that are  
201              different from ours? How do we effectively engage with opposing or unfamiliar  
202              views as part of exercising civil discourse?
- 203     Guiding Outcome 5: Recognizing Intersectionality

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

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

- 212     1. What is civic engagement? What does civic engagement look like?  
213     2. How can civic engagement lead to or contribute to social change?

214     Guiding Outcome 7: Supporting a Community Focus

- 215     1. How have different ethnic groups contributed to your community?  
216     2. How has the ethnic makeup of your community changed over time?  
217     3. Which groups have been historically marginalized or discriminated against in  
218         your community? To what extent has the treatment and experiences of those  
219         groups changed over time?  
220     4. To what extent have members of your community tried to achieve social or  
221         political change? To what extent were they successful?

222     Guiding Outcome 8: Developing Interpersonal Communication

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

231

232 **General Ethnic Studies**

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

234 Theme: History and Movement

235 Disciplinary Area: General Ethnic Studies

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

237 Standards Alignment:

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

239 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,

240 6

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

242 Lesson Purpose and Overview:

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

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

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

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

254 Essential Questions:

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

256 Lesson Steps/Activities:

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

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

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

277 4. During the next few class sessions, allow students to engage in peer-  
278 interviewing. Students should conduct mini oral history interviews (no more than  
279 seven to ten minutes) with each other. After each interview, give students time to  
280 reflect on the interviewing process, what they learned, memory, and storytelling.  
281 Using the "think, pair, share" method, have students write their own reactions to

282 the interviewing process on a sheet of paper, then have them share it with a  
283 peer, and finally to the larger class. Alternatively, students can add their ideas to  
284 a whole-group virtual discussion board, write their ideas on a slip of paper as an  
285 exit ticket or as a warm up to prepare students for a whole-class discussion at  
286 the beginning of the next class period.

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

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

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

307 7. Before students begin their presentations, teachers should review or establish  
308 norms about presenting and audience expectations. During the presentations,  
309 students in the audience should be active listeners, taking notes, and asking  
310 follow-up questions at the end of each presentation. Presenters should use this

311 time to demonstrate their public speaking skills—maintaining eye contact, using  
312 “the speaker’s triangle,” and avoiding reading slides or poster boards.

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

316 • How are our migration stories similar?

317 • How are they different?

318 • How does knowing the shared migration stories of your peers impact how we  
319 relate to one another?

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

324 Assessment, Application, Action, and Reflection:

325 • Peer assessments are used to help students refine their oral history  
326 presentations prior to presenting them to the class. The teacher should visit the  
327 practice groups and provide constructive feedback to students who are having  
328 difficulty with the assignment.

329 • During the student presentations, the teacher can evaluate the students'  
330 presentation skills in the context of the grade-level expectations in the CA CCSS  
331 for ELA/Literacy, especially the standards for Speaking and Listening.

332 • Teachers can use the students' graphic organizers to determine how effectively  
333 they have absorbed the key concepts and connections from the student  
334 presenters.

335 Materials and Resources:

- 336     • Oral History Association, How Do I Engage Students in Oral History Projects?:  
337       <http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/>
- 338     • Online Archive of California: <https://oac.cdlib.org/>
- 339     • SNCC (The Student Non-Violent Coordinating Committee) Digital Gateway:  
340       <https://snccdigital.org/resources/digital-primary-sources/>

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

342 Theme: Social Movements and Equity

343 Disciplinary Area: General Ethnic Studies

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

345 Standards Alignment:

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

347 Interpretation 1, 3, 4

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

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

350 Lesson Purpose and Overview:

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

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

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

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

360 1. Conduct a primary source analysis in relation to social movements and the  
361 development of ethnic studies

362 2. Consider how social movements emerge, understand tactics employed, and  
363 identify their overall contributions/impact to society

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

366   Essential Questions:

- 367       1. What causes social movements?  
368       2. What strategies and tactics are most effective within social movements? What  
369            gives rise to the proposals and demands of social movements?  
370       3. What impact have past and present social movements had on society? Why  
371            might people have different responses to social movements? What social  
372            movements exist today?

373   Lesson Steps/Activities:

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

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

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

- 389       2. Divide students into pairs, providing each group with two primary source  
390       documents including:
- 391           a. The original demands of the TWLF
- 392           b. Student proposals for Black, Asian American, Chicano, and Native  
393           American studies
- 394           c. Images from the strike
- 395           d. Speeches and correspondence written by San Francisco State College  
396           administrators concerning the TWLF strike
- 397           e. Student and Black Panther Party newspaper clippings featuring articles  
398           about the TWLF strike
- 399       3. Introduce each of the materials, providing a small amount of context, and a brief  
400       overview of what is a primary source. Instruct each pair to read each document  
401       carefully, conduct additional research to better contextualize and situate the  
402       source within the history of this period, and to complete a primary source  
403       analysis worksheet for each source (see below).
- 404       4. Provide students with class time to work on this assignment. They should also  
405       have an opportunity to work on the assignment as homework.
- 406       5. After completing the primary source worksheet, each group is paired with another  
407       group where they share their primary source analyses with each other. The  
408       groups are also tasked with finding themes, commonalities, connections or  
409       discrepancies/conflicts between their four sources while exploring their  
410       perspective and points of view.
- 411       6. Ask each group to write on a large piece of paper/poster board what they  
412       believed were the key tactics/strategies, vision, and goals of the TWLF  
413       movement based on their research findings. They can also decorate the poster  
414       board with pictures, a copy of their primary source, and other materials.

- 415      7. While still in groups of four, assign each group a contemporary social movement.  
416      Alternatively, the students can work with the teacher to select the movement that  
417      they wish to research.
- 418      8. Let each group of four know that they are now responsible for completing the two  
419      previous assignments (primary source analysis and poster board) with their new  
420      social movement. Students are to identify two primary sources on the movement,  
421      conduct research (including a review of secondary sources like credible news  
422      articles, scholarly research, interviews, informational videos, etc.), and complete  
423      the primary source analysis worksheet. They are also to complete a poster board  
424      displaying the goals, vision, and tactics/strategies of their assigned contemporary  
425      social movement.
- 426      9. At the end of the unit, each group presents their poster board and social  
427      movement to their peers. After all group presentations have been completed,  
428      students will have an opportunity to have a class discussion around the impact of  
429      social movements. The class will ultimately return back to the original guiding  
430      questions for the lesson.

431 Source Analysis Worksheet

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

433 Letter Chart

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

435 Newspaper article Diary

436 Speech Oral history interview

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

438 Press Release Event flyer

439 Report Identification document

440 Other:

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

443 *Identifying the Source*

444 1. Is it a primary or secondary source?

445 2. Who wrote/created the source?

446        3. Who is the audience?

447        4. When and where is it from?

448        *Making Sense of the Source*

449        1. What is the purpose of the source?

450        2. What was happening at the time in history when this source was created?

451              Provide historical context.

452        3. What did you learn from this source?

453        4. What other documents or historical evidence will you use to gain a deeper

454              understanding of this event or topic?

455        5. What does this source tell you about the Ethnic Studies Movement and Third

456              World Liberation Front Strike?

457        6. How does this source relate to current movements for equity?

458 Assessment, Application, Action, and Reflection:

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

469 Materials and Resources:

- 470     • For Primary Sources on the Third World Liberation Front
  - 471        ○ University of California, Berkeley Third World Liberation Front Archive  
472            (includes oral histories, bibliography of sources, access to dissertations on  
473            the topic, primary sources and archived materials, etc.):  
474            <http://guides.lib.berkeley.edu/twlf>
- 475     • For Information on Contemporary Social Movements:
  - 476        ○ #BlackLivesMatter/The Movement for Black Lives
  - 477        • The Standing Rock Movement
    - 478        ○ National Geographic Article, "These are the Defiant 'Water Protectors' of  
479            Standing Rock": [https://news.nationalgeographic.com/2017/01/tribes-](https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/)  
480            [standing-rock-dakota-access-pipeline-advancement/](https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/)

481 **Sample Lesson 3: Youth-led Participatory Action Research (YPAR)**

482 Theme: Multiple

483 Disciplinary Area: All disciplinary areas

484 Youth-led Participatory Action Research

485 Getting students to engage primary sources, develop youth-participatory action  
486 research (Youth-led Participatory Action Research [YPAR]) projects, or create service-  
487 learning projects are just a few examples of how an inquiry-based approach encourages  
488 students to become engaged actors within the learning process. Youth Participatory  
489 Action Research provides young people with opportunities to study social problems  
490 affecting their lives and then determine actions to rectify these problems. (Dimitriadis  
491 2008). Students will take what they learned in earlier units to do a college preparatory  
492 research project that utilizes sound methodology to study a problem identified, for its  
493 culminating unit. This YPAR project has a guided process that allows the students then  
494 to use their research to develop an action plan to address the problems that they have  
495 studied.

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

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

508 The culminating project for the course also requires students to employ both their  
509 personal, contemporary analytical lens and their historical analytical lens. Students work  
510 in teams to develop lessons based on the content of their Ethnic Studies course and  
511 teach the lessons to students at middle and/or elementary schools in their communities.

512 Lesson development emphasizes the connections that the high school students must  
513 find between the historical material and the lives of the middle school students in order  
514 to assure the success of the lessons. Student writing is the principal form of assessment  
515 in this course. Short in-class or homework writing assignments provide formative  
516 assessment of daily activities, and the collection of writing assignments outlined above  
517 provides a summative assessment for each unit.

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

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

537 The following shows how each term in YPAR is operationalized.

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

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

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

543 RESEARCH: A systematic investigation of a problem facing youth.

544 This course implements culturally and community responsive pedagogy by focusing on  
545 marginalized histories that are often neglected in mainstream history courses and  
546 connecting them to community issues that need to be addressed. Gay (2000) defines  
547 culturally responsive teaching as using the cultural knowledge, prior experiences, and  
548 performance styles of diverse students to make learning more appropriate and effective  
549 for them; it teaches to and through the strengths of these students. Gay (2000) also  
550 describes culturally responsive teaching as having these characteristics:

551 Culturally Responsive Pedagogy Course Implementation:

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

560 **Sample Lesson 4: Introducing Narratives**

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

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

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

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

580 Lesson Objective (Students will be able to...):

- 581     • identify sources of narratives;
- 582     • articulate how narratives are shaped by who is telling the story;
- 583     • explain how what’s featured and left out in a story produces an interpretation; and
- 584     • critically evaluate the sources of narratives they come across in their own lives.

585 Key Concepts and Vocabulary:

586 • Narrative (an account of an event or series of events, usually in the form of a  
587 story)

588 • Bias (an attitude of favor or disfavor toward something or someone)

589 • Opinion (a view or judgment formed about something or someone)

590 • Perspective (point of view; a particular attitude toward something or someone)

591 • Preconceptions (opinions formed prior to actual knowledge or experience)

592 • Assumptions (a thing that is accepted as true or as certain to happen, without  
593 proof)

594 Materials:

595 • Reflection Worksheet for homework (p. 4)

596 Preparation:

597 • Tailor a list of discussion questions for class.

598 • Make copies of the Reflection Worksheet for homework (one per student).

599 In-Class Activities:

600 1. **Activate Prior Knowledge**—Write the following questions on the board and ask  
601 students to write down their answers independently. Explain to students that you  
602 will revisit their answers to these questions at the end of class.

603 • What does the word “narrative” mean to you?

604 • Where do we get information from?

605 • How do we form opinions about events or people?

- 606           • Do other people's opinions in narratives influence our behavior?

607 2. **Comparing Narratives Partner Activity**—Pair each student with a classmate.

608 Within each pair, one student will write an autobiography and the other student will  
609 write a biography of their partner. Give the pairs 15 minutes to write independently.  
610 Once students are done writing, ask each partner to read what they wrote to their  
611 partner. Write the following questions on the board, and ask the pairs to discuss  
612 among themselves:

- 613           • How do the two narratives differ? What is similar about them?

- 614           • What information did the autobiographer choose to highlight about  
615           themselves? What information did their partner highlight?

- 616           • Which biography is more reliable? Can either be seen as an “objective  
617           source”?

618 3. **Class Discussion about Activity**—Bring the class back together and lead a  
619 discussion about their answers to the questions they discussed in their pairs. Use  
620 this activity to open a class discussion about how narratives are shaped by the  
621 assumptions and biases of the author. Explain that the narratives we read or hear  
622 on a daily basis also shape our viewpoints, so we have to be careful to examine  
623 authors' motivations, underlying assumptions, and bias. Explain to students that  
624 narratives also influence our perceptions of members of different ethnic groups.  
625 Some discussion questions might include:

- 626           • Where do we encounter narratives about other people?

- 627           • What role do prior knowledge, preconceptions, or bias play in shaping  
628           someone's narrative about other people?

- 629           • How do narratives shape our opinions and affect our behavior towards  
630           others?

- 631           • What are some examples of narratives about you? How would your parents

632 or guardians talk about you? How would your siblings, your friends, your  
633 teachers? And why would their narratives about you be different from each  
634 other? And does it influence how they behave towards you?

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

640 Homework:

641 1. **Reflect on Lesson’s Takeaways**—Students answer the questions on the  
642 Reflection handout on page 4 to help them consolidate and reflect upon what  
643 they learned in this lesson.

644 Additional Resources:

- 645 • Equality and Human Rights Commission, “Lesson 11 – Influencing  
646 Attitudes” – <https://www.equalityhumanrights.com/en/secondary-education-resources/lesson-plan-ideas/lesson-11-influencing-attitudes>
- 648 • UC Berkeley Greater Good Magazine, “How to Avoid Picking Up Prejudice  
649 from the Media” –  
650 [https://greatergood.berkeley.edu/article/item/how\\_to\\_avoid\\_picking\\_up\\_prejudice\\_from\\_media](https://greatergood.berkeley.edu/article/item/how_to_avoid_picking_up_prejudice_from_media)
- 652 • Fairness & Accuracy in Reporting, “How to Detect Bias in News Media” –  
653 <https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-news-media/>

655 Reflection Worksheet

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

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

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

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

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

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

672 **Sample Lesson 5: Introducing Dominant Narratives**

673 This lesson is modeled on the University of Michigan’s Inclusive Teaching Collaborative  
674 (ITC) (<https://sites.lsa.umich.edu/inclusive-teaching/>) discussion guide on Dominant  
675 Narratives (<https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/>). According to the ITC, a dominant narrative is “an explanation or story that  
676 is told in service of the dominant social group’s interests and ideologies. It usually  
677 achieves dominance through repetition, the apparent authority of the speaker (often  
678 accorded to speakers who represent the dominant social groups), and the silencing of  
679 alternative accounts. Because dominant narratives are so normalized through their  
680 repetition and authority, they have the illusion of being objective and apolitical, when in  
681 fact they are neither.”<sup>1</sup> This lesson plan is designed to teach students how to identify  
682 and critically evaluate dominant narratives they encounter in their daily lives. This  
683 lesson plan also addresses the role of power in perpetuating dominant narratives and  
684 determining who benefits from or is harmed by the persistence of these narratives.

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

- 687 • identify examples of dominant narratives;  
688 • critically interrogate authoritative sources of information;  
689 • recognize bias in dominant narratives;  
690 • question whose voices are missing from dominant narratives and why; and  
691 • articulate how dominant narratives benefit dominant groups and harm oppressed  
692 groups.

693 Key Concepts and Vocabulary:

- 694 • Dominant Narrative (an explanation or story that is told in service of the dominant  
695 social group’s interests and ideologies)

---

<sup>1</sup> “Dominant Narratives,” Inclusive Teaching Collaborative (University of Michigan), accessed September 6, 2020, <https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/>

- 696     ● Power (political or social authority)  
697     ● Authority (the power or ability to make rules and influence others)  
698     ● Oppression (unjust treatment of and control over an individual or group)  
699     ● Normalization (making something conform to, or reducing something to a norm or  
700       standard)

701 Materials:

- 702     ● Chimamanda Ngozi Adichie's Ted Talk "The Danger of a Single Story"  
703       (<https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/>)  
704     ● "What is a Dominant Narrative?" handout (page 6)  
705     ● Note-taking sheet for class discussion (page 7)

707 Preparation:

- 708     ● Make copies of "What is a Dominant Narrative?" handout (one per student)  
709     ● Make copies of note-taking sheet (one per student)  
710     ● Download Wordle (<http://www.wordle.net/>) for the in-class introductory activity

711 In-Class Activities:

- 712     1. **Activate Prior Knowledge**—Begin by writing the words "Dominant Narrative" on the whiteboard. Ask students to say what words or phrases come to their mind when they hear the term "dominant narrative." Using Wordle (<http://www.wordle.net/>) or WordClouds (<https://www.wordclouds.com/>), create a word cloud based on the students' answers. You will create another word cloud at the end of the class to compare how students' understanding of dominant narratives has progressed through the lesson.
- 719     2. **Show Chimamanda Ngozi Adichie's Ted Talk "The Danger of a Single Story"**  
720       (<https://www.ted.com/talks/chimamanda ngozi adichie the danger of a single story?language=en&t=261411>)—This Ted Talk further explores the

723 concept of dominant narratives by explaining the damaging effects of being  
724 exposed to only one powerful narrative. This video will help students to  
725 recognize one-sided perspectives, missing voices, and bias in the dominant  
726 narratives they encounter about ethnic groups.

727 3. **Class Discussion about Narrative, Perspective, and Power**—Lead a class  
728 discussion based on the main takeaways from Adichie's Ted Talk to help  
729 students understand the importance of critically engaging with and interrogating  
730 the dominant narratives they come across in their daily lives.

731 4. **Class Discussion on Confronting Dominant Narratives**—Write an example  
732 of a contemporary dominant narrative on the whiteboard. Some examples  
733 could include:

- 734 ○ “America is a land of equal opportunity. If someone does not succeed,  
735 it is because they did not try hard enough.”
- 736 ○ “South and Central American migrants come to the United States to  
737 get free public benefits and take American jobs.”

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

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

- 750 • Have you ever heard this narrative? If so, where?

- 751           • Whom does this narrative serve? (or who benefits from this narrative?)
- 752           • Whom does this narrative harm?
- 753           • What assumptions are being made?
- 754           • What stereotypes are being used?
- 755           • Whose perspective is represented by this narrative?
- 756           • What narratives or perspectives is it trying to silence?
- 757           • Why do you suppose this narrative has power?
- 758           • What is your personal reaction to this narrative?
- 759           • How has this narrative impacted you? Do you benefit from it? Does it harm you?
- 760           • How have you participated in or resisted this narrative?

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

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

- 772           • How has your understanding of dominant narratives changed?
- 773           • How do dominant narratives benefit dominant groups?
- 774           • How do dominant narratives harm oppressed groups?
- 775           • What are some ways we can challenge dominant narratives?
- 776           • What questions do you still have? What more would you like to learn about dominant narratives?

778         8. **Reflective Activity**—Now that students have a better understanding of

779 dominant narratives, ask students to say what words or phrases come to their  
780 mind when they hear the term “dominant narrative.” Using Wordle  
781 (<http://www.wordle.net/>) or WordClouds (<https://www.wordclouds.com/>), create  
782 a word cloud based on the students’ answers. Compare this word cloud with  
783 the one created at the beginning of class to help students visualize how their  
784 understanding of dominant narratives has progressed through the lesson.

785 Homework:

- 786 1. **Create a Reference Guide**—Ask students to create a reference guide for  
787 how to evaluate the various narratives they encounter in their lives. Students  
788 should use this homework assignment to design a plan for how to determine a  
789 narrative’s reliability, motivation, and bias. If students need inspiration, refer  
790 them to the Lateral Reading (<https://cor.stanford.edu/curriculum/lessons/intro-to-lateral-reading/?cuid=teaching-lateral-reading>) technique or to the  
791 discussion questions presented in class.  
792

793 Additional Resources:

- 794 • University of Michigan’s Inclusive Teaching Collaborative, “Dominant  
795 Narratives” – <https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/>
- 796 • Reclaim Philadelphia, “What is a Dominant Narrative?” by Kelly Morton –  
<https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-narrative>
- 797 • Teaching Tolerance, “Shifting Out of Neutral” by Jonathan Gold –  
[http://www.tolerance.org/sites/default/files/general/TT52\\_Shifting%20Out%20of%20Neutral.pdf](http://www.tolerance.org/sites/default/files/general/TT52_Shifting%20Out%20of%20Neutral.pdf)
- 800 • Teaching Tolerance, “The Danger of a Single Story” by  
801 Jonathan Gold – <https://www.tolerance.org/magazine/the-danger-of-a-single-story>
- 802 • Culturally Responsive Teaching & the Brain, “The First Six Weeks--Create a  
803 Counter Narrative” by Zaretta Hammond – <https://crtandthebrain.com/the-first-counter-narrative/>

- 808        [six-weeks\\_create-a-counter-narrative/](#)  
809     • Journal of Language & Literacy Education, "Disrupting the Dominant Narrative:  
810              Beginning English Teachers' Use of Young Adult Literature and Culturally  
811              Responsive Pedagogy" by Elsie Lindy Olan & Kia Jane Richmond –  
812              [http://jolle.coe.uga.edu/wp-content/uploads/2017/11/Olan\\_JoLLE2017.pdf](http://jolle.coe.uga.edu/wp-content/uploads/2017/11/Olan_JoLLE2017.pdf)  
813     • Facing History and Ourselves, "Teaching with The 1619 Project in Ethnic  
814              Studies" by Kimberly Young – <https://lanetwork.facinghistory.org/teaching-with-the-1619-project-in-ethnic-studies>  
815     • Opportunity Agenda, "Vision, Values, and Voice: A Communications  
816              Toolkit" <https://www.opportunityagenda.org/sites/default/files/2019-05/2019.05.06%20Toolkit%20Without%20Comic%20Book.pdf>  
817  
818

819 What is a Dominant Narrative?

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

826 Dominant narratives "achieve dominance through repetition, the apparent  
827 authority of the speaker (often accorded to speakers who represent the  
828 dominant social groups), and the silencing of alternative accounts."<sup>2</sup> Dominant  
829 narratives are normalized by being presented as objective facts.

830 According to Kelly Morton, an activist from Philadelphia, "narratives around  
831 gender roles, body types, power, family, immigration, age, ability are all around  
832 us. They repeat to us who is dangerous, who is a hard worker, who is lazy, who  
833 is attractive, who deserves power. Even if we become aware of them and resist  
834 them, the world around us is still playing them on loop and holding us to those  
835 narratives."<sup>3</sup>

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

---

<sup>2</sup> "Dominant Narratives," Inclusive Teaching Collaborative (University of Michigan), accessed September 6, 2020, <https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/>.

<sup>3</sup> Kelly Morton, "What Is a Dominant Narrative?" Reclaim Philadelphia, February 11, 2019, <https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-narrative>.

843 certain information or framing a policy in a certain light.

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

852 Dominant narratives in the United States often target non-White ethnic groups who  
853 face oppression at the hands of the dominant social group. We must constantly be  
854 vigilant when we read the news, study our textbooks, watch movies, or listen to  
855 politicians. Dominant narratives are so pervasive because they are everywhere  
856 and are repeated by the illusion of authority that comes with mainstream media,  
857 educational, and governmental sources. When we encounter dominant narratives,  
858 we must always ask “what is the motivation behind this narrative?” and “whose  
859 voice or voices am I missing?”

---

<sup>4</sup> Betsy Pearl, “Ending the War on Drugs: By the Numbers,” Center for American Progress, June 27, 2018, <https://www.americanprogress.org/issues/criminal-justice/reports/2018/06/27/452819/ending-war-drugs-numbers/>.

<sup>5</sup> “Parallels Between Mass Incarceration and Jim Crow,” Teaching Tolerance (Southern Poverty Law Center), accessed September 7, 2020, <https://www.tolerance.org/classroom-resources/tolerance-lessons/parallels-between-mass-incarceration-and-jim-crow>.

860 "What is a Dominant Narrative?" Note-taking Sheet

861 1. What is a dominant narrative?

862 2. Whom do dominant narratives serve?

863 3. How do dominant narratives achieve their dominance? (If you aren't familiar with

864 the term "normalize," look up a definition.)

865 4. Where do we often find dominant narratives?

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

867 **Sample Lesson 6: Important Historical Figures Among People of Color**

868 Theme: History and Movement

869 Disciplinary Area: General Ethnic Studies Grades 9–12

870 Ethnic Studies Values and Principles Alignment: 2, 6

871 Standards Alignment:

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

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

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

875 Lesson Purpose and Overview:

876 This lesson introduces students to some of the complex people and concepts used to

877 understand the experience of people of color in the United States.

878 As part of a larger unit on understanding the contributions and role that people of color  
879 have played in the building of the United States, this lesson on historical figures guides  
880 students to explore individuals within a historically oppressed community. Furthermore,  
881 students will understand how these historical figures contributed to a broader social  
882 movement that challenged racism, sexism or classism. Students will analyze the impact  
883 of that broader movement on the community and institutional structures, through  
884 research and analysis utilizing critical questions to guide their research and then  
885 presenting a biographical pictorial timeline significance PowerPoint to the class.

886 Key Terms and Concepts: Social movement, institutional racism

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

- 888 1. conduct research utilizing the critical essential questions;
- 889 2. create a pictorial presentation, with captions, timeline, poem and quotes; and

890       3. strengthen their research, analytical reading and notetaking, presentation  
891              creation, and public speaking skills through presenting their research findings.

892     Essential Questions:

- 893       1. What were the upbringing, class background, life experiences, and decisions  
894              made by the figure?
- 895       2. What made this figure an important person in the movement for racial equality?  
896              How did they challenge systems of white supremacy?
- 897       3. How did their leadership and achievements contribute to the movement for racial  
898              and economic equality?
- 899       4. What can we learn from this figure about how we should challenge white  
900              supremacy today?

901     Lesson Steps/Activities:

- 902       1. Teachers can let students choose a figure from the list provided, depending on  
903              the students' interest. The teacher may assign students a historical figure.  
904              Teachers can challenge students by choosing a figure that is not from their ethnic  
905              background to expand their knowledge of other groups.
- 906       2. Research: Once all students have a historical figure, walk through the steps of  
907              doing the research using the Source/Notes page. Make sure students are versed  
908              in evaluating valid sources on the internet, making sure the sources are not  
909              biased, misleading, or nonfactual. Students should choose 2–3 valid sources on  
910              their figure with each source covering a variety of information. Demonstrate how  
911              to read for factual information and write notes in the Source/Notes page. Ensure  
912              the source information is complete. Students should use the four essential  
913              questions to guide their research.
- 914       3. After the research is completed, students should prepare a visual biography  
915              PowerPoint presentation which will include:

916           a. Title: Create a title using the name of your person with a picture. Also put  
917           your name, instructor's name, subject, and period.

918           b. Address all four essential questions in your presentation using photos,  
919           drawings, captions, bullet points.

920           c. Poem: Write a biography poem about your person.

921           d. Quotes: Collect 1–3 or more quotes from or about your person.

922           e. Illustrations: Use pictures or drawings highlighting your person's life and  
923           accomplishments.

924           f. Captions: Type appropriate captions to explain your illustrations.

925           g. Annotated Timeline: Show important events and dates relevant to your  
926           figure.

927           4. Resume: Students will create a resume for their figure.

928           5. The PowerPoint will be followed up with the students writing a "Biographical  
929           Research Essay" using Modern Language Association documentation format.

930           6. Other considerations:

931           Some of the figures on this list might be controversial. There are people who  
932           were controversial in their own lifetimes, but people felt differently years later.  
933           Or, there are people who were popular during their lifetimes who became  
934           controversial later on.

935           • Is this a controversial figure? Why would some people have strong  
936           negative or positive feelings about this figure?

937           Some of these figures are on the list because they have made key cultural  
938           contributions.

939           • Has your figure made a significant cultural contribution?

940 Culminating Activity

- 941 1. The final activity for students will be to become their figure. This step will be  
942 accomplished by writing a speech in the voice of the individual they have been  
943 researching and by presenting that speech in costume to a group of their peers.
- 944 2. For the overall project, students should be expected to conduct a 30-minute oral  
945 history interview with their interviewees, and transcribe at least one interview.  
946 This is given as a homework assignment and should be completed over two  
947 weeks. Students are also encouraged to ask their interviewees for copies of old  
948 pictures, images of relics that hold some significant meaning or value to them,  
949 and/or other primary sources that speak to their migration story.
- 950 3. Students are allotted three days to work on their presentations in class and as a  
951 homework assignment. Students are given an opportunity to practice their  
952 presentations with peer-to-peer and peer-to-small-group sessions before their  
953 presentation to the whole class.
- 954 4. Before students begin their presentations, teachers should review or establish  
955 norms about presenting and audience expectations. During the presentations,  
956 students in the audience should be active listeners, taking notes, and asking  
957 follow-up questions at the end of each presentation. Presenters should use this  
958 time to demonstrate their public speaking skills—maintaining eye contact, using  
959 “the speaker’s triangle,” and avoiding reading slides or poster boards.
- 960 5. After completing the assignment, teachers and students can share the projects  
961 with the broader student body, their families, and communities by posting them  
962 on a class/school website, displaying poster boards around the class, or by  
963 coordinating a community presentation event.

964 Assessment, Application, Action, and Reflection:

- 965 • Peer assessments are used to help students refine their PowerPoint  
966 presentations prior to presenting them to the class. The teacher should visit the

967 practice groups and provide constructive feedback to students who are having  
968 difficulty with the assignment.

- 969 • During the student presentations, the teacher can evaluate the students'  
970 presentation skills in the context of the grade-level expectations in the CA CCSS  
971 *for ELA/Literacy*, especially the standards for Speaking and Listening.  
972 • Teachers can use the students' graphic organizers to determine how effectively  
973 they have absorbed the key concepts and connections from the student  
974 presenters.

975 Materials and Resources:

976 List of historical figures listed by ethnic group and in alpha order:

977 Potential Significant Figures to Cover—local figures can also be added (this list is in no  
978 way exhaustive):

979 **Native American Experience**

980 Diane Almendariz

981 Dennis Banks

982 Gregory Cajate

983 Chase Iron Eyes

984 Sharice Davids

985 Vine Deloria

986 Donald Fixico

987 Geronimo

988 Corrina Gould

- 989 Sandy Grande
- 990 Deb Haaland
- 991 Dennis Banks
- 992 Sharice Davids
- 993 Shannen Koostachin
- 994 Winona LaDuke
- 995 Sasheen Little Feather
- 996 Wilma Mankiller
- 997 Xiuhtezcatl Martinez
- 998 Jacque Nunez
- 999 Pomponio
- 1000 Caleen Sisk
- 1001 Sitting Bull
- 1002 Jim Thorpe
- 1003 Madonna Thunder Hawk
- 1004 Toypurina
- 1005 John Trudell
- 1006 Zitkala Sa
- 1007 **African American Experience**
- 1008 Mumia Abu-Jamal

- 1009 Ella Jo Baker
- 1010 James Baldwin
- 1011 Shirley Chisholm
- 1012 Septima Clark
- 1013 Ta-Nehisi Coates
- 1014 Angela Davis
- 1015 Frederick Douglas
- 1016 Amy Jacques Garvey
- 1017 Fred Hampton
- 1018 bell hooks
- 1019 Zora Neale Hurston
- 1020 Marsha P. Johnson
- 1021 June Jordan
- 1022 Patrisse Khan-Cullors
- 1023 Audre Lorde
- 1024 Clara Mohammed
- 1025 Dorothy Mulkey
- 1026 Barack Obama
- 1027 William Byron Rumford
- 1028 Bobby Seale

- 1029 Assata Shakur
- 1030 Booker T. Washington
- 1031 Ida B. Wells
- 1032 Carter G. Woodson
- 1033 Malcolm X
- 1034 **Asian American Experience**
- 1035 "Dosan" Anh Chang Ho
- 1036 Philip Ahn
- 1037 Susan Ahn Cuddy
- 1038 Wong Kim Ark
- 1039 Vincent Chin
- 1040 March Fong Eu
- 1041 Fred Ho
- 1042 Young Oak Kim
- 1043 Fred Korematsu
- 1044 Larry Itliong
- 1045 Yuri Kochiyama
- 1046 K.W. Lee (Kyung Won Lee)
- 1047 Sammy Lee
- 1048 Grace Lee Boggs

- 1049 Queen Liliuokalani
- 1050 Dawn Mabalon
- 1051 Patsy Mink
- 1052 Alan Nishio
- 1053 Tam Nguyen
- 1054 Chiura Obata
- 1055 Angela Oh
- 1056 Dalip Singh Saund
- 1057 Bhagat Singh Thind
- 1058 Jose Antonio Vargas
- 1059 Eddy Zheng
- 1060 **Pacific Islander American Experience**
- 1061 Sia Figel
- 1062 Tulsi Gabbard
- 1063 Mary Hattori
- 1064 Kalākaua
- 1065 Kamehameha I
- 1066 Jonah Kūhiō Kalaniana'ole
- 1067 Shigeyuki Kihara
- 1068 Lili'uokalani

- 1069 SPULU
- 1070 Dan Talaupapa McMullin
- 1071 Teresia Teaiwa
- 1072 Haunani-Kay Trask
- 1073 **Chicana/o/x-Latina/o/x Experience in the US**
- 1074 Gloria Andalzúa
- 1075 Joaquin Murrieta Carrillo
- 1076 Sal Castro
- 1077 Vickie Castro
- 1078 César Chávez
- 1079 Mama Cobb
- 1080 Celia Cruz
- 1081 Sylvia del Villard
- 1082 Rodolfo "Corky" Gonzalez
- 1083 Jessica Govea
- 1084 José Ángel Gutiérrez
- 1085 Dolores Huerta
- 1086 Lolita Lebrón
- 1087 Felipe Luciano
- 1088 Elizabeth Betita Martínez Sutherland

- 1089 Sylvia Mendez
- 1090 Cherríe Moraga
- 1091 Sylvia Morales
- 1092 Ana Nieto-Gómez
- 1093 Alexandria Ocasio-Cortez
- 1094 Cruz Reynoso
- 1095 Oscar López Rivera
- 1096 Roberto Cintli Rodriguez
- 1097 Edward Roybal
- 1098 Vicki L. Ruiz
- 1099 Ruben Salazar
- 1100 Arturo Alfonso Schomburg
- 1101 Phil Soto
- 1102 Sonia Sotomayor
- 1103 Emma Tenayuca
- 1104 Reies Lopez Tijerina
- 1105 Willie Velasquez
- 1106 Raul Yzaguirre
- 1107 **Arab American Experience**
- 1108 Mustafa az-Zammouri

- 1109 Nagi Daifullah
- 1110 Kahlil Gibran
- 1111 Philip Hitti
- 1112 Kemal Amin "Casey" Kasem
- 1113 Candy Lightner
- 1114 George John Mitchell Jr.
- 1115 Ralph Nader
- 1116 Ilhan Abdullahi Omar
- 1117 Alex Odeh
- 1118 Edward Wadie Said
- 1119 Linda Sarsour
- 1120 Jack George Shaheen
- 1121 Alia Martine Shawkat
- 1122 Helen Thomas
- 1123 Rashida Harbi Tlaib
- 1124 **International Experience**
- 1125 Frantz Fanon
- 1126 Feliciano Ama
- 1127 Comandanta Ramona
- 1128 Roque Dalton

- 1129 Rubén Darío
- 1130 Eduardo Galeano
- 1131 Benito Juárez
- 1132 Farabundo Martí
- 1133 María de Jesús Patricia Martínez (Marichuy)
- 1134 Rigoberta Menchú
- 1135 Violeta Parra
- 1136 Monseñor Oscar Arnulfo Romero
- 1137 Emiliano Zapata
- 1138 Brian Fuata
- 1139 Su'a Suluape

- 1140 Research on: (Name of Historical Figure)
- 1141 Find three valid sources (encyclopedias, news articles, academic or organizational  
1142 websites) that give factual information on your historical figure. Use the essential  
1143 questions to guide your research. You will need to analyze and interpret the facts to  
1144 help you answer the questions:
- 1145 1. Describe the upbringing, class background, life experiences, and decisions made  
1146 by the historical figure.
- 1147 2. What made this historical figure an important person in the movements for racial  
1148 equality? How did they challenge systems of white supremacy?
- 1149 3. How did their leadership and achievements contribution to the movement for  
1150 racial and economic equality?
- 1151 4. What can we learn from this historical figure about how we should challenge  
1152 white supremacy today?

1153 Source Notes

Source (title, author, publisher, date, URL)	Notes – in bulleted form, take down important facts that address the 4 essential questions
Source 1	[intentionally blank]
Source 2	[intentionally blank]
Source 3	[intentionally blank]

1154

- 1155 **African American Studies**
- 1156 **Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing Covenants**
- 1157 **Covenants**
- 1158 Theme: Systems of Power
- 1159 Disciplinary Area: African American Studies
- 1160 Ethnic Studies Values and Principles Alignment: 4, 6, 7
- 1161 Standards Alignment:
- 1162 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1, 3, 4; Historical Interpretation 1, 2, 3, 5
- 1164 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 4, 7; WHST.9–10. 6, 7
- 1165 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a
- 1166 Lesson Purpose and Overview:
- 1167 This lesson introduces students to the process of purchasing a home, while addressing the history of US housing discrimination. Students will learn about redlining, racial covenants, and better understand why African Americans, as well as other people of color, have historically settled in certain neighborhoods, whether voluntarily or involuntarily. Additionally, students will be able to better contextualize the state's current housing crisis. With regards to skills, students will analyze primary source documents like original house deeds, conduct research (including locating US census data), and write a brief research essay or complete a presentation on their key findings.
- 1175 Key Terms and Concepts: segregation, racial housing covenants, gentrification, redlining
- 1177 Lesson Objectives (Students will be able to...):

- 1178 1. draw connections between what they learned from the lesson overview, *A Raisin  
1179 in the Sun*, and their own narratives, highlighting the overarching theme of  
1180 housing inequality;
- 1181 2. understand how housing inequality has manifest in the form of institutional racism  
1182 through racial housing covenants, redlining, and other forms of legalized  
1183 segregation;
- 1184 3. engage and comprehend contemporary language being used to describe the  
1185 current housing crisis and the history of racial housing segregation (i.e.,  
1186 gentrification, resegregation, and redlining); and
- 1187 4. analyze Lorraine Hansberry's play, *A Raisin in the Sun*, identifying key themes as  
1188 they relate to housing discrimination, and become familiar with the use of  
1189 dramatic devices in written plays.

1190 Essential Questions:

- 1191 1. How are wealth and housing inequality connected?
- 1192 2. How is housing discrimination and segregation a form of institutional racism?

1193 Lesson Steps/Activities:

- 1194 1. Introduce the lesson by posting the definition of "racial housing covenants" and  
1195 "redlining" to engage students in a discussion on the housing conditions African  
1196 Americans often encounter in urban cities, both in the past and currently.
- 1197 2. Provide an abbreviated walk-through of how to purchase a home (identifying a  
1198 realtor, finding a lender, mentioning the Federal Housing Administration and loan  
1199 underwriters, etc.). See videos in resources section for more context.
- 1200 a. Request for students to research and find evidence of how African  
1201 Americans have historically been subjected to housing discrimination.  
1202 Provide the examples of the Federal Housing Administration's refusal to

1203 underwrite loans for African Americans looking to purchase property in  
1204 white neighborhoods through 1968, and the California Rumford Fair  
1205 Housing Act (1963–1968) as back up information. Furthermore, request  
1206 for more contemporary examples of housing discrimination against African  
1207 Americans. Provide backup information on the disproportionate provision  
1208 of poor quality housing loans (subprime) to African Americans (which  
1209 ultimately resulted in many African American families losing their homes  
1210 during the 2008 economic crash and recession), if needed (the use of  
1211 primary sources such as digital maps are suggested for this part of the  
1212 lesson).

- 1213 3. Consider using Lorraine Hansberry's *A Raisin in the Sun* as a supporting text.  
1214 Have students read Act II Scene III. Following the in-class reading, ask students  
1215 to reflect on Mr. Lindner's character and how he is connected to the larger  
1216 discussion of housing inequality. How is Mr. Lindner aiding in housing  
1217 discrimination?
- 1218 4. After completing *A Raisin in the Sun*, continue to build on this lesson by  
1219 introducing students to "Mapping Inequality" and "T-Races," two digital mapping  
1220 websites that include primary sources on redlining and racial housing covenants  
1221 in the US. Then provide students with an overview of the two websites,  
1222 highlighting the various features and resources.
- 1223 5. For the culminating activity, assign students into pairs where they are tasked with  
1224 delving into the "Mapping Inequality" and "T-Races" archives. After identifying a  
1225 California city (must be a city that is on the T-RACES digital archive) that each  
1226 pair would like to study, they should be tasked with completing the following over  
1227 two weeks:
- 1228 a. Describe how race factors into the makeup of the city being studied.  
1229 b. Identify any racial housing covenants for the city being studied.

- 1230       c. List any barriers that may have limited African Americans from living in  
1231            certain neighborhoods within the city.
- 1232       d. Identify areas where African Americans were encouraged to live or where  
1233            they were able to create racial enclaves.
- 1234       e. Identify current US Census data and housing maps on how the  
1235            city/neighborhoods look now, specifically noting racial demographics.

1236     **Making Connections to the *History–Social Science Framework*:**

1237     Chapter 14 of the framework includes an outline of an elective ethnic studies course.  
1238     This course outline includes a classroom example (page 313) where students engage in  
1239            an oral history project about their community. This example includes discussion of  
1240            redlining and other policies that resulted in “white flight” and the concentration of  
1241            communities of color into certain neighborhoods.

1242     Teachers can expand upon the current lesson by using this example, and connecting it  
1243            to the themes described in this model curriculum.

1244     **Assessment, Application, Action, and Reflection:**

- 1245       • Students will conduct research (identifying primary sources) on the history of  
1246            housing discrimination and redlining across California cities, some of the housing  
1247            issues today, and how different ethnic groups are impacted.
- 1248       • Students will write a standard four-paragraph essay or 5–7 minute oral presentation  
1249            on their research findings.
- 1250       • Have students reflect on how this history of housing discrimination has (or has not)  
1251            impacted their own families’ housing options and livelihoods.
- 1252       • Students will share their research findings with an audience such as, family,  
1253            community members, online, elected officials, etc.

- 1254 Materials and Resources:
- 1255 • *A Raisin in the Sun* by Lorraine Hansberry
- 1256 • Mapping Inequality: <https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583andopacity=0.8>
- 1257
- 1258 • T-RACES Archive: <http://salt.umd.edu/T-RACES/>
- 1259 • The Case of Dorothy J. Mulkey: <https://www.kcet.org/shows/lost-la/how-one-old-woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and>
- 1260
- 1261 • Race – The Power of an Illusion: [https://www.pbs.org/race/000\\_General/000\\_00-Home.htm](https://www.pbs.org/race/000_General/000_00-Home.htm)
- 1262
- 1263 Vignette
- 1264 *A Raisin in the Sun* by Lorraine Hansberry
- 1265 Act II Scene Three
- 1266 Man in a business suit holding his hat and a briefcase in his hand and consulting a
- 1267 small piece of paper)
- 1268 MAN Uh—how do you do, miss. I am looking for a Mrs.—(He looks at the slip of paper)
- 1269 Mrs. Lena Younger? (He stops short, struck dumb at the sight of the oblivious WALTER
- 1270 and RUTH)
- 1271 BENEATHA (Smoothing her hair with slight embarrassment) Oh—yes, that's my
- 1272 mother. Excuse me (She closes the door and turns to quiet the other two) Ruth! Brother!
- 1273 (Enunciating precisely but soundlessly: "There's a white man at the door!" They stop
- 1274 dancing, RUTH cuts off the phonograph, BENEATHA opens the door. The man casts a
- 1275 curious quick glance at all of them) Uh—come in please.
- 1276 MAN (Coming in) Thank you.

1277 BENEATHA My mother isn't here just now. Is it business?

1278 MAN Yes ... well, of a sort.

1279 WALTER (Freely, the Man of the House) Have a seat. I'm Mrs. Younger's son. I look  
1280 after most of her business matters. (RUTH and BENEATHA exchange amused glances)

1281 MAN (Regarding WALTER, and sitting) Well—My name is Karl Lindner ...

1282 WALTER (Stretching out his hand) Walter Younger. This is my wife—(RUTH nods  
1283 politely)—and my sister.

1284 LINDNER How do you do.

1285 WALTER (Amiably, as he sits himself easily on a chair, leaning forward on his knees  
1286 with interest and looking expectantly into the newcomer's face) What can we do for you,  
1287 Mr. Lindner!

1288 LINDNER (Some minor shuffling of the hat and briefcase on his knees) Well—I am a  
1289 representative of the Clybourne Park Improvement Association—

1290 WALTER (Pointing) Why don't you sit your things on the floor?

1291 LINDNER Oh—yes. Thank you. (He slides the briefcase and hat under the chair) And  
1292 as I was saying—I am from the Clybourne Park Improvement Association and we have  
1293 had it brought to our attention at the last meeting that you people—or at least your  
1294 mother—has bought a piece of residential property at—(He digs for the slip of paper  
1295 again)—four o six Clybourne Street ...

1296 WALTER That's right. Care for something to drink? Ruth, get Mr. Lindner a beer.

1297 LINDNER (Upset for some reason) Oh—no, really. I mean thank you very much, but no  
1298 thank you.

1299 RUTH (Innocently) Some coffee?

1300 LINDNER Thank you, nothing at all. (BENEATHA is watching the man carefully)

1301 LINDNER Well, I don't know how much you folks know about our organization. (He is a  
1302 gentle man; thoughtful and somewhat labored in his manner) It is one of these  
1303 community organizations set up to look after—oh, you know, things like block upkeep  
1304 and special projects and we also have what we call our New Neighbors Orientation  
1305 Committee ...

1306 BENEATHA (Drily) Yes—and what do they do?

1307 LINDNER (Turning a little to her and then returning the main force to WALTER) Well—  
1308 it's what you might call a sort of welcoming committee, I guess. I mean they, we—I'm  
1309 the chairman of the committee—go around and see the new people who move into the  
1310 neighborhood and sort of give them the lowdown on the way we do things out in  
1311 Clybourne Park.

1312 BENEATHA (With appreciation of the two meanings, which escape RUTH and  
1313 WALTER) Un-huh.

1314 LINDNER And we also have the category of what the association calls—(He looks  
1315 elsewhere)—uh—special community problems ...

1316 BENEATHA Yes—and what are some of those?

1317 WALTER Girl, let the man talk.

1318 LINDNER (With understated relief) Thank you. I would sort of like to explain this thing in  
1319 my own way. I mean I want to explain to you in a certain way.

1320 WALTER Go ahead.

1321 LINDNER Yes. Well. I'm going to try to get right to the point. I'm sure we'll all appreciate  
1322 that in the long run.

1323 BENEATHA Yes.

1324 WALTER Be still now!

1325 LINDNER Well—

1326 RUTH (Still innocently) Would you like another chair—you don't look comfortable.

1327 LINDNER (More frustrated than annoyed) No, thank you very much. Please. Well—to  
1328 get right to the point I—(A great breath, and he is off at last) I am sure you people must  
1329 be aware of some of the incidents which have happened in various parts of the city  
1330 when colored people have moved into certain areas—(BENEATHA exhales heavily and  
1331 starts tossing a piece of fruit up and down in the air) Well—because we have what I  
1332 think is going to be a unique type of organization in American community life—not only  
1333 do we deplore that kind of thing—but we are trying to do something about it.  
1334 (BENEATHA stops tossing and turns with a new and quizzical interest to the man) We  
1335 feel—(gaining confidence in his mission because of the interest in the faces of the  
1336 people he is talking to)—we feel that most of the trouble in this world, when you come  
1337 right down to it—(He hits his knee for emphasis)—most of the trouble exists because  
1338 people just don't sit down and talk to each other.

1339 RUTH (Nodding as she might in church, pleased with the remark) You can say that  
1340 again, mister.

1341 LINDNER (More encouraged by such affirmation) That we don't try hard enough in this  
1342 world to understand the other fellow's problem. The other guy's point of view.

1343 RUTH Now that's right. (BENEATHA and WALTER merely watch and listen with  
1344 genuine interest)

1345 LINDNER Yes—that's the way we feel out in Clybourne Park. And that's why I was  
1346 elected to come here this afternoon and talk to you people. Friendly like, you know, the  
1347 way people should talk to each other and see if we couldn't find some way to work this  
1348 thing out. As I say, the whole business is a matter of caring about the other fellow.  
1349 Anybody can see that you are a nice family of folks, hard working and honest I'm sure.  
1350 (BENEATHA frowns slightly, quizzically, her head tilted regarding him) Today everybody  
1351 knows what it means to be on the outside of something. And of course, there is always  
1352 somebody who is out to take advantage of people who don't always understand.

1353 WALTER What do you mean?

1354 LINDNER Well—you see our community is made up of people who've worked hard as  
1355 the dickens for years to build up that little community. They're not rich and fancy people;  
1356 just hard-working, honest people who don't really have much but those little homes and  
1357 a dream of the kind of community they want to raise their children in. Now, I don't say  
1358 we are perfect and there is a lot wrong in some of the things they want. But you've got  
1359 to admit that a man, right or wrong, has the right to want to have the neighborhood he  
1360 lives in a certain kind of way. And at the moment the overwhelming majority of our  
1361 people out there feel that people get along better, take more of a common interest in the  
1362 life of the community, when they share a common background. I want you to believe me  
1363 when I tell you that race prejudice simply doesn't enter into it. It is a matter of the people  
1364 of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all  
1365 concerned that our Negro families are happier when they live in their own communities.

1366 BENEATHA (With a grand and bitter gesture) This, friends, is the Welcoming  
1367 Committee!

1368 WALTER (Dumbfounded, looking at LINDNER) IS this what you came marching all the  
1369 way over here to tell us?

1370 LINDNER Well, now we've been having a fine conversation. I hope you'll hear me all  
1371 the way through.

1372 WALTER (Tightly) Go ahead, man.

1373 LINDNER You see—in the face of all the things I have said, we are prepared to make  
1374 your family a very generous offer ...

1375 BENEATHA Thirty pieces and not a coin less!

1376 WALTER Yeah?

1377 LINDNER (Putting on his glasses and drawing a form out of the briefcase) Our  
1378 association is prepared, through the collective effort of our people, to buy the house  
1379 from you at a financial gain to your family.

1380 RUTH Lord have mercy, ain't this the living gall!

1381 WALTER All right, you through?

1382 LINDNER Well, I want to give you the exact terms of the financial arrangement—

1383 WALTER We don't want to hear no exact terms of no arrangements. I want to know if  
1384 you got any more to tell us 'bout getting together?

1385 LINDNER (Taking off his glasses) Well—I don't suppose that you feel ...

1386 WALTER Never mind how I feel—you got any more to say 'bout how people ought to sit  
1387 down and talk to each other? ... Get out of my house, man. (He turns his back and  
1388 walks to the door)

1389 LINDNER (Looking around at the hostile faces and reaching and assembling his hat  
1390 and briefcase) Well—I don't understand why you people are reacting this way. What do  
1391 you think you are going to gain by moving into a neighborhood where you just aren't  
1392 wanted and where some elements—well—people can get awful worked up when they  
1393 feel that their whole way of life and everything they've ever worked for is threatened.

1394 WALTER Get out.

1395 LINDNER (At the door, holding a small card) Well—I'm sorry it went like this.

1396 WALTER Get out.

1397 LINDNER (Almost sadly regarding WALTER) You just can't force people to change their  
1398 hearts, son. (He turns and puts his card on a table and exits. WALTER pushes the door  
1399 to with stinging hatred, and stands looking at it. RUTH just sits and BENEATHA just  
1400 stands.

1401 **Sample Lesson 8: #BlackLivesMatter and Social Change**

1402 Theme: Social Movements and Equity

1403 Disciplinary Area: African American Studies

1404 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6, 7

1405 Standards Alignment:

1406 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical

1407 Research, Evidence, and Point of View 1, 2

1408 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 4, 6, 7, 9; WHST.9–10.2, 4, 5, 6, 7

1409 CA ELD Standards: ELD.PI.9–10.1, 2, 3, 4, 5, 6, 10

1410 Lesson Purpose and Overview:

1411 Students will be exposed to contemporary discussions around policing in the US,  
1412 specifically police brutality cases where unarmed African Americans have been killed.  
1413 They will conduct research on various incidents, deciphering between reputable and  
1414 scholarly sources versus those with particular political bents. Students will also begin to  
1415 think about how they would respond if an incident took place in their community.

1416 Students will have the opportunity, via the social change projects, to describe what tools  
1417 and/or tactics of resistance they would use. With regards to skills, students will learn  
1418 how to develop their own informational videos, conduct research, and work  
1419 collaboratively.

1420 Key Terms and Concepts: racial profiling, oppression, police brutality, social  
1421 movements, resistance

1422 Lesson Objectives (Students will be able to...):

1423 1. develop an understanding and analyze the effectiveness of #BlackLivesMatter  
1424 and the broader Movement for Black Lives (M4BL), specifically delving into the

1425 movement's structure, key organizations, and tactics/actions used to respond to  
1426 incidents of police brutality; and

1427 2. identify how African Americans have historically been disproportionately  
1428 impacted by racial profiling and police brutality in the US

1429 Essential Questions:

1430 1. Why, how, and when did #blacklivesmatter and the Movement for Black Lives  
1431 emerge?

1432 2. What can be done to help those impacted by police brutality and racial profiling?

1433 Lesson Steps/Activities:

1434 1. Begin the lesson by discussing a recent incident in your community where an  
1435 African American has been subjected to racial profiling or police brutality. If you  
1436 are unable to find a specific incident that took place in your community, highlight  
1437 a national incident.

1438 2. Link this incident to the broader Movement for Black Lives. Be sure to provide  
1439 some context on the movement, including its history, organizations associated  
1440 with the movement, key activists and leaders, the Movement for Black Lives  
1441 policy platform, tactics, and key incidents the movement has responded to.

1442 3. After completing the reading and discussion, provide an overview of the  
1443 Movement for Black Lives for students, detailing key shootings, defining and  
1444 framing terms (i.e., riot vs. rebellion, antiblackness, state sanctioned violence,  
1445 etc.), highlighting the narratives of Black women and LGBTQIA identifying people  
1446 that have been impacted by police brutality, and providing various examples of  
1447 the tactics of resistance used by activists and organizers within the movement.

1448 4. In groups of four, students select an issue relating to the justice system that has  
1449 been a focal point within the Black movement. Each group is responsible for  
1450 researching the following:

- 1451           a. Describe the issue and the surrounding details.
- 1452           b. What are the arguments? Present all sides.
- 1453           c. Investigate the underlying context: Research the root causes of the issue.
- 1454           d. What is the legal context surrounding the issue? (e.g., stand your ground,  
1455               stop and frisk, noise ordinance, police officers bill of rights, cash bail  
1456               system, 3-Strikes laws, prison abolition, the death penalty, etc.)?
- 1457           e. What was/has been the community's response? Were there any protests  
1458               or direct actions? If so, what types of tactics did activists employ?
- 1459           f. What organizations are working to address this issue?
- 1460           g. What social changes, political changes, or policy changes occurred or are  
1461               being proposed to address the underlying issue??
- 1462           5. Students are encouraged to identify sources online (including looking at social  
1463               media posts or hashtags that feature the name of the person they are studying),  
1464               examine scholarly books and articles, and even contact non-profits or grassroots  
1465               organizations that may be organizing around the case that they were assigned.  
1466               Stress the importance of students being able to identify credible first-person  
1467               sources.
- 1468           6. As a second component of this lesson, each student (individually) is tasked with  
1469               responding to the last question required for their project, "what can you do to help  
1470               support those impacted by police brutality?" In response, students must come up  
1471               with an idea/plan of how they would help advocate for change in their  
1472               communities if an issue around police brutality were to arise. Please note that  
1473               this exercise is to explore the possible actions of advocacy for social justice and  
1474               social change. Students should not be encouraged to place themselves or others  
1475               in a situation that could lead to physical conflict.

1476        7. Students should be provided an additional week to produce their individual  
1477            "social change" projects, whether it be drawing a protest poster or drafting a plan  
1478            to organize a direct action.

1479        Assessment, Application, Action, and Reflection:

- 1480        • Students will research issues surrounding the impact of the justice system on African  
1481            American communities and respond to key questions.
- 1482        • Students will complete an action-oriented "social change" assignment where they  
1483            are expected to consider how they would respond if an incident of police brutality  
1484            occurred in their community.

1485        Materials and Resources:

- 1486        • Teaching Tolerance's "Bringing Black Lives Matter into the Classroom Part II":  
1487            [https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-](https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii)  
1488            [the-classroom-part-ii](https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii)

1489 **Sample Lesson 9: Classical Africa and Other Major Civilizations**

1490 Theme: Identity

1491 Disciplinary Area: African American Studies

1492 Ethnic Studies Values and Principles Alignment: 1, 2, 3 ,4, 7

1493 Standards Alignment: HSS 10.4

1494 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking: 1, 2, 3; Historical

1495 Research, Evidence, and Point of View: 4 Historical Interpretation 4; Historical

1496 Interpretation: 3, 4

1497 CA CCSS for ELA/Literacy: SL9–10.4, SL.0–10.5, SL11–12.4, SL11–12.5

1498 CA ELD Standards: 1.1, 1.2, 1.5, 1.10

1499 Lesson Purpose and Overview:

1500 Students will explore the classical African backgrounds of African Americans, perhaps  
1501 giving them the first information about the origin of African civilization. They will examine  
1502 the beginning of writing, mathematics, architecture, and medicine in the Nile Valley  
1503 civilization, specifically Kemet, Nubia, and Axum. Students will also be introduced to  
1504 other major African civilizations such as ancient Ghana, Mali, Songhay, Yoruba, Kongo  
1505 and Zimbabwe. Students will conduct research on numerous topics surrounding the  
1506 emergence of cultural forms, musical and dance, philosophies, political organization,  
1507 and art and philosophy in the Nile Valley cluster of civilizations as well as the West and  
1508 Southern African civilizations. Students will be exposed to African philosophers such as  
1509 Ptahhotep, Imhotep, Akhenaten, and Merikare. Among the themes of this course will be  
1510 the origin of the universe, that is, the creation myths from ancient Kemet, the ethical  
1511 concept of Maat as an African cultural concept and its use as a philosophy underpinning  
1512 social development. Maat represents balance, truth, harmony, and justice. Female and  
1513 male roles in across ancient African society were based on the principles of Maat.  
1514 Women have played central leadership roles in classical African civilization. Students

1515 will be asked to think about how the people of Axum built stelae as examples of  
1516 historical memory.

1517 Key Terms and Concepts: civilization, culture, philosophy, architecture, Maat, Nile  
1518 Valley

1519 Lesson Objectives (Students will be able to...):

- 1520 1. understand the importance of culture to African values and beliefs;
- 1521 2. develop an understanding and analyze the classical history of African people;
- 1522 3. identify how African classical cultures set the models for future civilizations in  
1523 terms of philosophy, architecture, medicine, spirituality, and mathematics; and
- 1524 4. understand the relationship to Africa of all people and the nature of world  
1525 development from an African perspective which challenges the particular racial  
1526 constructions of enslavement, colonialization, and imposition on African women,  
1527 men and children. Thus, students will be able to deconstruct racial imaginations  
1528 regarding their common humanity.

1529 Essential Questions:

- 1530 1. What were the antecedents to the Classical African civilizations? Use references  
1531 to archaeological creations such as Inzalo Y'Langa, or Adam's Calendar, as a  
1532 point of departure to examine the ancient past of Africa.
- 1533 2. How did Africans in the Americas and many in Africa lose sight of their contact  
1534 with their own classical past? How was it erased, distorted, and colonized?
- 1535 3. What is the point of today's modern African Americans making links to their  
1536 African cultural past?

1537 Lesson Steps/Activities:

- 1538 1. To access this lesson, have the students think of something in today's society  
1539 that came from Africa. Prompt them with the Washington monument (show  
1540 image if possible) then show image of the obelisks of Egypt and Ethiopia  
1541 (Aksum, also spelled Axum). Use the pyramid on the back of the dollar bill to let  
1542 them know it is an African architectural design. Think of other connections, the  
1543 calendar, and the 24-hour day.
- 1544 2. Begin the lesson by discussing why Inzalo Y'Langa, popularly named Adam's  
1545 Calendar, is called the oldest human made structure in the world? Show on the  
1546 map where it is located in southern Africa and point out that even if it is not more  
1547 than 100,000 years old as suggested, it is still older than the Great Pyramid on  
1548 the same continent and Stonehenge in England.
- 1549 3. From the map of Africa point to the Nile Valley and explain the fact that the Nile  
1550 River, the earth's longest flows through only one continent, Africa. Explain to the  
1551 students that the Nile River runs down to the Mediterranean from the up in the  
1552 interior of Africa around Uganda and Rwanda, almost touching the other great  
1553 river of Africa, the Congo.
- 1554 4. Engage students in a study of the history of the Sahara Desert, the world's  
1555 largest, showing how it was not always a massive desert and that humans in the  
1556 past had occupied it for thousands of years.
- 1557 5. Divide the students into three groups and assign each group a civilization to  
1558 report on (e.g., Kemet, Nubia, Axum). Each group is responsible for researching  
1559 the following:
- 1560 a. Describe the region where the civilization is located by stating on what  
1561 continent it is found, its chronology, that is, when was it developed, its major  
1562 contributions that could be considered permanent, and identify the people  
1563 who may have been influenced in language, customs, and traditions by this  
1564 civilization.

- 1565        b. Allow the students to choose one of these cultures—Yoruba, Zimbabwe, or  
1566              Asante—and ask them to write a two-page narrative of the history of the  
1567              people.
- 1568        c. What were the borders, as far as scholars are concerned, of these  
1569              civilizations? What other kingdoms, empires, or nations were connected to  
1570              them?
- 1571        d. Show evidences of the impact of these civilizations in contemporary life in the  
1572              United States that might be invisible to most people. Do you see pyramids  
1573              anywhere? For example, the American dollar has a pyramid on it. Anywhere  
1574              else? What does the Washington monument look like when you think of  
1575              ancient Axum or Kemet?

1576     Assessment, Application, Action, and Reflection:

- 1577     • Students will research examples of American and European museums with African  
1578              art. Have students write about the Boston Museum's Nubian collection, the Brooklyn  
1579              Museum's Egyptian collection, and the UCLA's African Art collection.
- 1580     • Students will complete their own collages of photos and information they have  
1581              learned from reading materials and will be asked to divide into three groups where  
1582              some students will be producers-designers, others will be writers of the script, and  
1583              others class presenters of the information.

1584     Materials and Resources

1585     *Print Sources:*

- 1586     Asante, Molefi Kete, *The History of Africa.3rd edition.* New York: Routledge, 2019.
- 1587     Asante, Molefi Kete, *Classical Africa.* Saddle Brook, NJ. *Peoples Education Holdings.*
- 1588     Asante, Molefi Kete. *Egyptian Philosophers.* Chicago: African American Images, 2011.
- 1589     Brophy, Thomas, and Robert Bauval, *Black Genesis*

- 1590 Videos:
- 1591 Senegal: <https://www.youtube.com/watch?v=9o7S0l7Q76w>
- 1592 Adam's Calendar: <https://www.youtube.com/watch?v=NH1wgwe6udo>
- 1593 Ancient Egypt:
- 1594 [https://www.youtube.com/watch?v=hO1tzmi1V5g&list=PL9HP4\\_K2t69XXOkGHvWeaJY75AWeSnBl&index=99](https://www.youtube.com/watch?v=hO1tzmi1V5g&list=PL9HP4_K2t69XXOkGHvWeaJY75AWeSnBl&index=99)
- 1595 Kush: <https://youtu.be/CwaP1kyAqgo>
- 1597 Nubia: <https://www.youtube.com/watch?v=WEQP-q4zQ9A>
- 1598 Axum: <https://youtu.be/ad-k2nwJGZw?t=79>
- 1599 Yoruba: <https://www.youtube.com/watch?v=g-fMG1XTZzs>
- 1600 Asante: <https://www.youtube.com/watch?v=5RKNMLn3zcA>
- 1601 Great Zimbabwe: <https://www.youtube.com/watch?v=CdKD4-fVnyE>

- 1602 **Sample Lesson 10: An Introduction to African American Innovators**
- 1603 Theme: Identity
- 1604 Disciplinary Area: African American Studies
- 1605 Ethnic Studies Values and Principles Alignment: 1, 2, 3 ,4, 7
- 1606 Standards Alignment: HSS 10.3, 11.5, 11.10, 12.4
- 1607 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking: 2; Historical
- 1608 Research, Evidence, and Point of View: 4; Historical Interpretation: 4
- 1609 CA CCSS for ELA/Literacy: SL9–10.4, SL.0–10.5, SL11–12.4, SL.11–12.5
- 1610 CA ELD Standards: 1.1, 1.2, 1.5, 1.10
- 1611 Lesson Purpose and Overview:
- 1612 This lesson guides students to explore some of the African American contributions to
- 1613 the United States. Students will be introduced to and explore the contributions of African
- 1614 Americans in science, technology, engineering and mathematics (STEM), literature and
- 1615 journalism, education, government and business/entrepreneurship.
- 1616 Key Terms and Concepts: technology, science, innovation, space, journalism, literature
- 1617 and literary genres, armed forces, government, business, entrepreneurship, ingenuity,
- 1618 segregation, economic advancement, Harlem Renaissance, Jim Crow
- 1619 Lesson Objectives (Students will be able to...):
- 1620 1. develop research questions in order to conduct exploratory research into
- 1621 historical events and figures;
- 1622 2. interpret historical narratives in order to develop a more robust understanding of
- 1623 historical events and figures;

- 1624     3. learn from each other by presenting the histories and contributions of African  
1625        Americans that are often unknown or often untold. Explain the role African  
1626        Americans have played in the advancement of the science, technology and other  
1627        areas in the American society;
- 1628     4. strengthen their public speaking skills through presenting their research findings;
- 1629     5. build upon interpersonal communication skills in order to adequately receive and  
1630        convey information; and
- 1631     6. compile research and information in order to create a visual presentation or  
1632        display of a historical event or figure.

1633    Essential Questions:

- 1634    1. What contributions have African Americans made to the United States, and how  
1635        has society benefited from them?
- 1636    2. Why are some of these contributions not widely known?
- 1637    3. How can these contributions be given greater recognition in society today?

1638    Part 1: Research Presentation

1639    Lesson Steps/Activities:

- 1640    1. Develop an electronic visual presentation for the lesson opening that shows  
1641        images of various contributions in the five areas of science and mathematics,  
1642        literature and journalism, education, government, and business/entrepreneurship.  
1643        The presentation ends with the quote: "There is nothing new in the world except  
1644        the history you do not know." Harry S. Truman 33rd President of the United  
1645        States. As students view the presentation invite them to write down what they  
1646        know and what they want to know about the images.
- 1647    2. Introduce the lesson by asking students what they believe all of these things  
1648        have in common. This should be a class conversation.

- 1649     3. Present the five stations of African American contributions, being sure to connect  
1650       them with the images and discussions from steps 1 and 2.
- 1651     4. Invite students to explore the five stations in the in-person or virtual classroom  
1652       and view the introductory resources on each topic. As students view the  
1653       introductory resources, they write down their learnings as well as their  
1654       wonderings and identify one station further research.
- 1655     5. Students should find additional sources of information on their topic of choice to  
1656       conduct further research.
- 1657     6. After students have completed their exploration of the different stations, they  
1658       should compose a written response to the three essential questions that includes  
1659       information they have learned from the lesson. Students should be encouraged  
1660       to identify possible topics or areas of focus for further research in their  
1661       responses. Time permitting, students can share these responses in small groups  
1662       or with a partner.
- 1663     Part 2: Museum Curation
- 1664     Lesson Steps/Activities:
- 1665     1. Review the five stations that were discussed in Part 1. Then ask students to  
1666       briefly discuss Essential Questions 1–3.
- 1667     2. After the discussion, transition to discussing the value of museums as a way to  
1668       bring the contributions of African Americans to the broader society. Provide  
1669       examples of the African American Museum in DC and other museums or public  
1670       displays in the local or surrounding areas. Also provide some examples of digital  
1671       museum exhibits for local and national collections.
- 1672     3. Introduce the project: museum curation. Each student will be creating a museum  
1673       exhibit based on one historical figure or contribution from the stations that they  
1674       explored previously. Instruct students to look for primary and secondary sources

1675 that can teach them more about their subject. These sources could be texts or  
1676 oral histories found in the available databases. Students can also interview  
1677 experts to gather more information. Interviews can be conducted in person or  
1678 remotely.

- 1679     4. After introducing the project and providing examples of museum exhibits, provide  
1680        an overview of the expectations for the research and presentations. Discuss the  
1681        types of equipment and materials students will need; help students understand  
1682        the difference between secondary and primary sources.
- 1683     5. Allow the use of the next few class periods for students to conduct further  
1684        research. Assist students with narrowing or broadening their research topic  
1685        based on the amount of available information available on their topic of choice.
  - 1686        a. Students may use relevant resources that they discovered during the first  
1687           part of this lesson.
  - 1688        b. For more rigor, students can be required to have a specific number of  
1689           primary sources and secondary sources.
- 1690     6. Once students have completed their research, ask students to create their own  
1691        museum exhibit complete with pictures and artifacts related to their topic. The  
1692        resources that they collected should be used as source materials for their exhibit.
  - 1693        a. The exhibit should have at least one picture of the subject and a written  
1694           description of the exhibit.
- 1695     7. Students will develop a presentation to describe their learnings from their station  
1696        and their historical even or figure. Each presentation should be no more than two  
1697        minutes in length.
  - 1698        a. Students will be the curators of their own classroom museum. The  
1699           classroom should be arranged in stations where corresponding exhibits  
1700           will be displayed.

1701           b. Alternate display for distance learning: Students will create a one-slide  
1702           PowerPoint display which will be displayed via the “share screen” option of  
1703           the distance learning platform.

1704       8. After presentations are completed, the teacher facilitates the discussion of the  
1705           essential questions.

1706   Lesson Resources:

1707   Note: The lists contained in these resources are in no way exhaustive. They should be  
1708   used as an initial suggestion of possible events or historical figures that can be  
1709   expanded and modified to meet the needs of individual classrooms. Students are  
1710   encouraged to find others not on these lists.

1711 Station 1: Science, Technology, and Mathematics

1712 Station Purpose and Overview:

1713 Students will discover the amazing history of African American inventors, designers,  
1714 and scientists who have contributed to the making of the contemporary American  
1715 society. Students will learn about the use of African creative strategies during the period  
1716 of enslavement and the burst of inventions that occurred at the end of the nineteenth  
1717 and early twentieth centuries. Numerous inventors who had not been recognized during  
1718 the enslavement for their innovations became known as designers and creators of  
1719 useful objects and processes for a modern society. It is not striking that a people who  
1720 had been responsible for so much of the daily operations of farms, plantation houses,  
1721 mechanical systems, and construction would now emerge from the shadows as some of  
1722 the creators of the most common elements used in our work. Students will be able to  
1723 understand how and why the agricultural worker or the mechanic would be inclined to  
1724 create innovation. Consequently, this lesson will pave the way for the student to see  
1725 how integral the inventions, innovations, and scientific work of African Americans are to  
1726 everyday life.

1727 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1728 and students are encouraged to research any innovator of their choice including those  
1729 not listed here.

1730 Invite students to watch one or more these introductory videos:

1731 Five African American Inventors that changed the World:

1732 <https://www.youtube.com/watch?v=vOKnOW7CLNQ>

1733 19th Century Black Discoveries (video): <https://blackhistoryintwominutes.com/19th-century-black-discoveries/>

1735 Awesome Inventions by African Americans

1736 <https://www.youtube.com/watch?v=56AwEjXzh-U>

1737 Videos are not exhaustive.

- 1738 Students then explore African American innovators such as the following:
- 1739 *Scientists and Inventors, such as those found in the following links:*
- 1740 The A-Z List of Black Inventors: <https://interestingengineering.com/the-a-z-list-of-black-inventors>
- 1741
- 1742 Famous African American Women in STEM: <https://naapequity.org/resources/famous-african-american-women-stem/>
- 1743
- 1744 16 black STEM innovators who have defined our modern world:
- 1745 <https://www.idtech.com/blog/black-stem-innovators-who-defined-modern-world>
- 1746 People of Color in STEM: Black:
- 1747 <https://guides.tricolib.brynmawr.edu/c.php?q=285559&p=1901689>
- 1748 Black Explorers (video): <https://blackhistoryintwominutes.com/black-explorers/>
- 1749 *African Americans at NASA, such as those found in the following links:*
- 1750 NASA's African-American Astronauts:
- 1751 [https://www.nasa.gov/sites/default/files/atoms/files/african\\_american\\_astronauts\\_fs.pdf](https://www.nasa.gov/sites/default/files/atoms/files/african_american_astronauts_fs.pdf)
- 1752 NASA Figures: <https://www.blackhistory.mit.edu/story/nasa-figures>
- 1753 'Black In Space' Explores NASA's Small Steps and Giant Leaps Toward Equality:
- 1754 <https://www.npr.org/2020/03/01/810798435/black-in-space-explores-nasa-s-small-steps-and-giant-leaps-toward-equality>
- 1755
- 1756 *African American Doctors, such as those found in the following links:*
- 1757 California Academy of Sciences Library: African American Scientists Bibliography:
- 1758 <http://researcharchive.calacademy.org/research/library/biodiv/biblio/Africansci-update.htm>
- 1759
- 1760 Black Scientists Timeline: <https://www.asbmb.org/getmedia/6d7cc98e-3d30-4c57-9bbc-edb5f7f31a57/asbmb-history-black-scientists.pdf>
- 1761

- 1762 Other African American scientific contributions such as the following:
- 1763 The Disturbing History of African-Americans and Medical Research Goes Beyond
- 1764 Henrietta Lacks: <https://time.com/4746297/henrietta-lacks-movie-history-research-oprah/>
- 1765
- 1766 Resources:
- 1767 James Haskin and Otha R. Sullivan, *African American Women Scientists and Inventors*
- 1768 Keith C. Holmes, *Black Inventors: Crafting Over 200 Years of Success*, 2008
- 1769 Inventors and scientists: <https://www.youtube.com/watch?v=qIZpu0xMSuM>
- 1770 Station 2: Literature, Journalism, and the Arts
- 1771 Station Purpose and Overview:
- 1772 Students will explore the intellectual, journalistic, and artistic achievements of African
- 1773 Americans throughout history. Students will engage in the works of icons of the Harlem
- 1774 Renaissance as well as those who came before and more contemporary innovators.
- 1775 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,
- 1776 and students are encouraged to research any innovator of their choice including those
- 1777 not listed here.
- 1778 Invite students to watch the introductory video on the Harlem Renaissance:
- 1779 History Brief: The Harlem Renaissance: <https://youtu.be/90PTxdsgfsA>
- 1780 Introduction to the Harlem Renaissance: Students will explore the vibrant artistic and
- 1781 intellectual life brought to New York and other northeastern American cities by African
- 1782 Americans fleeing the South in a large and massive migration to the North and away
- 1783 from the brutality of the post-Reconstruction era. At the same time, Africans from the
- 1784 African continent, South America, and every Caribbean island entered New York's
- 1785 Manhattan Island's northern section, and it, Harlem, became the liveliest gathering

1786 place of African ideas on the earth. Politicians, novelists, musicians, artists, newspaper  
1787 publishers, business people, dancers, choreographers, lawyers, playwrights, and poets  
1788 assembled in the parlors, salons, and stately houses in uptown New York to revive and  
1789 remake the black tradition. Students will learn how the Great Migration changed the way  
1790 African Americans saw themselves and the way others saw them. The book, *The New*  
1791 *Negro*, by Alain Locke, a Philadelphian, is often called the work that began the Harlem  
1792 Renaissance. Although the literary aspect of the Harlem Renaissance is the most noted  
1793 and known by virtue of the writers who articulated the ideas of African Americans who  
1794 resisted segregation, discrimination, and second-class citizenship.

1795 Students explore African American writers, journalists, and artists.

1796 *Journalists such as those found in the following links:*

1797 Black Press Comprehensive Timeline:

1798 <https://www.pbs.org/blackpress/timeline/timeline.html>

1799 Black Press: Past and Present: <https://niemanreports.org/articles/the-black-press-past-and-present/>

1801 The Black Press: From Freedom's Journal to The Crisis, Ebony & Jet (video):

1802 <https://blackhistoryintwominutes.com/the-black-press-from-freedom-journal-thecrisis-ebony-jet-magazine/>

1804 *Authors such as those found in the following links:*

1805 African American literature: a timeline: <http://www.culturalfront.org/2016/11/african-american-literature-timeline.html>

1807 *Musicians such as those found in the following links:*

1808 The Birth of Jazz: <https://blackhistoryintwominutes.com/the-birth-of-jazz/>

1809 African American Music History Timeline: <https://www.encyclopedia.com/history/news-wires-white-papers-and-books/history-african-american-music>

1811 Notable African American Musicians: <https://nafme.org/my-classroom/black-history-month/notable-african-american-musicians/>

1813 Additional Resources:

1814 Henry Louis Gates, Jr., *Harlem Renaissance Lives*

1815 Nathan Huggins, *Harlem Renaissance*

1816 James Weldon Johnson. *Black Manhattan*

1817 Alain Locke, *The New Negro*

1818 Steven Watson, *Harlem Renaissance: Hub of African-American Culture*

1819 Station 3: Education

1820 Station Purpose and Overview:

1821 Students will explore the history making individuals and institutions that shaped  
1822 education for African American students and beyond. Historical black colleges and  
1823 universities will highlight the tremendous gains made by African Americans whose  
1824 access to education was severely restricted and even forbidden for centuries. Students  
1825 will also learn the history and the evolution of the US educational system including  
1826 precedent-setting legislation as it pertains to equal access as well as the struggles of  
1827 African American students who fought for their right to education.

1828 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1829 and students are encouraged to research any innovator of their choice including those  
1830 not listed here.

1831 Invite students to listen to the podcast and watch the introductory video:

1832 Brown v. Board of Education Podcast: <https://www.uscourts.gov/about-federal-courts/educational-resources/supreme-court-landmarks/brown-v-board-education-podcast>

- 1835 African American Higher Education: <https://youtu.be/-iyZYTcWQN4>
- 1836 Students explore the history and contributions of African Americans to education.
- 1837 Have students research and identify outstanding African educators such as Booker T.
- 1838 Washington, Mary McLeod Bethune, and Octavius Catto. What historically black
- 1839 colleges are they associated with in history?
- 1840 *Historically Black Colleges and Universities (as told by documentaries such as):*
- 1841 Timeline of Historically Black Colleges and Universities: <https://hbcufirst.com/hbcu-history-timeline>
- 1843 Tell Them We Are Rising: The Story of Historically Black Colleges and Universities:
- 1844 <https://www.pbs.org/video/tell-them-we-are-rising-the-story-of-black-colleges-and-universities-qeqjr/>
- 1846 African American Higher Education (video): <https://youtu.be/-iyZYTcWQN4>
- 1847 *Pioneers in African American Education such as those found in the following links:*
- 1848 Important Milestones in African American Education:
- 1849 <https://www.sutori.com/story/important-milestones-in-african-american-education--9BBnQqqWj81u6e4opQFpRDAD>
- 1851 Key Events in Black Higher Education: <https://www.jbhe.com/chronology/>
- 1852 Booker T. Washington – Mini Biography: <https://www.biography.com/video/booker-t-washington-mini-biography-11188803909>
- 1854 Station 4: Government, Military, and Civics
- 1855 Station Purpose and Overview
- 1856 Students will explore the contributions that African Americans have made to U.S
- 1857 legislation, governmental institutions, and the armed forces from the early days of the
- 1858 republic to present day.

1859 Movements like the Civil Rights Movement are responsible for the passage of major  
1860 legislation such as the Voting Rights act and the Civil Rights act. Additionally, scholars  
1861 have identified more than 1,500 African American office holders during the  
1862 Reconstruction Era (1863–1877) who have helped to shape government and provide  
1863 representation for African Americans. By the year 2020, there had been 162 African  
1864 American Americans in Congress, or as delegates from the US territories and the  
1865 District of Columbia. This station will also highlight the various accomplishments of  
1866 African American military leaders and units such as the Harlem Hellfighters and office  
1867 holders.

1868 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1869 and students are encouraged to research any innovator of their choice including those  
1870 not listed here.

1871 Invite students to watch this introductory video:

1872 African Americans in Congress in the 19th Century:

1873 [https://www.youtube.com/watch?v=IS\\_qWkgPBeo&feature=youtu.be](https://www.youtube.com/watch?v=IS_qWkgPBeo&feature=youtu.be)

1874 It may be helpful to frame the discussion around this topic. Facing History and  
1875 Ourselves provides sample lessons and resources that may help with this:  
1876 [https://www.facinghistory.org/sites/default/files/publications/The\\_Reconstruction\\_Era\\_and\\_the\\_Fragility\\_of\\_Democracy.pdf](https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy.pdf)

1878 Students explore African Americans in US Government, such as the following  
1879 examples:

1880 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1881 and students are encouraged to research any government of their choice including  
1882 those not listed here.

1883 *African Americans in Office such as those found in the following links:*

1884 Major African American Office Holders Since 1641: <https://www.blackpast.org/special-features/major-african-american-office-holders/>

- 1886 Black Legislators: <https://libguides.franklinpierce.edu/black-history/black-legislators>
- 1887 The Black Congressman of Reconstruction: Death of Representation:
- 1888 <https://www.mobituaries.com/the-podcast/the-black-congressmen-of-reconstruction-death-of-representation/>
- 1890 African Americans in the White House Timeline:
- 1891 <https://www.whitehousehistory.org/african-americans-in-the-white-house-timeline>
- 1892 Black Americans in Congress: <https://history.house.gov/Exhibitions-and-Publications/BAIC/Black-Americans-in-Congress/>
- 1894 Moments in History, Thurgood Marshall: <https://youtu.be/kAzdZFa3OkI>
- 1895 *African Americans in the Armed Forces such as those found in the following links:*
- 1896 Tuskegee airmen:
- 1897 [https://www.youtube.com/watch?v=pp3\\_7Yo2xFw](https://www.youtube.com/watch?v=pp3_7Yo2xFw)
- 1898 <https://www.youtube.com/watch?v=zv4HtBaKKXs>
- 1899 African Americans in the US Army: <https://www.army.mil/africanamericans/timeline.html>
- 1900 African Americans in the US Armed Forces:
- 1901 <https://www.battlefields.org/learn/articles/african-americans-armed-forces-timeline>
- 1902 African Americans in the US Army: Profiles of Bravery:
- 1903 <https://www.army.mil/africanamericans/profiles.html>
- 1904 The History of Allensworth, California (1908– ): <https://www.blackpast.org/african-american-history/history-allensworth-california-1908/>
- 1906 *African American social movements and civic engagement such as those found in the following links:*
- 1907

- 1908 Eyes on the Prize: America's Civil Rights Movement PBS series:  
1909 <https://www.facinghistory.org/books-borrowing/eyes-prize-americas-civil-rights-movement>
- 1911 Eyes on the Prize: America's Civil Rights Movement 1954-1985 accompanying lessons:  
1912 <https://www.facinghistory.org/resource-library/eyes-prize-americas-civil-rights-movement>
- 1914 The Reconstruction Era and the Fragility of Democracy, Section 4:  
1915 [https://www.facinghistory.org/sites/default/files/publications/The\\_Reconstruction\\_Era\\_and\\_the\\_Fragility\\_of\\_Democracy.pdf](https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy.pdf)
- 1917 Station 5: Business and Entrepreneurship
- 1918 Station Purpose and Overview:
- 1919 Students will explore African American business innovators and entrepreneurs as well  
1920 as successful African American business ventures such as those found in Tulsa,  
1921 Oklahoma's Black Wall Street. Students will be introduced to well known figures such as  
1922 Oprah Winfrey and lesser known figures like Annie Malone.
- 1923 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1924 and students are encouraged to research any innovator of their choice including those  
1925 not listed here.
- 1926 Invite students to view the introductory video: The Rise of African-American  
1927 Entrepreneurs in America (<https://youtu.be/kJjPEBCfBFQ>)
- 1928 *Students explore and research African American businesspersons, entrepreneurs, and*  
1929 *related historical events such as those found in the following links:*
- 1930 Black In Business: Celebrating The Legacy Of Black Entrepreneurship:  
1931 [https://www.forbes.com/sites/ruthumoh/2020/02/03/celebrating-black-history-month-2020/?\\_sm\\_au\\_=iVVqVW5T1TNQnjnFMRtVGK34F24MF#1243ba362b45](https://www.forbes.com/sites/ruthumoh/2020/02/03/celebrating-black-history-month-2020/?_sm_au_=iVVqVW5T1TNQnjnFMRtVGK34F24MF#1243ba362b45)

1933 Black Wall Street and Its Legacy in America: <https://youtu.be/lK1f94J6JdI>

1934 Black Excellist: Most Powerful Black CEOs in Corporate America:

1935 <https://www.youtube.com/watch?v=z0Bc3DzqjsY>

1936 **Sample Lesson 11: Afrofuturism: Reimagining Black Futures and Science**

1937 **Fiction**

1938 Grade levels: 9–12

1939 Ethnic Studies Values and Principles Alignment: 4, 5, 7

1940 Standards Alignment:

1941 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1, 2, 4; Historical Interpretation 1, 2, 4.

1943 CA CCSS for ELA/Literacy: RH. 9–10. 1, 2, 3, 4, 5, 6, 9; WHST.9–10. 4, 5, 7, 8, 9, 10

1944 CA ELD Standards: ELD. PI. 9–10. 1, 2, 3, 5, 6, 7, 8, 11, 12.

1945 Lesson Purpose and Overview:

1946 Afrofuturism serves as a framework to better understand the growing popularity of Black science fiction and how the genre is being used to reimagine Black life. It is also a cultural aesthetic that incorporates technoculture and the supernatural while explicitly centering people of African descent. More recently artists, musicians, filmmakers, and writers—including Octavia Butler, Janelle Monae, Ryan Coogler, The Movement for Black Lives, Roxane Gay, Tananarive Due, and Nalo Hopkinson, to name a few—have drawn from this analytic framework and aesthetic as an inspiration for their own projects. While their work often features Black life suspended in space or utilizing imagined technologies, Afrofuturism also calls upon authors and artists to reimagine Black life beyond the status quo and to explore the infinite possibilities of the world of tomorrow. Increasingly, activists have used the framework to reimagine a world void of oppression and exploitative systems of power.

1958 This lesson is designed to introduce students to the analytic framework and aesthetic of Afrofuturism through literature, science fiction, art, music, and theoretical texts. By engaging Afrofuturism, students will be able to better understand how authors and artists are using literature, music, film, and other modes of cultural production to

1962 describe Black experiences and theorize new possibilities. More specifically, students  
1963 will be able to identify and engage social and political critiques that manifest in  
1964 Afrofuturist texts. With regards to skills, students will primarily gain experience with the  
1965 qualitative method of cultural analysis. Drawing on various cultural texts, students will  
1966 analyze the various ways in which Afrofuturist themes manifest and articulate how they  
1967 act (or do not) as social and/or cultural critiques; are indicative of cultural phenomena,  
1968 practices, ideologies, and/or trends; or are used to make an intervention and state  
1969 something entirely new. With an emphasis on developing analytical skills, students will  
1970 also gain more experience with conducting research, evaluating primary and secondary  
1971 source materials, practicing “close reading” and expository and creative writing.

1972 Lesson Note: While this lesson has been developed with a focus on Black experiences  
1973 and futures, it should also be noted that Chicana futurism, Latinx futurism, and Desi  
1974 futurism (which refers to the forward-looking or future-focused mediums that relate to  
1975 South Asian culture including literature, music, art, film, and visual and performing arts)  
1976 are also budding fields and genres. Thus, this lesson can be adapted for other ethnic  
1977 experiences with the inclusion of appropriate source materials.

1978 Key Terms and Ethnic Studies Concepts: Afrofuturism, reimagine, science fiction (sci-  
1979 fi), time, space, aesthetic

1980 Content and Language Objectives (Students will be able to...):

- 1981 1. identify and analyze Afrofuturism as it manifests within various forms of art and  
1982 cultural production, including literature, music, comic books, and film;
- 1983 2. understand how systems of power and history are being reimagined through the  
1984 lens of Afrofuturism;
- 1985 3. discern how authors and artists use literary and poetic devices and technology  
1986 within Afrofuturist texts; and
- 1987 4. develop and reflect on new strategies, policies, and systems of power that  
1988 address current social, economic, and political issues.

- 1989 Essential Questions:
- 1990 1. What is Afrofuturism?
- 1991 2. What does it mean to reimagine life beyond the status quo?
- 1992 3. What is the role of art and cultural production?
- 1993 4. How does Afrofuturist art and cultural production serve as a critique of history,  
1994 the status quo, and systems of power?
- 1995 Lesson Steps/Activities:
- 1996 Day 1
- 1997 1. Introduce the lesson by asking students to pull out a sheet of paper and write  
1998 what they believe Afrofuturism is. Give students up to five minutes to complete  
1999 this quick writing exercise.
- 2000 2. After everyone has had an opportunity to reflect on the prompt, have students  
2001 share their responses with a partner/neighbor or two first, then aloud.
- 2002 3. Following this discussion, provide each student with an article on Afrofuturism  
2003 (options in resources below). Break the students into groups of four and have  
2004 each group read the text amongst themselves. Let the students know that they  
2005 should make annotations as they read, noting keywords, themes, quotes that  
2006 stand out, and terms that they may not be familiar with.
- 2007 4. After each group has finished reading the excerpt, task them with writing a quick  
2008 summary (no more than three sentences) of how the author frames Afrofuturism.  
2009 Ask them to discuss how the excerpt echoes, differs, or builds upon what they  
2010 wrote in their quick writing exercise.
- 2011 5. Have the groups share some of their takeaways and summaries of the article  
2012 with the entire class. Also use this time to define any terms that students may  
2013 have been unfamiliar with.

2014	a. Potential Terms to Define:
2015	i. Subaltern—the term is primarily used to describe people socially and politically marginalized within society; those who are deemed powerless, especially within colonial territories.
2016	
2017	
2018	ii. Pulp—the term has historically been used to describe early magazines that were printed on low quality paper made from wood pulp. However, the term has been used more broadly to describe works of art and literature (e.g., fiction, music, zines, etc.) that often included sensational material, short-fiction works, and what was often viewed as “low-quality literature.” Pulp fiction and other works are often seen as the predecessors of superhero comic books.
2019	
2020	
2021	
2022	
2023	
2024	
2025	iii. Speculative fiction—is a broad artistic genre that is defined by its inclusion of supernatural, futuristic, and dystopian elements.
2026	
2027	Speculative fiction includes the genres of: science fiction, fantasy, horror, fairytales, superhero fiction, and more.
2028	
2029	iv. Appropriate/appropriation—to take elements of something for one’s own use, often without permission.
2030	
2031	v. Antebellum—refers to the period in the United States prior to the Civil War.
2032	
2033	Day 2
2034	1. Start the second day by discussing the diversity of Afrofuturism. Coined in the 1990s, Afrofuturism is a cultural aesthetic, philosophy of science, and philosophy of history that explores the developing intersection of African diaspora culture with technology. It is grounded in the belief of a better future for African Americans and aims to connect those from the Black diaspora with their African ancestry.
2035	
2036	
2037	
2038	
2039	

2040 Show students that Afrofuturism can be found in artwork, literature, fashion, film,  
2041 and music as well by providing students with a sampling of classroom and age  
2042 appropriate Afrofuturistic examples of the teacher's choosing.

2043 Afrofuturism is often marked visually with African iconology like the use of  
2044 Adinkra symbols or Ancient Egyptian artifacts (i.e., ankh, eyes of Horus,  
2045 pyramids, etc.). Sun Ra, Earth, Wind, and Fire, George Clinton, and Parliament-  
2046 Funkadelic were well known for incorporating such symbolism into their music  
2047 and album art. Also present in the aesthetic repertoire of Afrofuturism is a bright  
2048 and diverse color palette, mysticism, extraordinary abilities and powers, and  
2049 technology and technoculture. Steampunk also has found its place in the  
2050 Afrofuturistic aesthetic. More contemporary artists like Missy Elliot, Beyonce and  
2051 Jay-Z, Kamasi Washington, and Janelle Monae are known for incorporating such  
2052 elements in their music videos. The Studio Museum in Harlem showcased  
2053 Afrofuturistic artwork in some of their exhibits as well. The Ford Theater  
2054 production of "The Wiz" fused these elements into a classic retelling of "The  
2055 Wizard of Oz." Additionally, writers such as W.E.B DuBois and Octavia Butler  
2056 explore Afrofuturism in their works.

2057 Afrofuturism is intriguing because of its visual aesthetic, but its purpose is much  
2058 bolder. By design, it is intended to challenge the status quo by reimagining and  
2059 confronting everyday challenges that African Americans face. Topics like racism,  
2060 disenfranchisement, social inequality, and the pursuit of justice often find a home  
2061 in Afrofuturistic works. Characters like Luke Cage explore the alternate  
2062 possibilities for African Americans men—in this case by imagining an African  
2063 American man impervious to bullets. Others, like the fictional country of  
2064 "Wakanda," in "Black Panther," imagine a society where Africans or African  
2065 Americans are economically, technologically, and socially advanced.

2066 Essentially, Afrofuturism is a vehicle through which artists, writers, musicians,  
2067 film makers, fashion designers, and others express their frustrations with the  
2068 current condition of African Americans in society and posit a new theory of what

- 2069 could be, what could have been, and what will be if these issues are addressed  
2070 and resolved. While a utopian society without social injustice and racism may  
2071 seem like a dream, it is one the contributors to this genre are willing to aspire to  
2072 and work towards through their own contributions in the Afrofuturistic space.
- 2073 2. Engage students in a discussion around what is and is not Afrofuturism grounded  
2074 in contemporary examples that students may be familiar with.
- 2075 a. Guide the students through features like settings, characters, and other  
2076 literary devices and elements of Afrofuturism.
- 2077 i. Option: Utilize the recent film and comic books *Black Panther*.
- 2078 ii. Option: Teachers can also select a podcast, text, short story, or  
2079 novel.
- 2080 3. Break the students into groups and ask them to brainstorm other elements that  
2081 may be found in Afrofuturism.
- 2082 4. Once students have had a chance to discuss some ideas, ask them to imagine  
2083 an Afrofuturistic setting in which a story may take place.
- 2084 a. Using butcher paper or large post-it paper, students will write down their  
2085 ideas.
- 2086 5. Ask student groups to share their settings with the class and explain why they  
2087 chose the details that they did.
- 2088 Day 3
- 2089 1. As a class, revisit the texts from Day 2 and begin to discuss how the texts draw  
2090 on Afrofuturism. If possible, bring in copies of comic books, short stories, and  
2091 zines.

- 2092     2. After discussing the cultural texts for 10–15 minutes, let the students know that  
2093       they will create their own cultural text that engages Afrofuturism and/or  
2094       reimagines their own community's future.
- 2095     3. Select a short story, poem, or song lyrics for students to read, and guide them  
2096       through a discussion of the elements of Afrofuturism.
- 2097     4. Introduce the assignment by telling students that they have the option of creating  
2098       a zine, comic book, short story, or poem that incorporates what they've learned  
2099       about Afrofuturism, specifically drawing on the overall aesthetic and analytical  
2100       framework. They will also need to write a one-page artists' statement describing  
2101       their work and rationale. It is highly recommended that teachers create their own  
2102       rubrics for this assignment and distribute them to students at the onset.
- 2103     5. To start this project, have students spend the remainder of the class drafting an  
2104       outline of their project and researching other Afrofuturist art that might serve as a  
2105       source of inspiration. Be sure to remind students to consider how they want to  
2106       develop the project. For example, will they create a digital or hard-copy zine or  
2107       comic book?
- 2108     6. For homework, have students complete their outlines.

2109     Day 4

- 2110     1. Start class by showcasing what art materials students will have access to (i.e.,  
2111       markers, construction paper, cardstock, color pencils, rulers, felt tip pens,  
2112       graphics software, etc.) in order to complete their project.
- 2113     2. After students have completed their projects, dedicate a final class day for  
2114       sharing and reflection. Have each student place their work on display around the  
2115       classroom. Allow students to walk around and examine their peer's projects for  
2116       15–20 minutes.
- 2117     3. After perusing the projects on display, have each student briefly present their  
2118       artists' statement aloud to the entire class.

## 2122 Assessment, Application, Action, and Reflection:

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

## 2130 Materials and Resources:

2131 Examples of materials that can be used in this lesson are provided below. There is a  
2132 growing body of online resources and instructional materials available for teachers  
2133 interested in teaching this topic. As with all materials, local educational agencies should  
2134 consider content carefully for the appropriateness of their classrooms.

- Chicago Public Media. Podcast. Prologue (0 to 8:52 minutes): This is American Life. <https://www.thisamericanlife.org/623/we-are-in-the-future-2017>. Neil Drumming, August 18, 2017.
  - It's not just Black Panther. Afrofuturism is having a moment. Time Magazine article 2018. <https://time.com/5246675/black-panther-afrofuturism/>.
  - Strong, Myron T and Chaplin K. Afrofuturism and Black Panther 2019. <https://journals.sagepub.com/doi/full/10.1177/1536504219854725>.

- 2142 • Afrofuturism gains new momentum as artists reclaim black history"- CBS This  
2143 Morning news clip and interview with author Tomi Adeyemi.  
2144 <https://www.youtube.com/watch?v=bmEShkZaxuY>.
- 2145 • PBSVideo: Afrofuturism: From Books to Blockbusters, It's Lit  
2146 <https://www.youtube.com/watch?v=YI1xmwqGEBw>.
- 2147 • "Why should you read sci-fi superstar Octavia E. Butler?" TED-Ed video.  
2148 <https://www.youtube.com/watch?v=X6YI8lsjJJA>.

2149 **Additional Sample Topics**

2150 The following list of sample topics is intended to help ethnic studies teachers develop  
2151 content for their courses. It is not intended to be exhaustive; however, it should be  
2152 instructive as to the pedagogical approach that allows African agency to be at the center  
2153 of any discourse or lesson about African American people.

- 2154 • Emergence of Humans in Africa
- 2155 • Classical Africa
- 2156 • Great African Empires and Kingdoms: Ghana, Mali, Songhay, Zimbabwe, Kongo,  
2157 Asante, and Yoruba
- 2158 • The European Slave Trade (Portuguese, British, Dutch, French, Italian, Spanish,  
2159 German, Swedish etc.) and the New African Diaspora
- 2160 • The African Presence in the Americas: Brazil, Mexico, Colombia, and the  
2161 Caribbean
- 2162 • Modes of Resistance to Enslavement
- 2163 • African American Philosophy and Philosophers
- 2164 • African Americans in the West
- 2165 • African Americans and Progressive Politics
- 2166 • The NAACP and the Anti-Lynching Movement
- 2167 • The Harlem Renaissance and the Blues and Jazz Tradition
- 2168 • Literary Contributions
- 2169 • The Great Migration and Blacks in the West during the World War II Era
- 2170 • African Americans React to Mass Incarceration

- 2171     • Contemporary Immigration from the African World
- 2172     • African Americans and the Military
- 2173     • Approaches and Accomplishments of the Civil Rights and Black Power
- 2174        Movements
- 2175     • Black Women Respond to Sexism/Racism/Patriarchal Discrimination
- 2176     • Hip Hop: The Movement and Culture
- 2177     • The African American Influence on Sport and Entertainment
- 2178     • African Americans in the City
- 2179     • African American Food, Medicine, Healing, and Spirituality
- 2180     • The Black LGBTQIA Experience
- 2181     • #BlackLivesMatter respond to Police Brutality
- 2182     • African American Political Figures

2183 **Chicana/o/x and Latina/o/x Studies**

2184 **Sample Lesson 12: Salvadoran American Migration and Collective  
Resistance**

2186 Theme: History and Movement

2187 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

2188 Ethnic Studies Values and Principles Alignment: 4, 7

2189 Standards Alignment:

2190 CA HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View: 1, 2,  
2191 4; Historical Interpretation: 1, 4

2192 CCSS for ELA/Literacy: W.9–10.9; RH.9–10.1; RH.9–10.3; W.11–12.9; RH.11–12.1;  
2193 RH.11–12.3

2194 CA CCSS. ELD Standards: ELD. PI. 1a 1–4; 1b 5–6; 1c 9–12

2195 Lesson Purpose and Overview:

2196 In this lesson students will study how the effects of the Civil War in El Salvador in the  
2197 1980s prompted the initial surge of migration from El Salvador to the United States, and  
2198 the push and pull factors that have impacted immigration from El Salvador since then.  
2199 Next, students will research the various immigration policies that have regulated  
2200 immigration from El Salvador since 1965.

2201 Key Terms and Concepts: agency, asylum, citizenship, inequality, migration,  
2202 naturalization, resilience, war refugee.

2203 Lesson Objectives (Students will be able to...):

2204 • understand the root causes of the waves of migration from El Salvador to the  
2205 United States since the 1980s;

- 2206     • identify the major shifts in US immigration policy since 1965, explaining the  
2207       events that caused the changes in policies, the groups impacted, the specific  
2208       regulations, the positive and negative effects, and the restrictions or limitations of  
2209       the policies;
- 2210     • determine the accuracy of commonly held beliefs about immigration by  
2211       investigating statistical evidence;
- 2212     • analyze the pros and cons of current policies that affect different groups of  
2213       immigrants from El Salvador; and
- 2214     • apply their understanding of the Four I's of Oppression to their analysis of the  
2215       history and policies of migration in El Salvador.

2216    Essential Questions:

- 2217     • What push and pull factors were responsible for the waves of migration from El  
2218       Salvador to the United States since the 1980s?
- 2219     • What values and principles guided US immigration policy?
- 2220     • How can the United States resolve the current controversies surrounding  
2221       immigration policy and detention practices?

2222    Lesson Steps/Activities:

2223    Day One: Building Background Knowledge: Four I's of Oppression and Relationship to  
2224    Salvadoran Migration to the United States

2225    In this activity students will be learning about the history and systems of oppression  
2226    related to the migration of people from El Salvador to the United States. In groups of  
2227    five, students:

- 2228     1. Begin the activity with the following guiding question: "Why have people  
2229       emigrated from El Salvador to the United States?" Students should  
2230       write/pair/share on **Four I's of Oppression: El Salvador Day One Document**.
- 2231     2. Have students view and comment on the "**primary text**" image. Which type(s) of  
2232       oppression does this text (**Primary text-Child's Drawing, San José Las Flores,**  
2233       **El Salvador**) best exemplify? Record the answer(s) on the **Four I's of**  
2234       **Oppression: El Salvador Day One Document**. This is where the primary text  
2235       can be accessed: "When We Were Young / There Was a War" website  
2236       <http://www.centralamericanstories.com/characters/yesenia/>.
- 2237     3. Have students watch the documentary "Juan's Story" from When We Were  
2238       Young website: <https://www.centralamericanstories.com/characters/juan/>. Have  
2239       students reflect, analyze, and discuss the main themes and types of  
2240       oppression(s) of "Juan's Story." Record the type of oppression(s) on **Four I's of**  
2241       **Oppression: El Salvador Day One Document**.
- 2242     4. Distribute one of the five informational texts (links listed at the end of unit under  
2243       "Lesson One Materials/Resources) to each student in the small groups of five.  
2244       Each student will read and annotate one of the texts for important ideas and  
2245       record key ideas in the "**Four I's of Oppression: El Salvador Day One**  
2246       **Document**." When sharing ideas, each group member should teach the other  
2247       group members about the content and discuss the type of oppression in their  
2248       respective article.
- 2249     5. Ask students to collaborate to answer the following two discussion questions.  
2250       Ask one member from each of the groups to present the group response:
- 2251           a. What did you appreciate about this lesson?  
2252           b. What new insights do you have about immigration to the United States?
- 2253     Day Two: Youth Scholars Teach US Immigration Policy Shifts to the People

2254 In this activity, students will investigate how US immigration policies evolved in  
2255 response to historical events. Small groups will be assigned to research one of five  
2256 shifts in immigration policy and collaborate to create presentation slides on the new  
2257 policy.

- 2258 1. Distribute the Push and Pull Factors Activity handout to students. Instruct  
2259 students to work independently first to rank the factors in terms of which have  
2260 historically been the three most significant push and pull factors prompting  
2261 immigration to the United States. They must then select the top three most  
2262 significant current push and pull factors and explain why they choose those  
2263 factors.
- 2264 2. Once students have determined their rankings, group them in fours and instruct  
2265 them to compare their rankings, and to try to come to a consensus on the top  
2266 three factors for each as a group. Instruct each group to share their top factors  
2267 for each with the class, and then facilitate a short discussion, noting similarities  
2268 and differences between each group's answers while asking probing questions to  
2269 get students to support their arguments with evidence.
- 2270 3. Inform students that they will be learning about how the actual immigration  
2271 system determines who is able to immigrate and who isn't. They will work in  
2272 small groups to research one of six immigration policies beginning with the  
2273 Immigration and Nationality Act in 1965. Distribute the **Immigration**  
2274 **Presentation Assignment Sheet** and explain the expectations to students. (For  
2275 more background on the racist origins of the Immigration Act of 1924 you can  
2276 read with students "DACA, The 1924 Immigration Act, and American Exclusion"  
2277 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)).  
2278
- 2279 4. Next, assign students to small groups to research one of the six policies  
2280 regulating the American immigration system since 1965.

2281       5. Have students start their research by reading the relevant section of Juan's story  
2282       on the tab marked "US Immigration: A Policy in Flux" to get basic background  
2283       overview of their assigned policy  
2284       (<https://www.centralamericanstories.com/characters/juan/#top>). Directions for  
2285       which paragraph of "A Policy in Flux" to read for each topic are in parenthesis  
2286       behind the topic title on the assignment sheet. Additional links are provided for  
2287       each of the other topics, but students can research additional online resources to  
2288       create their presentations.

2289       6. Instruct students to use the **Immigration Presentation Assignment Sheet** to  
2290       prepare the research for presentation on a slide presentation program. Have  
2291       students analyze which of the Four I's of Oppression explain the implementation  
2292       of the immigration policy and include it in the slides presentation.

2293       7. Have students refer back to the opening activity and ask which of the factors  
2294       determining immigration preference influenced each of the policies. Naturally,  
2295       this will lead to a discussion of whether the United States is implementing a fair  
2296       and principled immigration policy.

2297       8. Students may investigate how local communities are affected by immigration  
2298       policies and what institutions are being used to support current immigration  
2299       policies and practices. At the same time, students may examine what resources  
2300       are available for those afflicted by current policies.

2301      Resources/Materials:

2302      <https://www.teachingforchange.org/contact/central-america-teaching>

2303      **Day 1**

2304      Four I's of Oppression: El Salvador Day One Document (see day one handout below)

2305      Primary Text: Child's Drawing, San José Las Flores, El Salvador from "When We Were  
2306      Young / There Was a War" website.

2307      <http://www.centralamericanstories.com/characters/yesenia/>.

2308 Documentary text: "Juan's Story" from *When We Were Young* website.

2309 <https://vimeo.com/191532459>

2310 Informational Texts

- 2311 • Informational Text #1: The Civil War In El Salvador

2312 Gzesh, Susan. "Central Americans and Asylum Policy in the Reagan Era."

2313 Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017,

2314 <https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era>

- 2316 • Informational Text #2: Family Reunification

2317 Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service,  
2318 18 Oct. 2009. NewsBank, <http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/>.

- 2320 • Informational Text #3: Lack of Economic Opportunity

2321 "Unhappy anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28 (US).  
2322 General OneFile, <https://www.economist.com/the-americas/2017/01/21/el-salvador-commemorates-25-years-of-peace>

- 2324 • Informational Text #4: Natural Disasters

2325 Schmitt, Eric. "Salvadorans Illegally in US Are Given Protected Status." The New  
2326 York Times, The New York Times, 2 Mar. 2001,  
2327 [www.nytimes.com/2001/03/03/us/salvadorans-illegally-in-us-are-given-protected-status.html](http://www.nytimes.com/2001/03/03/us/salvadorans-illegally-in-us-are-given-protected-status.html).

- 2329 • Informational Text #5: Gang Violence

2330 Linthicum, Kate. "Why Tens of Thousands of Kids from El Salvador Continue to  
2331 Flee to the United States." Los Angeles Times, Los Angeles Times, 16 Feb.

2332  
2333

2017, [www.latimes.com/world/mexico-americas/la-fq-el-salvador-refugees-20170216-htmlstory.html](http://www.latimes.com/world/mexico-americas/la-fq-el-salvador-refugees-20170216-htmlstory.html).

2334 Four I's of Oppression: El Salvador Day One (handout)

2335 Background knowledge/Guiding Question:

2336 "Why have people emigrated from El Salvador to the United States?" Students should  
2337 write/pair/share.

2338 These are the texts we will be using for this lesson:

2339 1. **Primary Text: Child's Drawing, San José Las Flores, El Salvador** from "When  
2340 We Were Young / There Was a War" website.

2341 2. **Documentary text:** "Juan's Story" from When We Were Young website.

2342 3. **Informational texts:**

2343 a. **Informational Text #1: The Civil War In El Salvador** Gzesh, Susan.  
2344 "Central Americans and Asylum Policy in the Reagan Era."  
2345 Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017

2346 b. **Informational Text #2: Family Reunification** Ayala, Edgardo. "BROKEN  
2347 HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009.

2348 c. **Informational Text #3: Lack of Economic Opportunity** "Unhappy  
2349 anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28 (US).  
2350 General OneFile.

2351 d. **Informational Text #4: Natural Disasters** Schmitt, Eric. "Salvadorans  
2352 Illegally in US Are Given Protected Status." The New York Times, The  
2353 New York Times, 2 Mar. 2001.

2354 e. **Informational Text #5: Gang Violence** Linthicum, Kate. "Why Tens of  
2355 Thousands of Kids from El Salvador Continue to Flee to the United  
2356 States." Los Angeles Times, Los Angeles Times, 16 Feb. 2017.

2357 Instructions: Which texts go with each type of oppression? Write the name of the  
2358 text in the correct oppression box and explain the connection.

Four I's of Oppression	Student Answer
<b>Ideological Oppression</b>  The <b>idea</b> 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]

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

Four I's of Oppression	Student Answer
<p><b>Interpersonal Oppression</b></p> <p>The idea that one group is better than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in the oppressed group.</p> <p>Interpersonal racism is racism that occurs between individuals.</p> <p>Examples of interpersonal racism include the following—what some members of a racial group do to members of a different racial group up close—racist jokes, stereotypes, beatings and harassment, threats, etc.</p>	<p>[student response]</p>

<b>Four I's of Oppression</b>	<b>Student Answer</b>
Similarly, interpersonal sexism is sexism that occurs between people. Examples of man to woman interpersonal sexism may include the following—sexual abuse and harassment, violence directed at women, belittling or ignoring women's thinking, sexist jokes, etc. Many people in each dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards other groups quite normal.	[student response continued]

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.</p> <p>Internalized oppression means the oppressor doesn't have to exert any more pressure, because we now do it to ourselves and each other.</p> <p>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>	<p>[student response]</p>

2360

Day 2

2361

Push and Pull Factors

2362 What is a push factor?

2363 What were the three most historically significant push factors and what are the three

2364 most significant ones now?

2365 What is a pull factor?

2366 What were the three most historically significant push factors and what are the three

2367 most significant ones now?

2368 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

2369

2370 Immigration Presentation Assignment

2371 Purpose: to gather and share accurate information about changes to US immigration  
2372 policy since 1965 in the form of a presentation. Information to include in an electronic  
2373 visual presentation:

2374 • Title slide with name of policy, date, and an evocative image

2375 • One slide that explains the historical events that prompted the policy

2376 • One slide that explains the basic regulations of the new policy

2377 • One slide that explains who the policy affects and how

2378 • One slide with a connection to at least one of The Four I's of Oppression

2379 Topics and Resources

2380 Each group should read the short overview of its assigned policy using the tab “A Policy  
2381 in Flux.” Use the directions next to your topic below to see which paragraph of “A Policy  
2382 in Flux” to read. Then groups can use the links provided (and others you find) to find  
2383 information to use in the creation of the slides.

2384 Immigration and Nationality Act 1965 (second paragraph of “A Policy in Flux”)

2385 • <https://www.history.com/topics/immigration/us-immigration-since-1965>

2386 • <https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states>

2388 1980 Refugee Act (third paragraph of “A Policy in Flux”)

2389 • <http://www.rcusa.org/history/>

2390 • <https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/>

2392 Immigration Reform and Control Act 1986 (fourth paragraph of “A Policy in Flux”)

- 2393 • <https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/>
- 2394 • <https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986>
- 2395
- 2396

2397 Temporary Protective Status (1990) (not covered in “A Policy in Flux”)

- 2398 • <https://www.everycrsreport.com/reports/RS20844.html>
- 2399 • <https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/>
- 2400

2401 Illegal Immigration Reform and Immigrant Responsibility Act (1996) (fifth paragraph of  
2402 “A Policy in Flux”)

- 2403 • The link associated with this resource appears to have changed since this lesson  
2404 was originally posted and is no longer available at the link that was provided by  
2405 the submitter.

2406 Deferred Action for Childhood Arrivals (2012) (eighth paragraph of “A Policy in Flux”)

- 2407 • <https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca>
- 2408
- 2409 • <https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients>
- 2410

2411

2412 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)			

2413

2414 Assessment, Application, Action, and Reflection:

2415      1. Students will represent their mastery of the lesson objectives via group  
2416      presentations based on the knowledge gained from each day's activities.

2417      2. Students will research various US immigration policies. Students will  
2418      demonstrate knowledge of the policies and how they affect immigrants by  
2419      preparing a slide presentation.

2420 **Sample Lesson 13: US Undocumented Immigrants from Mexico and**  
2421 **Beyond: Mojada: A Medea in Los Angeles**

2422 Theme: Systems of Power

2423 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

2424 Ethnic Studies Values and Principles Alignment: 1, 5

2425 Standards Alignment:

2426 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical

2427 Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1 and 4

2428 CCSS ELA-LITERACY: RH. 9–10. 2–5, 8; WHST.9–10. 1, 2, 4

2429 CA CCSS ELD Standards: ELD. PI. 9–10. 1, 2, 3, 5, 6a, 10

2430 Lesson Purpose and Overview:

2431 The lesson is applicable to many US urban areas but is written specifically about the  
2432 Los Angeles Boyle Heights area. Some students in urban working-class communities  
2433 have been impacted by gentrification (the process of upgrading a neighborhood while  
2434 pushing out working class communities), the growing housing crisis, and being  
2435 undocumented/DACAmented. Consequently, many families have experienced detention  
2436 and deportation, while others express growing concerns of being pushed out of their  
2437 community altogether.

2438 This lesson introduces students to the plight of undocumented immigrants, gentrification  
2439 in the greater Los Angeles area, cultural preservation vs. assimilation, and Greek  
2440 mythology and tragedy. Students will learn about the use of immigrant laborers for the  
2441 construction and garment industry; the impact of drug cartels and lack of opportunities  
2442 in Mexico and how that factors into people's decision to emigrate; and how  
2443 contemporary playwrights of color are leveraging ancient literature and theatre to  
2444 discuss modern-day issues.

2445 Key Terms and Concepts: colonialism, cultural preservation, assimilation, gentrification,  
2446 undocumented, patriarchy, machismo, barrios

2447 Lesson Objectives (Students will be able to...):

- 2448 1. develop an understanding about the process of migration, assimilation, cultural  
2449 preservation, and gentrification;
- 2450 2. engage key English language arts content, such as literary and dramatic devices;  
2451 and
- 2452 3. explain how organizing and advocacy counteract institutional racism as it relates  
2453 to housing and immigration.

2454 Essential Questions:

- 2455 1. What is gentrification and why is it disproportionately impacting communities of  
2456 color? What are the short and long term effects on communities of color?
- 2457 2. How and why were barrios created? How did it influence the identity and  
2458 experiences of the communities living there?
- 2459 3. Why do indigenous populations from Mexico and Latin America migrate to the  
2460 US? What are the push and pull factors? To what extent has migration been a  
2461 positive/negative experience for these populations?

2462 Lesson Steps/Activities:

- 2463 1. Begin the lesson by posting the definition to *bruja*, *chisme*, *curandera*, *El Guaco*,  
2464 *migra*, *mojada*, and *Náhuatl*<sup>6</sup> on the board. Provide definitions of multiculturalism

---

<sup>6</sup> *Bruja*: witch; *Chisme*: a rumor, a piece of gossip. *Chismosa/o*: a gossiper; *Curandera*: healer; *El Guaco*: migrating falcon of the Americas. Often referred to as a laughing falcon because of its call. It is an ophiophagous (snake-eating) bird; *Migra*: immigration police; *Mojada*: offensive term used for a Mexican who enters the United States without documents; *Náhuatl*: is an Uto-Aztec language, which is widespread from Idaho to

2465 and assimilation or provide time for students to research these topics. Discuss the  
2466 similarities and differences between the two. Also provide a compare and contrast  
2467 chart of the ancient Greek playwright, Euripides, and the contemporary Xicanx  
2468 playwright Luis Alfaro—author of *Mojada: A Medea in Los Angeles*. In this  
2469 introduction, thoroughly cover the tenets of Greek mythology and tragedy, the  
2470 traditional roles of women in Ancient Greece, the garment industry in Los Angeles,  
2471 the use of immigrant labor to construct the edifices of gentrification development,  
2472 and drug cartels in the Mexican state of Michoacán.

2473 a. If available, consult with the English Department of your site to collaborate on  
2474 a reader's theatre approach to the play *Mojada: A Medea in Los Angeles*.  
2475 Students could be provided time to engage the play in both classes.

2476 2. Following the in-class readings, ask the students to reflect on the characters and  
2477 their relationship to immigration, gentrification and cultural preservation vs.  
2478 assimilation. Later divide students into small groups where they are tasked with  
2479 responding to the following questions. The questions can be divided equally per  
2480 group, or the teacher can choose to focus on some of them as time allows.

2481 a. Have students take 5–10 minutes to research online the definition of tragic  
2482 hero. After completing this task, ask the students to respond to the following  
2483 questions: (1) To what extent does Medea fit the definition of a tragic hero?  
2484 (2) What is her tragic flaw? (3) What does Medea learn from her journey?  
2485 (4) What does the audience learn from her journey?

2486 b. At the beginning of the play, Tita says that being in the United States is  
2487 Hason's dream. What is his dream? How do Medea and Acan fit into his  
2488 dream? What is Medea's dream?

---

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.

- 2489                   c. Refer to your research on multiculturalism vs. assimilation. Which characters  
2490                   are able to assimilate to living in the United States? What are the benefits for  
2491                   characters that are able to assimilate? Which characters are not able to?  
2492                   What is the cost of their inability to assimilate? Which characters are able to  
2493                   be in the United States and still maintain their native culture?
- 2494                   d. Have students find Michoacán and Boyle Heights using print or electronic  
2495                   maps. How is the physical environment of Michoacán different from that of  
2496                   Boyle Heights? Why can't Medea leave her yard? What role does Medea's  
2497                   environment play in her inability to assimilate?
- 2498                   e. In what ways are Medea and her family in exile? How does immigration and  
2499                   specifically the idea of exile help the audience understand Medea's journey in  
2500                   the play?
- 2501                   f. What abilities does Medea possess that keep her connected to her Mexican  
2502                   culture? In what ways does this connection conflict with Hason and Acan's  
2503                   desires to fit in and become "American"?
- 2504                   g. What is Hason willing to do to achieve success in the United States? Does he  
2505                   make those choices for his family or for personal fulfillment? What are the  
2506                   consequences of his ambition?
- 2507                   h. In what way does the assault Medea experienced during her journey affect  
2508                   her ability to adjust and thrive in the United States? When accosted by the  
2509                   soldiers at the border why does Medea sacrifice herself? How does Medea's  
2510                   sacrifice affect her relationship with Hason?
- 2511                   i. Compare and contrast Medea, Armida, and Josefina. What were their  
2512                   journeys to get to the United States? How does each react to being in a new  
2513                   country? In what ways does each woman's choices bring them success?  
2514                   What is the cost of some of their choices?

- 2515                   j. Refer to your research on and discussion of multiculturalism and assimilation.  
2516                   What comparisons do Medea, Tita, Josefina, and Armida make between  
2517                   Mexico and United States? In what ways is the love of their culture and  
2518                   Mexican way of life seen as anti-American and by whom? How does each  
2519                   character reconcile the division they experience between old and new worlds,  
2520                   if at all?
- 2521                   k. In what ways is Euripides' Medea hindered by a male-dominant society? In  
2522                   what ways is Alfaro's Medea hindered by a male-dominant society? How do  
2523                   Tita, Josefina, and Armida work with or against their gender roles to survive  
2524                   and achieve success? In what ways is Hason privileged by these traditional  
2525                   gender roles? In what ways is he hindered by traditional expectations?
- 2526                   l. In what ways is Acan torn between the old world of his mother and the new  
2527                   world his father has decided to embrace? In what ways does he contribute to  
2528                   Medea taking vengeance?
- 2529                   m. How does the revelation of Medea's circumstances in Mexico and the reason  
2530                   for leaving heighten the stakes surrounding the eviction from her apartment?  
2531                   What is Medea running from and why? What does her past tell us about her  
2532                   in the present?
- 2533                   n. Why does Medea refer to herself as a mojada or wetback with Armida? In  
2534                   what ways does she believe she is a mojada? In what ways does she not?  
2535                   What is the significance of the title, Mojada: A Relocation of Medea?
- 2536                   o. What events contribute to Medea taking vengeance on Hason and Armida? In  
2537                   what ways does the story of Medea's life in Michoacán contribute to her killing  
2538                   Armida and Acan? Why does Medea kill Acan?
- 2539                   p. Who has betrayed Medea in Mexico and in the US, and in what ways? What  
2540                   effect do these betrayals have on her? How do the betrayals contribute to her  
2541                   actions at the end of the play?

- 2542        q. Refer to on the definition of *el guaco* provided at the beginning of the lesson.  
2543              In what ways is Medea like *el guaco*? What becomes of Medea at the end of  
2544              the play? What could her final transformation symbolize?
- 2545        r. If you are seeing Julius Caesar, compare and contrast what Brutus and  
2546              Medea want to pass on to the next generation versus Hason and Caesar. In  
2547              what ways is violence a part of the legacies of Brutus and Medea? In what  
2548              ways is it a part of Hason and Caesar's legacies? How do Hason and Caesar  
2549              contribute to their own downfalls? What other actions could Brutus have taken  
2550              toward Caesar and Medea toward Hason?
- 2551        3. Have students demonstrate their knowledge by developing and delivering a brief  
2552              presentation that highlights the concepts learned from the play to current topics of  
2553              immigration and gentrification in their respective communities.

2554 Making Connections to the *History–Social Science Framework* and the *English*  
2555 *Language Arts/English Language Development (ELA/ELD) Framework*:  
  
2556 These two curriculum frameworks contain an extensive lesson example that shows how  
2557 teachers can work with colleagues across disciplines to address a common topic. In this  
2558 case, the example is how a language arts teacher and history–social science teacher  
2559 collaborate to teach the novel *Things Fall Apart*, addressing both language arts and  
2560 history–social science standards in their instruction (the example begins on page 338 in  
2561 the *History–Social Science Framework*, and page 744 of the *ELA/ELD Framework*).  
  
2562 Ethnic studies educators should also consider how they can collaborate with their peers  
2563 to integrate ethnic studies instruction with content in other areas. Depending on which  
2564 grade level the ethnic studies course is being offered, the ethnic studies educator can  
2565 include a literary selection that connects to the content students are studying in their  
2566 history–social science classroom, or work with the language arts teacher on lessons  
2567 that address grade-level standards in reading or writing.

2568 Assessment, Application, Action, and Reflection:

2569 • Students will work in groups to analyze and discuss the text while responding to  
2570 the provided questions.

2571 • Students deliver a presentation to an authentic audience that connects the play  
2572 to experiences in their communities.

2573 Materials and Resources:

2574 • *Mojada: A Medea in Los Angeles*, a play by Luis Alfaro

2575 **Sample Lesson 14: The East L.A. Blowouts: An Anchor to the Chicano  
2576 Movement**

2577 Theme: Social Movements and Equity

2578 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

2579 Ethnic Studies Values and Principles Alignment: 4, 5, 6, 7

2580 Standards Alignment:

2581 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1-3; Historical

2582 Interpretation 1, 3, 4

2583 CA CCSS for ELA/Literacy: RH. 9–10. 2, 3, 4; WHST. 9–10. 4, 8, 9

2584 CA ELD Standards: ELD. PI. 9–10. 1, 2, 5, 6a, 9

2585 Lesson Purpose and Overview:

2586 This lesson will introduce students to the East Los Angeles Student blowouts (or  
2587 walkouts) of 1968 and the Chicano Movement. They will have an opportunity to explore  
2588 the range of student response to discrimination and injustices that were manifesting in  
2589 public education. At the onset, students will engage in critical dialogue and inquiry about  
2590 early Chicana/o/x youth and social movements, and conclude the lesson by drawing  
2591 connections to current injustices and issues confronting Chicana/o/x and Latina/o/x  
2592 Americans in schools.

2593 Lesson Objectives (Students will be able to...):

2594 1. gain a better understanding of root causes of protests, revolutions, and uprisings;  
2595 and

2596 2. articulate the history of the East Los Angeles student blowouts and the Chicano  
2597 Movement, with a focus on key leaders, movement demands, and outcomes.

2598 Essential Questions:

- 2599 1. How did the students from East Los Angeles respond to discrimination and  
2600 injustice within the educational system, and to what extent did it lead to change?
- 2601 2. How were the East Los Angeles blowouts and the broader Chicano Movement  
2602 connected to the same root causes?
- 2603 3. How is transformative social change possible when working within existing  
2604 institutions, like the public school system?
- 2605 4. What is the role of education and who should have the power to shape what is  
2606 taught?

2607 Lesson Steps/Activities:

- 2608 1. Open the class by displaying the following excerpt from the *Los Angeles Times*  
2609 article, "East L.A., 1968: 'Walkout!' The day high school students helped ignite  
2610 the Chicano power movement:

2611 "LOS ANGELES — Teachers at Garfield High School were winding down  
2612 classes before lunch. Then they heard the startling sound of people running the  
2613 halls, pounding on classroom doors. 'Walkout' they were shouting. 'Walkout!'

2614 Students left classrooms and gathered in front of the school entrance. They held  
2615 their clenched fists high. 'Viva la revolución!' they called out. 'Education, not  
2616 eradication!'

2617 It was just past noon on a sunny Tuesday, March 5, 1968 — the day a revolution  
2618 began for Mexican-Americans, people whose families came to the United States  
2619 from Mexico."

- 2620 2. Proceed to ask students why they think students at Garfield were shouting  
2621 "Walkout," and what do the phrases "Viva la revolución!" and "Education, not  
2622 eradication!" mean? In pairs, students discuss the above questions, later sharing

2623 their thoughts with the entire class. Following discussion, provide definitions for  
2624 the following terms: protest, eradication, revolución, uprising, Chicano, Brown  
2625 Berets, and unrest. Then instruct students to read, "East L.A. 1968: 'Walkout!'  
2626 The day high school students helped ignite the Chicano power movement".

2627 3. After giving students about 15 minutes to read the article and discuss their  
2628 immediate reactions in think, pair, and share formats, proceed to write down any  
2629 questions students may have about the article on the board and respond to them.

2630 a. To supplement the article, play a short video clip on the youth movement,  
2631 "The 1968 student walkout that galvanized a national movement for  
2632 Chicano rights."

2633 4. Following the screening, lead a discussion about how the students experienced  
2634 police aggression and were even targeted with federal charges for "invoking  
2635 riots." Be sure to emphasize that the students were resilient and persisted in  
2636 other forms of protest by organizing their peers and parents, and attending  
2637 school board meetings where they presented a list of demands.

2638 5. Hand each pair a copy of the two primary sources listed below.

2639 "Student Walkout Demands," proposal drafted by high school students of East  
2640 Los Angeles to the Los Angeles Unified School District (LAUSD) Board of  
2641 Education

2642 *No student or teacher will be reprimanded or suspended for participating in any  
2643 efforts which are executed for the purpose of improving or furthering the  
2644 educational quality in our schools.*

2645 *Bilingual-Bi-cultural education will be compulsory for Mexican-Americans in the  
2646 Los Angeles City School System where there is a majority of Mexican-American  
2647 students. This program will be open to all other students on a voluntary basis.*

2648     *In-service education programs will be instituted immediately for all staff in order*  
2649     *to teach them the Spanish language and increase their understanding of the*  
2650     *history, traditions, and contributions of the Mexican culture.*

2651     *All administrators in the elementary and secondary schools in these areas will*  
2652     *become proficient in the Spanish language. Participants are to be compensated*  
2653     *during the training period at not less than \$8.80 an hour and upon completion of*  
2654     *the course will receive in addition to their salary not less than \$100.00 a month.*  
2655     *The monies for these programs will come from local funds, state funds and*  
2656     *matching federal funds.*

2657     *Administrators and teachers who show any form of prejudice toward Mexican or*  
2658     *Mexican-American students, including failure to recognize, understand, and*  
2659     *appreciate Mexican culture and heritage, will be removed from East Los Angeles*  
2660     *schools. This will be decided by a Citizens Review Board selected by the*  
2661     *Educational Issues Committee.*

2662     *Textbooks and curriculum will be developed to show Mexican and Mexican-*  
2663     *American contribution to the U.S. society and to show the injustices that*  
2664     *Mexicans have suffered as a culture of that society. Textbooks should*  
2665     *concentrate on Mexican folklore rather than English folklore.*

2666     *All administrators where schools have majority of Mexican-American descent*  
2667     *shall be of Mexican- American descent. If necessary, training programs should*  
2668     *be instituted to provide a cadre of Mexican-American administrators.*

2669     *Every teacher's ratio of failure per students in his classroom shall be made*  
2670     *available to community groups and students. Any teacher having a particularly*  
2671     *high percentage of the total school dropouts in his classes shall be rated by the*  
2672     *Citizens Review Board composed of the Educational Issues Committee.*

2673     “Student Rights,” proposal drafted by high school students of East Los Angeles  
2674     to the Board of Education:

- 2675      *Corporal punishment will only be administrated according to State Law.*
- 2676      *Teachers and administrators will be rated by the students at the end of each*  
2677      *semester.*
- 2678      *Students should have access to any type of literature and should be allowed to*  
2679      *bring it on campus.*
- 2680      *Students who spend time helping teachers shall be given monetary and/or credit*  
2681      *compensation.*
- 2682      *Students will be allowed to have guest speakers to club meetings. The only*  
2683      *regulation should be to inform the club sponsor.*
- 2684      *Dress and grooming standards will be determined by a group of a) students and*  
2685      *b) parents.*
- 2686      *Student body offices shall be open to all students. A high-grade point average*  
2687      *shall not be considered as a pre-requisite to eligibility.*
- 2688      *Entrances to all buildings and restrooms should be accessible to all students*  
2689      *during school hours. Security can be enforced by designated students.*
- 2690      *Student menus should be Mexican oriented. When Mexican food is served,*  
2691      *mothers from the barrios should come to the school and help supervise the*  
2692      *preparation of the food. These mothers will meet the food handler requirements*  
2693      *of Los Angeles City Schools and they will be compensated for their services.*
- 2694      *School janitorial services should be restricted to the employees hired for that*  
2695      *purposes by the school board. Students will [not] be punished by picking up*  
2696      *paper or trash and keeping them out of class.*
- 2697      *Only area superintendents can suspend students.*
- 2698      6. After reading the primary source documents, proceed to have the pairs construct  
2699      what their own demands would be if they were to organize a presentation to the

2700 Board of Education on flip chart paper. Once the pairs have completed their own  
2701 demands, then task the students with responding to the following reflection  
2702 questions related to the primary sources listed above:

- 2703 a. What student demand do you think is the most important, and why?
- 2704 b. What is one student right you would add to this list?
- 2705 c. Which student rights and/or demands do you view as less important, and  
2706 why?
- 2707 d. The East Los Angeles Walkouts were led by students. Do you think they  
2708 would've been more effective if they had been led by teachers or other  
2709 adults? Why or why not?
- 2710 e. What do you think happened after the East Los Angeles Walkouts?
- 2711 f. What is happening in the US currently that relates to the 1968 East Los  
2712 Angeles Walkouts?
- 2713 g. What other youth-led movements have occurred within contemporary US  
2714 history?
- 2715 h. Beyond walkouts, what are other ways students can best advocate for  
2716 themselves?
- 2717 7. Finally, each pair is given the opportunity to present their proposed student  
2718 demands and response to question number eight to the entire class.

2719 Assessment, Application, Action, and Reflection:

- 2720 • Students will show understanding of the content by discussing and responding to  
2721 the questions provided.
- 2722 • Students will create a presentation of demands on how to improve schools in  
2723 their district.

2724 Materials and Resources:

- 2725 • “East L.A., 1968: ‘Walkout!’ The day high school students helped ignite the  
2726 Chicano power movement” <https://www.latimes.com/nation/la-na-1968-east-la->  
2727 [walkouts-20180301-htmlstory.html](https://www.latimes.com/nation/la-na-1968-east-la-walkouts-20180301-htmlstory.html)
- 2728 • PBS “Los Angeles Walk Out” <https://www.pbs.org/video/latino-americans-los->  
2729 [angeles-walk-out/](https://www.pbs.org/video/latino-americans-los-angeles-walk-out/)
- 2730 • KCET “East L.A. Blowouts: Walking Out for Justice in the Classrooms (“Student  
2731 Demands” and “Student Rights” primary sources are embedded).  
2732 <https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice->  
2733 [in-the-classrooms](https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-in-the-classrooms)
- 2734 • Garcia, Mario and Castro, Sal. *Blowout!: Sal Castro and The Chicano Struggle*  
2735 for Educational Justice. Chapel Hill, NC: University of North Carolina Press,  
2736 2014.

2737 **Additional Sample Topics**

- 2738 The following list of sample topics is intended to help ethnic studies teachers develop  
2739 content for their courses. It is not intended to be exhaustive.
- 2740 • Pre-Contact Indigenous Civilizations and Cultures
- 2741 • Doctrine of Discovery and Indigenous Cultures Under the Colonization of the  
2742 Americas
- 2743 • The Casta System and Identity Formation
- 2744 • Simon Bolivar and José Martí’s “Nuestra America”
- 2745 • The Map of Disturnell, The Mexican American War and the Treaty of Guadalupe  
2746 Hidalgo, 1848

- 2747     • Migration trends to the United States: From the Bracero program to the  
2748         Dreamers and the Contemporary Immigrants' Rights Movement
- 2749     • The Lynching of Mexicans in the Southwest
- 2750     • Mexican Repatriation (1930s) and Operation Wetback (1954)
- 2751     • Chicana/o/x and Latina/o/x Participation in the US Labor Force
- 2752     • Chicana/o/x and Latina/o/x US Military Veterans – GI Forum, LULAC, and  
2753         Community Service Organization
- 2754     • The Lemon Grove Incident (*Alvarez v. Lemon Grove*), *Mendez v. Westminster*,  
2755         *Hernandez v. Texas*
- 2756     • Pachuco Culture, the Zoot Suit Riots, and the Sleepy Lagoon Case
- 2757     • The Chicano Movement, the Los Angeles Student Walkouts of 1968, and the  
2758         Making of Chicano/a Studies
- 2759     • Chicana/o/x and Latina/o/x in Higher Education, The Plan of Santa Barbara, and  
2760         birth of the student organization, Movimiento Estudiantil Chicano de Aztlan  
2761         (MEChA)
- 2762     • The United Farm Workers (UFW) movement
- 2763     • Brown Berets and Chicana/o/x cultural nationalism
- 2764     • Chicana/o/x Art, Muralism, and Music
- 2765     • Latinx Foodways
- 2766     • US Interventions in Chile, Guatemala, Nicaragua, El Salvador, and Panama.
- 2767     • The Implications of the North American Free Trade Agreement (NAFTA) and  
2768         other Trade Policies on Latina/o/x Communities

- The Politics of Fútbol in Chicana/o/x and Latina/o/x Communities
  - Contemporary Resistance to Ethnic Studies (e.g., Tucson School District)
  - Chicana Feminism
  - Afro-Latinidad
  - La Raza Unida Partido
  - Bilingual Education Movement
  - Barrio Creation (Urban renewal, Housing Act, Federal Highway Act, Gentrification)

2777 **Asian American and Pacific Islander Studies**

2778 **Sample Lesson 15: Hmong Americans—Community, Struggle, Voice**

2779 Theme: History and Movement

2780 Disciplinary Area: Asian American and Pacific Islander Studies

2781 Ethnic Studies Values and Principles Alignment: 1, 2, 4

2782 Standards Alignment:

2783 HSS Content Standard 11.11.1

2784 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

2785 Lesson Purpose and Overview:

2786 Overview: Hmong Americans are seen as Asian Americans, yet they have a very  
2787 unique experience and history in the US. The goal of this lesson is to delve deeply into  
2788 their experience and understand their formation as a community and as a voice within  
2789 American society. This lesson uses the voices of Hmong women, men, girls, and boys,  
2790 as well as an article from the *Amerasia Journal* to create an understanding of the issues  
2791 and experiences of the Hmong American Community.

2792 Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of  
2793 1980, Asian American, Secret War in Laos, Patriarchy

2794 Lesson Objectives (Students will be able to...):

- 2795 • better understand the diversity of experiences of Hmong Americans by engaging  
2796 a range of primary and secondary sources including, oral histories, poems, and  
2797 scholarly articles; and

- 2798     • write their own spoken word piece about their lived experiences. In doing so,  
2799        students will gain key skills in how to develop and structure poetry, as well as  
2800        techniques for performing.

2801    Essential Questions:

- 2802    1. What is the history of Hmong immigration to the US?  
2803    2. How did first generation Hmong immigrants' experiences differ from their children  
2804        who were born in the US? How did gender factor into differing experiences?

2805    Lesson Steps/Activities:

2806    Day 1—Hmong Immigrant Experience and Hmong Americans

- 2807    1. The teacher makes a note of telling the class, "If anyone here has experiences or  
2808        a personal identity that they feel could help others better understand this content,  
2809        feel free, but not required, to add to our discussions."
- 2810    2. The teacher tells students that they are going to learn about the Hmong in  
2811        America and focus on three essential questions (read essential questions 1–3  
2812        aloud).
- 2813    3. The teacher presents some basic information about the Hmong. The teacher  
2814        asks students what type of information would be useful in learning more about  
2815        the Hmong community and writes the answers on the white board.
- 2816    4. The teacher leads a read aloud of the Quick Fact Sheet about the Hmong  
2817        community in the US. Alternate choral reading—teacher reads one fact, the  
2818        whole class reads the next fact, teacher walks around the room as students and  
2819        teacher read the facts. Quick Fact Sheet attached.
- 2820    5. The teacher asks which of the essential questions have been answered by the  
2821        information presented. Go through the questions and answers.

2822       6. The teacher leads a deeper discussion about the Hmong experience in the US,  
2823           focusing on the essential questions. The teacher shows a video interview of a  
2824           Hmong couple who immigrated to the US. Note that the videos have subtitles  
2825           and that students should think about the hardships that these immigrants  
2826           endured to get to the U.S as they watch the video. Teachers should tell students  
2827           that the following videos can be traumatizing for some. After each video the  
2828           teacher can provide students time to process the information they saw through  
2829           discussion and reflection that is facilitated by the teacher.

2830       “Starting Again in the Refugee Camp” is a short documentary about Pang Ge  
2831           Yang and Mee Lee. An incredible story of Love, Loss and Hope. At the end of the  
2832           Secret War, Pang Ge Yang escapes from Laos into Thailand. Through the harsh  
2833           journey through the jungle, Pang Ge's pregnant wife dies, and he is unable to  
2834           leave her body for three days. Mee Lee also is fleeing war torn Laos, and her  
2835           husband dies during the escape. Mee found herself as a near death, broken  
2836           widow in the Thailand refugee camps. After losing everything, a miracle happens  
2837           and these two widows find each other and a new reason for life again in each  
2838           other. <https://www.youtube.com/watch?v=eDWU5zP-B6g> (9 mins)

2839       7. As homework, students can conduct research on outstanding questions from the  
2840           first activity of the lesson.

2841      Day 2—Compare and Contrast of Genders in the Hmong Community

2842       8. The teacher shows two spoken word poems of two teenage Hmong females. As  
2843           students watch them, they should think about how these individuals have  
2844           developed their identity as being Hmong American. As students watch, they  
2845           should consider what it is like to be a young Hmong American woman.  
2846           <https://www.youtube.com/watch?v=N6XxuyYI6ho>

2847       9. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let  
2848           students think about the question you have written on the board (How do these  
2849           poets describe their experiences and young Hmong-American women?) for one

2850 minute in silence, then write for two to three minutes, and then share their written  
2851 thoughts with a partner.

2852 Some important things to point out in the discussion:

- 2853 • Being caught between two worlds, with their parents and the pressures of  
2854 American society, language barrier with parents, and not fully accepted  
2855 into the American society

- 2856 • The frustration they feel not being appreciated for being Hmong but rather  
2857 being called Chinese or from Hong Kong

- 2858 • Living in a patriarchy, family expectations, and family hypocrisies

- 2859 • Feeling like they need more support to succeed in school but failing to  
2860 receive that support within the American education system

- 2861 • Feeling proud to be Hmong and a daughter

- 2862 • Learning how to embrace their heritage and culture but at the same time  
2863 pursue their dreams of going to college

- 2864 • Developing an identity of their own as proud Hmong Americans

2865 10. Have students read an excerpt from "Criminalization and Second Generation of  
2866 Hmong American Boys." As they read this excerpt, students should think about a  
2867 similar question: What it is like to be a young Hmong American male? (pages  
2868 113–116, "Criminalization and Second Generation Hmong American Boys" by  
2869 Bao Lo.)

- 2870 a. As students read the article, give them the annotation chart and direct  
2871 them to annotate as they read. (Adding a symbol next to a sentence that  
2872 corresponds to their thinking or feeling about the text. Annotation sheet  
2873 attached.) Tell the students to be ready to answer the question using  
2874 evidence from the text.

- 2875 b. Hold a reflective class discussion: According to the author, Bao Lo, what is  
2876 it like to be a young Hmong American male?
- 2877 c. Some important things to point out in the discussion:
- 2878 i. Similar to young African American and Latino males, young Hmong  
2879 males are thought of as gangsters, dropouts, and delinquents by  
2880 some law enforcement and authority figures.
- 2881 ii. The invisibility of Asian American and Pacific Islander groups  
2882 regarding incarceration and criminalization in research and public  
2883 policy shows a need to understand it better.
- 2884 iii. Teachers often treat the dress of baggy clothing, quietness, and  
2885 swaggering of the Hmong boys as deviant.
- 2886 iv. This implicit bias among authority members leads to racial profiling  
2887 of Hmong boys and leads to the boys feeling of isolation and  
2888 frustration.
- 2889 v. The criminalization of men and boys of color goes hand in hand  
2890 with the decriminalization of white males. As a result ,white  
2891 criminality is less controlled, surveilled, and punished while black,  
2892 Latino, and Southeast Asian criminality is treated as threatening  
2893 and in need of punishment.

2894 Making Connections to the *History–Social Science Framework*:

2895 Chapter 16 of the framework includes a description of the impact of the Vietnam War,  
2896 including the experiences of refugees. On pages 423–425 there is a classroom example  
2897 where students study the impact of the war on the United States. You can extend this  
2898 context to this lesson by asking students to research the following questions:

- 2899 • How did the Vietnam War affect Hmong immigration to the United States?

- 2900     • How the experience of the war affect perceptions of Hmong immigrants?

2901     11. Assessment—To show evidence of what you have learned the teacher can  
2902         choose one of two assignments:

2903         a. Write a paragraph of 5–10 sentences answering each essential question  
2904             using the evidence from the sources we used, or  
  
2905         b. Write a spoken word poem expressing your identity.

2906     Assessment, Application, Action, and Reflection: See Step 10 above.

2907     Materials and Resources:

2908     “Starting Again in the Refugee Camp” – A short Documentary about Pang Ge Yang and  
2909     Mee Lee. <https://www.youtube.com/watch?v=eDWU5zP-B6g>

2910     Lo, Bao “Criminalization and Second-Generation Hmong American Boys”, *Amerasia*  
2911     Journal 44:2, 113-126. UCLA Asian American Studies Center Press, 2018

2912     “Hmong Story 40 Project” (a series of video interviews and documentaries of Hmong  
2913     refugees and immigrants) <https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7JV5rhq>

2915     Quick Fact Sheet (below)

2916     Think Write Pair/Share Group Share Handout (below)

2917     Annotation Chart (below)

2918

## Quick Fact Sheet about the Hmong in the US

2919

- 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.

2923

- During the Vietnam War, Laos also experienced a civil war in which three princes sought control over the Royal Lao government. One of the princes sought support from the Vietnamese communists, while the other sought support from the US. Both sides swept in and recruited Hmong to join their military forces.

2927

- The most successful was the Royal Lao government, which was backed by the US CIA.

2929

- In 1961, 18,000 young Hmong men joined the US-backed armies in the Secret War in Laos with the promise that the Royal Lao government and the US would take care of them if Laos fell to the communists.

2932

- 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.

2935

- Several families stayed in these camps for years until being processed and either returned to their home countries or sent to the US.

2937

- The US refugee resettlement Act of 1980 brought in over 200,000 Hmong families to live in cities spread across the US from 1980 to 2000.

2939

- Over the years, the Hmong migrated to specific Hmong ethnic enclaves within US cities within California, Minnesota, and Wisconsin.

- 2941 • From the mid-1980s to 2000s there has been a gradual rise in undergraduate  
2942 college enrollment particularly in Minnesota, Wisconsin, and California. This has led  
2943 to college courses on Hmong language and Hmong American history and culture.
- 2944 • Today there are large Hmong communities in Fresno, St. Paul, Minneapolis,  
2945 Sacramento, Merced, Milwaukee, Wausau, and Green Bay, with the total population  
2946 over 300,000.
- 2947 • The Hmong have played a key role in helping the farm communities grow and  
2948 flourish.
- 2949 • The rich Hmong culture involved embroidery, story clothes, ghost stories, and many  
2950 rituals.
- 2951 • Although the Hmong fall under the category of Asian American in the US, they  
2952 endure one of the highest poverty rates at 37.8 in 2004 among all ethnic groups so  
2953 they do not receive the services they need because they have been lumped into the  
2954 Asian American group, which is an aggregate of more than 25 ethnic groups that  
2955 have diverse histories and experiences in the United States.
- 2956 • The Hmong struggle with the dual identities of being labeled as the Model Minority or  
2957 as criminals for the young males.

2958 Sources:

- 2959 "Hmong Timeline." *Minnesota Historical Society*, [www.mnhs.org/hmong/hmong-timeline](http://www.mnhs.org/hmong/hmong-timeline)
- 2960
- 2961 Her, Vincent K, and Mary Louise Buley-Meissner, *Hmong and American From*  
2962 *Refugees to Citizen*. Minnesota Historical Society Press. 2012.
- 2963 Thao, Dee, director. "Searching For Answers: Retracing a Hmong Heritage,"  
2964 YouTube, 4 June 2013, [www.youtube.com/watch?v=sF6pm6gYfk4](https://www.youtube.com/watch?v=sF6pm6gYfk4).

- 2965 Xiong, Yang Sao, "An Analysis of Poverty in Hmong America" *Diversity in  
2966 Diaspora Hmong Americans in the Twenty-First Century*, edited by Mark  
2967 Edward Pfeifer, Monica Chiu, and Kou Yang University of Hawai'i Press,  
2968 Honolulu, 2012.

2969      **Think Write Pair/Share Group Share**

2970    Essential Question: ...

2971    **Think** for one minute about how the source had details that answered the  
2972         essential question.

2973    **Write** for one minute about the details and facts you can remember from the  
2974         source which addresses the essential question.

2975    **Pair/Share** for one minute per person, share out your thinking and writing  
2976         about the essential question using the sources provided. Be ready to share out the  
2977         information your partner provided if the teacher calls on you.

2978    **Group Share** for 5–10 minutes. At the end, have the class share out their  
2979         information, giving students a chance to present to their peers.

## 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...

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...

2981

2982 **Sample Lesson 16: Little Manila, Filipino Laborers, and the United Farm  
2983 Workers (UFW) Movement**

2984 Theme: Social Movements and Equity

2985 Disciplinary Area: Asian American and Pacific Islander Studies

2986 Ethnic Studies Values and Principles Alignment: 1, 2, 6

2987 Standards Alignment:

2988 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 3; Historical

2989 Interpretation 1

2990 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST.9–10.1, 2, 4, 9

2991 CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a.

2992 Lesson Purpose and Overview:

2993 Students will be introduced to the history of the United Farm Workers (UFW) Movement,

2994 Filipino migration to Stockton, the formation of “Little Manila,” and protest music.

2995 Students will be introduced to the organizing and intercultural relations between the

2996 Filipino and Mexican farmworkers. Students will also complete a cultural analysis

2997 assignment on the topic.

2998 Key Terms and Concepts: United Farm Workers (UFW), Pinay and Pinoy, strike, protest

2999 music, labor union, intercultural relations

3000 Lesson Objectives (Students will be able to...):

3001 1. understand the history of the UFW movement and how it brought together both

3002 Filipino and Mexican laborers;

3003 2. understand Filipino migration to Stockton, California; and

3004       3. further develop their oral presentation, public speaking, and analysis skills via the  
3005       cultural analysis assignment.

3006      Essential Questions:

3007       1. How do you build solidarity within social movements?

3008       2. What is the role of art and culture within social movements?

3009      Lesson Steps/Activities:

3010     Day 1

3011       1. Provide an introduction of the United Farm Workers movement, highlighting the  
3012       work of Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and  
3013       others, while foregrounding the goals, tactics, and accomplishments of the  
3014       movement.

3015       2. Following the introduction, screen the KVIE-produced short film, *Little Manila: Filipinos in California's Heartland*. Before starting the video, tell students that they  
3016       are responsible for taking thorough notes (refer to a graphic organizer or note  
3017       taking tool) and will be expected to have a discussion around the following  
3018       guiding questions:

3020           a. Why was Stockton a popular landing place for Filipino immigrants?

3021           b. What crop did Filipinos primarily harvest in Stockton?

3022           c. How did Filipino farm workers build community and develop a new social  
3023           identity in Stockton?

3024           d. How did colonialism shape Filipino immigrants' impression of the US?

3025           e. What US policies were implemented to limit Filipino immigration? How did  
3026           Filipinos in Stockton resist these policies?

- 3027 f. What were some political and strategic differences of Cesar Chavez and  
3028 Larry Itliong?
- 3029 g. What role did Filipinos play in the formation of the United Farm Workers?
- 3030 h. How did urban redevelopment aid in the destruction of Little Manila?
- 3031 3. Provide the following key terms for students to define using context clues from  
3032 the film:
- 3033 a. Mestizos
- 3034 b. Anti-miscegenation
- 3035 c. Race riots
- 3036 d. Naturalization
- 3037 e. War brides
- 3038 f. Pinay and Pinoy
- 3039 g. Urban redevelopment
- 3040 h. Labor union
- 3041 4. Following the film, divide the students into groups of four to five. Each group is  
3042 given 20 minutes to read the following excerpt, discuss the film, respond to the  
3043 aforementioned guiding questions, and come up with definitions for the terms  
3044 listed above.
- 3045 5. Excerpt from *Our Stories in Our Voices* "Filipinos and Mexicans for the United  
3046 Farm Workers Union" by James Sobredo:
- 3047 a. *By the 1950s and 1960s, the remaining Filipinos in the United States  
3048 are now much older. They were also working side-by-side with other  
3049 Mexican farm workers. Then in 1965, under the leadership of Larry*

3050           *Itliong, Filipinos went on strike for better salaries and working conditions*  
3051            *in Delano. Itliong had been a long-time labor union organizer, but*  
3052            *although they won strikes in the past, they had never been able to gain*  
3053            *recognition as a union for farm workers. To make matters worse, when*  
3054            *Filipinos went on strike, Mexican farm workers were brought in by the*  
3055            *farmers to break the strike; in the same way, when Mexican farm*  
3056            *workers went on strike, Filipinos were brought in to break their strike.*  
3057            *Itliong recognized this problem, so he asked Cesar Chavez and Dolores*  
3058            *Huerta, who had been organizing Mexican farm workers, to meet with*  
3059            *him. Itliong asked Chavez to join the Filipino grape strike, but Cesar*  
3060            *refused because he did not feel that they were ready. It was Huerta,*  
3061            *who had known Itliong when she lived and worked in Stockton, who*  
3062            *convinced Chavez to join the Filipino strike. Thus, for the first time in*  
3063            *history, Filipinos and Mexicans joined forces and had a unified strike for*  
3064            *union recognition and workers' rights. This led to the establishment of*  
3065            *the United Farm Workers union (UFW), which brought together the*  
3066            *Filipino workers of the Agricultural Workers Organizing Committee*  
3067            *(AWOC) and the Mexican workers of the National Farm Workers*  
3068            *Association (NFWA) in a joint strike.*

3069            *One of the important labor actions the UFW did to gather support for the*  
3070            *Grape Strike was a 300-mile march from the UFW headquarters in*  
3071            *Delano in the Central Valley to the State Capitol in Sacramento. The*  
3072            *march started on March 17, 1966, when 75 Filipino and Mexican farm*  
3073            *workers started their long trek down from Delano, taking country roads*  
3074            *close to Highway 99, all the way up to Sacramento. They were stopping*  
3075            *and spending the night at small towns along the way, giving speeches,*  
3076            *theater performances, and singing songs. They were following the*  
3077            *tradition of nonviolent protests started by Mahatma Gandhi in India and*  
3078            *Dr. Martin Luther King, Jr. in the South. The march to Sacramento was*  
3079            *very successful. By the time, the Filipinos and Mexicans arrived in*  
3080            *Sacramento, they were now 10,000 marchers strong, and the march*

3081       *brought more media coverage and national support to the UFW grape*  
3082       *strike...*

3083       *The connection to the Filipino and Mexican farmworkers remains a*  
3084       *strong thread in the California Assembly. Rob Bonta (Democrat, 18*  
3085       *District) is the first Filipino American Assembly member to be elected to*  
3086       *office. He is the son of Filipino labor union organizers and grew up in La*  
3087       *Paz, in Kern County, in a “trailer just a few hundred yards from Cesar*  
3088       *Chavez’s home.” His parents were civil rights activists and labor union*  
3089       *organizers who worked with the UFW to organize Filipino and Mexican*  
3090       *farm workers...*

3091       6. While students are working in groups, write down the eight key terms on the  
3092       white board, leaving plenty room between each. After the time has expired,  
3093       signal to students that it is time to come back together. Facilitate a discussion  
3094       where students are able to respond to each of the guiding questions aloud.  
3095       Finally, ask one member from each group to go to the board. Each student is  
3096       assigned a word and is expected to write their definition of the word with their  
3097       group’s support. After completing this task, the class talks through each term.  
3098       Provide additional information, examples, and support to better clarify and define  
3099       the terms.

3100       7. Close with student and community reflection.

3101       Day 2

3102       1. Bring to class a carton of strawberries and grapes, several pieces of sugar cane,  
3103       and a few asparagus spears. Engage the class by asking how many students  
3104       have ever worked on a farm or have grown their own food? Then ask if anyone  
3105       knows how the food items brought in are grown and/or harvested? Let students  
3106       know that the food items brought in are among some of the most labor-intensive  
3107       to harvest, are in high demand, and are largely hand-picked or cut by often  
3108       underpaid farm workers. Proceed to display images detailing the process of each

3109 crop being harvested. Be sure to highlight that farm labor is often repetitive and  
3110 menial, yet damaging to the body. After completing this overview, allow the  
3111 students to eat the food items brought in.

3112 2. After the discussion about harvesting crops, play “Brown-Eyed Children of the  
3113 Sun,” a song by Daniel Valdez that was popularized during the United Farm  
3114 Workers Movement. After listening to the song, ask students what the song is  
3115 about? Allow for about 10 minutes of discussion followed by an overview on  
3116 protest songs and music that were played/sung while Filipino and Mexican  
3117 workers toiled the fields and during protests. The overview should foreground the  
3118 Filipino contribution in the UFW, like the book *Journey for Justice: The Life of*  
3119 *Larry Itliong*. Then proceed to describe how protest and work songs provided a  
3120 unifying message, energized crowds during rallies and marches, and helped  
3121 amplify dissent.

3122 3. Following this overview, divide students into pairs. Each pair is then assigned a  
3123 protest or work song from the list below (students also have the option to create  
3124 their own protest song):

- 3125 a. “Brown-Eyed Children of the Sun” by Daniel Valdez, Sylvia Galan, and  
3126 Pedro Contreras
- 3127 b. “Huelga En General” / “General Strike” by Luis Valdez
- 3128 c. “El Esquirol” / “The Scab” by Teatro Campesino
- 3129 d. No Nos Moverán
- 3130 e. “Pastures of Plenty” by Woody Guthrie
- 3131 f. “Solidaridad (Pa) Para Siempre” (Solidarity forever)
- 3132 g. “Nosotros Venceremos” (We shall overcome)

- 3133        4. Let the pairs know that they will be responsible for completing a two-page cultural  
3134        analysis essay that must address the following steps and prompts:
- 3135            a. Find the lyrics and an audio recording of your assigned song.
- 3136            b. Analyze the song and identify three to five key themes or points.
- 3137            c. What is the purpose and/or meaning of this song?
- 3138            d. Who is the intended audience?
- 3139            e. What types of instruments, sounds, poetic devices, etc., are used?
- 3140            f. How does this song situate within the history of Filipino farm workers and  
3141            the broader United Farm workers' movement?
- 3142        5. Allow the pairs to use the remainder of the class period to listen to their songs  
3143        and take notes. In addition, students can invite other classes and have a listening  
3144        party. Give the students ample time in class for the next two days to work on their  
3145        essays. During those days offer writing support, carving out time to help each  
3146        pair craft their thesis statement, core arguments, and better structure their  
3147        essays overall.
- 3148        6. On the final day, each pair exchanges their essay with another pair. The pairs  
3149        are given 15 minutes to conduct a brief peer review of each essay. After the  
3150        review, have a "listening party." The entire class is given the opportunity to listen  
3151        to the various songs. After each song is played, the pair that wrote an essay on  
3152        the song and the pair that reviewed the song are able to briefly share their  
3153        thoughts and analysis of the cultural text to the class.
- 3154        Assessment, Application, Action, and Reflection:
- 3155        Students will complete a cultural analysis essay where they are expected to analyze  
3156        protest songs (or other cultural texts) that were assigned to them in class. Their analysis

3157 should include themes that emerged in the songs, connecting them back to the history,  
3158 struggles, tactics, leaders, and goals of the UFW.

3159 Materials and Resources:

- 3160 • *Little Manila: Filipinos in California's Heartland* (short film)  
<https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/>
- 3163 • Bohulano Mabalon, Dawn. "Little Manila is in the Heart: The Making of the  
3164 Filipina/o American Community in Stockton, California. Durham, NC: Duke  
3165 University Press, 2013.
- 3166 • Scharlin, Craig and Lilia V. Villanueva Philip Vera Cruz. "Philip Vera Cruz/A  
3167 Personal History of Filipino Immigrants and the Farmworkers Movement":  
3168 University of Washington Press, 2000.
- 3169 • Delano Manongs: Forgotten Heroes of the United Farm Workers Movement  
3170 <http://www.delanomanongs.com>
- 3171 • Dollar A Day, Ten Cents A Dance <https://vimeo.com/45513418>
- 3172 • "Examining the Impact of Mahatma Gandhi on Social Change Movements" (links  
3173 to [https://www.hinduamerican.org/wp-content/uploads/2020/05/HAFN\\_19\\_050-GandhiLessonPlan\\_r4.pdf](https://www.hinduamerican.org/wp-content/uploads/2020/05/HAFN_19_050-GandhiLessonPlan_r4.pdf)).

3175 **Sample Lesson 17: Chinese Railroad Workers**

3176 Theme: Systems of Power

3177 Disciplinary Area: Asian American and Pacific Islander Studies

3178 Ethnic Studies Values and Principles Alignment: 1, 2, 4

3179 Standards Alignment:

3180 HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View 2;

3181 Historical Interpretation 1

3182 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 6, 9, SL.9–10.1.A, 1.B, 1.C.

3183 Lesson Purpose and Overview:

3184 The contributions of people of color to the development of the economic development  
3185 and infrastructure of the United States are too often minimized or overlooked. Chinese  
3186 Americans are Americans and have played a key role in building this country. Had it not  
3187 been for this work force, one of the greatest engineering feats of the nineteenth century  
3188 (the [first transcontinental](#) railroad), would not have been built [within the allotted timeline](#).  
3189 Asian Americans and Pacific Islanders have played an integral part as active labor  
3190 organizers and [strikers](#) throughout history to fight racism and exploitation. [The A](#)  
3191 [popular](#) image of the transcontinental railroads meeting at Promontory [Point Summit](#) on  
3192 May 10, 1869, with no Chinese workers exemplifies [the conscious refusal to recognize](#)  
3193 [the contribution of workers](#)[the white supremacy view of US history](#).

**Commented [MI1]:** I think 'strikers' is more forceful and debunks the 'silent' stereotype

3194 Key Terms and Concepts: systems of power, assimilate, transcontinental, Central  
3195 Pacific Railroad Company (CPRR), congenial, amassed, worker exploitation

3196 Lesson Objectives (Students will be able to...):

- 3197 1. understand how Asian Americans and Pacific Islanders have been active labor  
3198 organizers and strikers throughout history to fight racism and exploitation;

3199        2. develop an appreciation for the contributions of Chinese Americans to US history  
3200              and infrastructure; and

3201        3. students will develop their speaking skills through a Socratic seminar discussion.

3202      Essential Questions:

3203        1. How have Asian Americans and Pacific Islanders (AAPI) responded to repressive  
3204              conditions in US history?

3205        2. What role have AAPIs played in the labor movement?

3206        3. Why is it important to recognize the contributions of immigrant labor in building  
3207              the wealth of the United States?

3208        4. Why is it important to remember the Chinese Railroad Strike?

3209      Lesson Steps/Activities:

3210      Overview:

3211      Day 1 – Transcontinental Railroadss and Chinese Immigration

3212      Day 2 – Chinese Labor and the Building of the-Transcontinental Railroadss

3213      Day 3 – Commemoration of the Golden Spike

3214      Detailed Daily Lesson Procedures

3215      Day 1 – Transcontinental Railroad and Chinese Immigration

3216        1. Post the image of a Chinese railroad worker on the screen.

3217              a. Students are asked to estimate when the photo was taken, who is shown  
3218                      in the photo, and what historical event or events they think are connected  
3219                      to the photograph.

3220              b. Teacher will ask students what they know about Chinese Americans and  
3221                      their contributions to the US.

- 3222      2. Introduce the lesson with the key overarching questions:
- 3223        a. To what extent did immigrant labor contribute to building the wealth of the  
3224            US?
- 3225        b. To what extent did those laborers benefit from the wealth they helped  
3226            build?
- 3227      3. Read “The Chinese Experience in 19th Century America – Background for  
3228            Teachers” and the “Chinese Railroad Workers in North America Project” at  
3229            Stanford University.
- 3230        a. Have students read in pairs using any reading strategy for the level of the  
3231            class (annotation, mark the text, Cornell notes, choral reading, etc.)
- 3232        b. Respond to Key Questions and answer the questions on the students’  
3233            handout (see attached).

3234 Day 2 – Chinese Labor and the Building of the Transcontinental Railroad

- 3235      1. Teacher discusses the answers to the questions students have completed and  
3236            asks the questions:
- 3237        a. To what extent have Chinese Railroad workers been given credit for their  
3238            contributions to the building of the transcontinental-railroad system?
- 3239        b. Have students look up “transcontinental railroad” in the index of their US  
3240            History textbook and have them look for text on Chinese laborers.
- 3241      2. Show on the screen the image of the May 10, 1869, Promontory Point Summit  
3242            celebration.
- 3243      3. Have students analyze the photograph.
- 3244        a. Who is featured in the photo? Where and when was the photo taken? Why  
3245            was the photo taken?
- 3246        b. Who is not featured in the photo? Why do you think that is?
- 3247      4. Show video on YouTube: [https://www.youtube.com/watch?v=rQUP8-](https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s)  
3248            DJpMsandt=6s. Tell the students to pay special attention to Connie Young Yu’s  
3249            interview from 1:59–2:31. The whole video is 5:31 minutes.
- 3250      5. Provide students time to reflect on what they have seen in the video by having  
3251            students complete a five-minute free-write brainstorm on the following questions:

**Commented [MI2]:** Focusing on Chinese American contribution in this lesson. Adding more groups might dilute the purpose of the lesson

3252 Based on the interviews in the video, why is it important to recognize the  
3253 contributions of Chinese laborers? Why is that recognition meaningful to people  
3254 within the Chinese-American community? How does the exclusion of Chinese  
3255 and Chinese-American contributions to the United States, including the railroad,  
3256 affect our understanding of history?

3257 6. After students have completed their free-write, have students assemble in pairs  
3258 or groups of three. Have students share their responses with one another. When  
3259 the discussion begins to wind down, have the class reconvene as a whole group.  
3260 Have students share their thoughts and ideas with the whole class.

3261 7. Tell students that this video shows the importance of recognizing the  
3262 contributions of Chinese laborers more than one hundred years after the building  
3263 of the railroad. Ask students these final questions: How do you think Chinese  
3264 laborers and Chinese immigrants were treated at the time? Provide students with  
3265 copies of excerpts from David Phillips' discussion of "The Chinese Question,"  
3266 Edward Holton's observations about Dennis Kearney, and "Enactments So  
3267 Utterly Un-American" by Constance Gordon-Cumming. As students read, have  
3268 them identify the conflicting attitudes towards the presence of Chinese laborers in  
3269 California, noting the arguments presented for the exclusion and inclusion of  
3270 Chinese laborers.

3271 8. After students have read the document excerpts, explain to students that the  
3272 United States passed the Chinese Exclusion Act of 1882. Have students look up  
3273 this event in their textbooks and discuss with a partner whether or not they think  
3274 the information provided is satisfactory. Have students come up with a list of  
3275 questions they have about the Chinese Exclusion Act.

**Commented [MI3]:** I like 'exclusion' rather than 'lack of recognition'.

#### 3276 Day 3 – Taking Action

3277 Every year on May 10, the Golden Spike Foundation commemorates the coming  
3278 together of the Central Pacific and Union Pacific Railroads to create the first  
3279 Transcontinental Railroad. Every year Until recently, there has been little to no  
3280 representation of the Chinese laborers who have built the central pacific railroad.

**Commented [MI4]:** A link to this resource needs to be found

- 3281     1. Show video on YouTube: <https://www.youtube.com/watch?v=ttuDlv3bST4>, ask  
3282       students to focus on the contributions and hardships experienced by Chinese  
3283       laborers while building through the Sierras.
- 3284     2. Split students into groups and have them brainstorm a list of ways that the  
3285       Golden Spike Foundation could recognize the contributions of Chinese laborers  
3286       and how they can increase awareness of their contributions. Then, compose a  
3287       professional, persuasive letter to the commemoration committee that explains  
3288       why the Chinese contributions to the railroad should be recognized and how that  
3289       can be achieved. Include concrete information from the resources you have  
3290       examined over the course of this lesson, including specific quotes and examples.
- 3291     Address your letter to the Golden Spike Foundation, 60 South 600 East, Suite 150, Salt  
3292     Lake City, Utah 84102.
- 3293     Materials and Resources:
- 3294       • “150 Years Ago, Chinese Railroad Workers Staged the Era’s Largest Labor  
3295         Strike”, NBC News, June 21, 2017 <https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901>
- 3296       • “The Chinese Experience in 19th Century America – Background for Teachers”  
[http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)
- 3297       • Chang, Gordon, Shelley Fishkin, *Chinese Railroad Workers in North America*  
3298         Project at Stanford University, Key Questions  
<https://web.stanford.edu/group/chineserailroad/cgi-bin/website/>
- 3299       • The Chinese Railroad Workers in North America Project Exhibit: This exhibit from  
3300         Stanford University contains interviews, historical documents, and artifacts.  
<https://exhibits.stanford.edu/crrw>
- 3301       • Quan, Rick, “CHSA tribute to the Chinese Railroad Workers,” August 11, 2014.  
3302         1:59-2:31 (Connie Young Yu describes how Chinese are not recognized at the  
3303         100th anniversary of the May 10 Promontory Point Anniversary)  
<https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s>

- 3309 • Image of the Celebration of the final golden spike being pounded in to the track  
3310 at Promontory [Point\\_Summit](#) where the Union Pacific and Central Pacific  
3311 railroads met to create the Transcontinental Railroad. (No Chinese laborers are  
3312 in the picture)
- 3313 • "Edward Holton's Observations About Dennis Kearney, A Leading Advocate of  
3314 Chinese Exclusion." The link associated with this resource appears to have  
3315 changed since this lesson was originally posted and is no longer available at the  
3316 link that was provided by the submitter.
- 3317 • "Enactments So Utterly Un-American." The link associated with this resource  
3318 appears to have changed since this lesson was originally posted and is no longer  
3319 available at the link that was provided by the submitter.
- 3320 • "David Phillips Discusses 'The Chinese Question.'" The link associated with this  
3321 resource appears to have changed since this lesson was originally posted and is  
3322 no longer available at the link that was provided by the submitter.
- 3323 • Campling, Laurence (Director). "Work of Giants" (Chinese workers building  
3324 tunnel through the Sierras). <https://www.youtube.com/watch?v=ttuDlv3bST4>
- 3325 Other sources:
- 3326 • Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford  
3327 Publishing, 2004.
- 3328 • SPICE Lesson: Modules on the Chinese Railroad Workers.  
3329 <https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project>
- 3330 • Gordon H. Chang and Shelley Fisher Fishkin, editors, with Hilton Obenzinger and  
3331 Roland Hsu, *The Chinese and the Iron Road: Building the Transcontinental*  
3332 *Railroad*, <https://www.sup.org/books/title/?id=29278>, Stanford University Press,  
3333 2019.
- 3334 • CBS Sunday Morning "Building the Transcontinental Railroad". This CBS  
3335 segment covers the 150th anniversary of the Transcontinental Railroad and  
3336 highlights the Chinese labor force.  
3337 [https://www.youtube.com/watch?v=moDvjW9Z6\\_I](https://www.youtube.com/watch?v=moDvjW9Z6_I)

Commented [MI5]: Need a citation for the image

Commented [MI6]: New links need to be added. The Library of Congress removed the original links. I am working with the LoC to find replacements.



3339 Handout A

3340 Transcontinental Railroad and Chinese Immigration

3341 Read "The Chinese Experience in 19th Century America – Background for Teachers,"

3342 [http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)

3343 Answer the questions below:

3344 1. When did the Chinese first start emigrating to the US?

3345 2. What were the push factors (conditions in China that pushed Chinese out) for  
3346 why Chinese were immigrating to the US in the early 1800s?

3347 3. What were the pull factors (conditions in the US that pulled Chinese in)?

3348 Use this source to answer the questions below:

3349 Read the Key Questions section [https://web.stanford.edu/group/chineserailroad/cgi-](https://web.stanford.edu/group/chineserailroad/cgi-bin/website)

3350 [bin/website](https://web.stanford.edu/group/chineserailroad/cgi-bin/website) (Gordon Chang and Shelley Fishkin, Chinese Railroad Workers in North

3351 America Project at Stanford University)

3352 1. Explain why and how Chinese were sought after to come to the US to build the  
3353 transcontinental railroad.

3354 2. Describe the types of repression and discrimination Chinese railroad workers  
3355 endured under the railroad companies and management.

3356 3. Identify the key details of the Chinese railroad strike that occurred in 1867.

3357 4. Identify the strikers' demands.

3358 5. To what extent was the strike a success?

3359 **Sample Lesson 18: Historical and Contemporary Experiences of Pacific  
3360 Islanders in the United States**

3361 Theme: History and Movement, Identity

3362 Disciplinary Area: Asian American and Pacific Islander Studies

3363 Ethnic Studies Values and Principles Alignment: 1, 2, 3, 4

3364 Standards Alignment:

3365 HSS Content Standards: 11.4.2

3366 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 6, 7; W.9–10.1; SL.9–10.1, SL.11–12.4.

3367 Lesson Purpose and Overview:

3368 This lesson is designed to be an introduction to the study of people of Pacific Islander  
3369 descent in the United States, while drawing connections to the Pacific Islands and the  
3370 Pacific Island diaspora more broadly. Pacific Islanders in the United States are often left  
3371 out of conversations about communities of color in America. The purpose of this lesson  
3372 is to understand the ways in which American expansion in the Pacific since the 1800s  
3373 has grown and created a variety of issues among growing Pacific Islander communities  
3374 in Oceania and in the US today. This lesson will use geography, data aggregation, and  
3375 narratives to explore the US experiences of Pacific Islanders from Guam, American  
3376 Samoa, Palau, Marshall Islands, Fiji, Samoa, and Tonga. This lesson is designed to be  
3377 an introduction to the study of Pacific Islander migrations to the continental United  
3378 States, including the history, culture, and politics of Hawai'i and US Pacific territories.

3379 Key Terms and Concepts: Pacific Islanders, race, annexation, migration, militarization,  
3380 citizenship, Oceania, Melanesia, Micronesia, Polynesia, data disaggregation, Census

3381 Lesson Objectives (Students will be able to...):

3382 1. identify varying experiences of Pacific Islanders in relation to the United States;

3383        2. analyze differences and similarities between Pacific Islander experiences and  
3384                  history; and

3385        3. explore the relationships between colonialism, citizenship, and identity.

3386      Essential Questions:

3387        1. Who are Pacific Islanders in the United States? What is their history with  
3388                  immigration and settlement?

3389        2. What systems, structures, and events have contributed to the racialization of  
3390                  Pacific Islanders in the US? Why is it important to disaggregate census,  
3391                  educational, and demographic data to understand the Pacific Islander  
3392                  population?

3393        3. What are the contemporary experiences of Pacific Islanders in the United  
3394                  States? How do they respond to discrimination and displacement?

3395      Lesson Steps/Activities:

3396      Day One: Pacific Islander Immigration to the US.

3397      *Who are Pacific Islanders in the United States? What is their history with immigration  
3398                  and settlement?*

3399        1. Students will write down seven words that describe their identity that will be  
3400                  shared later in the lesson.

3401        2. Teacher displays an example of a world map.

3402        3. Teacher will lead a discussion by asking the following questions, writing down  
3403                  student responses:

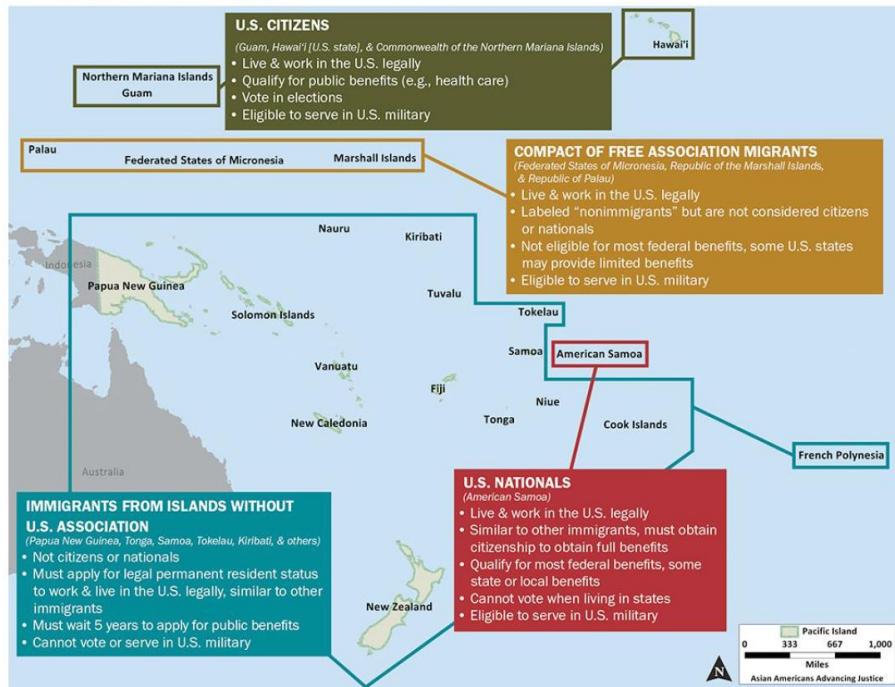
3404                  a. What are maps and what do they tell us?

3405                  b. Who and what gets left out of understanding people through maps?

- 3406           c. What do maps tell us about who created them?
- 3407           *Teacher notes:* ex: borders, boundaries, difference, power, etc.
- 3408       4. Students will answer the question, “How might maps connect to the seven words  
3409       you chose?,” on a piece of paper and then share out to class.
- 3410       5. Teacher shares examples of maps of the Pacific Islands and explains:
- 3411           a. The Pacific includes 1200 distinct cultural groups among 7–10 million people  
3412           living in and around the world’s largest and oldest ocean, in some of the  
3413           world’s most vulnerable and precious ecosystems. These groups maintain  
3414           their respective cultural, political, familial knowledge systems under  
3415           categories known as Melanesia, Micronesia, and Polynesia  
3416           ([http://asiapacific.anu.edu.au/mapsonline/sites/default/files/styles/cartogis\\_70\\_0x700/public/maps/bitmap/standard/2019/06/00-341\\_Micro%2CMela%2C%20Polynesia.png?itok=0aGPnngd](http://asiapacific.anu.edu.au/mapsonline/sites/default/files/styles/cartogis_70_0x700/public/maps/bitmap/standard/2019/06/00-341_Micro%2CMela%2C%20Polynesia.png?itok=0aGPnngd)). However,  
3417           when encountering the US, they are defined by their relationships with maps,  
3418           borders, and American empire in the Pacific.  
3419
- 3420
- 3421           *Teacher notes:*
- 3422           • Melanesia: Papua New Guinea, the Solomon Islands, Vanuatu, New  
3423           Caledonia, and Fiji
- 3424           • Micronesia: Guam, Mariana Islands, the Federated States of  
3425           Micronesia (Yap, Chuuk, Pohnpei, Kosrae), Kiribati, Nauru, Marshall  
3426           Islands, and Palau
- 3427           • Polynesia: Hawaiian Islands, Samoa, American Samoa, Tonga,  
3428           Tuvalu, Tokelau, Wallis and Futuna, the Cook Islands, French  
3429           Polynesia, Niue, Easter Island, Pitcairn, Norfolk, and New Zealand

- 3430      6. Teacher displays and explains the “U.S. Immigration Status by Pacific Island Birth” infographic, which shows the varying US immigration statuses of Pacific Islanders that continue to shift over time.
- 3431
- 3432
- 3433      7. Students will share observations of the graphic, while answering the following question: “What do you immediately recognize about the different statuses?”
- 3434

#### **U.S. Immigration Status by Pacific Island of Birth**



- 3435
- 3436      Source: Empowering Pacific Islander Communities. “Native Hawaiian & Pacific Islanders: A Community of Contrasts in the United States.” Policy Report, Los Angeles, CA, 2014. [Long description of South Pacific map.](#)
- 3437
- 3438

- 3439      8. Teacher passes out a worksheet and explains each short write up prior to viewing each video, while students follow along.
- 3440
- 3441      a. US Citizens: Hawai'i

3442 i. Hawai'i was colonized by Euro-American capitalists and missionaries in  
3443 the eighteenth and nineteenth centuries. In 1893 Americans invaded,  
3444 overthrew Indigenous peoples, and secured an all-white planter oligarchy  
3445 in place of reigning ali'i (nobility), Queen Lili'uokalani, which led to  
3446 annexation in 1898. This included dispossession of the Hawaiian  
3447 government, lands, and citizenship that colonized Indigenous Hawaiians.

3448 ii. Students watch a clip of *Act of War* (21:45-36:25)  
3449 (<https://www.youtube.com/watch?v=yBmrPH1sNqg&t=2917s>) and write  
3450 down 7–10 explicit details/facts from the video. Teachers can also provide  
3451 the full documentary online for the students to watch outside of class.

3452 b. Compact of Free Association: Marshall Islands

3453 i. In 1946, the United States started testing nuclear bombs in the Marshall  
3454 Islands under the codename Operation Crossroads. To clear the way for  
3455 the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167  
3456 residents east to Rongerik Atoll—a move that Bikinians understood as  
3457 temporary and believed would be “for the good of mankind.” When  
3458 Rongerik’s food supply proved insufficient to support the population, the  
3459 US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On  
3460 Kile, Bikinians faced numerous challenges including insufficient food  
3461 supplies, lack of fishing grounds, drought, typhoons, dependence on  
3462 canned food supplied by the US Department of Agriculture, and  
3463 accompanying health problems (e.g., high blood pressure and diabetes).

3464 ii. Students watch Kathy Jetnil-Kijiner - Anointed (0:00-6:08)  
3465 (<https://www.youtube.com/watch?v=hEVpExaY2Fs>) and write down 5–7  
3466 explicit details/facts from the video.

3467 c. US Nationals: American Samoa

3468 i. In the 1890s, Germany, the United Kingdom, and the United States were  
3469 locked in a dispute over who should have control over the Samoan

3470 islands. In 1899, these countries came to an agreement where the  
3471 Germans had influence in the eastern islands, and the US would maintain  
3472 influence in the eastern islands. The US Navy wanted to utilize Pago Pago  
3473 Harbor as a coaling site for their ships, which also became key during  
3474 World War II until the closing of the base in 1951.

3475 ii. Teachers can have students watch the first 10 minutes of the 1978 film  
3476 *Omai Fa'atasi* by Takashi Fuji and write down 7–10 explicit details/facts  
3477 from the video.

3478 9. Using examples from the lecture and videos, students will work in groups to  
3479 complete the worksheet and provide an analysis of American influence in the  
3480 Pacific.

3481 10. As a class, each group will share their reflections and answers to: What does this  
3482 tell us about “American expansion” in the Pacific? How might this impact  
3483 migration to the US?

3484 Extension Assignment:

3485 Teachers can assign an essay that utilizes the information on the worksheet to write  
3486 about the impact of American expansion on the Pacific Islanders.

3487 Day Two: Analyzing Racialization of Pacific Islanders through Data

3488 *What systems, structures, and events have contributed to the racialization of Pacific  
3489 Islanders in the US? Why is it important to disaggregate census, educational, and  
3490 demographic data on the Pacific Islander population?*

3491 1. Teacher begins with a group discussion.  
3492 a. Teacher asks: What is a Pacific Islander? Who is a Pacific Islander? Is it one  
3493 group or many groups?

3494 b. In this lesson, we are going to learn that this broad label is composed of many  
3495 groups, and we are going to analyze what has contributed to this label and  
3496 what are the outcomes of only relying on this label.

3497 *Teacher notes:*

- 3498 • The poverty rate of Pacific Islanders is 20% vs. 12% of the general  
3499 population.
- 3500 • Pacific Islanders are half as likely to have a bachelor's degree in  
3501 comparison with 27% for the total population and 49% of Asian  
3502 Americans.
- 3503 • Bachelor degree attainment rate is 69.1% for Asian Indians whereas only  
3504 9.4% for Samoans.
- 3505 • This data shows there is a large difference between the Pacific Islander  
3506 community and the general and Asian American community.
- 3507 • It is important to disaggregate the data to identify the needs of the Pacific  
3508 Islander community.
- 3509 • This shows there is a need for more services and programs for the Pacific  
3510 Islander community (i.e., to get into and graduate from college).
- 3511 • By lumping Pacific Islanders under Asian Americans, Pacific Islander  
3512 issues become invisible.

3513 2. Students read and analyze the following sources:

- 3514 a. What Census Calls Us: A Historical Timeline  
3515 ([https://drive.google.com/file/d/1EcQI9DyVTfc69YsA6qWe18WWmj8MN75c/v](https://drive.google.com/file/d/1EcQI9DyVTfc69YsA6qWe18WWmj8MN75c/view)  
3516 iew)

- 3517        b. Excerpt of Community of Contrasts - Executive Summary and Demographics  
3518              (5–10) (<https://www.advancingjustice-la.org/sites/default/files/A%20Community%20of%20Contrasts%20NHPI%20US%202014.pdf>)  
3519  
3520        c. The State of Higher Education in California (<https://www.advancingjustice-la.org/sites/default/files/2015-State-of-Higher-Education%20AANHPI2.pdf>)  
3521  
3522        d. Lisa Kahaleole Hall - Which Of These Things Are Not Like The Other (pages  
3523              729–733, 736–738) (<https://pistudies.weebly.com/resources.html>)  
3524  
3525        3. Teacher will pass out the worksheet “The Disaggregation of Pacific Islander  
3526              Data,” which has a number of content questions. Students can work in pairs or in  
groups to help each other answer the questions.  
3527  
3528        4. Before students answer the last question from the worksheet and write their  
paragraph, have a class discussion on what they have learned. Ask the question:  
3529              How have racial categories impacted Pacific Islanders? Provide one example.  
3530              Why is it important to disaggregate census, educational, and demographic data  
3531              on the Pacific Islander population?

3532 Extension Assignment:

3533 The handout and paragraph can develop into a larger assignment that uses data  
3534 disaggregation to do a report on Pacific Islanders. This report can be an infographic or  
3535 in essay form. This can also lead in a Youth Participatory Action Research project that  
3536 provides students an opportunity to do more research on Pacific Islander communities.  
3537 This could consist of interviews and oral histories. This could potentially add to the  
3538 growing research on Pacific Islanders.

3539 Day Three: Contemporary Pacific Islander Experiences

3540 *What are the contemporary experiences of Pacific Islanders in the United States? How  
3541 do they use storytelling to share about these experiences and reframe dominant  
3542 narratives about Pacific Islanders?*

- 3543     1. Students will draw two images, side by side, showing: 1) How they think the  
3544       world/society views them; and 2) Who they really are. Students will share and  
3545       explain their drawings.
- 3546     2. Teacher hands out an excerpt of “Our Sea of Islands” by Epeli Hau’ofa  
3547       (<https://savageminds.org/wp-content/image-upload/our-sea-of-islands-epeli-hauofa.pdf>) (pages 6–11), and after student finish they participate in a think, pair,  
3549       share to answer:
- 3550       a. How does Hau’ofa discuss the perspectives of the Pacific as islands in a  
3551          far sea versus Oceania as our sea of islands?
- 3552       b. Teacher facilitates class discussion to tie in mapping, race, genealogy,  
3553          and the importance of storytelling.
- 3554     3. Students will review the following narratives to read/hear examples of Pacific  
3555       peoples stories on contemporary issues of land displacement, climate change  
3556       and movements for independence.
- 3557       a. Standing Above the Clouds  
3558        (<https://www.youtube.com/watch?v=peDRsxYaF1U>)—short documentary
- 3559       b. Frontline Truths by the Pacific Climate Warriors (<https://350.org/frontline-truths/>)—first person narratives of Climate Justice Warriors
- 3561       c. The Question of Guam (<http://webtv.un.org/search/fourth-committee-3rd-meeting-general-assembly-72nd-session/5595945643001/?term=&lan=english&cat=4th%20Committee&page=9>)—United Nations testimony (Testimony is shared in this video from 2:48:13-2:52:02)
- 3566       i. Discussion: What stood out to you about these stories? Why is it  
3567          important to learn about Pacific experiences by listening to/reading  
3568          the stories of Pacific peoples?

- 3569        4. Students will create “I Am” poems to share:
- 3570            a. For each of the items, write 3–5 things that answer each item about you.
- 3571              Use the list to create a poem which repeats the line, “I am from...”
- 3572              followed by your lists. Be creative.
- 3573            i. Items that were important to you growing up or had significance in your
- 3574              upbringing
- 3575            ii. Events that changed your life
- 3576            iii. Names of relatives and/or community members, especially ones that
- 3577              link you to your past
- 3578            iv. Names of food and dishes that are always at family and/or community
- 3579              gatherings
- 3580            v. Places important to you
- 3581            vi. Sayings and beliefs important to you
- 3582        Assessment, Application, Action, and Reflection:
- 3583        Assessment: The summative assessment has three parts in this lesson. Part 1: An
- 3584        essay on the impact on American expansion on the immigration of Pacific Islanders.
- 3585        Part 2: Data analysis infographic. Part 3: “I Am” poem. These three parts come together
- 3586        to both build the analytical skills of the students and also provide direct opportunities for
- 3587        them to connect to the lesson.
- 3588        Application: Students will apply the ethnic studies principles to their essay, data
- 3589        analysis, and poems.
- 3590        Action: Students can do a number of things with what they learned. First, they can use
- 3591        the material to analyze immigration policy that is important today. The teacher can
- 3592        include an extension activity that can compare Pacific Islander immigration with
- 3593        immigration of other Asian American groups. These immigration patterns and trends

3594 can be connected back to American expansion and imperialism. Another option is  
3595 having students choose another racialized group and compare their experiences to  
3596 Pacific Islanders. The teacher could also have students apply the content and skills of  
3597 this lesson to develop a more robust Youth Participatory Action Research Project to  
3598 learn more about Pacific Islanders by conducting interviews or collecting oral histories  
3599 with community members. This could contribute to the growing research and literature  
3600 on Pacific Islanders.

3601 Reflection: Students will use the “I Am From” poems to reflect on how the lesson on  
3602 Pacific Islanders connects to their own lives.

3603 Materials and Resources:

3604 Day 1 Worksheets:

3605 Name: Period: Date:

## 3606 PACIFIC ISLANDERS IN THE US

3607 Learning Target(s):

3608 • Identify varying experiences of Pacific Islanders in relation to the United States.

3609 • Analyze differences and similarities between Pacific Islander experiences and  
3610 history.

3611 • Explore the relationships between colonialism, citizenship, and identity.

3612 Essential Question:

3613 1. Who are Pacific Islanders in the United States?

3614 2. What is their history with immigration and settlement?

3615 Directions: Read the three descriptions about US American involvement in the following  
3616 islands below. For each island nation, you will watch a short video. While watching, you  
3617 will write down explicit details/facts from the video. After, you will work with your group  
3618 to write a collective response.

3619 1. HAWAII – US Citizenship

3620 Hawai'i was colonized by Euro-American capitalists and missionaries in the eighteenth  
3621 and nineteenth centuries. In 1893 Americans invaded, overthrew Indigenous peoples,  
3622 and secured an all-white planter oligarchy in place of reigning ali'i, Queen Lili'uokalani –  
3623 which led to annexation in 1898. This included dispossession of the Hawaiian  
3624 government, lands, and citizenship that colonized Indigenous Hawaiians.

3625 Video: Act of War – produced by PBS Hawai'i (Write 7–10 explicit details)

3626 2. MARSHALL ISLANDS – Compact Free Association

3627 In 1946, The United States started testing nuclear bombs in the Marshall Islands under  
3628 the codename Operation Crossroads. To clear the way for the tests, the US Navy  
3629 negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll-a  
3630 move that Bikinians understood as temporary and believed would be “for the good of  
3631 mankind.” When Rongerik’s food supply proved insufficient to support the population,  
3632 the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile,  
3633 Bikinians faced numerous challenges including insufficient food supplies, lack of fishing  
3634 grounds, drought, typhoons, dependence on canned food supplied by the US  
3635 Department of Agriculture, and accompanying health problems (e.g., high blood  
3636 pressure and diabetes).

3637 Video: Anointed by Kathy Jetnil-Kijiner (Write 5–7 explicit details)

3638 3. AMERICAN SAMOA – US Nationals

3639 In the 1890s, Germany, the United Kingdom, and the United States were locked in a  
3640 dispute over who should have control over the Samoan islands. In 1899, these  
3641 countries came to an agreement in which the Germans had influence in the eastern  
3642 islands, and the US would maintain influence in the eastern islands. The US Navy  
3643 wanted to utilize Pago Pago Harbor as a coaling site for their ships, which also became  
3644 key during World War II.

3645 Video: Omai Fa’atasi by Takashi Fujii w/Pacific Islander Communications (Write 7–10  
3646 explicit details)

3647 PART B: Analysis

3648 In your group, share your notes from each of the videos. Using your notes from the  
3649 lecture and videos, discuss and write a collective response explaining US American  
3650 influence in the Pacific, on a separate lined sheet of paper.

3651 \*\*Remember to use a proper heading and include all member names.

3652 Day 2 Worksheets:

3653 Name: Period: Date:

#### 3654 THE DISAGGREGATION OF PACIFIC ISLANDER DATA

3655 Learning Target(s):

- 3656 • Identify varying experiences of Pacific Islanders in relation to the United States.
- 3657 • Analyze differences and similarities between Pacific Islander experiences &
- 3658 history.
- 3659 • Explore the relationships between colonialism, citizenship, and identity.

3660 Essential Question:

- 3661 1. What systems, structures, and events have contributed to the racialization of
- 3662 Pacific Islanders in the US?
- 3663 2. Why is it important to disaggregate census, educational, and demographic data
- 3664 on the Pacific Islander population?

3665 Directions: Using the four different readings discussed and analyzed in class, answer  
3666 the following questions about disaggregating Pacific Islander data. Answer in complete  
3667 sentences.

3668 1. How has the Census changed over time?

3669 2. How do these sources define Pacific Islanders?

3670 3. List ALL the Pacific Islander ethnicities.

3671 4. List three important data points for Pacific Islanders

3672 5. What does this data tell us about race and Pacific Islanders?

3673 Part B:

- 3674 Write a paragraph using the evidence from the sources you have read and analyzed.
- 3675 Answer the following questions: 1) How have racial categories impacted Pacific
- 3676 Islanders? Provide at least one example. 2) Why is it important to disaggregate census,
- 3677 educational, and demographic data on the Pacific Islander population?

3678 *Long Description Text for Graphic:*

3679 US Immigration Status by Pacific Island of Birth

3680 US Citizens

3681 (Guam, Hawai'i [US state], & Commonwealth of the Northern Mariana Islands)

3682 • Live & work in the US legally

3683 • Qualify for public benefits (e.g., health care)

3684 • Vote in elections

3685 • Eligible to serve in US military

3686 COMPACT OF FREE ASSOCIATION MIGRANTS

3687 (Federated States of Micronesia, Republic of the Marshall Islands & Republic of Palau)

3688 • Live & work in the US legally

3689 • Labeled "nonimmigrants" but are not considered citizens or nationals

3690 • Not eligible for most federal benefits, some US states may provide limited

3691 benefits

3692 • Eligible to serve in US military

3693 US NATIONALS

3694 (American Samoa)

3695 • Live & work in the US legally

3696 • Similar to other immigrants, must obtain citizenship to obtain full benefits

3697 • Qualify for most federal benefits, some state or local benefits

3698 • Cannot vote when living in states

- 3699        • Eligible to serve in US military
- 3700      IMMIGRANTS FROM ISLANDS WITHOUT US ASSOCIATION
- 3701      (Papua New Guinea, Tonga, Samoa, Tokelau, Kiribati, & others)
- 3702        • Not citizens or nationals
- 3703        • Must apply for legal permanent resident status to work & live in the US legally,
- 3704        similar to other immigrants
- 3705        • Must wait five years to apply for public benefits
- 3706        • Cannot vote or serve in US military

3707 **Sample Lesson 19: Vietnamese American Experiences – The Journey of  
3708 Refugees**

3709 Grade Level: 11–12

3710 Theme: History and Movement

3711 1. What does it mean to live on this land? Who may become an American?

3712 What happens when multiple narratives are layered on top of each other?

3713 2. How should societies integrate newcomers? How do newcomers develop a  
3714 sense of belonging to the places where they have arrived?

3715 3. How does migration affect the identities of individuals, communities and  
3716 nations?

3717 4. How do ideas about who may belong in a nation affect immigration  
3718 policy, the lives of immigrants, and host communities?

3719 5. What role have immigrants played in defining notions of democracy?

3720 Disciplinary Area: Asian American and Pacific Islander Studies

3721 Ethnic Studies Values and Principles Alignment: 1, 2, 6, 7

3722 Standards Alignment:

3723 HSS Content Standard 11.11.1: Discuss the reasons for the nation's changing  
3724 immigration policy, with emphasis on how the Immigration Act of 1965 and successor  
3725 acts have transformed American society.

3726 CA CCSS for ELA/Literacy: RH.11–12.1, 2, 3, 4, 5, 6, 7; W.11–12.1; SL.11–12.1

3727 Lesson Purpose and Overview: The lesson focuses on the history, politics,  
3728 culture, contributions, challenges, and current status of Vietnamese Americans in  
3729 the United States.

3730 Overview: Vietnamese Americans play an integral part in shaping the America's  
3731 multicultural and multilingual transformation. To understand this process, we  
3732 must examine the following:

- 3733 • **Vietnamese Refugees:** Vietnamese refugee experience include escapes by boats  
3734 to neighboring countries from 1975 to 1995. There were estimates of up to  
3735 2 million people escaping by boats, and approximately half of them perished in the  
3736 high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during  
3737 their journeys. The international community made great efforts to support these  
3738 coming waves of refugees, but that exhausted around 1995 when they stopped  
3739 accepting these refugees and forced them to return to their homeland. The boat  
3740 people saga and the hypervisibility of the plight of refugees forced the US, and the  
3741 international community, to negotiate with Vietnam to allow other waves of  
3742 Vietnamese leaving through other humanitarian programs under the auspices of  
3743 family reunification that particularly targeted former political prisoners, Amerasian  
3744 children, and former employees of the US government. Most of the refugees were  
3745 accepted for resettlement to sanctuary countries all over the world, and many  
3746 resettled in the US. The resettling refugees were first scattered all over the US, but  
3747 most of them eventually congregated around the largest concentrations of  
3748 Vietnamese communities in Orange County, San Jose, Houston, Virginia, or  
3749 Florida.
- 3750 • **New Life in America.** Most of Vietnamese refugees arrived in America without  
3751 any preparation economically, educationally, or culturally. Children were enrolled  
3752 in schools at their age level with a new language and education system and limited  
3753 support. Adults were either enrolled in adult schools or began new lives with new  
3754 job skills or life experiences which were totally different from their normal lives in  
3755 Vietnam. Many refugees who settled in the US had no proof of certification of their  
3756 trades or professional careers. They worked in manually laborious jobs that did not  
3757 require a mastery of the English language. Many Vietnamese children adapted  
3758 well in American schooling, but their parents or adult relatives were less  
3759 successful. Overall, they adapted well in their new homeland, but the scars of the

3760 war, life under community rule, boat escapes, and cultural shock upon arrival in  
3761 America continued with many of them in varying degrees. Those scars foster their  
3762 anti-communist sentiments and strong pride in and gratitude to America, which  
3763 welcomed them as refugees, while at the same time nostalgically yearning for the  
3764 day in which they can return to their homeland.

- 3765 • **Vietnamese American Success and Contributions.** The Vietnamese have been  
3766 resettled throughout the US with varying degree of success, and California is  
3767 home to many of the largest Vietnamese communities outside of the Vietnam. In  
3768 California, there are large Vietnamese American communities in Orange County,  
3769 San Jose, Los Angeles, San Diego, San Francisco, and Sacramento. Vietnamese  
3770 students make up one of the highest performing groups academically. Vietnamese  
3771 Americans make up the second largest world language in public schools, only after  
3772 Spanish, but before Chinese if Mandarin and Cantonese are considered different  
3773 dialects. Vietnamese Americans have also made large contributions in high-tech  
3774 businesses, health care, education, military high-ranking officers, and government  
3775 officials. Despite the successes, the Vietnamese American community remains the  
3776 community which has the lowest level of education, low level of median income, or  
3777 most linguistically isolated, i.e., depending on language assistance.

3778 Key Terms and Concepts: Vietnamese Americans, refugees, oral histories

3779 Lesson Objectives (Students will be able to...):

- 3780 • enhance understanding and analyze the refugee experiences of Vietnamese  
3781 Americans by engaging in a variety of primary and secondary sources  
3782 including, oral histories, books, documentaries, scholarly articles, community  
3783 programs and resources;
- 3784 • introduce the distinction between refugees, those who seek political and  
3785 economic refuge as a result of the various wars taken place on Vietnam soil, and  
3786 immigrants in America seeking opportunity for a better life; and
- 3787 • conduct an interview of someone who is a Vietnamese refugee or listen to

3788 archived interviews of Vietnamese refugees. Students will develop and ask  
3789 questions that explore the lived experiences of Vietnamese refugees. Students  
3790 will record and transcribe the interviews. Students analyze the transcription and  
3791 create a presentation (using various formats such as PowerPoint, video, paper)  
3792 on the experiences of Vietnamese refugees.

3793 Essential Questions:

- 3794 1. What is the history of Vietnamese Americans in the US?
- 3795 2. How has the cultural perception of Vietnamese people and Vietnamese  
3796 Americans been shaped and framed by mainstream discourse in the US?
- 3797 3. How did the first-generation Vietnamese refugees' experiences differ from their  
3798 children who were born in the US. How did their refugee status factor into  
3799 differing experiences?
- 3800 4. Why is the Vietnamese American experience important to understand within the  
3801 context of Asian American studies and US. history? What are the differences  
3802 between the refugee and immigrant experience?

3803 Lesson Steps/Activities:

- 3804 1. The teacher begins the lesson by asking students, "Tell me one thing about you  
3805 that shapes your experiences and how you see the world." This provides the  
3806 students with the opportunity to hear the various perspectives.
  - 3807 a. Students engage in writing "I am From..." poem. Students write a three-  
3808 stanza poem that speaks to their identity, background, experience, and  
3809 where they are from. Each line of the poem begins with "I am From..." and  
3810 should follow something specific about their life, upbringing, and identity.  
3811 Teachers can provide examples. Allow students 10–15 minutes to write  
3812 their poem. After everyone has finished writing, students can share their  
3813 poems in class throughout this lesson (5–6 poems shared per day).

- 3814     2. The teacher tells students that they are going to learn about Vietnamese  
3815        Americans and focus on three essential questions (read essential questions 1–3  
3816        aloud).
- 3817     3. The teacher asks students about what they know about Vietnam and its  
3818        relationship to the United States. “What comes to mind when you think of  
3819        Vietnam?”
- 3820     4. The teacher presents some basic information about Vietnamese American history  
3821        and Vietnamese Americans via article, poem, PowerPoint, or other presentation  
3822        method. The teacher asks students, “What questions do you have about the  
3823        refugee experience? What would you like to know more about the refugee  
3824        experiences of Vietnamese Americans? Please write them down.”
- 3825        a. National Geographic resettlement of Vietnamese refugees in the US:  
  
3826           [https://www.nationalgeographic.org/media/resettling-vietnamese-](https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/)  
3827           [refugees-united-states/](https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/)
- 3828        b. The Vietnamese Refugees relive their escapes to Malaysia:  
  
3829           <https://www.youtube.com/watch?v=eRSfhfyYDM>
- 3830        c. AJ+ - “I Was a Boat Person: Vietnamese Refugees Look Back:  
  
3831           <https://www.youtube.com/watch?v=UQTviKM9Mx0>
- 3832        d. KPBS How the Fall of Saigon made San Diego a refugee hub:  
  
3833           [https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-](https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/)  
3834           [diego-refugee-hub/](https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/)
- 3835     5. The teacher leads a read aloud of the Quick Fact Sheet about the Vietnamese  
3836        Americans in the US. Alternate choral reading—teacher reads one fact, the whole  
3837        class reads the next fact, teacher walks around the room as students and teacher  
3838        read the facts. Quick Fact Sheet attached.
- 3839        a. Students draft a set of questions that they would like to learn more

- 3840           about the Vietnamese refugees based on the information provided.  
3841           Prompting questions may include: "What questions do you still have?  
3842           Whose story is being told? Whose narrative is being left out?" The  
3843           class compiles a list of shared questions.
- 3844         6. The teacher leads a deeper discussion about the Vietnamese refugee experience  
3845           in the US, focusing on the essential questions. The teacher shows the movie,  
3846           *Journey from the Fall*, inspired by the true stories of Vietnamese refugees who fled  
3847           their homeland after the fall of Saigon in 1975 and those who were forced to stay  
3848           behind. As students watch the movie, they should note the hardships and  
3849           difficulties Vietnamese refugees experienced in their struggle for freedom.  
3850           Students are also asked to reflect on how the film addresses how refugees are  
3851           being portrayed in the context of racism and discrimination in the US.
- 3852           a. Movie: *Journey from the Fall* (3 hours including bonus materials):  
3853            <http://www.journeyfromthefall.com/Home.aspx>. April 30, 1975, marked the  
3854           of Vietnam's civil war and the beginning of the exodus of hundreds of  
3855           thousands of refugees. Those remain in Vietnam were imprisoned in  
3856           communist re-education camp, others escaped by boat and embarked on  
3857           the arduous ocean voyage in search for freedom. Thousands of lives were  
3858           lost at sea. A lucky few found refuge in other countries and were later  
3859           united with their families.
- 3860         7. After the movie, students engage in a Think, Write, Pair/Share followed by  
3861           Group Share exercise, guided by the following questions:  
3862           a. How do Vietnamese Americans describe their refugee experience?  
3863           b. How were/are Vietnamese refugees being perceived by both  
3864            Vietnamese Americans and the American public?  
3865           c. How was/is the Vietnamese refugee experience being shaped  
3866            by racial and discrimination policy and practices in the US?

3867                   d. How are the Vietnamese refugee experiences similar to and different  
3868                   from other immigrant groups?

3869 Some important things to point out in the discussion:

- 3870                   • The wars in Southeast Asia have been framed by a general understanding  
3871                   in mainstream discourse of the Vietnam War as a proxy war to a global Cold  
3872                   War between two international superpowers, the United States and the  
3873                   Soviet Union, as a precursor to discussions surrounding communist/anti-  
3874                   communist political ideological difference and divide that would exacerbate  
3875                   the experiences of resettling Vietnamese later.
- 3876                   • Many Vietnamese refugees experience loss, trauma, and suffering  
3877                   as they flee their homeland and seeking political and economic  
3878                   refugee in a foreign land.
- 3879                   • Being caught between two worlds, Vietnamese American are neither  
3880                   accepted by the country they left behind nor America given their refugee  
3881                   status, a reminder of the war that America played a role in it.
- 3882                   • Vietnamese American community development over the past four  
3883                   decades—its resettlement from refugee camps to recognized ethnic  
3884                   enclaves throughout California and the US.
- 3885                   • The racial inequalities and discriminatory practices to Asian Americans  
3886                   and how they negatively impact the Vietnamese community. The COVID-  
3887                   19 pandemic shed light on the racial and socioeconomic disparities that  
3888                   communities of color experience (California governor's remarks about  
3889                   nail salons as the center of the widespread illness has a negative impact  
3890                   on the industry and its workers).
- 3891                   • Recognize the growth, development, and contributions that many  
3892                   Vietnamese Americans are making to the shape the diversity *our*  
3893                   America.

- 3894     8. Students read various articles and books through the perspective of Vietnamese  
3895       American refugees.
- 3896       a. Book: Being Vietnamese in America (Hay Song "My" Mot Cach Rat "Viet  
3897           Nam") by Nguyen Ha Tran
- 3898       b. Book: The Best We Could Do by Thi Bui:
- 3899       c. Article : Vietnamese American Art and Community Politics: An  
3900           Engaged Feminist Perspective by Lan Duong  
[https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aandamp;min=1&max=10&t=query\\_term](https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duong%3Aandamp;min=1&max=10&t=query_term),  
3901           Isabelle Thuy Pelaud  
[https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aandamp;min=1&max=10&t=query\\_term](https://muse.jhu.edu/search?action=search&query=author%3AIsabelle%20Thuy%20Pelaud%3Aandamp;min=1&max=10&t=query_term)). Journal of Asian American Studies:  
3902           <https://muse.jhu.edu/article/488126/pdf>
- 3903       d. Article: Toward a Critical Refugee Study: The Vietnamese Refugee  
3904           Subject in US Scholarship by Yên Lê Espiritu. Journal of  
3905           Vietnamese Studies:  
<https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
- 3906       e. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
- 3907       f. Article: Our Vietnam War Never Ended by Viet Thanh  
3908           Nguyen: <https://vietnguyen.info/2015/vietnam-war-never-ended>
- 3909       g. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in  
3910           America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
- 3911       h. Article: Asian Americans are still caught in the trap of the model minority  
3912           stereotype and it creates inequality for all by Viet Thanh Nguyen:  
<https://vietnguyen.info/2018/asian-americans-still-caught-trap-model-minority-stereotype-creates-inequality-all>

3921                   <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>

- 3923                   i. Excerpt: Prologue and Introduction from *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

3925                  As students read through these articles, students reflect on the following  
3926                  questions:

- 3927                  • Viet Thanh Nguyen's book *Nothing Ever Dies* begins with the statement  
3928                  that "All wars are fought twice: the first time on the battlefield, the second  
3929                  time in memory." Drawing from the assigned articles, how might this make  
3930                  sense for in different ways for the first generation of Vietnamese refugees  
3931                  and their second-generation Vietnamese American children?
- 3932                  • What is it like to be Vietnamese Americans today?
- 3933                  • How is the identity of Vietnamese Americans being shaped? What is  
3934                  visible and what is invisible?

3935                  9. Students conduct oral histories by interviewing Vietnamese refugees using the set  
3936                  of questions that the class has compiled in #4 above. Students can also  
3937                  personalize their project by considering how their personal and/or family stories  
3938                  connect to Vietnamese American experience and how the Vietnamese American  
3939                  experience connect to the larger historical narratives and how and why some  
3940                  narratives have been privileged over others. Lastly, students may consider how to  
3941                  improve their own community, what constructive actions can be taken, and  
3942                  whether they provide a model for change for those in other parts of the state,  
3943                  country, and world.

- 3944                  a. See: REFUGENE Project "Record Family Stories" Storytelling Kit for oral  
3945                  history resources in partnership with the Union of North American  
3946                  Vietnamese Student Associations (UNAVSA):  
3947                  <https://refugene.com/pages/refugenexunava>

- 3948 Some important things to point out in the interviews:
- 3949 b. How has the refugee experience shaped the identity of Vietnamese  
3950 Americans?
- 3951 c. What are the stories that were told and what remain invisible?
- 3952 i. Why did some remain invisible? What conversation topics/themes  
3953 were more difficult to talk about?
- 3954 d. What emotions and/or trauma arise from refugees in sharing their  
3955 experiences?
- 3956 e. How do Vietnamese Americans see themselves in relation to other  
3957 Asian American communities?
- 3958 f. What are the hopes and dreams for the next generation of Vietnamese  
3959 Americans?

3960 Making Connections to the *History–Social Science Framework*

3961 Chapter 14 of the framework includes the civil rights movement of the 1960s which  
3962 brought attention to the discrimination faced by various ethnic groups after generations  
3963 of prejudice, discrimination, and discriminatory policies and practices against  
3964 communities of color (Hispanic farm workers, Native, and Blacks protested against the  
3965 heavy hand of racism in housing, employment, and educational opportunities).  
3966 Following this civil rights movement, California's diversity increased only after  
3967 President Johnson's immigration act of 1965, opening the door to increasingly large  
3968 numbers of immigrants from Asia and Central America (page 297). Students may  
3969 analyze the push-and-pull factors that contributed to shifting immigration patterns, but  
3970 they should also learn about changes in immigration policy (page 299). Two guiding  
3971 questions for this chapter include: **1) What did protests and frustrations expressed**  
3972 **by Californians in the late Cold War Era reveal about the state?; and 2) In what**  
3973 **directions is California growing in the twenty-first century?**

- 3974      10.Assessment—To show evidence of what students have learned, students  
3975      can choose one the following assignments:
- 3976            a. Write a two-page essay answering each of the essential questions  
3977            for this lesson using the evidence from the sources provided and the  
3978            oral histories collected.
- 3979            b. In small groups (3–4 students), create a digital presentation answering the  
3980            essential questions for this lesson using the evidence from the sources  
3981            provided and the oral histories collected (photos, video, interviews).
- 3982      Assessment, Application, Action, and Reflection:
- 3983      See Step 9 above.
- 3984      Materials and Resources:
- 3985      1. National Geographic resettlement of Vietnamese refugees in the US:  
3986            [https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-](https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/)  
3987            [states/](#)
- 3988      2. The Vietnamese Refugees relive their escapes to  
3989            Malaysia:  
3990            <https://www.youtube.com/watch?v=eRSffhfYDM>
- 3991      3. KPBS How the Fall of Saigon made San Diego a refugee hub:  
3992            [https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-](https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/)  
3993            [refugee-hub/](#)
- 3994      4. Movie *Journey from the Fall*: <http://www.journeyfromthefall.com/Home.aspx>
- 3995      Would also recommend *Bolinao 52* (2008) to highlight tragedy and travesty of the  
3996      boat people experience; and/or *Daughter from Danang* (2002) to emphasize  
3997      Amerasian experience
- 3998      5. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by

- 3999 Nguyen Ha Tran
- 4000 6. Book: The Best We Could Do by Thi Bui
- 4001 7. Article : Vietnamese American Art and Community Politics: An Engaged Feminist  
4002 Perspective by Lan Duong  
4003 (<https://muse.jhu.edu/search?action=search&query=author%3ALan%20Duo>  
4004 <https://muse.jhu.edu/search?action=search&query=author%3Aisabelle%20>  
4005 [https://muse.jhu.edu/search?action=search&query=author%3Aisabelle%20Pelaud%3Aand&min=1&max=10&t=query\\_term](https://muse.jhu.edu/search?action=search&query=author%3Aisabelle%20Pelaud%3Aand&min=1&max=10&t=query_term)). Journal  
4006 of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>
- 4007
- 4008 8. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in  
4009 US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies:  
4010 <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
- 4011 9. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
- 4012 10. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen:  
4013 <https://vietnguyen.info/2015/vietnam-war-never-ended>
- 4014 11. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America  
4015 by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen->  
4016 [struggles-refugee-america](https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america)
- 4017 12. Article: Asian Americans are still caught in the trap of the model minority  
4018 stereotype and it creates inequality for all by Viet Thanh Nguyen:  
4019 <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the->  
4020 [model-minority-stereotype-and-it-creates-inequality-for-all](https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all)
- 4021 Supplemental Resources:
- 4022 1. Voices of Vietnamese Boat People by Cargill and Huynh (stories directly from  
4023 refugees). Incorporated, Publishers, Mar 1, 2000

- 4024    2. Hearts of Sorrow by Freeman (stories directly from refugees).  
4025    <https://www.bookdepository.com/publishers/Stanford-University-Press>, Apr 1, 1991
- 4026    3. The Gangster We Are All Looking For by Le Thi Diem Thuy. Knopf Doubleday  
4027    Publishing, Apr 13, 2011
- 4028    4. Immigrant Acts: On Asian American Cultural Politics by Lisa Lowe. Duke University  
4029    Press, Oct 1996
- 4030    5. When Heaven and Earth Changed Places by Le Ly Hayslip. Plume, 1990
- 4031    6. *The Best We Could Do* by Thi Bui
- 4032    7. *I Love Yous are for White People* by Lac Su
- 4033    8. *Body Counts: The Vietnam War and Militarized Refuge(es)* by Yen Le Espiritu
- 4034    9. *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen
- 4035    Quick Fact Sheet (below)
- 4036    Think Write Pair/Share Group Share Handout (below)
- 4037    Annotation Chart (below)

4038 Quick Fact Sheet about Vietnamese Americans in the US

- 4039 • **Vietnamese Americans** (*Người Mỹ gốc Việt*) are make up about half of all  
4040 overseas Vietnamese (*Người Việt hải ngoại*, also known as *Việt Kiều*) and are the  
4041 fourth-largest Asian American ethnic groups after Chinese Americans, Filipino  
4042 Americans, and Indian Americans.
- 4043 • The Vietnamese community in the United States was minimal until the South  
4044 Vietnamese refugees arrived in the US following the Vietnam War which ended in  
4045 1975. Early refugees were refugee boat people who fled political persecution or  
4046 sought economic opportunities as a result of US involvement on the war in  
4047 Vietnam.
- 4048 • More than half of Vietnamese Americans reside in the two most populous states of  
4049 California and Texas, primarily their large urban areas. Orange County, California  
4050 is the home to the largest Vietnamese American population outside of Vietnam.
- 4051 • As a relatively recent immigrant group, most Vietnamese Americans are either first  
4052 or second generation Americans. As many as one million people five years of age  
4053 and older speak Vietnamese at home, making it the fifth-most-spoken language in  
4054 the US.
- 4055 • April 30, 1975, marked the fall of Saigon, which ended the Vietnam War,  
4056 prompted the first large-scale wave of immigration; many with close ties to  
4057 America or the South Vietnam government feared communist reprisals. Most of  
4058 the first-wave immigrants were well-educated, financially comfortable, and  
4059 proficient in English.
- 4060 • From 1978 to mid-1980s marked the second wave of Vietnamese refugees.  
4061 Political and economic instability under the new communist government led  
4062 many to escape Vietnam by small, unsafe, crowded fishing boats. The second  
4063 wave of refugees were generally lower socioeconomically, as most were peasant  
4064 farmers or fishermen, small-town merchants, or former military officials.  
4065 Survivors were picked up by foreign ships and brought to asylum camps in  
4066 Thailand, Malaysia, Singapore, Indonesia, Hong Kong, and the Philippines from  
4067 which they entered countries that agreed to accept them.
- 4068 • After suffering war and psychological trauma, Vietnamese immigrants had to  
4069 adapt to a very different culture. Language was the first barrier Vietnamese  
4070 refugees with limited English proficiency had to overcome.
- 4071 • Emotional health was considered an issue common to many Vietnamese  
4072 refugees, with war-related loss and the stress of adapting to a different culture  
4073 leading to mental-health problems among refugees.

- 4074     • Vietnamese Americans' income and social classes are diverse. Refugees  
4075       arriving in the United States often had a lower socioeconomic standing in their  
4076       home country and more difficulty integrating due to greater linguistic and  
4077       cultural barriers.
- 4078     • Vietnamese Americans have arrived in the US primarily as refugees, with little or  
4079       no money. While not as academically or financially accomplished collectively as  
4080       East Asian counterparts, census data indicates that Vietnamese Americans are an  
4081       upwardly-mobile group; their economic status improved substantially between  
4082       1989 and 1999.
- 4083     • Most first-wave Vietnamese immigrants initially worked at low-paying jobs in  
4084       small services or industries. Finding work was more difficult for second-wave and  
4085       subsequent immigrants, due to their limited educational background and job  
4086       skills.
- 4087     • Young Vietnamese Americans adults are well educated and often provide  
4088       professional services. Since older Vietnamese Americans have difficulty  
4089       interacting with the non-Vietnamese professional class, many Vietnamese  
4090       Americans provide specialized professional services to fellow immigrants.
- 4091     • Vietnamese Americans are among the most-assimilated immigrant groups in the  
4092       US. Although their rates of cultural and economic assimilation were comparable  
4093       to other groups (perhaps due to language differences between English and  
4094       Vietnamese), their rates of civic assimilation were the highest of the large  
4095       immigrant groups. As political refugees, Vietnamese Americans viewed their stay  
4096       in the US as permanent and became involved in the political process at a higher  
4097       rate than other groups.

4098     Source:

4099     Wikipedia: [https://en.wikipedia.org/wiki/Vietnamese\\_Americans](https://en.wikipedia.org/wiki/Vietnamese_Americans)

4100 Think Write Pair/Share Group Share

4101 Essential Question:

4102 **Think** for one minute about how the source had details that answered the essential  
4103 question.

4104 **Write** for one minute about the details and facts you can remember from the  
4105 source which addresses the essential question.

4106 **Pair/Share** for one minute per person, share out your thinking and writing  
4107 about the essential question using the sources provided. Be ready to share out the  
4108 information your partner provided if the teacher calls on you.

4109 **Group Share** for five to ten minutes. At the end, have the class share out  
4110 their information, giving students a chance to present to their peers. information, giving  
4111 students a chance to present to their peers.

## Annotation Chart

Symbol	Comment/Question/Response	Sample Language Support
?	Questions I have Confusing parts for me	The sentence, "...is unclear because...  I don't understand what is meant when the author says...
+	Ideas/statements I agree with	I agree with the author's statement that...because...  Similar to the author, I also believe that...because...
-	Ideas/statements I disagree with	I disagree with the author's statement that... because...  The author claims that... However, I disagree because...
*	Author's main points Key ideas expressed	One significant idea in this text is...  One argument the author makes is that...
!	Shocking statements or parts  Surprising details/claims	I was shocked to read that...(further explanation) The part about...made me feel...because...
0	Ideas/sections you connect with  What this reminds you of	This section reminded me of...  I can connect with what the author said because...  This experience connects with my own experience in that...

4113 **Sample Lesson 20: The Immigrant Experience of Lao Americans**

4114 Grade Level(s): 11th Grade

4115 Ethnic Studies Values and Principles Alignment:

- 4116 • Ethnic studies provide students the opportunity to engage with ethnic  
4117 studies materials and content within their classrooms. They are exposed to  
4118 a diverse curriculum that is meaningful and supportive.
- 4119 • Relevance—ethnic studies provide students with an education that is culturally  
4120 and community relevant
- 4121 • Ethnic studies draw extensively from the lived experiences and material realities  
4122 of each individual student.
- 4123 • Community--ethnic studies teaching and learning are meant to serve as a bridge  
4124 between educational spaces/institutions and community. These studies  
4125 encourage students to use their knowledge to become agents of change,  
4126 community builders, social justice organizers and advocates, and engaged  
4127 global citizens.

4128 Standards Alignment:

- 4129 • Integrate and evaluate multiple sources of information presented in  
4130 diverse formats and media (e.g., visually, quantitatively, as well as in  
4131 words) in order to address a question or solve a problem.
- 4132 • Present information, findings, and supporting evidence, conveying a clear and  
4133 distinct perspective, such that listeners can follow the line of reasoning,  
4134 alternative or opposing perspectives are addressed and the organization,  
4135 development, substance and style are appropriate to purpose, audience and  
4136 a range of formal and informal tasks.
- 4137 • Offering and justifying opinions, negotiating with and persuading others in

- 4138 communicative exchanges
- 4139 • Expressing information and ideas in formal oral presentations on academic topics
- 4140
- 4141 • Justifying own arguments and evaluating others' arguments in writing
- 4142 Lesson Purpose and Overview (1–2 paragraph narrative explanation):
- 4143 Students will discuss the reasons for the changing immigration policies of the United States, with emphasis on how the Immigration Act of 1965 and successive acts transformed American society with focus on the unique challenges confronting Lao American immigrants and the different groups among them (i.e., Lao, Hmong, Iu-Mien, Akha, etc.).
- 4144
- 4145
- 4146
- 4147
- 4148 Students will learn how the lesser-known immigrants from Laos contributed to greater diversity in American society since the middle of the twentieth century.
- 4149
- 4150 Key Terms and Concepts (ties into larger unit key terms but may also include terms specific to the lesson):
- 4151
- 4152 The evolving US immigration policies since 1965, their effects on Lao Americans to their contributions to the diversity of the population of the United States of America.
- 4153
- 4154 Lesson Objectives: (“Students will be able to...”):
- 4155 1. discuss the reasons for the nation’s changing immigration policy, with emphasis on how the Immigration Act of 1965 and successive acts have transformed American society;
- 4156
- 4157
- 4158 2. understand the unique challenges confronting Lao American immigrants and the different groups among them (i.e., Lao, Hmong, Iu-Mien, Akha, etc.);
- 4159
- 4160 3. examine the origins and stages of Lao American immigration and their effects on Lao Americans;
- 4161

- 4162     4. learn how the lesser-known immigrants from Laos contributed to greater diversity  
4163       in American society since the middle of the twentieth century; and
- 4164     5. Understand how the Vietnam War changed US immigration policy since 1975.

4165   Essential Questions (ties lesson to larger unit purpose):

- 4166     1. Which period of US policy immigration did your family arrive in the United States?  
4167       How has that policy supported/unsupported your family?
- 4168     2. How has the immigration policies of 1975 and 1980 benefited the United States?
- 4169     3. What current policies exist to support the original intentions of the United States  
4170       as a country that receives all whom are oppressed?

4171   Lesson Steps/Activities:

- 4172     1. Instructor opens the class by giving a brief lecture on the following: At the end of  
4173       the Vietnam War, the Royal Lao Government was overthrown by the Pathet Lao  
4174       in a communist revolution. Lao politically aligned individuals or families with the  
4175       USA were allowed entry to the United States with the passage of the Indochina  
4176       Migration and Refugee Assistance Act in 1975. The Refugee Act of 1980  
4177       authorized further Lao refugee migration to the US. Between 1975 and 1992 with  
4178       over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien,  
4179       Tai-Dam, Tai Lue, Lua, Akha, Lahu and others from Laos immigrated to the US,  
4180       especially to California, Wisconsin, Minnesota, and Texas.
- 4181     2. The instructor then shows a short film clip on the Lao immigrant experience ('The  
4182       Betrayal').
- 4183     3. Classroom
- 4184       a. Individual students read packet materials in class to prepare for student  
4185       presentations and discussion comparing and contrasting experiences of  
4186       Lao immigrants, independently organizing information in note-taking guide

4187 while viewing video and reading, identifying and evaluating sources in  
4188 each media format. (Model writing down points on organizer)

4189 b. Small Group: Students assigned to one memoir/oral history account  
4190 assemble in individual groups. Students discuss the main ideas and  
4191 details of the memoir/oral history. They then create a visual display/poster  
4192 that communicates the immigrant experience (e.g., isolate one quotation  
4193 for presentation). (Instructor will demonstrate before small group  
4194 discussion.)

4195 c. Large Group: The class holds a discussion on Immigrant Experience of  
4196 Lao Americans. Each student shares their response to the discussion.  
4197 Students compare and contrast the unique and common/general aspects  
4198 of each memoir/oral history account.

4199 4. Homework: Students write an essay or letter describing their critical analysis  
4200 and their opinion of how federal/state/local government policy should be  
4201 changed to better aid new immigrants in their integration to American society.  
4202 This may include, student's opinion, of the US government role in assisting  
4203 migrants from Laos stemming from US involvement in the war in Laos.

4204 Assessment, Application, Action, and Reflection:

- 4205 • Ability to accurately present facts from the videos and readings as support for  
4206 their opinion on the war
- 4207 • Clearly express their position on the war during debate and small group  
4208 discussion.
- 4209 • Ability to correctly identify its influence on US foreign policy.

4210 Materials and Resources: Materials

- 4211 • Video [time-stamp] to be shown to class: "The Betrayal" (Nerakhoon)

- 4212        • Packet:
- 4213            o Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a journey to the land where the sun falls* (Lao Century Media, 2010)
- 4214            Chapter 6 'Coming To America'
- 4215
- 4216            o Joanna Scott, *Indochina's Refugees: Oral Histories from Laos, Cambodia and Vietnam* (MacFarland Publishing, 1989) Laos: Land of the Seminar Camps; Khamsamong Somvong: Not so wonderful was that time
- 4217
- 4218
- 4219
- 4220            o Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir* (Minneapolis: Coffee House Press, 2008) Chapter 8: Before the Babies
- 4221
- 4222        • Writing prompt: homework
- 4223      Resources
- 4224      General works:
- 4225            • Hein, Jeremy, *From Vietnam, Laos, and Cambodia: A Refugee Experience in the United States* (New York: Simon & Schuster Macmillan, 1995)
- 4226
- 4227            • Lee, Jonathan X. and the Center for Lao Studies, *Laotians in the San Francisco Bay Area* (Arcadia Publishing, 2012)
- 4228
- 4229            • Robinson, W.C., *Terms of Refuge: The Indochinese Exodus and the International Response* (London: Zed Books, 1998)
- 4230
- 4231      Lao Immigrant Memoirs:
- 4232            • Bounsang Khamkeo, *I little Slave: A Prison Memoir from Communist Laos* (Eastern Washington University Press, 2007). Interview:  
<https://www.youtube.com/watch?v=R24i9llqg20>
- 4233
- 4234
- 4235            • Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir* (Minneapolis:

4236 Coffee House Press, 2008)

- Kao Kalia Yang, *The Song Poet: A Memoir of My Father* (New York: Metropolitan Books, 2016)
  - Joanna Scott, *Indochina's Refugees: Oral Histories from Laos, Cambodia and Vietnam* (MacFarland Publishing, 1989)
  - Nakhonkham Bouphanouvong, *Sixteen Years in the Land of Death: Revolution and Reeducation in Laos* (Bangkok: White Lotus Press, 2004)
  - Sucheng Chan, ed., *Hmong Means Free: Life in Laos and America* (Philadelphia: Temple University Press, 1994)
  - Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a Journey to the land where the sun falls* (Lao Century Media, 2010)

## 4247 Documentary Film

- The Betrayal (Nerakhoon) Written and directed by Ellen Kuras and Thavisouk Phrasavath

## 4250 Ethnic Studies Outcomes:

- The student will expand on previous lesson(s) covering the US foreign policy during the Cold War, including the Vietnam War and the US Civil Rights movement, including the anti-war movement.
  - Recognizing the Laotian American refugee experiences, their unbreakable spirit through survival and resilience with visibility, acknowledgment, and celebration through Ethnic Studies provides Southeast Asian American youth and their colleagues with an understanding around a subject that is historically overlooked.

4260 **Sample Lesson 21: Korean American Experiences and Interethnic  
4261 Relations**

4262 11th–12th Grade Levels

4263 Theme: History and Movement

4264 Disciplinary Area: Asian American and Pacific Islander Studies

4265 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6, 7

4266 Standards Alignment:

4267 HSS Content Standard 11.11.1

4268 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

4269 Lesson Purpose and Overview:

4270 Overview: Koreatown in Los Angeles is a transnational enclave whose formation and  
4271 development are an integral part of America's multicultural history. The heart of Korean  
4272 America is in Koreatown Los Angeles. Koreatown was a central hotspot of violence  
4273 during the 1992 Los Angeles Civil Unrest/Uprising, and Korean Americans were thrust  
4274 onto the national and international scenes where they were scapegoated, marginalized,  
4275 and discriminated against. The media inflamed the so called Black-Korean conflict at  
4276 the time, exposed the deep seeded interethnic issues plaguing inner-city communities.  
4277 The shooting of Latasha Harlins on March 16, 1991, happened about two weeks after  
4278 the beating of African American Rodney King. The murder of Harlins by liquor store  
4279 owner Soon Ja Du stirred the interethnic conflict between Korean Americans and  
4280 African Americans. The case went to court, and Du received a light sentence and no jail  
4281 time. The African American community was outraged, and tensions mounted between  
4282 the two communities. Interethnic relations and conflicts, racism, and police brutality  
4283 against African Americans fanned the flames of unrest in 1992. When the not-guilty

4284 verdicts of the police officers involved in the case of the beating of African American  
4285 Rodney King came back, inner-city community residents rose up and protested.

4286 Today, the 1992 L.A. Civil Unrest/Uprising resonates strongly with communities of color  
4287 whose voices are being channeled through the Black Lives Matter movement. Studying  
4288 the 1992 L.A. Civil Unrest/Uprising provides a framework for students to understand and  
4289 apply to current events. The manufactured interethnic conflict between Korean  
4290 Americans and African Americans created by the racially systemic lack of resources,  
4291 coupled with the socioeconomic issues and police brutality issues, are relevant to this  
4292 day. The interethnic, socioeconomic, and police brutality issues that African Americans  
4293 protested about in 1992 are the same issues the BLM movement is fighting against  
4294 now. Thus, it is important to include such a major event in ethnic studies curriculum  
4295 because the 1992 L.A. Civil Unrest/Uprising is a perfect case study in the field and is  
4296 applicable to current events. In the aftermath of the uprising, the Korean American  
4297 community transformed and became visible by exercising their political, social, and  
4298 community voices.

4299 The goal of this lesson is to provide an overview of the historic, ethnic, political, and  
4300 sociocultural background of Koreatown to understand the formation of the Korean  
4301 American community as we know it today. The goal is also to introduce concepts in  
4302 interethnic relations/studies through the lens of Korean Americans during the 1992 L.A.  
4303 Civil Unrest/Uprising and contextualize this with current events. The lesson uses the  
4304 voices of Korean Americans, articles, textbooks, documentaries, and interviews.

4305 Key Terms and Concepts: Korean Americans, oral history, Koreatown, 1992 L.A. Civil  
4306 Unrest/Uprising, 1965 Immigration Act, Los Angeles, Interethnic Relations.

4307 Lesson Objectives (Students will be able to...):

4308 • better understand the diverse experiences of Korean Americans by engaging a  
4309 range of primary and secondary sources including, oral histories, textbooks,  
4310 documentaries, and scholarly articles;

- 4311     • introduce concepts in interethnic relations/studies through the lens of the so-  
4312        called Black-Korean conflict and contextualize this with current events; and  
4313     • conduct an interview of someone who was there during the L.A. Civil  
4314        Unrest/Uprising or who is Korean American. Students will develop and ask  
4315        questions that explore the lived experiences of the subject being interviewed.  
4316        Students will transcribe the interview and write a short essay on what they  
4317        learned about the Korean American community through the interview. In doing  
4318        so, students will gain key skills in how to develop and structure interviews,  
4319        transcriptions, and essays.

4320    Essential Questions:

- 4321      1. What is the history of Koreatown and its formation?  
4322      2. How did the 1992 Los Angeles Civil Unrest/Uprising effect and transform the  
4323        Korean American community?  
4324      3. Why is the Korean American experience important to understand within the  
4325        context of Asian American studies and US history?

4326    Lesson Steps/Activities:

- 4327      1. The teacher makes a note of telling the class, "If anyone here has experiences or  
4328        knows someone with experiences that they feel could help others better  
4329        understand this content, feel free to add to our discussions."  
4330      2. The teacher tells students that they are going to learn about Korean Americans  
4331        and focus on three essential questions (read essential questions 1–3 aloud).  
4332      3. The teacher presents some basic information about Korean American history and  
4333        identity via PowerPoint or other presentation method. The teacher asks students  
4334        if they have questions about Korean Americans and writes them on the white  
4335        board. Arirang (documentary on Korean American history by Tom Coffman)  
4336        <https://www.youtube.com/watch?v=jELVFvva720&feature=youtu.be>.

- 4337        4. The teacher leads a read aloud of the Quick Fact Sheet about the Korean  
4338           American community in the US. Alternate choral reading—teacher reads one  
4339           fact, the whole class reads the next fact, teacher walks around the room as  
4340           students and teacher read the facts. Quick Fact Sheet attached.
- 4341        5. The teacher and students discuss the quick facts and determine which of the  
4342           essential questions were answered by the information presented. Go through the  
4343           questions and answers together.
- 4344           The teacher leads a deeper discussion about the Korean American experience in  
4345           the US, focusing on the essential questions. The teacher shows a short history  
4346           video about the Korean American community. The teacher notes that the  
4347           students should think about the hardships and difficulties immigrants experienced  
4348           coming to the US. The teacher also asks students to take note of how the film  
4349           addresses racism and discrimination. In the Korean American community, the  
4350           Los Angeles civil unrest/uprising is remembered as Sa-i-gu (April 29 in Korean).  
4351           For the Korean American community, Sa-i-gu is known as its most important  
4352           historical event, a “turning point,” “watershed event,” or “wake-up call.” Sa-i-gu  
4353           profoundly altered the Korean American discourse, igniting debates and dialogue  
4354           in search of new directions. Many believe that as Los Angeles burned, the  
4355           Korean American was born—or reborn—on April 29, 1992. The riot served as a  
4356           catalyst to critically examine what it meant to be Korean American in relation to  
4357           multicultural politics and race, economics and ideology.
- 4358        6. “Footsteps of Korean Americans” a short documentary about the experiences of  
4359           Koreans in the United States gives a concise overview of when, how, why,  
4360           Koreans came to America. The film also identifies major moments in Korean  
4361           American history that helped define the United States and also discusses the  
4362           1992 L.A. Civil Unrest/Uprising, racism, marginalization, and discrimination. The  
4363           film also touches on the so-called Black-Korean conflict that was fueled by  
4364           negative media coverage and the lack of economic resources brought on by  
4365           systemic racial redlining and understanding. The documentary’s narrative shows

4366 the development of the Korean American community within the context of race  
4367 relations in the United States. The film ends on a positive note with an overview  
4368 of how Korean Americans are facing and dealing with the racial divide in the US  
4369 and at the same time learning to deal with its newfound identity. The teacher  
4370 should warn students that some images in the video could be disturbing:  
4371 <https://www.youtube.com/watch?v=PGtOtB-5yuQ> (37 minutes).

4372 7. The teacher shows two to three videos from the Korean American Oral Histories  
4373 Archive hosted by the YOK Center, UC Riverside. The videos are of Korean  
4374 Americans who talk about their lives and experiences in the United States. As  
4375 students watch them, they should think about how these individuals have  
4376 developed their identity as being Korean American within the context of race and  
4377 identity. <http://kaoralhistories-yokcenter.weebly.com>. Some suggestions of which  
4378 oral histories to show include: Ralph Ahn; Cindy Ryu; Julie Ha; Philip Yu.

4379 8. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let  
4380 students think about this question: How do these Korean Americans describe  
4381 their experiences and how racism and discrimination effected their lives? Ask  
4382 students to think for about a minute quietly then have them write for two to three  
4383 minutes on their own. Afterward, students will be paired and asked to share their  
4384 thoughts with a partner. Students can be put into breakout sessions for online  
4385 courses or paired in class at random for in person teaching.

4386 Some important things to point out in the discussion:

- 4387 • Being caught between two worlds, Korean Americans (immigrants) feel  
4388 the pressures and the divide in the US along racial lines, especially as  
4389 they enter small businesses and inner-city communities
- 4390 • Koreatown's development over the century; its evolution from small  
4391 unknown community to a recognized ethnic enclave

- 4392     • The racial inequalities and mistreatment of Korean Americans during the  
4393       1992 L.A. Civil Unrest/Uprising and the historic nature of this scenario and  
4394       how it applies to other Asian American communities
- 4395     • The racial and socioeconomic disparities that exist in the United States for  
4396       minority communities including Asian Americans, African Americans, etc.
- 4397     • Learning how Korean Americans embraced their new host society and  
4398       became visible after the 1992 L.A. Civil Unrest/Uprising and how  
4399       Koreatown emerged from the ashes of the violence and became a hotspot  
4400       for culture, food, and all things Korean in America
- 4401     • Developing an identity of their own as proud Korean Americans
- 4402     9. Have students read an excerpt from “Memoir of a Cashier: Korean Americans,  
4403       Racism, and Riots.” As they read this excerpt, students should think about a  
4404       similar question: What it is like to be a young Korean American during the  
4405       tumultuous 1990s and during the 1992 L.A. Civil Unrest/Uprising? (pages 57–62,  
4406       “Memoir of a Cashier: Korean Americans, Racism, and Riots” by Carol Park.)  
4407       a. As students read the excerpt, give them the annotation chart and direct  
4408       them to annotate as they read. (Adding a symbol next to a sentence that  
4409       corresponds to their thinking or feeling about the text. Annotation sheet  
4410       attached.) Tell the students to be ready to answer the question using  
4411       evidence from the text.  
4412       b. Hold a reflective class discussion: According to the author, Carol Park,  
4413       what was the Black-Korean conflict?  
4414       c. Some important things to point out in the discussion:  
4415           i. Similar to other minorities, Korean Americans were marginalized  
4416           and discriminated against throughout US history.

4417                   ii. The invisibility and categorization off Asian American and Pacific  
4418                   Islander groups as model minorities needs to be recognized and  
4419                   discussed.

4420                   iii. Korean American history is important and should be taught about  
4421                   because of pivotal moments like the 1992 L.A. Civil  
4422                   Unrest/Uprising.

4423 Making Connections to the *History–Social Science Framework*:

4424 Chapter 14 of the framework includes a section (pages 297–299) on California's  
4425 involvement in the civil rights movement during the 1960s and discrimination as well as  
4426 modern immigration, and the state's post-1965 Immigration Act demographics. The  
4427 chapter asks two essential questions where the Korean American experience and the  
4428 L.A. Civil Unrest/Uprising could fit in under the Asian American studies curriculum:

- 4429     • What did protests and frustrations expressed by Californians in the late Cold War  
4430       Era reveal about the state?
- 4431     • In what directions is California growing in the twenty-first century?

4432     10. Assessment—to show evidence of what you have learned the teacher can  
4433       choose one of two assignments:

- 4434       a. Write 1–3 paragraphs of 5–10 sentences answering each essential  
4435       question using the evidence from the sources we used, or
- 4436       b. Discussion group exercise where students collectively write a paper about  
4437       the Korean American experience and answering the two essential  
4438       questions. Each student can be paired with one other student or there can  
4439       be groups of three. Each student in the group writes one paragraph.

4440     Assessment, Application, Action, and Reflection:

4441     See Step 10 above.

4442 Materials and Resources:

4443 "Footsteps of Korean Americans" - A short Documentary Korean American history, identity, and the L.A. Civil unrest as well as current issues.

4445 <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.

4446 Park, Carol, "Memoir of a Cashier: Korean Americans, Racism, and Riots," Young Oak  
4447 Kim Center for Korean American Studies, UC Riverside. 2017. Pages 57–62.

4448 "Korean American Oral Histories Project" (a series of video interviews and  
4449 documentaries of Korean Americans in the United States discussing their immigrant  
4450 experiences, the L.A. Civil unrest, and more) [https://kaoralhistories-](https://kaoralhistories-yokcenter.weebly.com/)  
4451 [yokcenter.weebly.com/](https://kaoralhistories-yokcenter.weebly.com/).

4452 Legacy Project: Preserving the collective history of Korean Americans.  
4453 <https://koreanamericanstory.org/legacy-project/>.

4454 Interview with Angela Oh, a civil-rights attorney.  
4455 <https://m.youtube.com/watch?v=NM8Xpee9bdg>.

4456 Angela Oh's Views on L.A. Riots, Five Years Out. [https://charactermedia.com/koream-](https://charactermedia.com/koream-archive-angela-ohs-views-on-l-a-riots-five-years-out/)  
4457 [archive-angela-ohs-views-on-l-a-riots-five-years-out/](https://charactermedia.com/koream-archive-angela-ohs-views-on-l-a-riots-five-years-out/).

4458 Quick Fact Sheet (below)

4459 Think Write Pair/Share Group Share Handout (below)

4460 Annotation Chart (below)

4461 Quick Fact Sheet about the Koreans in the US

- 4462 • The Korean American population is about 1.8 million today. The heart of Korean  
4463 America resides in Los Angeles where Koreatown flourishes amid a diverse  
4464 demographic. Official Korean immigration to the United States began on  
4465 January 13, 1903, with the arrival of 102 Koreans in Hawaii.
- 4466 • In March 1920, Korean Americans establish the Willows Korean Aviation  
4467 School/Corps in Willows, Northern California. The school is considered the origin  
4468 of the Korean Air Force today. Many Korean Americans donated to start the  
4469 school, including Kim Chong-lim. He was the first Korean American millionaire.
- 4470 • On April 12, 1960, Alfred Song is elected to the city council of Monterey Park.  
4471 He later becomes the first Korean American admitted to the California Bar and  
4472 the first Asian American to be elected to the California State Legislature.
- 4473 • On October 3, 1965, the Hart-Celler Act of 1965 opens the door for immigration  
4474 in the United States. Koreans emigrate to America and the population of Koreans  
4475 grows from 69,150 in 1970 to 354,953 in 1980 and 798,849 by 1990.
- 4476 • On April 29, 1992, the Los Angeles Civil Unrest/Uprising erupt, and Koreatown is  
4477 burned, looted, and businesses are destroyed. Korean Americans are left to fend  
4478 for themselves and are marginalized and scapegoated by media. The moment in  
4479 US history is also considered the birth of the Korean American identity as we  
4480 know it today.
- 4481 • On November 4, 1992, Jay Kim is elected to the US House of Representatives  
4482 and becomes the first Korean American to be elected to the United States  
4483 Congress.
- 4484 • On September 14, 1994, Korean American actor Margaret Cho's sitcom *All-*  
4485 *American Girl* premieres on ABC and is the first network sitcom to feature a  
4486 predominantly Asian American cast.

- 4487     • Korean American Day is declared by the US government in 2005.
- 4488     • In 2015 David Ryu becomes the first Korean America elected to the Los Angeles
- 4489       City Council.
- 4490     • During the 2018 Winter Olympic Games, Korean American Chloe Kim becomes
- 4491       the youngest woman to win an Olympic Gold medal in snowboarding at the
- 4492       games in PyeongChang, South Korea.
- 4493     • During the February 2020 Oscars, *Parasite* wins awards for Best Picture,
- 4494       Directing, International Feature Film, and Writing, making it the first foreign
- 4495       language film and Korean film to win such honors.

4496     Sources:

- 4497       Chang, Edward T. A Concise History of Korean Americans" In Mary Connor,  
4498           Teaching East Asia: Korea Lessons and Resources for K-12 Classrooms.  
4499           Los Angeles, California: National Korean Studies Seminar and Korean  
4500           Cultural Center Los Angeles, 2017: 249–256.
- 4501       Chang, Edward T and Jeannette Diaz-Veizades, Ethnic Peace in the American  
4502           City: Building Community in Los Angeles and Beyond. New York: New York  
4503           University Press, 1999.
- 4504       Chang, Edward and Carol Park, *Korean Americans: A Concise History*. Korea  
4505           University Press. 2019.
- 4506       Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press.  
4507           1994.
- 4508       Park, Root, director. "Footsteps of Korean Americans," YouTube, 23 May 2019,  
4509           <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.
- 4510       Park, Carol K., *Memoir of a Cashier: Korean Americans, Racism and Riots*.  
4511           Young Oak Kim Center for Korean American Studies at UC Riverside.

4512 Jennings, Tom, director. "The Lost Tapes: L.A. Riots," Smithsonian Channel, 16  
4513 April 2017, <https://www.youtube.com/watch?v=jK88wmL1EZk>.

4514

**Think Write Pair/Share Group Share**

4515 Essential Question: (See sample essential questions from the Making Connections to  
4516 the History–Social Science Framework above).

4517 **Think** for one minute about how the source had details that answered the  
4518 essential question.

4519 **Write** for one minute about the details and facts you can remember from the  
4520 source which addresses the essential question.

4521 **Pair/Share** for one minute per person, share out your thinking and writing  
4522 about the essential question using the sources provided. Be ready to share out the  
4523 information your partner provided if the teacher calls on you.

4524 **Group Share** for 5–10 minutes. At the end, have the class share out their  
4525 information, giving students a chance to present to their peers.

## 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...

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...

4527

4528 **Sample Lesson 22: Col. Young Oak Kim—War Hero, Public Servant,**  
4529 **Identity**

4530 Theme: History, War, Humanitarianism, Community Service, and People

4531 Disciplinary Area: Asian American and Pacific Islander Studies

4532 Ethnic Studies Values and Principles Alignment: 1, 2, 4

4533 Standards Alignment:

4534 HSS Content Standard 11.11.1

4535 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

4536 Lesson Purpose and Overview:

4537 Overview: Col. Young Oak Kim was a renowned war hero who served during World War  
4538 II and the Korean War. Col. Kim helped lead the mostly Japanese American Nisei unit,  
4539 the 100th/442nd Regimental Combat Team. Although he was Korean American, Col.  
4540 Kim stressed that color lines and racial divides had no place in the United States. Born  
4541 in Los Angeles, CA, he attended Belmont High School and became a humanitarian after  
4542 retiring from the US Army in 1972. Col. Kim helped shape the landscape of Los Angeles  
4543 through his humanitarian work by creating, establishing, and participating in the  
4544 formation of several nonprofits still in operation today. He helped to create the  
4545 Koreatown Youth and Community Center, Korean Health Education Information and  
4546 Research Center, Japanese American National Museum in Los Angeles, and helped  
4547 battered women by founding the Center for the Pacific Asian Family. He also helped  
4548 children through other nonprofits. His work has left lasting change in California, still  
4549 palpable through the organizations he helped establish and which continue to operate  
4550 today.

4551 He was the first minority to lead a combat battalion on the field during the Korean War.

4552 Col. Kim is an exemplary individual whose life embodies what it means to be living in

4553 multiracial America, and the challenges he faced and overcame is part of the history of  
4554 California that should be recognized. This lesson uses videos, interviews of Col. Kim  
4555 from the USC archives, books, and articles to illustrate how Korean Americans navigate  
4556 the multiethnic landscape of California and the United States.

4557 Key Terms and Concepts: Korean Americans, war heroes, humanitarians, Los Angeles,  
4558 World War II, Korean War, Asian American, ethnicity, US Army, multicultural,  
4559 multiethnic.

4560 Lesson Objectives (Students will be able to...):

- 4561 • better understand the Korean American experience and multiethnic America  
4562 through the lens of Col. Young Oak Kim's life as a war hero and humanitarian  
4563 who helped shaped the landscape of Los Angeles; and
- 4564 • write an essay, report, or create a video about the life of Col. Young Oak Kim. In  
4565 doing so, students will gain key skills in how to develop and structure their essay  
4566 writing skills and learn how to use video presentations, which is an essential skill  
4567 to have in the online learning platform.

4568 Essential Questions:

- 4569 1. How did World War II and the Korean War change how Asian Americans are  
4570 viewed and treated in the United States?
- 4571 2. Why is it important to study the stories of individuals like Col. Young Oak Kim in  
4572 ethnic studies?
- 4573 3. Col. Young Oak Kim's story demonstrates how racism permeated even the US  
4574 military. Yet, Col. Kim overcame the racial divides. What lessons can we learn  
4575 from his story when it comes to racism?

4576 Lesson Steps/Activities:

- 4577     1. The teacher makes a note of telling the class, "If anyone has any experiences  
4578       that can contribute to the understanding of racial inequalities and ethnic divides,  
4579       feel free to add to our discussion."
- 4580     2. The teacher tells students they are going to learn about Col. Young Oak Kim and  
4581       his Korean American experience. The teacher has students focus on the three  
4582       essential questions (read essential questions 1–3 aloud).
- 4583     3. The teacher presents some basic information about Col. Kim and the Korean  
4584       American community. The teacher asks students if they have questions about  
4585       the Korean Americans and their role in Los Angeles and other California  
4586       communities and writes them on the white board.
- 4587     4. The teacher leads a read aloud of the Quick Fact Sheet about Col. Young Oak  
4588       Kim and the Korean American community in the US. Alternate choral reading—  
4589       teacher reads one fact, the whole class reads the next fact, teacher walks around  
4590       the room as students and teacher read the facts. Quick Fact Sheet attached.
- 4591     5. The teacher asks which of the essential questions have been answered by the  
4592       information presented. Go through the questions and answers.
- 4593     6. The teacher leads a deeper discussion about racism and immigration in the US,  
4594       focusing on the essential questions. The teacher plays an audio recording  
4595       interview of Col. Young Oak Kim. The teacher asks students to think about how  
4596       racism is not just something that happens on the streets but permeates even the  
4597       military, as Col. Kim experienced. Also, the teacher asks students to think about  
4598       how Col. Kim overcame racial divides and became a humanitarian after retiring  
4599       from the US Army:
- 4600       "Col. Young Oak Kim" short video on who the hero/humanitarian was created  
4601       and published by the Council of Korean Americans. The video is a succinct  
4602       narrative about Col. Kim and his experience in the US Army and how he looked  
4603       passed ethnic divides and became a war hero and humanitarian.  
4604       <https://www.youtube.com/watch?v=KvmoNQS6GOc> (4 minutes and 30 seconds).

- 4605     7. The teacher shows plays two interviews of Col. Young Oak Kim talking about his  
4606       early life, his parents' immigration experience to the United States, and later  
4607       about his personal life and the founding of the Go For Broke Monument in Los  
4608       Angeles. As students listen, they should think about how Col. Kim developed his  
4609       Korean American identity and overcame ethnic boundaries and racism. As  
4610       students watch, they should consider what it is like to be a Korean  
4611       American/minority struggling through racial barriers like Col. Kim did. Source:  
4612       "Col. Young Oak Kim Oral History: Segment 1 and Segment 2."  
4613       [http://digitallibrary.usc.edu/cdm/search/field/filena/searchterm/KADA-  
4614       Youngoakkim01:KADA-Youngoakkim01.wave](http://digitallibrary.usc.edu/cdm/search/field/filena/searchterm/KADA-Youngoakkim01:KADA-Youngoakkim01.wave)
- 4615       [http://www.goforbroke.org/learn/archives/oral\\_histories\\_videos.php?clip=047A12](http://www.goforbroke.org/learn/archives/oral_histories_videos.php?clip=047A12)
- 4616     8. After the videos, do a Think, Write, Pair/Share, Group Share exercise. Let  
4617       students think about the question you have written on the board (How Col. Kim  
4618       describes his parents' experiences as immigrants in America?) for one minute in  
4619       silence, then write for two to three minutes, and then share their written thoughts  
4620       with a partner.
- 4621       Some important things to point out in the discussion:
- 4622       • Being caught between two worlds, as a Korean born in America, Col. Kim  
4623           learned to find his identity in the military and in civilian life by  
4624           understanding he is both identities and bridging the cultural gap meant  
4625           embracing both identities.
- 4626       • The frustration Col. Kim felt being told he would be transferred out of the  
4627           100th battalion because of ethnic conflict between Japanese Americans  
4628           and Korean Americans. All Col. Kim wanted to do was fight for freedom  
4629           and look beyond the racial paradigms.

- 4630     • Feeling proud to be a Korean American who looked past racial divides and  
4631       overcame discrimination and succeeded in the military and as a  
4632       humanitarian.
- 4633     • How Col. Kim learned to embrace his heritage and culture and earn the  
4634       respect and trust of his military unit and of the community.
- 4635     • How Col. Kim realized the importance of humanitarian work and creating a  
4636       bridge between Korean, Japanese, and Americans through the Go For  
4637       Broke monument construction in Los Angeles.
- 4638     9. Have students read an excerpt from “Unsung Hero: The Story of Col. Young Oak  
4639       Kim.” As they read this excerpt, students should think about a similar question:  
4640       What it is like to be a young Korean American male? (pages 360–368, Chapter  
4641       28, “Candlelight” by Woo Sung Han. Translated by Edward T. Chang).  
4642       a. As students read the excerpt, give them the annotation chart and direct  
4643       them to annotate as they read. (Adding a symbol next to a sentence that  
4644       corresponds to their thinking or feeling about the text. Annotation sheet  
4645       attached.) Tell the students to be ready to answer the essential questions  
4646       and any questions that may have come up during discussion using  
4647       evidence from the text.  
4648       b. Hold a reflective class discussion: According to the author, Woo Sung  
4649       Han, what contributions did Col. Kim make to “not only the Japanese  
4650       American community, but ultimately to the progress of civil rights of all  
4651       racial minority communities in the United States?”  
4652       c. Some important things to point out in the discussion:  
4653           i. Asian Americans were often overlooked and seen as “Model  
4654           Minorities” and yet Col. Kim was visible, strong, and courageous as  
4655           a war hero and humanitarian.

- 4656                   ii. The invisibility of Asian American and Pacific Islander groups  
4657                   regarding their contributions to society and in war needs to be  
4658                   studied to better understand how ethnic minorities are treated in the  
4659                   United States military and as civilians.
- 4660                   iii. Korean Americans are not discussed enough in Asian American  
4661                   studies, yet individuals such as Col. Kim played a huge and  
4662                   important role in the US military and in the community for Asian  
4663                   American civil rights, social justice, and advancement.
- 4664                   iv. Implicit bias against Asian Americans as docile, passive, or too  
4665                   small of a community to care about by political leaders and as  
4666                   demonstrated by Col. Kim's story, by US military leaders, must be  
4667                   discussed to show how racism and discrimination is systemic.

4668                  **Making Connections to the *History–Social Science Framework*:**

4669                  Chapter 14, page 310 of the framework includes a section on Ethnic Studies and asks  
4670                  these important questions:  
4671                  How have race and ethnicity been constructed in the United States, and how have they  
4672                  changed over time?  
4673                  How do race and ethnicity continue to shape the United States and contemporary  
4674                  issues?  
4675                  The story of Col. Kim falls in line with the chapter's definition of Ethnic Studies which is  
4676                  an interdisciplinary field of study that encompasses many subject areas including  
4677                  history, literature, economics, sociology, anthropology, and political science. It emerged  
4678                  to both address content considered missing from traditional curriculum and to  
4679                  encourage critical engagement.  
4680                  As a field, ethnic studies seeks to empower all students to engage socially and  
4681                  politically and to think critically about the world around them. It is **important for ethnic**  
4682                  **studies courses to document the experiences of people of color in order for**  
4683                  **students to construct counter-narratives and develop a more complex**  
4684                  **understanding of the human experience.** The afore mentioned sentence is exactly

4685 where the lesson of Col. Young Oak Kim can be applied. Through ethnic studies,  
4686 students should develop respect for cultural diversity and see the advantages of  
4687 inclusion.

4688 10. Assessment—To show evidence of what you have learned the teacher can  
4689 **choose one of two assignments:**

- 4690 a. Write 1–3 paragraphs of 5–10 sentences answering each essential  
4691 question using the evidence from the sources we used, or
- 4692 b. Discussion group exercise where students are paired in groups of two or  
4693 three. Each group writes a paragraph about what they learned and which  
4694 addresses the essential questions. The group chooses a presenter, and  
4695 they read their work aloud. Then a larger discussion can be held  
4696 addressing their thoughts about the topics.

4697 Assessment, Application, Action, and Reflection:

4698 See Step 10 above.

4699 Materials and Resources:

4700 Go For Broke National Education Center. Hanashi Oral History Archives. “Young Kim:  
4701 Tape #12.” Film dates 1999 and 2001.  
4702 [http://www.goforbroke.org/learn/archives/oral\\_histories\\_videos.php?clip=047A12](http://www.goforbroke.org/learn/archives/oral_histories_videos.php?clip=047A12)

4703 USC Korean American Digital Archive Files. “Col. Young Oak Kim Oral History:  
4704 Segment 1 and Segment 2.”  
4705 [http://digitallibrary.usc.edu/cdm/search/field/filena/searchterm/KADA-  
4706 Youngoakkim01;KADA-Youngoakkim01.wave](http://digitallibrary.usc.edu/cdm/search/field/filena/searchterm/KADA-Youngoakkim01;KADA-Youngoakkim01.wave)

4707 Woo Sung Han and translated by Edward T. Chang, “Unsung Hero: The Story of Col.  
4708 Young Oak Kim,” YOK Center for Korean American Studies, 2011. Pages 360–368.

4709 "Col. Young Oak Kim", a short video published by the Council of Korean Americans..

4710 <https://www.youtube.com/watch?v=KvmoNQS6GOc>.

4711 Quick Fact Sheet (below)

4712 Think Write Pair/Share Group Share Handout (below)

4713 Annotation Chart (below)

4714 Quick Fact Sheet about Col. Young Oak Kim

- 4715 • Col. Young Oak Kim is an American war hero of Korean ancestry as well as a  
4716 great humanitarian activist. Thus, his life can be largely categorized as that of a  
4717 legendary war hero and a dedicated public servant.
- 4718 • Col. Kim, born in Los Angeles as a second generation Korean American, fought  
4719 in Europe during World War II as a US Army officer, of the 100th Battalion/442nd  
4720 RTC, the prominent Japanese American unit. He became a legendary war hero  
4721 in Italy and in France. Both countries recognized his service with several high  
4722 military decorations in 2005, including the highest ones in 1945 (Italy) and in  
4723 2004 (France).
- 4724 • Col. Kim also fought in Korea during the Korean War and became a legendary  
4725 war hero again. Korea recognized his service with its highest military decoration.  
4726 In Korea, he became the first minority officer to command a battalion on the  
4727 battlefield in US military history.
- 4728 • Following his retirement in 1972 as a colonel of the US Army, American political  
4729 and commercial interests relentlessly pursued him to actively support their  
4730 causes. Col. Kim avoided these attempts and chose to devote his life to public  
4731 service.
- 4732 • Four of the five most important non-profit organizations in the Southern  
4733 Californian Korean American community were founded and/or developed under  
4734 Col. Kim's dedicated leadership: Korean Health Education Information Research  
4735 Center, Koreatown Youth and Culture Center, Korean American Coalition, and  
4736 Korean American Museum.
- 4737 • Col. Kim also left his mark within the Japanese-American community by serving  
4738 as the Chairman of the 100th/442nd/MIS Memorial Foundation, Japanese-

4739 American WWII veterans' organization, and Vice Chairman of the Japanese  
4740 American National Museum.

4741 • Col. Kim's life has become a catalyst for a progressive future for Korea–Japan  
4742 relations.

4743 • The Center for Pacific Asian Families is the largest shelter in Southern California  
4744 for victims of domestic violence. It was also developed under Col. Kim's  
4745 leadership in the 1990s.

4746 • In summary, Col. Kim's public service activities have concentrated on minorities,  
4747 women, orphans, the elderly, youth, and the underprivileged.

4748 • As a war hero and public servant, Col. Kim has received numerous military  
4749 decorations, civilian medals and awards from the US, Korea, France and Italy.

4750 Sources:

4751 Go For Broke National Education Center. Hanashi Oral History Archives. "Veteran:  
4752 Young Kim Unit: 100th Infantry Battalion" oral history interviews. Film dates 1999 and  
4753 2001. [http://www.goforbroke.org/learn/archives/oral\\_histories\\_videos.php?clip=047A12](http://www.goforbroke.org/learn/archives/oral_histories_videos.php?clip=047A12)

4754 "Who is Col. Young Oak Kim." YOK Center for Korean American Studies at UC  
4755 Riverside Pamphlet and website.  
<https://yokcenter.ucr.edu/younoakkim.php#:~:text=YOK%20Center%20%2D%20Young%20Oak%20Kims%20Life&text=Colonel%20Young%20Oak%20Kim%20was,named%20after%20the%20late%20Col.>

4759 [www.mnhs.org/hmong/hmong-timeline](http://www.mnhs.org/hmong/hmong-timeline)

4760 Woo Sung Han and translated by Edward T. Chang, "Unsung Hero: The Story of Col.  
4761 Young Oak Kim", YOK Center for Korean American Studies, 2011. Pages 360–368.

4762

4763 Think Write Pair/Share Group Share

4764 Essential Questions:

4765 Why is it important to study the stories of individuals like Col. Young Oak Kim in  
4766 ethnic studies?

4767 Col. Young Oak Kim's story demonstrates how racism permeated even the US  
4768 military. Yet, Col. Kim overcame the racial divides. What lessons can we learn from  
4769 his story when it comes to racism?

4770 **Think** for one minute about how the source had details that answered the  
4771 essential question.

4772 **Write** for one minute about the details and facts you can remember from the  
4773 source which addresses the essential question.

4774 **Pair/Share** for one minute per person, share out your thinking and writing  
4775 about the essential question using the sources provided. Be ready to share out the  
4776 information your partner provided if the teacher calls on you.

4777 **Group Share** for 5–10 minutes. At the end, have the class share out their  
4778 information, giving students a chance to present to their peers.

4779 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...

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...

4780

4781 **Sample Lesson 23: Korean American Leader Dosan Ahn Chang Ho—**  
4782 **Community, Struggle, Voice, Identity**

4783 Theme: Identity, Community/First Koreatown USA, Voice, Racism

4784 Disciplinary Area: Asian American and Pacific Islander Studies

4785 Ethnic Studies Values and Principles Alignment: 1, 2, 4 Standards Alignment:

4786 HSS Content Standard 11.11.1

4787 CA CCSS for ELA/Literacy: RH.6–8.1, 6–8.2, 6–8.7, 6–8.10

4788 Lesson Purpose and Overview:

4789 Overview: Dosan Ahn Chang Ho was a Korean American leader and Korean patriot  
4790 who founded the first organized-Korean American settlement in the United States in  
4791 early 1905. He was a political and Korean independence activist who fought for the  
4792 rights of Koreans in the US and around the world. He raised the Korean American voice  
4793 and identity in the early 1900s. Dosan also created a Korean Labor Bureau in Riverside,  
4794 CA to help Korean workers find better jobs and working conditions. Dosan also  
4795 established several Korean organizations in the US in the hopes his community would  
4796 gain voice and identity in America. The lesson demonstrates the struggles ethnic  
4797 minorities like Korean Americans had to go through in the early twentieth century.

4798 Today, there is a Dosan Ahn Chang Ho statue in Riverside, CA commemorating his  
4799 work. Also, the Korean National Association building in Los Angeles is still standing and  
4800 serves as a reminder of the early-Korean American community's independence efforts  
4801 and doubles as a museum. In 2002, the I-10/I-110 interchange was named the "Dosan  
4802 Ahn Chang Ho Memorial Interchange" and is a marker of the diversity of our nation's  
4803 roots and future. This lesson uses videos, books, and articles to illustrate how Korean  
4804 Americans navigated the multiethnic landscape of California and the United States in  
4805 the early 1900s with Dosan Ahn Chang Ho's help and leadership.

4806 Key Terms and Concepts: Korean Americans, First Koreatown USA, identity,

4807 ethnic voice, multicultural, multiethnic, labor.

4808 Lesson Objectives (Students will be able to...):

- 4809 • better understand the Korean American experience and multiethnic America  
4810 through the story and lives of the Koreans who lived at Pachappa Camp  
4811 (Riverside, CA), the first Koreatown USA established by Dosan Ahn Chang Ho  
4812 in 1905; and
- 4813 • write an essay, report, or video about Dosan Ahn Chang Ho's efforts to raise  
4814 Korean American voice and identity through his organizations, civic activity,  
4815 and labor management efforts through the Korean Labor Bureau. In doing so,  
4816 students will gain key skills in how to develop and structure their essay writing  
4817 skills and learn how to use video presentations, which is an essential skill to  
4818 have in the online learning platform.

4819 Essential Questions:

- 4820 1. Why is it important to study the stories of ethnic minorities like Koreans in  
4821 the United States?
- 4822 2. What do the struggles for voice and identity by Korean Americans reveal  
4823 about America's racial history?

4824 Lesson Steps/Activities:

- 4825 1. The teacher tells students that they are going to learn about Korean Americans  
4826 through the story of Dosan Ahn Chang Ho and his efforts to raise the voice  
4827 and identity of the small community (read essential questions 1–2 aloud).
- 4828 2. The teacher presents some basic information about Dosan Ahn Chang Ho  
4829 and the early Korean American community. The teacher asks students if they  
4830 have questions about Korean Americans and writes them on the white board.
- 4831 3. The teacher leads a read aloud of the Quick Fact Sheet about the early-Korean  
4832 American community and Dosan Ahn Chang Ho. Alternate choral reading—

- 4833 teacher reads one fact, the whole class reads the next fact, teacher walks  
4834 around the room as students and teacher read the facts. Quick Fact Sheet  
4835 attached.
- 4836 4. The teacher asks which of the essential questions have been answered by  
4837 the information presented. Go through the questions and answers.
- 4838 5. The teacher leads a deeper discussion about the Korean American experience  
4839 in the US, focusing on the essential questions. The teacher shows a clip from a  
4840 video about Korean Americans and the early community during the early  
4841 twentieth century. Note the students should think about the hardships that  
4842 these immigrants endured as they looked for labor, shelter, and identity in the  
4843 United States:
- 4844 “Footsteps of Korean Americans,” a short documentary about the experiences of  
4845 Koreans in the United States, gives a concise overview of when, how, and why  
4846 Koreans came to America. The film covers Korean American community  
4847 development and identity in the early 1900s and discusses Dosan and Pachappa  
4848 Camp. The documentary’s narrative shows the development of the Korean  
4849 American community within the context of race relations in the United States.  
4850 The film ends on a positive note with an overview of how Korean Americans are  
4851 facing and dealing with the racial divide in the US and at the same time learning  
4852 to deal with its newfound identity. <https://www.youtube.com/watch?v=PGtOtB-5yuQ> (37 minutes total. Only show the first 9 minutes and 25 seconds on  
4853 Pachappa and Dosan Ahn Chang Ho).
- 4854
- 4855 6. The teacher shows a short video about Pachappa Camp published by the  
4856 University of California Riverside in June 2019. As students watch the short  
4857 video describing the camp and the early Korean American community, they  
4858 should think about how these Korean Americans lived, struggled, and developed  
4859 their identities and voices during the early 1900s when anti-Asian sentiment was  
4860 high. <https://youtu.be/YwylsG066I8>

4861     7. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let  
4862       students think about the question you have written on the board (for example:  
4863       what were some of the struggles Korean Americans faced in the early  
4864       1900s?) Students should think for one minute in silence, then write for two to  
4865       three minutes, and then share their written thoughts with a partner.

4866     Some important things to point out in the discussion:

- 4867       • Korean Americans were struggling for voice and identity because their  
4868           homeland was no longer a country but a colony of Japan during the early  
4869           1900s. Thus, Korean Americans faced double racism and oppression from  
4870           the Japanese and from Americans whose anti-Asian sentiments were high.
- 4871       • Korean Americans felt a great deal of frustration and sadness at the loss of  
4872           their homeland to Japan.
- 4873       • Dosan Ahn Chang Ho and other Korean American leaders worked for the  
4874           independence of Korea and established organizations and communities like  
4875           Pachappa Camp to help raise the voice and identity of their people.
- 4876       • Korean Americans learned to embrace both their host country's culture  
4877           and keep their heritage and culture while pursuing independence  
4878           activities.
- 4879       • Ultimately, Korean Americans developed an identity of their own.

4880     8. Have students read chapter 2, pages 15–30 from *Korean Americans: A Concise*  
4881       *History*. As they read the excerpt, students should think about: What it must  
4882       have been like for Korean Americans who struggled for the freedom of their  
4883       homeland while facing racism in the United States? (pages 15–30, *Korean*  
4884       *Americans: A Concise History* by Edward T. Chang and Carol K. Park).

4885       a. As students read the chapter, give them the annotation chart and direct  
4886           them to annotate as they read (adding a symbol next to a sentence that

- 4887 corresponds to their thinking or feeling about the text. Annotation sheet  
4888 attached.) Tell the students to be ready to answer the question using  
4889 evidence from the text.
- 4890 b. Hold a reflective class discussion: According to the authors, Chang and  
4891 Lee, what happened to the Korean American community in the early  
4892 1900s and how did they gain their voice and identity? (See pages 23–  
4893 25).
- 4894 c. Some important things to point out in the discussion:
- 4895 i. Racism and discrimination were and are issues to this day. Korean  
4896 Americans and Asian Americans continue to deal with the issues as do  
4897 other minorities in the United States.
- 4898 ii. The invisibility of Asian American and Pacific Islander groups  
4899 regarding historic oppression and racism is marginalized and should  
4900 be discussed using lessons like this on Korean Americans and other  
4901 Asian groups.
- 4902 iii. Minority communities were pillars of strength and places of  
4903 congregation and learning. The story of Pachappa Camp, founded by  
4904 Dosan Ahn Chang Ho, demonstrates how minority stories actually  
4905 make up the fabric of US history.
- 4906 iv. Discuss how racism and discrimination against Asian Americans is  
4907 systemic. For example, discuss implicit bias against Asian Americans  
4908 as docile, passive, or too small of a community to care about by  
4909 political leaders or documented by historians.

4910 Making Connections to the *History–Social Science Framework*:

4911 Chapter 12 of the framework includes a section (pages 272–276) on how the US  
4912 changed post-Civil War Era. During the early 1900s the US population began to shift  
4913 and grow. The chapter asks, “Who came to the United States at the end of the  
4914 nineteenth and beginning of the twentieth century? Why did they come? What was their

4915 experience like when they arrived?" Students will learn about the Korean American role  
4916 in the changing demographics and landscape of California and the United States.

4917 9. Assessment—to show evidence of what you have learned the teacher can  
4918 choose one of two assignments:

- 4919 a. Write 1–3 paragraphs of 5–10 sentences answering each essential  
4920 question using the evidence from the sources we used, or
- 4921 b. Discussion group exercise where students are paired in groups of two  
4922 or three. Each group writes a paragraph about what they learned, and  
4923 which addresses the essential questions. The group chooses a  
4924 presenter and they read their work aloud. Then a larger discussion can  
4925 be held addressing their thoughts about the topics.

4926 Assessment, Application, Action, and Reflection: See Step 10 above.

4927 Materials and Resources:

4928 Chang, Edward and Park, Carol, *Korean Americans: A Concise History*. Korea  
4929 University Press. 2019.

4930 Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press. 1994.

4931 Park, Root, director. "Footsteps of Korean Americans," YouTube, 23 May 2019,  
4932 <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.

4933 Quick Fact Sheet (below)

4934 Think Write Pair/Share Group Share Handout (below)

4935 Annotation Chart (below)

4936 Quick Fact Sheet about Korean Americans & Dosan Ahn Chang

## Ho in the US

- The Korean American population is about 1.8 million today. The heart of Korean America resides in Los Angeles where Koreatown flourishes amid a diverse demographic. Official Korean immigration to the United States began on January 13, 1903, with the arrival of 102 Koreans in Hawaii.
  - In early 1905, Dosan Ahn Chang Ho established the first organized-Korean American settlement in Riverside, CA. Known as Pachappa Camp, the community thrived for years. By 1918, the community along with its Korean Labor Bureau had dwindled in size.
  - The Hemet Valley Incident of 1913 resulted in the de facto recognition of Koreans in the US as not Japanese subjects, essentially giving them their Korean American identity and voice.
  - In March 1920, Korean Americans established the Willows Korean Aviation School/Corps in Willows, Northern California is established. The school is considered the origin of the Korean Air Force today. Many Korean Americans donated to start the school including Kim Chong-lim. He was the first Korean American millionaire.
  - Dosan Ahn Chang Ho died after being tortured by Japanese authorities and released to Seoul National University Hospital in Korea in March 1938. He died a martyr and patriot for Korea.
  - On October 3, 1965, the Hart-Celler Act of 1965 opened the door for immigration in the United States. Koreans emigrate to America and the population of Koreans grows from 69,150 in 1970 to 354,953 in 1980 and 798,849 by 1990.
  - On April 29, 1992, the Los Angeles Riots erupt, and Koreatown is burned, looted, and businesses are destroyed. Korean Americans are left to fend for themselves

4962 and are marginalized and scapegoated by media. The moment in US history is also  
4963 considered the birth of the Korean American identity as we know it today.

4964 • On September 14, 1994, Korean American actor Margaret Cho's sitcom *All-*  
4965 *American Girl* premieres on ABC and is the first network sitcom to feature a  
4966 predominantly Asian American cast.

4967 • Korean American Day is declared by the US government in 2005.

4968 • In 2015 David Ryu became the first Korean American elected to the Los Angeles City  
4969 Council.

4970 • During the 2018 Winter Olympic Games, Korean American Chloe Kim becomes the  
4971 youngest woman to win an Olympic Gold medal in snowboarding at the games in  
4972 PyeongChang, South Korea.

4973 Sources:

4974 Chang, Edward and Park, Carol, *Korean Americans: A Concise History*. Riverside:  
4975 Young Oak Kim Center for Korean American Studies, UC Riverside, 2019.

4976 Choy, Bong-youn, *Koreans in America*. Chicago: Nelson Hall Press, 1979.

4977 Kim, Hyung-chan, *Tosan Ahn Ch'ang-Ho" A Profile of a Prophetic Patriot*. Seoul, Korea:  
4978 Tosan Memorial Foundation, 1996.

4979 Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press. 1994.

4980 Park, Root, director. "Footsteps of Korean Americans," YouTube, 23 May 2019,  
4981 <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.

4983 Think Write Pair/Share Group Share

4984 Essential Question: See Essential Questions 1–2 on page 2 of this document.

4985 **Think** for one minute about how the source had details that answered the  
4986 essential question.

4987 **Write** for one minute about the details and facts you can remember from the  
4988 source which addresses the essential question.

4989 **Pair/Share** for one minute per person, share out your thinking and writing  
4990 about the essential question using the sources provided. Be ready to share out  
4991 the information your partner provided if the teacher calls on you.

4992 **Group Share** for 5–10 minutes. At the end, have the class share out their  
4993 information, giving students a chance to present to their peers.  
4994

## 4995 Annotation Chart

4996

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...

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...

4997

**4998   Sample Lesson 24: Korean American Unity for Independence (1920–1945)**

4999   Theme: Strengths of the Koreans United for the Korean Independence Movement

5000   Disciplinary Area: Asian American and Pacific Islander Studies

5001   Ethnic Studies Values and Principles Alignment: 1, 2, 4

5002   Standards Alignment:

5003   HSS Content Standard 11.11.1

5004   CA CCSS for ELA/Literacy: RH.6–8.1, 6–8.2, 6–8.7, 6–8.10

5005   Facts and Lesson Overview:

5006   Woodrow Wilson's efforts to make peace in Europe during the World War I inspired  
5007   movements for self-independence around the world. Korean students studying in Japan  
5008   were among the first to hear about Wilson's Fourteen Points and contacted their fellow  
5009   Koreans in China, Japan, Hawaii, Korea, and the United States. By the March of 1919,  
5010   thousands of Korean nationalists organized public demonstrations against the Japanese  
5011   rule. Protests were held at numerous occasions where the "Korean Declaration of  
5012   Independence" was read. Over 2 million Koreans participated in over 1,500 public  
5013   demonstrations in Korea within a few weeks. Prominent Korean nationalists around the  
5014   world, including Syngman Rhee (who completed his degrees at George Washington  
5015   University, Harvard, Princeton, and later became the first President of South Korea),  
5016   Phillip Jaisohn, and Gu Kim, sparked the March 1st Movement and intensified  
5017   demonstrations. These led the Japanese forces to kill over 7,000 people and arrest at  
5018   least 40,000. However, even the Korean nationalists who were killed had a profound  
5019   influence on the Korean Independence. One example was a young Korean woman,  
5020   Gwan Sun Yu, who was tortured and beaten until she died in September 1920 in prison  
5021   for marching the streets of Seoul, Korea with her peers shouting, "Mansei/Long Live  
5022   Korea." Her remarks, "Even if my fingernails are torn out, my nose and ears ripped  
5023   apart, and my legs and arms are crushed, this physical pain does not compare to the  
5024   pain of losing my nation. My only remorse is not being able to do more than dedicating

- 5025 my life to my country," would inspire young and old Koreans for generations.
- 5026 The Korean Independence Movement achieved the independence of Korea from Japan.
- 5027 The date of the surrender of Japan is an annual holiday even the Korean Americans
- 5028 celebrate, "Gwangbokjeol/Restoration of Light Day."
- 5029 This lesson uses videos, book, and online articles to illustrate how the Korean
- 5030 nationalists, including those who studied in America, united to achieve the Korean
- 5031 Independence from Japan.
- 5032 Key Terms and Concepts: Korean Nationalism, Inspiration, identity, voice, unity,
- 5033 perseverance, influential
- 5034 Lesson Objectives (Students will be able to...):
- 5035 1. identify the influence of Woodrow Wilson and the Korean nationalists that helped  
5036 to lead to the Korean Independence from Japan;
- 5037 2. research, discuss and elaborate on the Woodrow Wilson's "Fourteen Points"  
5038 that presented him with a Noble Peace Prize; and
- 5039 3. research, write, discuss, and create presentations about the Korean Nationalists  
5040 (i.e., Syngman Rhee) who raised voice and identity through organizations and  
5041 civic activities in America while studying as students that assisted with the  
5042 Korean Independence.
- 5043 Essential Questions:
- 5044 1. How did Woodrow Wilson's "Fourteen Points" influence the Korean  
5045 Independence Movement that changed South Korea's history?
- 5046 2. Why is it important to learn about the Korean nationalists who studied in the  
5047 USA?
- 5048 3. What is patriotism and how did the Korean nationalists influence the people of  
5049 Korea?

5050 Lesson Steps/Activities/Ideas:

- 5051 1. The teacher tells students that they are going to learn about how the USA  
5052 influenced the Korean Independence Movement. Read essential questions 1–2  
5053 aloud and have the students volunteer to generate their own questions.
- 5054 2. The teacher presents some basic information about the occupation of Korea by  
5055 Japan in the 1900's.
- 5056 3. Have students read chapter 2, pages 42 to 62, from *Korean American History: A*  
5057 *Teaching Resource for Educators in California* by Edward J.W. Park and John  
5058 S.W. Park.  
  
5059 As students read the chapter, give them an annotation chart and direct them to  
5060 annotate as they read. (Adding a symbol next to a sentence that corresponds to  
5061 their thinking or feeling about the text. Annotation sheet attached.) Tell the  
5062 students to be ready to answer the question using evidence from the text.
- 5063 4. Discussion:  
  
5064 *After years under the military rule of the Japanese Empire, there was a*  
5065 *culmination of forces that led to the March 1st Movement. One of those forces*  
5066 *was US President Woodrow Wilson's "Fourteen Points" speech at the Paris*  
5067 *Peace Conference. His speech in January of 1918 outlined and promoted the*  
5068 *ethos of self-determination for smaller nations around the world. (Carnegie*  
5069 *Council)*
- 5070 The teacher asks students if they have questions about it and writes the  
5071 questions generated by them on the white board.
- 5072 The teacher leads a read aloud of the Quick Fact Sheet about Woodrow Wilson's  
5073 "Fourteen Points" and how his principles inspired movements for independence  
5074 around the world, including in Korea.
- 5075 The teacher asks which of the essential questions have been answered by the

5076 information presented. Go through the questions and answers.

5077 5. The teacher leads a deeper discussion about the Japanese occupation in Korea  
5078 and the Korean nationalists in America who collaborated for the Korean  
5079 Independence.

5080 The teacher reads about Syngman Rhee:

5081 *Rhee found it impossible to hide his hostility toward Japanese rule, and, after*  
5082 *working briefly in a YMCA and as a high-school principal, he emigrated to*  
5083 *Hawaii, which was then a US territory. He spent the next 30 years as a*  
5084 *spokesman for Korean independence, trying in vain to win international support*  
5085 *for his cause. In 1919 he was elected (in absentia) president of the newly*  
5086 *established Korean Provisional Government*  
5087 (<https://www.britannica.com/topic/Korean-Provisional-Government>), in Shanghai  
5088 (<https://www.britannica.com/place/Shanghai>). Rhee relocated to Shanghai the  
5089 following year but returned to Hawaii in 1925. He remained president of the  
5090 Provisional Government for 20 years, eventually being pushed out of the  
5091 leadership by younger Korean nationalists centered in China. (Rhee had refused  
5092 to recognize an earlier impeachment  
5093 (<https://www.britannica.com/topic/impeachment>), for misuse of his authority, by  
5094 the Provisional Government in the 1920s.) Rhee moved to Washington,  
5095 D.C. (<https://www.britannica.com/place/Washington-DC>), and spent the World  
5096 War II (<https://www.britannica.com/event/World-War-II>) years trying to secure  
5097 Allied promises of Korean independence. (Britannica)

5098 6. KWL Exercise:

5099 Students begin by brainstorming everything they **Know** about how the USA  
5100 influenced the Korean Independence Movement. This information is recorded in  
5101 the K column of a K-W-L chart. Students then generate a list of questions about  
5102 what they **Want to Know** about the topic. These questions are listed in the W  
5103 column of the chart. During or after researching on their own as homework,

5104 students answer the questions that are in the W column.

5105 Making Connections to the *History–Social Science Framework*:

5106 Chapter 12 of the framework includes a section (pages 272–276) on how the US  
5107 changed post-Civil War Era. During the early 1900s the US population began to shift  
5108 and grow. The chapter asks “Who came to the United States at the end of the  
5109 nineteenth and beginning of the twentieth century? Why did they come? What was  
5110 their experience like when they arrived?” Students will learn about the first Koreans  
5111 who studied in the US as foreign students.

5112 7. Media:

5113 Show clips from “A Resistance,” a Korean movie about Yu Gwan Sun in  
5114 Sodaemun Cell Number 8, or “Spirit Of Korea” about Yu Gwan Sun and Yun  
5115 Bong Gi:

5116 [https://www.youtube.com/watch?v=J\\_Bvx8plIIA](https://www.youtube.com/watch?v=J_Bvx8plIIA)

5117 <https://www.youtube.com/watch?v=k9k4Lo9Tzul>

5118 Assignments:

5119 After watching the media, create a short iMovie or skit about what you may do in  
5120 the USA for an Independent Movement with three of your classmates.

5121 Write a theme song for your presentation. Present to the class.

5122 8. Reflection/Assessments:

5123 Think, Pair, Share:

5124 In this strategy, a problem is posed: Why did the Korean nationalists sacrifice  
5125 their lives for the Korean Independence? What would you have done as students  
5126 during that era? Students have time to *think* about it individually, and then they  
5127 work in *pairs* to solve the problem and *share* their ideas as an assessment by  
5128 creating a chart, a PowerPoint, or an iMovie to present to the class.

- 5129      Project-Based Learning activities:
- 5130      Students compare and contrast Korean independence movement with American  
5131      or Mexican Independence Movement discussing similarities and differences in  
5132      groups to present to the class.
- 5133      Materials and Resources:
- 5134      • Park, Edward J.W. and Park, John S.W., *Korean and Korean American*  
5135      *History: A Teaching Resource for Educators in California, Published by the*  
5136      *Consulate General of the Republic of Korea in Los Angeles*
- 5137      • YouTube Videos: [https://www.youtube.com/watch?v=J\\_Bvx8plIIA](https://www.youtube.com/watch?v=J_Bvx8plIIA)
- 5138      • <https://www.youtube.com/watch?v=k9k4Lo9Tzul>
- 5139      • Hwang, K. M. (2019). *The Crack-Up: 1919 & the Birth of Modern Korea, with*  
5140      *Kyung Moon Hwang*. Carnegie Council for Ethnic and International Affairs.  
5141      [https://www.carnegiecouncil.org/studio/multimedia/20190314-crack-up-1919-](https://www.carnegiecouncil.org/studio/multimedia/20190314-crack-up-1919-birth-modern-korea-kyung-moon-hwang)  
5142      [birth-modern-korea-kyung-moon-hwang](https://www.carnegiecouncil.org/studio/multimedia/20190314-crack-up-1919-birth-modern-korea-kyung-moon-hwang)
- 5143      • Britannica

5144 Quick Fact Sheet about the Korean Independence Movement:

- 5145 • During the colonial period (1910–1945), the Japanese pillaged Joseon's resources,  
5146 banned the use of the Korean language—even going so far in 1939 as to require  
5147 Koreans to change their personal names to Japanese style surnames and given  
5148 names under the Name Order, and conscripted Koreans into their work force or as  
5149 uniformed soldiers in the Pacific War.
- 5150 • Koreans engaged in persistent struggles to regain their independence. They  
5151 organized clandestine organizations to fight the Japanese within the country. They  
5152 also established forward bases for the independence movement in China, Russia,  
5153 and the United States and led unprecedentedly peaceful demonstration.
- 5154 • In March 1919, Korean leaders announced the Declaration of Independence.  
5155 Students and ordinary people joined them by staging street demonstrations across  
5156 the country. These protests continued for 12 months, involving about 2 million  
5157 people, and were violently suppressed by the Japanese, with many thousands killed  
5158 and wounded.
- 5159 • The movement spread to the Koreans resisting in Manchuria, the Maritime  
5160 Provinces of Siberia, the United States, Europe, and even to Japan.
- 5161 • Following the March 1919 Independence Movement, organizations representing  
5162 Koreans were established in Seoul, the Maritime Provinces of Siberia, and  
5163 Shanghai.
- 5164 • The Provisional Government of Korea established in Shanghai was the country's  
5165 first democratic republican government; it was equipped with a modern Constitution  
5166 and a political system that separated the three basic branches (executive,  
5167 legislative, and judicial) of government.
- 5168 • Leaders of the Provisional Government played a pivotal role in the independence  
5169 movement between April 1919, when the Provisional Government was established  
5170 in Shanghai, China, and the country's liberation in August 1945.
- 5171 • Koreans also carried out armed struggles against the Japanese. In the 1920s, more  
5172 than thirty Korean independence army units engaged in resistance activities in  
5173 Manchuria and the Maritime Provinces of Siberia.
- 5174 • In June 1920, a Korean independence army unit led by Hong Beom-do dealt a  
5175 devastating blow to Japanese troops in Fengwutung, Jilin Province, China. In  
5176 October 1920, Korean volunteers led by Kim Jwa-jin won a great victory against  
5177 Japanese troops in Helongxian, Manchuria. This is known as the Battle of  
5178 Cheongsalli among Koreans.
- 5179 • In 1940, the Provisional Government of Korea (PGK) organized the Korean  
5180 Liberation Army in Chungqing, integrating many scattered volunteer independence  
5181 fighters in Manchuria. The PGK declared war against Japan and dispatched troops  
5182 to the front lines in India and Myanmar to fight on the side of the Allied Forces.
- 5183 • Some young Koreans received special training from a special military unit of the  
5184 United States to better equip them to attack Japanese forces in Korea.
- 5185 • On August 15, 1945, Koreans finally received what they had looked forward to for  
5186 so long: the country's liberation as a result of Japan's surrender in the Pacific War.  
5187 US and Soviet troops were deployed to the south and north of the 38th parallel,

5188 respectively to disarm Japanese troops remaining on the Korean Peninsula.



5189

5190 Source: Korea.net

5191 <http://www.korea.net/AboutKorea/History/Independence-Movement>

5192 • Woodrow Wilson's Fourteen Points:

5193 In this famous speech before Congress on January 8, 1918, near the end of the  
5194 First World War, President Wilson laid down 14 points as the only possible program  
5195 for world peace. Subsequently these points were used as the basis for peace  
5196 negotiations.



5197

5198 Source: US Embassy & Consulate in the Republic of Korea

5199 <https://kr.usembassy.gov/education-culture/infopedia-usa/living-documents->  
5200 [american-history-democracy/woodrow-wilson-fourteen-points-speech-](https://kr.usembassy.gov/education-culture/infopedia-usa/living-documents-american-history-democracy/woodrow-wilson-fourteen-points-speech-)  
5201 [1918/#%3A%7E%3Atext%3DIn%20this%20famous%20speech%20before%2Cthe](https://kr.usembassy.gov/education-culture/infopedia-usa/living-documents-american-history-democracy/woodrow-wilson-fourteen-points-speech-1918/#%3A%7E%3Atext%3DIn%20this%20famous%20speech%20before%2Cthe)  
5202 [%20basis%20for%20peace%20negotiations](https://kr.usembassy.gov/education-culture/infopedia-usa/living-documents-american-history-democracy/woodrow-wilson-fourteen-points-speech-1918/#%3A%7E%3Atext%3DIn%20this%20famous%20speech%20before%2Cthe)

5203 • Yu Gwan-Sun (December 16, 1902 – September 28, 1920):

5204 Yu Gwan-Sun, was an active organizer in the March 1st Movement for  
5205 independence against Japanese colonial rule of Korea. As a student, she

5206 peacefully marched and gave speeches calling for independence. She became  
5207 one of the most prominent participants in the movement and a symbol for freedom  
5208 and independence.  
5209



5210  
5211 Source: New York Times  
5212 <https://www.nytimes.com/2018/03/28/obituaries/overlooked-yu-gwan-sun.html>

5213 • 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...

Symbol	Comment/Question/Response	Sample Language Support
*	Author's main points Key ideas	One significant idea in this text is... One argument the author makes is that...
!	Shocking statements or parts Surprising details/claims	I was shocked to read that...(further explanation) The part about...made me feel...because...
0	Ideas/sections you connect with  What this reminds you of	This section reminded me of...  I can connect with what the author said because...  This experience connects with my own experience in that...

5214

5215

- KWL Chart:

What I Know	What I Want to Know	What I Learned
[intentionally blank]	[intentionally blank]	[intentionally blank]

5216

- Project Based Learning:

5217

<https://www.pblworks.org/what-is-pbl#%3A%7E%3Atext%3DProject%20Based%20Learning%20is%20a%2Cquestion%2C%20problem%2C%20or%20challenge>

5218

5219

5220

5221 **Sample Lesson 25: The Korean Independence Movement in the US and Its  
5222 Significance for the Korean American Community in the early 20th century**

5223 Lesson Essential Questions: What were the push and pull factors of Korean immigrants  
5224 in the early 20th century? How did the early Korean Americans respond to the  
5225 challenges they faced? How did Korean independence activists in the US affect the  
5226 establishment of the early Korean-American identity?

5227 Grades: 9–12

5228 Lesson Duration: Four Days

5229 Suggested Pre-Requisite Knowledge:

- 5230 • Colonialism/imperialism in the early twentieth century  
5231 • Japan's aggression in the North East Asia  
5232 • The growing presence of the US in the world in the late nineteenth century  
5233 • Anti-immigration Acts in the US between the 1860s and 1920s

5234 Key Ethnic Studies Terms and Concepts: resistance, colonialism, agency, identity

5235 Standards Alignment:

5236 History–Social Science Framework

5237 Tenth Grade

- 5238 • **Course Questions:** Why did imperial powers seek to expand their empires?  
5239 How did colonies respond? What were the legacies of these conquests?  
5240 • **Unit Question:** How was imperialism connected with race and religion?

5241 Eleventh Grade

- 5242     • **Course Questions:** How did the United States' population become more diverse over the twentieth century? What does it mean to be an American in modern times?
- 5243
- 5244
- 5245     • **Unit Questions:** Who came to the United States at the end of the nineteenth and beginning of the twentieth century? Why did they come? What was their experience like when they arrived?
- 5246
- 5247
- 5248     History–Social Science Content Standards
- 5249     • **Tenth Grade:** 10.4.2, 10.4.3, 10.4.4
- 5250     • **Eleventh Grade:** 11.2.3, 11.2.3, 11.4.5
- 5251     CA Reading Standards Literacy in History/Social Studies (6–12)
- 5252     • RH: 1, 2, 5, 8
- 5253     • WHST: 1.b, 1.e, 4, 8
- 5254     Historical thinking skills: Significance
- 5255     Lesson objectives (Students will be able to understand...):
- 5256     • pull and push factors of the first significant Korean American immigration wave focused on California in the early twentieth century;
- 5257
- 5258     • the role of Korean Independence activists to establish and support Korean communities in the US;
- 5259
- 5260     • the Korean Independence movement in the US and its significance to Korea and Korean American community; and
- 5261
- 5262     • the significance of the Korean Independence movement in the US.
- 5263     Lesson Assessment: Students will write a culminating essay to answer the
- 5264     essential question: "How did Korean independence activists in the US help the

5265 establishment of the early Korean American identity?"

5266 Lesson Materials:

5267 • Student Handouts per person

5268 ▪ Student Handout I: Korean Immigration Push and Pull factors in the early  
5269 twentieth century

5270 ▪ Student Handout II: Hemet's Korean Incident

5271 ▪ Student Handout III-A: Korean Independence Movement in the US

5272 ▪ Student Handout III-B: Korean Independence Movement in the US

5273 ▪ Student Handout III-C: Korean Independence Movement in the US

5274 • Sources per group

5275 ▪ Source 1: Korean Population in the US and Significant Domestic and  
5276 International events between 1900 and 1920

5277 ▪ Source 2: Asian Americans Then and Now (Asian Society)

5278 ▪ Source 3: Korean's Immigration to the U.S: History and Contemporary  
5279 Trends (2011, Pyong Gap Min)

5280 ▪ Source 4: "Mrs. K.": Oral History of a Korean Picture Bride (1979, Alice Y.  
5281 Chai).

5282 ▪ Source 5: California Law Prohibits Asian Immigrants from Owning Land  
5283 [Modified].

5284 ▪ Source 6: Hemet's Korean Incident (cut each source)

5285 ▪ Source 7: The First Korean Congress in the US: An Appeal to America

5286 ▪ Source 8: Republic of Korea Certificate of Indebtedness, No. 252, for

- 5287           \$100, signed by Kuisic Kimm and Syngman Rhee
- 5288         ▪ Source 9: Korean Americans' Financial Support for the Korean  
5289           Independence Movement
- 5290         • Poster per group: Example of World Cafe poster/source
- 5291         • Markers (six different colors, one color per group)
- 5292   Lesson Purpose and Overview/Thesis
- 5293   This lesson introduces students to the experiences of early Korean Americans.
- 5294   Koreans began to immigrate to the United States after the Treaty of 1882, but the  
5295   significant wave began almost 20 years later as farm workers. After they arrived in the  
5296   US, they faced challenges like other Asian immigrants, such as anti-Asian laws,  
5297   racism, language barriers, and harsh working conditions. In addition to domestic  
5298   challenges, they also suffered from the tragedy that happened to their homeland: the  
5299   colonization of Korea by Japan. As people who lost their country's autonomy and  
5300   international status as an independent state, they were not able to enjoy the privileges  
5301   from an official government representative in the US.
- 5302   Many Korean Americans realized they had the opportunity to help their homeland  
5303   become independent while living in the US. While navigating all the challenges as  
5304   immigrants from a colonized land, early Korean Americans actively participated in the  
5305   Korean independence movement by providing political and financial aid. Eventually,  
5306   they became the largest donors to the movement out of all of the Koreans communities  
5307   in the world. During this difficult time, Korean independence activists became the  
5308   leaders of the Korean American community and they became the official  
5309   representatives of Korean Americans to the US government instead of the Imperial  
5310   Japanese government, which stemmed from the Hemet's Korean Incident in 1913.
- 5311   During this lesson, students will take a close look into the birth of the Korean American  
5312   community in the early twentieth century. This lesson can be used as a stand-alone  
5313   lesson or integrated into different units in ethnic studies, tenth grade modern world

5314 history, eleventh grade modern US history, or any other modern world/US history  
5315 classes. I also added the suggested prerequisite knowledge at the beginning of this  
5316 lesson plan, though it is not mandatory. It is suggested in case you would like to  
5317 integrate this lesson as a case study into those prerequisite topics. I also suggest using  
5318 this lesson to compare and contrast immigrants' experiences in the early twentieth  
5319 century. It could also be used to further investigate the increasingly complex  
5320 relationship between the US and Japan after the Hemet's Korean Incident until World  
5321 War II.

5322 The Lesson Steps include only some of the graphic organizers that I provided.  
5323 However, I recommend teachers use all the graphic organizers for students who are  
5324 not trained to facilitate full verbal discussions, students who have different abilities  
5325 (such as English Language Learners), and students who will benefit from additional  
5326 visual/written organization.

#### 5327 Lesson Steps

##### 5328 Day 1: Push and Pull Factors of Korean Immigrants to the US

- 5329 • **Essential Question:** What were the push and pull factors of Korean immigrants  
5330 in the early twentieth century?
- 5331 • Students will discuss why people leave for a new area, how people decide where  
5332 they live next.
- 5333 • Students will rewrite the essential question with their own words and ask them  
5334 what they think today's learning target is.
- 5335 • Students will define what "push" and "pull" factors when it comes to immigration.  
5336 Why do people leave their country? What country do they choose to move? What  
5337 are some push and pull factors of immigration?
- 5338 • Teacher will distribute *Source 1: Korean Population in the US and Significant*  
5339 Domestic and International events between 1900 and 1920.

- 5340     • Students will analyze Source 1
- 5341       ○ The Census table: Discuss what they noticed from the table focusing on  
5342           changes of Korean population between Hawaii and Mainland US.
- 5343       ○ Chronology: Discuss what events might have affected Korean  
5344           immigration to the US.
- 5345       ○ Teacher will distribute *Student Handout I: Korean Immigration Push and Pull*  
5346           factors in the early 20th Century, Source 2: Asian Americans Then and Now  
5347           (Asian Society), Source 3: Korean's Immigration to the US: History and  
5348           Contemporary Trends (2011, Pyong Gap Min), and Source 4: "Mrs. K.": Oral  
5349           History of a Korean Picture Bride (1979, Alice Y. Chai).
- 5350     • Students will identify the push and pull factors of Korean immigration to the US in  
5351           the early twentieth century and write them down in the ***Student Handout I***.
- 5352     • Students will choose the two most impactful pull and push factors and summarize  
5353           why Koreans left Korea and moved to the US in the early twentieth century with  
5354           one paragraph at the bottom of their graphic organizer.
- 5355     Day 2: Hemet's Korean Incident Part I
- 5356     • **Essential Question:** How did the early Korean Americans respond to the  
5357           challenges they faced?
- 5358     • Students will discuss challenges that immigrants face based on their prior  
5359           knowledge.
- 5360     • Students will rewrite the essential question with their own words and ask them  
5361           what they think today's learning target is.
- 5362     • Distribute **Source 1** from yesterday.
- 5363     • Students will revisit the historical context in the early twentieth century in the US

- 5364 and Korea and Korea's international status.
- 5365     ○ Japan colonized Korea.
- 5366     ○ Anti-immigrant and Asian sentiment in the US.
- 5367     ○ The rise of the US as one of the superpowers in the world
- 5368     • Distribute **Source 2-4** from yesterday.
- 5369     • Students identify some challenges that Korean immigrants faced from **Source 1-4**. They will write each challenge on each sticky note.
- 5370
- 5371     • Distribute *Source 5: California Law Prohibits Asian Immigrants from Owning Land* [Modified].
- 5372
- 5373     • Students will discuss how the Alien Land Law would affect Korean immigrants considering Korea's international status, Asian Americans' domestic status, and global events at the time of the event. Add more challenges on sticky notes.
- 5374
- 5375
- 5376     • By using the sticky notes, students will write a paragraph about the domestic and international challenges that Korean immigrants experienced in the early
- 5377       twentieth century.
- 5378
- 5379 Day 3: Hemet's Korean Incident Part II
- 5380     • **Essential Question:** How did the early Korean Americans respond to the
- 5381       challenges they faced?
- 5382     • Distribute **Source 6: Hemet's Korean Incident** (cut each source)
- 5383     • Students will sort the four sources into primary and secondary sources and then
- 5384       the sources chronologically.
- 5385     • Students will discuss the details of the events including; *when and where the*
- 5386       *events took place, what the Korean fruit pickers experienced, how Japan*

5387       *responded to the event and their reasoning, who David Lee was and how his role*  
5388       *changed after the event, how the early Korean Americans saw Japan's*  
5389       *occupation of Korea according to David Lee, what was Secretary Bryan's*  
5390       *decision on the expelled Korean fruit pickers, and which side Bryan's decision*  
5391       *favored between Japan and the Koreans.*

- 5392       • Students will share remaining questions on the event focusing on possible  
5393       consequences of the event, *such as how Bryan's decision would affect the*  
5394       *relationship between the US and Japan or Korean Americans' status in the US.*
- 5395       • Students will write a paragraph about the significance of the Hemet's Korean  
5396       Incident.

5397      Days 4–5. Korean Independence Movement in the US

- 5398       • **Essential Question:** How did Korean independence activists in the US help the  
5399       establishment of the early Korean-American identity?
- 5400       • Students will rewrite the essential question with their own words and ask them  
5401       what they think today's learning target is.
- 5402       • Students will discuss what "being independent" means and how important being  
5403       independent is as a country.
- 5404       • Teacher will divide students into six groups; 7-1, 7-2, 8-1, 8-2, 9-1, 9-2
- 5405       • Teacher will give one source per group. (Note to teachers: please see the  
5406       ***Example of World Cafe poster/source, each group will receive different***  
5407       ***colors for their markers.)***
- 5408       ○ Group 7-1 (green) and 7-2 (blue) will analyze ***Source 7: The First Korean***  
5409       ***Congress in the US: An Appeal to America.***
- 5410       ○ Group 8-1 (black) and 8-2 (red) will analyze ***Source 8: Republic of Korea***  
5411       ***Certificate of Indebtedness, No. 252, for \$100, signed by Kuisic Kimm***

5412                  ***and Syngman Rhee.***

5413                  ○ Group 9-1 (pink) and 9-2 (purple) will analyze ***Source 9: Korean Americans' Financial Support for the Korean Independence Movement.***

5415                  • Each group will analyze their source and take notes on the poster. (Note to  
5416                  teachers: depending on students' ability and training to analyze sources, you  
5417                  may provide the questions from the student handout.)

5418                  • After analyzing their source, students will write remaining questions at the bottom  
5419                  of the poster. Students will decide who is going to be the "host" for the next group  
5420                  (no one should be appointed to be a host more than once). Each group will move  
5421                  to the next source (example: 7-1 will move to 8-1 and 9-2 will move to 7-2). The  
5422                  "host" will remain at the original group table.

5423                  • The "guest" students will have time to analyze the new source at the new table.  
5424                  While other students are analyzing the new source, the "host" will prepare for a  
5425                  summary for his/her/their guests. After analysis, the host will summarize what the  
5426                  previous group discussed and will ask his/her/their guests to share what they  
5427                  learned. The guests and host will try to answer the unsolved questions by using  
5428                  their markers and add remaining questions. Students will decide who is going to  
5429                  be the "host" for the next group, and the previous host will join the original group.  
5430                  Each group will move to the next source. The "host" will remain at the table.  
5431                  Repeat one more time.

5432                  • All students will go back to their group. For the students who hosted, other group  
5433                  members will "teach" the former hosts.

5434                  • Students will discuss how each source can answer today's question: "How did  
5435                  Korean independence activists in the US help the establishment of the early  
5436                  Korean American identity?"

5437                  • Students will write a culminating essay to answer the essential question: "How  
5438                  did Korean independence activists in the US help the establishment of the early

5439

Korean American identity?"

5440 Student Handout I: Korean Immigration Push and Pull factors in the early 20th Century

5441 **Directions:** After analyzing the Source 1-4, identify at least three push and pull

5442 factors of Korean immigration in the early 20th century.

 <b>PUSH Factors</b>
What factors were pushing the Korean people away from Korea in the early 20th century?


 <b>PULL Factors</b>
What factors were pulling or attracting the Korean people to come to the United States in the early 20th century?

5443

5444 Choose two most important pull AND push factors and summarize why Koreans

5445 left Korea and moved to the United States in the early 20th century:

5446 *Long Description Text for Graphic*

5447 Left box for documenting student answer to the PUSH Factors. Question: What factors

5448 were pushing the Korean people away from Korea in the early 20th century? Right box

5449 for documenting student answer to the PULL Factors. Question: What factors were

5450 pulling or attracting the Korean people to come to the United States in the early 20th

5451 century?

5452 Student Handout II: Hemet's Korean Incident

5453 **Directions:** After reading Source 6 (Hemet's Korean Incident), please answer the  
5454 questions below. After completing this page, go back to the previous page of this  
5455 worksheet and add more.

5456 1. When and where did the event take place?

5457 2. What happened to the Korean fruit pickers?

5458 3. How did Japan respond to this event? What was their reasoning of their  
5459 response?

5460 4. Who was David Lee? What was the purpose of David Lee's letter to Secretary  
5461 Bryan?

5462 5. Based on reverend David Lee, how did the early Korean Americans see Japan's  
5463 occupation of Korea?

5464 6. What was the Secretary Bryan's decision on the expelled Korean farm workers?

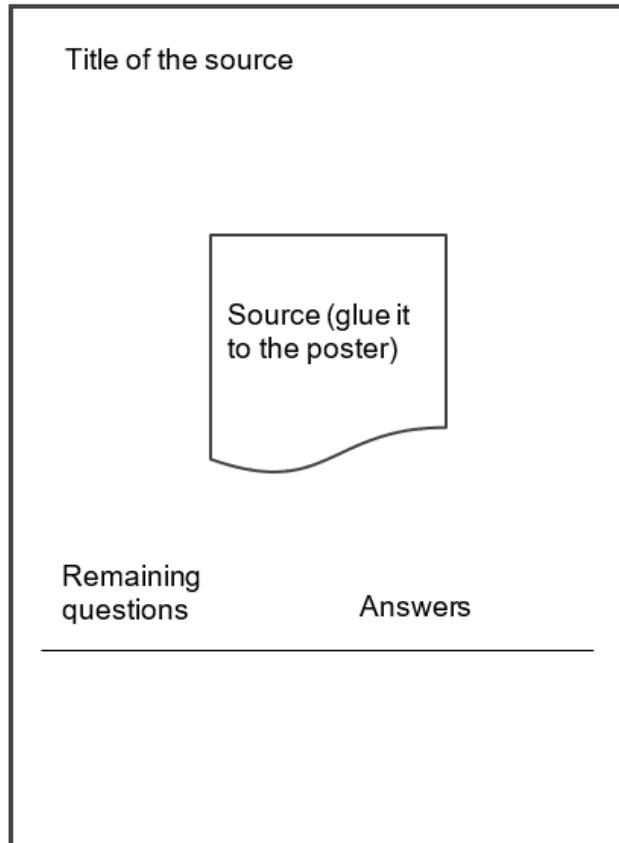
5465 7. Which side did Bryan's decision favor between Japan and the Koreans?

5466 8. How would Bryan's decision affect the relationship between the US and Japan?

5467 9. How would the decision on this incident affect Korean Americans' status in the  
5468 US?

5469 10. What was the role of the Korean National Association before Bryan's decision?  
5470 How would this decision affirm the role of the Korea National Association in the US?

5471 Example of World Cafe Poster



5472

5473 Student Handout III-A: Korean Independence Movement in the US

5474 Source 7: The Korean Congress in the US: An Appeal to America

5475 Directions: Read Source 7 and answer the following questions.

5476 1. Who organized the event? When and where did it happen?

5477 2. Why do you think this event took place in Philadelphia, not in California where it  
5478 had the most number of Koreans?

5479 3. What was the purpose of the Korean Congress in 1919 in Philadelphia?

5480 4. Who was the audience? Why do you think they targeted the audience?

5481 5. What is the significance of this event? How would this event affect Korean  
5482 Americans?

5483 Student Handout III-B: Korean Independence Movement in the US

5484 Source 8: Republic of Korea Certificate of Indebtedness, No. 252, for \$100,  
5485 signed by Kuisic Kimm and Syngman Rhee

5486 Directions: Read Source 8 and answer the following questions.

5487 1. What are the first five things you notice about the source?

5488 2. What type of source is it? When was it created? Who created it?

5489 3. What is the purpose of the source?

5490 4. Who were the two signers? What do the titles of them tell you about the Korean  
5491 Independence Movement?

5492 5. Who do you think would possess this source?

5493 6. Why do you think it is in English, not Korean?

5494 Student Handout III-C: Korean Independence Movement in the US

5495 Source 9: Korean Americans' Financial Support for the Korean Independence  
5496 Movement

5497 Directions: Read Source 9 and answer the following questions.

5498 1. What does this pie chart tell you? What did you notice about the chart?

5499 2. Why do you think the funds from the continental US consist of half the raised  
5500 amount?

5501 3. What does the amount from the continental US tell you about Korean  
5502 Americans? What does Mr. Kim's action represent?

5503 4. Essential Question: How did Korean independence activists in the US help the  
5504 establishment of the early Korean American identity?

5505      Source 1: Korean Population in the US and Significant Domestic and International  
5506      events between 1900 and 1920

5507      Approximate Korean Population in Hawaii v. Mainland US in Early 1900s  
5508

Year	Hawaii Census Data	Mainland US*	Mainland US Census Data
1905	7,200	50	Not Available
1910	4,500	1,000-2,000	462
1920	5,000	2,000-3,000	1,224
1950	Not available	2,000-3,000	Not Available

5509      \*Source Note: US Census data for the mainland from 1910-1950 seems to grossly  
5510      undercount the Korean population as the census numbers do not reconcile with data  
5511      from community sources and immigration records. The undercounting may have been  
5512      due to the transient nature of many Korean immigrants' lives. Because official data  
5513      are not reliable, many sources provide guesstimates that vary by 500 to 1,000 in any  
5514      given year. The numbers provided here are the generally accepted range of  
5515      population estimates provided in several sources: Shinhan Monbo December 13,  
5516      1917; Wayne Patterson, *The First Generation Korean Immigrants in Hawaii, 1903-*  
5517      1973; Won-yong Kim, Jaemi Hanin Oshipnyun Sal and Richard S. Kim, *The Quest for*  
5518      *Statehood: Korean Immigrant Nationalism and U.S. Sovereignty 1905-1945.*

5519      Credit: <https://medium.com/@rynahm/at-2-p-m-372ea47e6072>

5520      **Significant Domestic and International events regarding Korean Immigrants**  
5521      **between 1882 and 1925**

5522      **1882:** United States–Korea Treaty of 1882  
5523      **1898:** American colonization of the Philippines  
5524      **1904:** Russo-Japanese War  
5525      **1905:** The first Japanese and Korean Exclusion League in San Francisco, CA  
5526      **1907:** Gentlemen's Agreement between the US and Japan  
5527      **1910:** Japan colonized Korea  
5528      **1911:** Fall of Qing  
5529      **1913:** The California Alien Land Law of 1913 prohibited "aliens ineligible  
5530      for citizenship" from owning agricultural land  
5531      **1914:** The World War I began  
5532      **1918:** The World War I ended  
5533      **1919:** March 1 movement in Korea and the US against Imperial Japan  
5534      **1920:** The League of Nations was found  
5535      **1924:** Immigration Act of 1924 (A.K.A. Anti Asian Immigration Act)

5536 Source 2: Asian Americans Then and Now (Asian Society)

5537 (...)

5538 In 1882, Congress passed the Chinese Exclusion Act—the only United States law  
5539 to prevent immigration and naturalization on the basis of race—which restricted  
5540 Chinese immigration for the next sixty years. The "Chinese Must Go" movement  
5541 was so strong that Chinese immigration to the United States declined from 39,500  
5542 in 1882 to only 10 in 1887.

5543 By 1885, following Chinese Exclusion Act, large numbers of young Japanese laborers,  
5544 together with smaller numbers of Koreans and Indians, began arriving on the West  
5545 Coast where they replaced the Chinese as cheap labor in building railroads, farming,  
5546 and fishing. Growing anti-Japanese legislation and violence soon followed. In 1907,  
5547 Japanese immigration was restricted by a "Gentleman's Agreement" between the  
5548 United States and Japan.

5549 Small numbers of Korean immigrants came to Hawaii and then the mainland United  
5550 States following the 1904-1905 Russo-Japanese War and Japan's occupation of  
5551 Korea. Serving as strike-breakers, railroad builders, and agricultural workers, Korean  
5552 immigrants faced not only racist exclusion in the United States but Japanese  
5553 colonization at home. Some Korean patriots also settled in the United States as  
5554 political exiles and organized for Korean independence.  
5555 (...)

5556 Credit: <https://asiاسociety.org/education/asian-americans-then-and-now>

5557 Source 3: Korean's Immigration to the U.S: History and Contemporary Trends

5558 (2011, Pyong Gap Min)

5559 (...) After the diplomatic relations between the United States and Korea were  
5560 established in 1884, a small number of Koreans, mostly students and politicians,  
5561 came to the United States at the end of the nineteenth century. But it was  
5562 approximately 7,200 Koreans who came to Hawaii between January 1903 and July  
5563 1905 to work on sugar plantations in Hawaii that composed the first wave of  
5564 Korean labor migrants.

5565 (...)

5566 Beginning in 1884, American Presbyterian and Methodist missionaries were active in  
5567 converting Koreans to Christianity. About 40% of pioneer Korean immigrants were  
5568 converts to Christianity, and they chose to come to Hawaii for religious freedom as well  
5569 as for a better economic life (Choy 1979).

5570 (...)

5571 After its victory in the Russo-Japanese War in 1905, Japan made Korea its

5572 protectorate, gaining a free hand in influencing the Korean government. In February  
5573 1906, the Japanese government advised that all Koreans abroad be placed under the  
5574 jurisdiction of Japanese consulates.

5575 Koreans in Hawaii and the US mainland organized protest rallies, passing a resolution  
5576 condemning Japan's aggressive policy in Korea (Choy 1979: 143). In this way, Korean  
5577 immigrants in the United States started the anti-Japanese movement even before the  
5578 annexation of Korea by Japan.

5579 (...)

5580 Credit:  
5581 <https://www.gc.cuny.edu/Academics/Centers/RCKC/Documents/Koreans%20Immigration%20to%20the%20US.pdf>  
5582

5583 Source 4: "Mrs. K.": Oral History of a Korean Picture Bride

5584 (1979, Alice Y. Chai)



Korean picture brides in the 1920s. Courtesy of Alice Y. Chai  
and Esther Kwon Arinaga (whose mother is at top, left).

5585

(...)

5586 I was born in 1904. My parents were very poor. One year, a heavy rain came, a  
5587 flood; the crops all washed down. Oh, it was a very hard time, you know. My place  
5588 was a very small country village, only about 100 houses. People can't talk, can't  
5589 walk around.

5590  
5591 Under the Japanese, no freedom. Not even free talking. A very hard time. My  
5592 auntie told me that my cousin was living where picture brides come, Hawaii.  
5593 Always I heard Hawaii stories, that time. I think when I grow up I like going to  
5594 Hawaii. Hawaii's a free place, everybody living well. Hawaii had freedom, so if you  
5595 like to talk, you can talk; you like work, you can work. I wanted to come, so I sent  
5596 my picture.

5597 (...)

5598 Then, I told my husband I want to work, too, but there was no job in Honolulu, so  
5599 we moved to Schofield. An army soldiers' laundry was there. I found a job to help

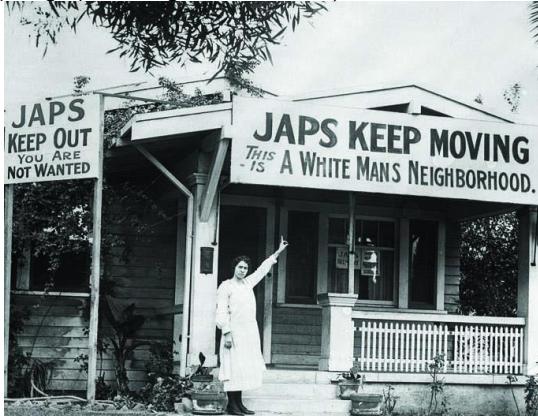
5600 my parents in Korea. I like to live well. I was working sixteen hours every day. No  
5601 Sundays off, even no Christmas, no New Year's Day. I missed church , but I  
5602 cannot go. It was too far and they didn't give me a day off. That time they make us  
5603 work like animals.

5604 (...)

5605 Credit: <https://academicworks.cuny.edu/cgi/viewcontent.cgi?article=1476&context=wsq>

5606     Source 5: California Law Prohibits Asian Immigrants from Owning Land [Modified]

5607     (Image | Los Angeles Examiner)



5608

5609     On May 3, 1913, California enacted the Alien Land Law, barring Asian immigrants  
5610     from owning land [specifically Japanese].

5611     California tightened the law further in 1920 and 1923, barring the leasing of land and  
5612     land ownership by American-born children of Asian immigrant parents or by  
5613     corporations controlled by Asian immigrants. These laws were supported by the  
5614     California press, as well as the Hollywood Association (the picture above is from a  
5615     home in Hollywood), Japanese and Korean (later Asiatic) Exclusion League and the  
5616     Anti-Jap Laundry League (both founded by labor unions). Combined, these groups  
5617     claimed tens of thousands of members.

5618     Though especially active in California, animosity for Asian immigrants operated on the  
5619     national level too. In May 1912, President Woodrow Wilson wrote to a California  
5620     backer: "In the matter of Chinese and Japanese coolie immigration I stand for the  
5621     national policy of exclusion (or restricted immigration)...We cannot make a  
5622     homogeneous population out of people who do not blend with the Caucasian  
5623     race...Oriental coolieism will give us another race problem to solve, and surely we  
5624     have had our lesson."

5625     (...) Credit: <https://calendar.eji.org/racial-injustice/may/3>

5626 Source 6: Hemet's Korean Incident



5627

5628 **No Japanese in the Town**

5629 Riverside, Cal, June 26- Anti-Japanese sentiment at Hemet, a small town near here,  
5630 was manifested today when a party of citizens met an apricot picking crew of Japanese  
5631 from this city and ordered them to leave at once. The baggage of the Japanese was  
5632 thrown aboard the train after them. There is not a Japanese in Hemet. (...)

5633 **Consuls Act At Once.**

5634 Los Angeles, Cal., June 26. The Japanese organizations of southern California took  
5635 immediate cognizance today of the incident at Hemet when 15 Asiatics were driven  
5636 from the town. H. Wakabayashi, secretary of the Japanese association of Southern  
5637 California, telegraphed the facts in the case to Y. Numano, acting consul general at San  
5638 Francisco. As Korea is a Japanese dependency, officials of the Japanese association  
5639 said Koreans were as much entitled to protection from the mikado's government as  
5640 Japanese themselves.

5641 Credit: <https://chroniclingamerica.loc.gov/lccn/sn85058396/1913-06-26/ed-1/seq-1/>

5642     “...we the Koreans in America are not Japanese subjects,... will never submit to her as  
5643     long as the sun remains in the heavens. The intervention of the Japanese consulate  
5644     general in Korean matters is illegal so I have the honor of requesting you to discontinue  
5645     the discussion of this case with the Japanese government representatives. We'll settle it  
5646     without Japanese interference.”

5647     *Excerpt from the telegram sent to secretary of the state in 1913, William Jennings Bryan*  
5648     *from the president of the Korea National Association\*, reverend David Lee.*

5649     \* *Korea National Association (대한인국민회) was a political organization established in*  
5650     *1909, to fight Japan's colonial policies and occupation in Korea. It represented the*  
5651     *interests of Koreans in the United States, Russian Far East, and Manchuria during the*  
5652     *Korean Independence Movement.*

5653     **Secretary Is Informed Fruit Pickers Expelled From California Town Were Not  
5654     Subjects of Japan**

5655     (...)

5656     Secretary Bryan, who had ordered the inquiry on his own initiative, particularly on  
5657     account of the pending negotiations "between the United States and Japan over the 7  
5658     Californian alien land legislation, received a telegram from David Lee the president of  
5659     the Korean National association informing him that the Koreans Involved were not  
5660     Japanese subjects, because they had/left their native land before it was annexed by  
5661     Japan.

5662     (...) Brian reported to the press that the investigation was discontinued and that the  
5663     United States would, in the future, deal directly with the Korean National Association in  
5664     relation to all manners and involving Koreans in the United States. (...)

5665     *Credit: The Oxford Handbook of Asian American History, David K. Yoo, Eiichito Azuma,*  
5666     *2013*

5667 Source 7: The First Korean Congress in the US: An Appeal to America



5668

5669     *Upon hearing the news of the March First movement-Korean*  
5670     *uprising against Japan in 1919 which later became the*  
5671     *catalyst of the Korean Independence Movement- in Korea, So*  
5672     *Chaepil convened and chair a three day meeting in*  
5673     *Philadelphia that was attended by about seventy Koreans*  
5674     *residing in the United States, Hawaii, and Mexico,*

5675  
5676

(image |  
<https://www.firstkoreancongress.org/>)

5677 (...)

5678     We, the Koreans in Congress assembled in Philadelphia on 14-16 April 1919,  
5679     representing eighteen million people of our race who are now suffering untold  
5680     miseries and barbarous treatment by the Japanese military authorities in Korea,  
5681     hereby appeal to the great and generous American people.

5682 (...)

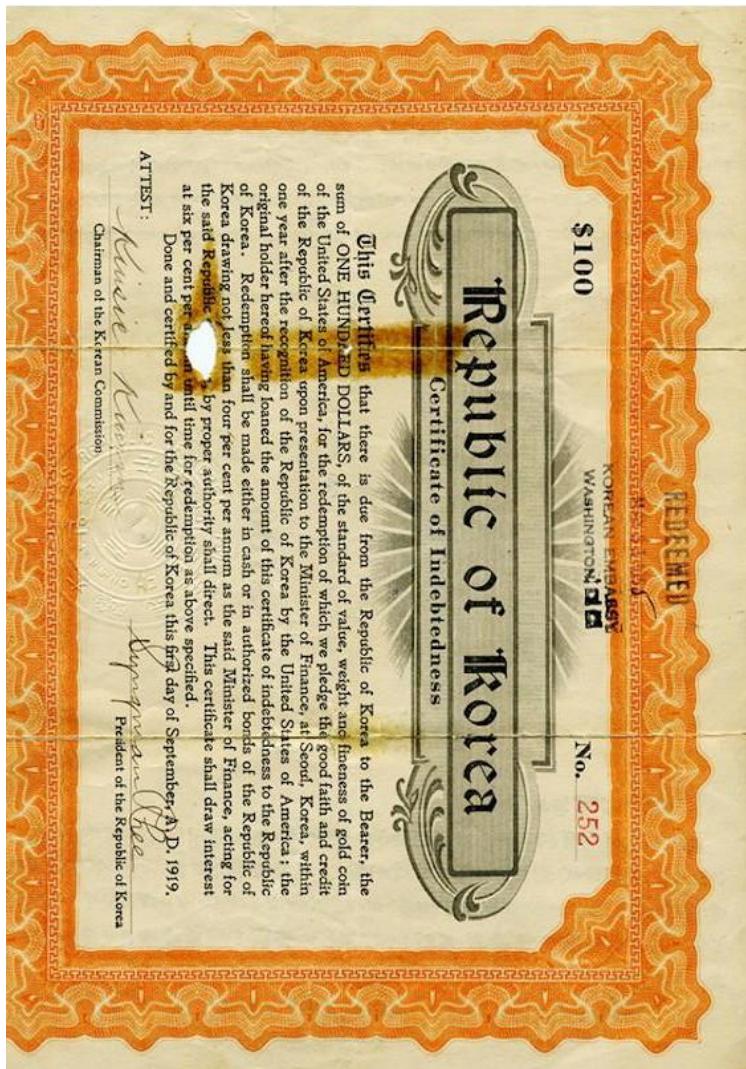
5683     We appeal to you for support and sympathy because we know you love justice(...)  
5684     Our aim is freedom from militaristic autocracy; our object is democracy for Asia; our  
5685     hope is universal Christianity. (...) Besides this, we also feel that we have the right to  
5686     ask your help for the reason that the treaty between the United States and Korea  
5687     [signed in 1882] contains a stipulation in article 1, paragraph 2, which reads as  
5688     follows:

5689 "If other powers deal unjustly or oppressively with either government, the other will  
5690 exert their good offices, on being informed of the case, to bring about an amicable  
5691 arrangement, thus showing their friendly feelings."

5692 (...) 5693 *Credit: First Korean Congress(Philadelphia 1919), pp. 29–30*

5694 Source 8: Republic of Korea Certificate of Indebtedness, No. 252, for \$100, signed by  
5695 Kuisic Kimm and Syngman Rhee

5696  
5697

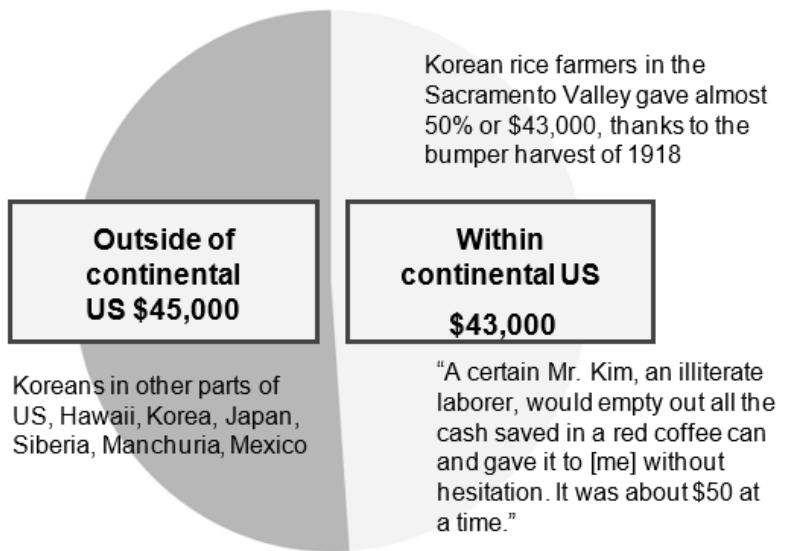


5698  
5699

5700 Source 9: Korean Americans' Financial Support for the Korean Independence  
5701 Movement In Support of the Independence Movement in 1919 (After the March 1  
5702 Protest)

5703 \*The average weekly income per person in 1919 was \$76. (Source: IRS.Gov)

5704 -Credit: Richard S. Kim, The Quest for Statehood, 68 and Oakland Art Museum  
5705 <https://oacc.cc/sf-beginnings-part->  
5706



5707  
5708 Long Description Text for Graphic

5709 Pie chart left side caption: "Outside of continental US \$45,000."

5710 Text below left caption: Koreans in other parts of US, Hawaii, Korea, Japan, Siberia,  
5711 Manchuria, Mexico

5712 Pie chart right side caption: "Within continental US \$43,000"

5713 Text above right caption: Korean rice farmers in the Sacramento Valley gave almost  
5714 50% of \$43,000, thanks to the bumper harvest of 1918

5715 Text below right caption: "A certain Mr. Kim, an illiterate laborer, would empty out all the  
5716 cash saved in a red coffee can and give it to [me] without hesitation. It was about \$50 at  
5717 a time." –Lee Bum Young, Angel Island

5719 **Sample Lesson 26: Dr. Sammy Lee (1920–2016)**

5720 I've designed and proposed two sets of lesson plans based on the life of Dr. Sammy  
5721 Lee, one of the most prominent and distinguished Asian Americans of the twentieth  
5722 century. I hope that the Advisory Committee for the Ethnic Studies Standards in the  
5723 State of California might endorse these lesson plans, such that teachers in California  
5724 can incorporate them in the History and Social Studies standards—toward the end of  
5725 the eighth grade curriculum, when students are studying late nineteenth and early  
5726 twentieth century United States history, as well as in the last third of the eleventh  
5727 grade curriculum, when students examine themes in twentieth century United States  
5728 history.

5729 Professor Grace Cho at Cal State Fullerton and Ms. Eunjee Kang of the San Lorenzo  
5730 Unified School District helped me to identify and to apply the biographical materials  
5731 into the History and Social Science Standards for the State of California. My brother,  
5732 Professor Edward J.W. Park of Loyola Marymount University, helped to prepare this  
5733 document, and I also received helpful suggestions and corrections from Professor  
5734 Jennifer Jung-Kim of UCLA and Professor Grace Cho at Cal State Fullerton.

5735 This document contains the following sections:

5736       A Biographical Overview of Dr. Sammy Lee

5737       Lesson Plans for Eighth Grade Students

5738       Lesson Plans for Eleventh Grade Students

5739       References for Dr. Lee

5740       Timeline for Dr. Lee

5741       Selected Images

5742       Endnotes

5743 **A Biographical Overview of Dr. Sammy Lee**

5744 Dr. Sammy Lee had a remarkable life. He was born in Fresno, California, when the  
5745 state was still heavily segregated by race, but he nevertheless became an officer in the  
5746 United States Army, and then a distinguished Olympic athlete as an elite diver, first in  
5747 the Summer games in London in 1948 and again in Helsinki in 1952. He went on to a  
5748 notable career as a surgeon and physician, as well as an influential diving coach based  
5749 in Orange County, California. Dr. Lee would serve as an important representative for the  
5750 United States during the Cold War, and he would also identify and coach other elite  
5751 Olympic divers over several decades. His life unfolded during the expansion of  
5752 American military power in the Pacific, and although he experienced white supremacist  
5753 discrimination throughout his life, he became a new kind of American citizen—one who  
5754 represented a more progressive and inclusive multiracial nation.

5755 Even before he was born, American citizens had reshaped the lives of his parents and  
5756 of his ancestral country. His father, Soon Kee Rhee, had been working as a translator  
5757 for an American engineering firm engaged in railroad construction. The sovereign  
5758 monarch of Korea, King Kojong, had granted these “concessions” to foreign companies  
5759 to strengthen and to develop his country, as other great powers, including Russia,  
5760 Japan, and China, continued to compete for influence in the Korean court. King Kojong  
5761 received American missionaries, businessmen, and diplomats to develop ties between  
5762 Korea and the United States, and this was how Soon Kee Rhee became an indirect  
5763 beneficiary of these policies to “open” Korea to foreign influence and to strengthen it  
5764 through modernization.<sup>7</sup>

5765 Rhee used this position to leave Korea, just like many hundreds of thousands of  
5766 Koreans in the late nineteenth and early twentieth centuries. Unlike many Korean  
5767 Christians who went to Hawaii during this period, Mr. Rhee had asked his American  
5768 employer to sponsor him to study engineering at Occidental College in Los Angeles. Mr.  
5769 Rhee had married Eun Kee Rhee in Korea before migrating to the United States in  
5770 1905, the same year that Korea became a protectorate of the Empire of Japan.  
5771 Although he had planned to return to Korea, Mr. Rhee feared that his country would

---

<sup>7</sup> For a history of Korea during this period, see Bruce Cumings, *Korea's Place in the Sun* (2005).

5772 soon cease to exist, and he eventually decided to ask his wife to join him in California.  
5773 Mr. Rhee never completed his engineering degree—instead, he and Ms. Rhee  
5774 relocated to the California Central Valley, where they would work on a farm over several  
5775 years. Their two daughters, Dolly and Mary, were born in 1914 and 1915; Sammy was  
5776 born in 1920.<sup>8</sup>

5777 The Rhee children were born during a period of intense hostility against persons of  
5778 Asian ancestry, a period that began in California three decades before the Chinese  
5779 Exclusion Act of 1882. Immigration exclusions against Asians had expanded over the  
5780 next four decades—in 1907, for example, under the Gentlemen’s Agreement between  
5781 the United States and the Empire of Japan, both countries agreed to restrict emigration  
5782 to the other; and under the Immigration Act of 1917, the United States Congress  
5783 declared all immigration from Asia unlawful. It defined as “Asiatic Barred Zone” to map,  
5784 visually, all persons excluded under the law. In the state of California, legislators  
5785 approved of a wide range of discriminatory rules, including the Alien Land Laws, first in  
5786 1913 by statute, and then in 1920 through a statewide referendum. These rules barred  
5787 “aliens ineligible for citizenship” from owning or leasing land—the provisions in 1920  
5788 allowed public officials the right to seize lands from any Asian immigrant found in  
5789 violation of the rule. And since 1878, under federal precedents, Asian immigrants were  
5790 “non-white,” and thus ineligible to apply for American citizenship.

5791 Moreover, in 1927, the United States Supreme Court said again that Asians were  
5792 “yellow,” and thus “colored” and “non-white,” and subject to segregation in public  
5793 services, including public school systems. California had long been a center for this kind  
5794 of anti-Asian white supremacy since the mid-nineteenth century, so it’s no wonder that  
5795 Sammy Lee felt this animosity even as a child.<sup>9</sup>

---

<sup>8</sup> In the interview with Professor Edward Chang of UC Riverside, recorded in 2015, Sammy Lee alluded to an older brother who’d died as a child, but he did not mention his late brother’s name or other details about his life.

<sup>9</sup> For overviews of American public law and of Asian immigrants during this period, see: Ronald Takaki, *Strangers from a Different Shore* (1990), and Erika Lee, *The Making of Asian America* (2016).

5796 By 1932, the family had relocated to Highland Park in Los Angeles. The Rhee family  
5797 changed their surnames to Lee, and Mr. Lee ran a grocery store while Mrs. Lee  
5798 prepared meals to augment the family's income. Her cooking proved popular, and the  
5799 family experienced some financial stability, but the young man did not transition well to  
5800 the urban environment: Sammy described his older sisters as "good students," and he  
5801 described himself as a "spoiled brat." He preferred sports over school, and in school he  
5802 was prone to fighting and other behavioral issues. He recalled a number of instances  
5803 when he had attacked and denigrated Japanese kids his own age for "stealing my  
5804 country." Many years later, Dr. Lee recalled several racial discriminations and slights  
5805 that were common against people of color in Los Angeles at that time. He had enjoyed  
5806 swimming and diving with his African American friend, Hart Crum, for example, but the  
5807 boys could only use the public pool on Wednesdays, as the pool was to be drained and  
5808 cleaned just afterwards. Sammy learned that some of his white classmates had parents  
5809 who did not want "a chink" or an "Oriental" coming into their homes, and at the family  
5810 store he overheard his father endure racial slurs and other forms of abuse.<sup>10</sup>

5811 As he grew older, he learned of more systemic legal disabilities that his parents had  
5812 faced. Although he and his sisters were born in the United States, and thus American  
5813 citizens by birth, he also learned from his father that his own parents could not  
5814 naturalize into American citizens—being from Asia, they remained "aliens ineligible for  
5815 citizenship." They could not buy or lease land. Sammy learned that even though they  
5816 had attended public schools that were not segregated, his parents worried if or how  
5817 their children could attend college. All of this could feel overwhelming—Dr. Lee recalled  
5818 how, when he was in junior high school, he had once confessed to his father that he  
5819 had been ashamed of his Korean ancestry. "I wish that I could be white," he said, if just  
5820 to be able to avoid the racial slights and discriminations all around them. Even though  
5821 he became popular and athletic in his teens, he was reminded in multiple ways that  
5822 white people did not regard him and other people of color, including many of his friends,

---

<sup>10</sup> In so many ways, the details of Sammy Lee's life resemble the lives of other important Asian Americans of this era. See, for example, Monica Sone, *Nisei Daughter* (2014), and Jade Snow Wong, *Fifth Chinese Daughter* (1989).

5823 as "full" American citizens, perhaps not even as fully persons.<sup>11</sup>

5824 Nativism and racism were not just problems in southern California. Issues of race,  
5825 identity, and citizenship dominated national politics in the first half of the twentieth  
5826 century. In the 1930s, when the United States was in the midst of the Great Depression,  
5827 and as several European nations were devolving into authoritarian regimes, either into  
5828 fascism or into communism, American citizens were debating the broader role of the  
5829 United States in such a world. Some Americans favored a greater role for the United  
5830 States in global affairs, as an exemplar of an inclusive, liberal democracy; they felt that  
5831 racial discrimination and white supremacy were harmful of American leadership toward  
5832 those ends. Still other Americans preferred "American First," a United States that would  
5833 be unto itself, one that would pursue its own narrow self-interests without getting  
5834 embroiled in global affairs and especially not in yet another world war.<sup>12</sup>

5835 Americans were torn, divided over these issues—since at least 1907, nativists and  
5836 white supremacists had supported race-based exclusions in the immigration law and in  
5837 other areas of American life, even as progressive leaders in the federal government and  
5838 in the states were becoming more vocal and critical of these same rules in the 1930s.  
5839 Prominent families divided. The First Lady of the United States, Eleanor Roosevelt, for  
5840 example, had spoken openly against racial segregation, quite often more bluntly than  
5841 her husband, and when she was visiting states like Alabama she disregarded the local  
5842 custom by sitting next to African Americans. Yet when Jesse Owens won four Olympic  
5843 gold medals in the Summer Games in Berlin in 1936, under the resentful eyes of the

---

<sup>11</sup> The sociologists would say that Sammy Lee suffered from "internalized racism," the idea being that within white supremacy, non-white persons often feel worthless, and they often wish to be white, even to pass as white. We see the impact of internalized racism in public law during this period, as when Kenneth and Mamie Clark presented their "doll studies" as part of the *Brown* case in 1952; Kluger explains these studies in *Simple Justice*, in note 10, below. The idea also appears in influential pieces of literature, as in Toni Morrison, *The Bluest Eyes* (2007). Teachers may wish to review and to reference these other texts in both of the lesson plans outlined in this document.

<sup>12</sup> For influential histories of the United States before World War II that explore these themes, see Ira Katznelson, *Fear Itself* (2014) and Charles Kupchan, *Isolationism* (2020).

5844 Nazi Party, President Franklin Roosevelt sent no congratulatory telegram or public  
5845 acknowledgment to Owens, even though he'd sent many to white athletes on similar  
5846 occasions. Roosevelt revealed later that he was fearful of losing support from the  
5847 Southern Democrats, the so-called "Dixiecrats," who also happened to be white  
5848 supremacists. Throughout the 1930s, the Federal Bureau of Investigation had informed  
5849 the First Lady more than once that the Ku Klux Klan was calling for her assassination,  
5850 not so much his.<sup>13</sup>

5851 As a teenager, when Sammy Lee was participating in diving competitions in southern  
5852 California in the late 1930s, the United States was on the brink of another world war,  
5853 and it was also a nation divided about its very character and trajectory. Sammy Lee was  
5854 shaped by these contradictions: having caught the eye of Jim Ryan, a distinguished,  
5855 semi-retired diving coach, during a regional diving competition in 1938. Ryan trained  
5856 Lee toward greater strength and precision over the next several years. A gruff and  
5857 profane Irish American, Ryan coached Lee for free that entire time. Not only did Lee  
5858 attend racially integrated public schools, Lee was also the first non-white student body  
5859 president at the Benjamin Franklin High School in Highland Park. And yet he could not  
5860 attend the prom, as it was held in the Pasadena Civic Auditorium, which did not allow  
5861 people of color. These old patterns of white supremacy existed alongside new  
5862 opportunities for people like Lee. Lee went to Occidental College in Los Angeles on a  
5863 full scholarship, and when he was applying for medical school, he was eligible for a  
5864 program financed through the United States Army—one that would pay for medical  
5865 school in exchange for military service afterwards. Such programs were emphatically  
5866 not available to people of color through the military prior to World War II, but President  
5867 Roosevelt had changed that policy in the months after the United States had declared  
5868 war on December 8, 1941.

5869 In 1942, when all of his Japanese American and Japanese immigrant neighbors were

---

<sup>13</sup> In American history, the Roosevelts are their own genre. For two recent works, see Hazel Rowley, *Franklin and Eleanor* (2011), and Joseph Lash, *Eleanor and Franklin* (2014). The biographers tend to disagree who was the more influential in the marriage and even in public affairs, especially with regard to American race relations. For a history of the 1936 Summer Games, see David Clay Large, *Nazi Games* (2007).

5870 being evacuated and incarcerated into internment camps as “enemy aliens,” Lee’s  
5871 Korean identity now moved him toward a different fate altogether. He and his family  
5872 were not interned, his education was not disrupted. Indeed, with Jim Ryan as his coach,  
5873 Lee won his first National Diving Championship in 1942, becoming the first person of  
5874 color to achieve that feat. They were disappointed that Lee could not compete in the  
5875 Summer Olympic Games in 1940 or in 1944—both had been cancelled because of the  
5876 war. Lee’s father passed away unexpectedly in 1943, but as Lee had promised his  
5877 father to study medicine, he matriculated at the University of Southern California  
5878 Medical School later that year. His mother and sisters relocated close to that campus to  
5879 support him, and he finished his medical degree in 1946.

5880 Because the Army had paid for medical school, he was commissioned as a First  
5881 Lieutenant within the Medical Corp of the United States Army, and he served as a  
5882 medical officer through the Summer Games in London in 1948 and in Helsinki in 1952.  
5883 Senior Army officers supported him whenever Lee had requested time to train for both  
5884 of these Olympic games—they ensured that he had access to excellent diving facilities  
5885 for his practices.<sup>14</sup>

5886 All of that support paid off. Sammy Lee was the first American to win multiple Olympic  
5887 medals in the diving competitions over two different Summer Games—he won the  
5888 bronze medal in the three-meter springboard and the gold medal in the 10 meter  
5889 platform, both at the London games in 1948. In the Olympic Games in Helsinki in 1952,  
5890 when he was 32 years old, Lee won the gold medal again for the 10 meter platform,  
5891 becoming the first American diver to defend an Olympic championship in diving. That he  
5892 accomplished these feats *after* finishing medical school, in his late 20s and early 30s,  
5893 and during his service in the United States Army—these circumstances make his  
5894 achievements all the more remarkable.

5895 As an Olympic champion and as an Asian American, Sammy Lee was in a unique

---

<sup>14</sup> For general, accessible histories of the Japanese American internment, see: Roger Daniels, *Prisoners Without Trial* (2004); Greg Robinson, *A Tragedy of Democracy* (2009); and Richard Reeves, *Infamy* (2016).

5896 position as a goodwill ambassador for the United States in the postwar period. By 1949,  
5897 the United States was indisputably a global power—the American military presence was  
5898 obvious in Western Europe, in Great Britain, France, Italy, and Germany, as well as in  
5899 the Far East, in Japan, the Philippines, South Korea, and in the South China Sea,  
5900 between communist China and Taiwan. The postwar peace had devolved into a tense  
5901 Cold War, with the Soviet Union and Communist China becoming fierce critics of the  
5902 United States and its allies. These communist adversaries had pointed out that white  
5903 Americans had never cared for “people of color,” the people of Africa, Latin America, or  
5904 Asia, whom they’d enslaved, excluded, degraded, and segregated for many, many  
5905 decades, ever since the founding of the United States itself. Even as American  
5906 diplomats insisted that this was not true, or even if it was true that it was no longer  
5907 reflective of the kind of inclusive country that the United States was *aspiring* to become,  
5908 they all realized that race-based segregation at home was becoming a significant  
5909 liability for leaders of the United States as they sought to exercise global leadership  
5910 abroad.<sup>15</sup>

5911 Thus, when Presidents Harry Truman and Dwight Eisenhower met with Sammy Lee and  
5912 asked him, through representatives of the State Department, to serve as a goodwill  
5913 ambassador for the United States, he agreed to join other prominent people of color,  
5914 including Jade Snow Wong, Dizzy Gillespie, and Rafer Johnson, to offer themselves as  
5915 examples of what an inclusive American citizenship could mean. His very presence and  
5916 accomplishments were to serve as visible, tangible counterarguments to the  
5917 “communist propaganda” critical of the United States—Lee was of Korean ancestry, his  
5918 parents had been “aliens ineligible for citizenship,” and yet he had represented the  
5919 United States in the Olympic Games, he had served honorably in its military, and he  
5920 was a practicing physician whose medical training had been financed by the American  
5921 government. In short, his very life suggested that the Americans were not like the Nazis.

5922 In photographs from this period, Dr. Sammy Lee appears with political leaders  
5923 throughout Europe, South America, and Asia, including President Syngman Rhee, the

---

<sup>15</sup> For influential histories that discuss these themes, see Thomas Borstelmann, *The Cold War and the Color Line* (2003), and Mary Dudziak, *Cold War Civil Rights* (2011).

5924 American ally in South Korea before, during, and after the Korean War. In South Korea,  
5925 thousands of Koreans regarded Sammy Lee as a national treasure, even though, by his  
5926 own admission, he could not quite understand the accolades and words of praise  
5927 coming from so many Koreans in Korean. He served in the United States Army Medical  
5928 Corp in South Korea from 1953 to 1955. In interviews from this period, his mother had  
5929 explained how Dr. Lee's father had come to America to pursue the American Dream,  
5930 and then how Dr. Lee himself came to fulfill that dream. All three of her children were  
5931 college graduates, she said, all three were living fulfilling lives, and yet Sammy's life  
5932 was well beyond any mother's expectations.

5933 In her essay about Sammy Lee during this period, Professor Mary Lui of Yale explained  
5934 how Dr. Lee presented as a visually stunning person—as a champion diver, he often  
5935 wore swim trunks in exhibitions and in other public occasions. Dr. Lee had, by all  
5936 accounts, an excellent physique well into his forties. That American diplomats and  
5937 public officials were presenting him for over a decade as an American citizen was itself  
5938 a striking example of how the “American body politic” was altering, to be inclusive of  
5939 Asian Americans, which, at the very least implied that the United States was no longer  
5940 committed to white supremacist notions of white racial purity or white race-based  
5941 citizenship. Throughout the history of the United States, the “American citizen” had been  
5942 a white person, and so Lee’s body became yet another symbol of how that wasn’t  
5943 necessarily going to be part of the American future. As American diplomats featured  
5944 these people of color as American citizens, they implied that other people of color in  
5945 Africa, Asia, and Latin America could trust the Americans to be fair and impartial, should  
5946 they also fold themselves into the American sphere.

5947 And it wasn’t all just for public display. Progressives in Congress and activists across  
5948 the country saw this moment as an occasion to change American public law. In 1952,  
5949 for example, Congress amended federal citizenship laws to allow Asian immigrants to  
5950 apply for naturalized citizenship, a change that would allow people like Dr. Lee’s mother  
5951 to apply for American citizenship for the first time in American history. Broader  
5952 immigration reforms, however, would prove less politically popular. Over President  
5953 Truman’s veto, Congress chose to retain the National Origins system that continued to

5954 restrict immigration from Asia, and Congress would not repeal those restrictive policies  
5955 until Lyndon Johnson's presidency in 1965. White supremacists still held considerable  
5956 political power. In 1954, when the United States Supreme Court announced its decision  
5957 in *Brown v. Board of Education*, United States Senators would take to wearing simple  
5958 buttons that said "NEVER" on the floor of the Senate, as in they would never comply  
5959 with *Brown*.<sup>16</sup>

5960 Indeed, even after the Olympic medals, Dr. Lee and his family continued to encounter  
5961 white supremacist resistance in unsettling ways. In 1955, when Dr. Lee and his wife  
5962 Rosalind were looking for homes in Orange County, they were turned away twice, in  
5963 Garden Grove and in Anaheim, because even the newer subdivisions were still  
5964 segregating by race. Despite the ruling in *Shelley v. Kraemer*, yet another influential  
5965 United States Supreme Court precedent against such race-based segregation in 1948,  
5966 real estate agents told Dr. and Mrs. Lee that they could not help "non-whites." The  
5967 couple drew attention to this problem, local politicians for the County agreed to form a  
5968 Council for Equal Opportunity, and even Richard Nixon said that he'd been "shocked"  
5969 by how the Lees had been treated. They eventually did buy a house in Garden Grove,  
5970 albeit not in *that* neighborhood, and Dr. Lee ran a successful medical practice in Orange  
5971 County as an ear, nose, and throat specialist until his retirement in 1990.<sup>17</sup>

5972 Throughout that period, Dr. Lee continued to represent the United States at the request  
5973 of successive American Presidents, including Richard Nixon and Ronald Reagan. And  
5974 he coached—he worked with several Olympic divers, including Pat McCormick, Bob  
5975 Webster, and Greg Louganis. During a time when some had encouraged female divers  
5976 not to perform complex, acrobatic dives, Lee trained McCormick as she became the first  
5977 American woman to win four gold medals over two consecutive Summer Games, in  
5978 Helsinki in 1952 and in Melbourne in 1956. Dr. Lee trained Bob Webster using a sand

---

<sup>16</sup> For immigration reforms after World War II, see John S.W. Park, *Immigration Law and Society* (2018). For influential histories of the *Brown* decision, see James Patterson, *Brown v. Board of Education* (2002), and Richard Kluger, *Simple Justice* (2004).

<sup>17</sup> In many jurisdictions, residential segregation grew worse in the United States after 1950. See, generally, Charles Lamb, *Housing Segregation in Suburban America Since 1960* (2005).

5979 pit that he'd built in his own backyard, a technique inspired by Jim Ryan's own  
5980 unconventional methods. Webster won gold medals in diving in Rome in 1960 and then  
5981 again in Tokyo in 1964, becoming the first American diver after Sammy Lee to win gold  
5982 medals in two consecutive Summer Games.

5983 After the 1964 Olympics in Tokyo, Dr. Lee had invited several members of the  
5984 Japanese national team to his home in Orange County to practice and to coach all of  
5985 them. He suggested that he did this "to atone" for his own "poor behavior" toward those  
5986 Japanese kids of his youth. In the early 1970s, Sammy Lee coached Greg Louganis,  
5987 and the young man eventually moved into the Lee family home to use the pool and that  
5988 sand pit. Louganis would become one of the most decorated American Olympians  
5989 ever—Louganis won five Olympic medals, including four gold medals, over three  
5990 consecutive Summer Games, in Montreal in 1976, in Los Angeles in 1984 and in Seoul  
5991 in 1988.

5992 Toward the end of his life, after he stopped practicing medicine in 1990, Dr. Sammy Lee  
5993 suffered from dementia and heart disease, and he retired from public life in his mid-  
5994 seventies. He was by then among the most distinguished and decorated athletes of the  
5995 twentieth century: Sammy Lee won the James E. Sullivan Award in 1953, given to the  
5996 most distinguished amateur athlete in the United States, and he was inducted into the  
5997 International Swimming Hall of Fame in 1968 and into the United States Olympic Hall of  
5998 Fame in 1990. The City of Los Angeles dedicated a corner of Koreatown—on Olympic  
5999 and Normandie—the Sammy Lee Square in 2010, and the Los Angeles Unified School  
6000 District named an elementary school after him in 2013. He passed away at his home in  
6001 Newport Beach in December 2016, when he was 96 years old.

## 6002 Lesson Plans

6003 Because his life traversed that period of American history characterized by race-based  
6004 segregation against people of color—including persons of Korean ancestry like Dr.  
6005 Lee—and because of his remarkable record of accomplishments, we ought to integrate  
6006 his biography into twentieth century United States history. New lesson plans based on  
6007 his life would be most appropriate, I think, for students in eighth grade and in eleventh

6008 grade, according to the History–Social Science Framework as it was approved in  
6009 California in 2016.

6010 For Eighth Grade Students

6011 Toward the end of the eighth grade curriculum in California, students study American  
6012 history in the late nineteenth and early twentieth centuries, when California itself  
6013 becomes an important part of the national economy and when the United States  
6014 projects its power across the Pacific even as Congress approves new and influential  
6015 restrictions against Asian immigrants. A core part of the eighth grade curriculum focuses  
6016 on issues of citizenship and belonging—even after the abolition of slavery, white  
6017 Americans still supported race-based segregation throughout the states, and public  
6018 officials in all three branches of the federal government supported similar discriminatory  
6019 rules and policies. New immigration rules—including the Chinese Exclusion Act of 1882  
6020 and the Immigration Act of 1917—identified Asians as “unassimilable,” as “aliens  
6021 ineligible for citizenship,” and Congress drew a line over Asia itself, as a “Barred Zone”  
6022 from which no one should come to the United States. Over this same period,  
6023 discriminatory rules against Asian immigrants were common and politically popular  
6024 among large majorities of the white electorate, during a period when people of color  
6025 themselves couldn’t vote.

6026 Under the **History and Social Science standard, 8.12.7**, students should: “identify  
6027 new sources of large-scale immigration and the contributions of immigrants to the  
6028 building of cities and the economy; explain the ways in which new social and economic  
6029 patterns encouraged assimilation of newcomers into the mainstream amidst growing  
6030 cultural diversity; and discuss the new wave of nativism.”

6031 Based on the templates that Ms. Eunjee Kang has shared with us, I would propose the  
6032 following:

6033 **The Lesson Title** should be “Dr. Sammy Lee.” This Lesson aligns with **HSS 8.12.7**.  
6034 **The Disciplinary Area** is primarily in Asian American and Pacific Islander Studies. **The**  
6035 **Essential Question** should be: “How did people of color, including immigrants from

6036 Asia, cope with white supremacist rules in the early twentieth century?" The length of  
6037 this lesson would be approximately **one hour**.

6038 **The Content Learning Objective** should focus on the **Biographical Overview**  
6039 presented in this document. Teachers should focus on the public law in the United  
6040 States, both at the federal level, with special focus on immigration rules, and then on  
6041 state rules like the Alien Land Laws in California. Students should learn how, since  
6042 1852, Asian immigrants were considered "non-white" and "aliens ineligible for  
6043 citizenship," and that they were thus subjected to a wide range of race-based rules  
6044 consigning them to segregated schools, restricting them from public employment, and  
6045 making land ownership unlawful. These practices persisted well into the first half of the  
6046 20th century, and significant majorities of white Americans continued to vote in favor of  
6047 these rules over many decades. In terms of the biographical elements for this lesson,  
6048 teachers should focus on Dr. Lee's parents, their migration to the United States, and  
6049 then the family's life in Los Angeles through 1940.

6050 **The Historical Thinking Learning Objective** should focus on these rules from the  
6051 perspective of people of color. The **Essential Questions** for this lesson should be as  
6052 follows: what did it feel like to live in such a white supremacist political environment if  
6053 you were a family of color?

6054 What specific rules circumscribed his family, and how did these lead to prejudiced  
6055 behavior against Sammy Lee? (In this portion of the lesson, teachers may wish to ask  
6056 their students, especially the students of color, whether they *still* feel as though they are  
6057 second-class citizens, and whether that might be a legacy of white supremacist public  
6058 rules and attitudes.) Sammy Lee's early biography is replete with race-based  
6059 discriminations and insults, both against him and his family. His parents suffered  
6060 significant legal disabilities as well: they could not apply for American citizenship, nor  
6061 could they own property in California. Mr. Rhee had come to the United States because  
6062 the Americans had come to his country first—the Americans were becoming a Pacific  
6063 power, they already held the Philippines and Hawaii as territories, and yet when Mr.  
6064 Rhee arrived in the United States, he learned rather quickly that he and even his native-

6065 born American children would not be regarded as a “full” American citizens.

6066 As a child and as a teen, Sammy experienced forms of discrimination that caused him  
6067 to hate himself and his heritage, which was, unfortunately, a rather common response  
6068 among children of color throughout American history. Students should also learn a very  
6069 important lesson—that some white Americans did not embrace white supremacist  
6070 attitudes and that a significant fraction of white folks were rather moving away from  
6071 them. Sammy’s teachers, his coaches, and his friends treated him with respect and  
6072 dignity, and through high school, college, medical school, and military service, Sammy  
6073 Lee experienced new opportunities that were possible for people of color after 1930.  
6074 Race-based segregation and white supremacy were weakening in critical ways during  
6075 the course of his life, and Sammy Lee was thus “assimilating” into American citizenship  
6076 through pathways that were not possible for persons of Asian ancestry in the late 19th  
6077 century.

6078 Through a study of Sammy Lee’s early life, students will learn how the American  
6079 presence in Asia could stimulate migration from Asia to the United States, and then how  
6080 Asian immigrants faced tremendous legal and social barriers to their integration after  
6081 they arrived here. Those barriers then weakened over time, such that by the late 1940s,  
6082 white military leaders, white coaches, white teachers, white professors, white  
6083 classmates, and his entire family were all supporting the aspirations of an Asian  
6084 American diver and Olympian. All of these lessons address the standards for students  
6085 in eighth grade, as they appear in **8.12.7**.

6086 I would be open to creating an hour-long presentation based on the materials collected  
6087 for this project, one that would integrate photographs and other visual materials about  
6088 Sammy Lee. In studying his early life, even before the Olympic Games in 1948,  
6089 students would appreciate, I think, the story of a young man who’d faced considerable  
6090 adversity, but who excelled in no small part because so many people had supported  
6091 him, many of whom were, in fact, white. He benefitted from the progressive turn in  
6092 American politics in the middle of the twentieth century. In addition, his early life also  
6093 offers sobering lessons about the vagaries of race and identity: had he been of

6094 Japanese ancestry, he and his family would have been interned in 1942. It's hard to  
6095 imagine how he would have become an Olympic medalist if he'd been forced to endure  
6096 that hardship. Lee's life thus illustrates an important lesson from the late historian  
6097 Ronald Takaki—World War II represented a catastrophe for Japanese Americans, but it  
6098 also represented a tremendous opening of opportunities for other Asian Americans.

6099 For Eleventh Grade Students

6100 In the last third of the eleventh grade History and Social Science Standards, "students  
6101 should analyze United States foreign policy since World War II" (**HSS 11.9**), and  
6102 students should also "analyze the development of federal civil rights and voting rights."  
6103 (**HSS 11.10**).

6104 Although these topics are (still) taught separately in high school, professors in college  
6105 teach these two together—that is, American foreign policy in the postwar period was  
6106 intimately related to American race relations and to the broader Civil Rights Movement  
6107 of the 1950s and 1960s. Race-based discrimination was embarrassing to the United  
6108 States. The communists in the Soviet Union and in China pointed out that American law  
6109 looked a lot like Nazi law, that American law had *inspired* Nazi law, including the  
6110 Nuremberg Laws, and that no person of color anywhere in the world should trust  
6111 Americans when they were presenting themselves as examples for the rest of the world.  
6112 The communist critique was simply true: American law was openly white supremacist, it  
6113 had been that way for decades, and when American diplomats were attempting to  
6114 exercise American leadership, they knew that this criticism was both very true and quite  
6115 devastating for American foreign policy. Successive Secretaries of State, including  
6116 George Marshall, Dean Acheson, and John Foster Dulles, warned Presidents Truman,  
6117 Eisenhower, and Kennedy that civil rights reforms domestically would be essential for  
6118 American diplomacy abroad.

6119 In that context, it's difficult, even now, to assess the global impact of people like Jesse  
6120 Owens, Jackie Robinson, Joe Louis, or Sammy Lee. White supremacist had long held  
6121 that people of color were not only intellectually inferior but physically inferior as well—  
6122 people of color were like animals, they said, and under the elaborate rules of

6123 competitive, “civilized” sports, people of color were unfit to compete. And even if they  
6124 did, they were unsuited to win. So, when Jesse Owens dominated the track and field  
6125 events in the 1936 Summer Olympics, white supremacists struggled to explain how they  
6126 had been so wrong. Sammy Lee did not have the taller, “conventional” body of an  
6127 Olympic diver—his coach, Jim Ryan, told him as much—and yet when he performed  
6128 acrobatic, stunning, and precise dives from the springboard and from the platform, his  
6129 very performances also undermined one of the singular tenets of white supremacist  
6130 thinking. White people were not, in fact, physically superior, nor did they have a  
6131 monopoly on physical or athletic perfection. For many younger students now, so  
6132 accustomed to seeing people of color in sports, these physical and aesthetic  
6133 dimensions of white supremacy might seem especially ridiculous, and yet in the late  
6134 nineteenth and early twentieth centuries, many white supremacists pointed to these  
6135 purportedly “innate” differences between “races” to justify race-based exclusions and  
6136 discriminations, and to insist on the inferiority of people of color.

6137 **The Lesson Title** should remain “Dr. Sammy Lee.” This Lesson aligns with **HSS 11.9**  
6138 and **11.10. The Disciplinary Area** is primarily in Asian American and Pacific Islander  
6139 Studies. **The Essential Question** should be: “How did people of color, including  
6140 distinguished athletes like Dr. Sammy Lee, help to reshape opinions about the United  
6141 States, and how did their diplomacy help to persuade people of color throughout the  
6142 world that the United States was no longer committed to white supremacist by the  
6143 middle of the twentieth century?” The length of this lesson would be approximately **one**  
6144 **hour**.

6145 For eleventh grade students, the **Content Learning Objective** for this lesson should  
6146 involve the emerging Cold War after World War II, the unique problems facing American  
6147 diplomats, and the struggles of a new, rising middle class in the United States, one  
6148 consisting of people of color in no mood to tolerate race-based segregation any longer.  
6149 Those activist people of color found in American diplomats their strangest and most  
6150 unlikely allies: all of a sudden, top diplomats in the State Department were looking for  
6151 prominent people of color to tour the world, to say to *other* people of color that the  
6152 Americans were not, or at least no longer, total racists. By bringing Olympic athletes like

6153 Dr. Sammy Lee to Southeast Asia, Europe, and South Korea, the American diplomats  
6154 were trying to improve the image of the United States throughout the world. Dr. Lee was  
6155 a willing participant in these efforts—he'd spent many months meeting with dignitaries  
6156 everywhere, and he gave diving performances in every conceivable venue. Professor  
6157 Lui is right: there was something physically striking about the man, this Asian American  
6158 diver, his movements and flight into the water were so precise and spectacular that  
6159 everyone could see and acknowledge his skill and perfection. In Korea, he was a  
6160 national hero, not just because of the Olympics, but because he was also a doctor.

6161 In late high school, and in the first years of college, we often ask students to take an  
6162 empathetic point of view toward historical subjects. Thus, the **Essential Questions** and  
6163 the **Historical Thinking Exercises** for eleventh grade students might include the  
6164 following: How would you behave, if you were to take the position and perspective of the  
6165 historical actors that we're studying, including the people of color who were being asked  
6166 to defend the United States during the Cold War? That is, we should ask students how  
6167 they might behave in Lee's position. He grew up facing all kinds of white supremacist  
6168 slights and insults, his parents faced all manner of abuse and discrimination; and yet,  
6169 after winning the Olympics, would you travel the world and state how wonderful the  
6170 Americans were? I think that like so many other prominent people of color, Dr. Sammy  
6171 Lee was torn between an honesty about the United States as well as its promise,  
6172 embodied in his own life. Many white folks in his life had been rude, insulting, and racist,  
6173 and still many others had been giving, supportive, and generous.

6174 For white students, this portion of the lesson might involve considering what kind of  
6175 white person they might have been in California before 1950. For students of color,  
6176 Sammy Lee's own admission that he "wished to be white" could become an important  
6177 occasion to consider their own internalized racism, to reflect upon how racism can  
6178 "teach" children of color to hate themselves. For all students, Lee's life overall can serve  
6179 as a reminder that a multiracial American citizenship remains a rather recent  
6180 development, a mere fraction within the longer arc of American history.

6181 Students in late high school would appreciate the contradictions of the United States,

6182 and many would find Lee's insights helpful and relevant. In one interview, he reportedly  
6183 said: "Whenever I was asked by those people in the Far East how America treated  
6184 Oriental people, I told them the truth. I said Americans had their shortcomings, but they  
6185 had the guts enough to advertise them, whereas others tried to cover them up." That he  
6186 persisted as a physician and as a coach to other Olympians, including a woman, Pat  
6187 McCormick, and a gay man, Greg Louganis, demonstrates the depth to which his life  
6188 had captured the fundamental shifts in the meaning of American citizenship throughout  
6189 the twentieth century. We still live in a time when Americans still divide over these  
6190 issues, which might be all the more reason why this particular life is worth studying.

6191 References for Dr. Lee

6192 There are already at least two decent children's book—with illustrations—for younger  
6193 students based on Dr. Lee's life. The larger picture book, by Paula Yoo, is appropriate  
6194 for children in grades two to four; Ms. Yoo has published a version for older children in  
6195 grades six to eight. Erika Fernbach interviewed Dr. Lee and in 2012, she produced a  
6196 book told from his first-person perspective—this book is also most appropriate for  
6197 children, perhaps in the fourth and fifth grades. Professor Mary Lui of Yale University  
6198 published a scholarly article about Dr. Lee in the years after he'd won his Olympic  
6199 medals, when the State Department had asked him to be a "goodwill" ambassador. But  
6200 Professor Lui's essay seems to be the only scholarly work about Dr. Lee, which is  
6201 unfortunate, in light of how Dr. Lee's life touches upon so many important central  
6202 themes in American history throughout the twentieth century.

6203 Short References

6204       Sally Driscoll, "Sammy Lee, Athlete and Physician," in *Great Lives from History:*  
6205       *Asian and Pacific Islander Americans* (Gary Okihiro, ed., 2012).

6206 Newspapers and Journals

6207       George Johnston, "Unlikely Olympian Sammy Lee Soared," *Investor's Business*  
6208       *Daily* (July 27, 2012).

- 6209 Beulah Ku, "Sammy Lee, Olympic Pioneer," *Asianweek* (July 17, 1992).
- 6210 "Major Lee, in Korea, Happy Over Award; 'It's Like Winning Olympic Diving Title,"  
6211 *New York Times* (January 1, 1954).
- 6212 Mary Ting Yi Lui, "Sammy Lee: Narratives of Asian American Masculinity and  
6213 Race in Decolonizing Asia," in *Body and Nation: The Global Realm of U.S. Body*  
6214 *Politics in the Twentieth Century* (Emily Rosenberg and Shannon Fitzpatrick,  
6215 eds., 2014)
- 6216 Robert McFadden, "Sammy Lee, First Asian American Man to Earn Olympic  
6217 Gold, Dies at 96," *New York Times* (December 3, 2016).
- 6218 "Russians Tick Major Lee with Peace Dove, But U.S. Diver Then Gives  
6219 Soviet the Bird," *New York Times* (July 16, 1952).
- 6220 Ryan Reft, "Sammy Lee: A Life That Shaped the Currents of California and  
6221 U.S. History," *KCET: History and Society* (December 6, 2016).
- 6222 "Sammy Lee Gets Home," *New York Times* (September 2, 1955).
- 6223 Ned Stafford, "Sammy Lee," *BMJ: British Medical Journal* (January 3, 2017).
- 6224 Books for Children
- 6225 Erika Fernbach, *Sammy Lee: Promises to Keep* (2012).
- 6226 Paula Yoo, *Sixteen Years in Sixteen Seconds: The Sammy Lee Story* (2005).  
6227 [Illustrated by Dom Lee.]
- 6228 Paula Yoo, *The Story of Olympic Diver Sammy Lee* (2020). [Illustrated by Dom  
6229 Lee.]
- 6230 Oral Interviews, Transcripts, and Online Sources
- 6231 Sammy Lee Oral History, Oral Histories Project, Young Oak Center, UC  
6232 Riverside Interview with Professor Edward Chang (March 24, 2015)

- 6233 [https://yokcenter.ucr.edu/viewer/render.php?cache&file=Sammy\\_Lee.xml](https://yokcenter.ucr.edu/viewer/render.php?cache&file=Sammy_Lee.xml)
- 6234 Sammy Lee Video Interview, Occidental Athletics (April 19, 2012)
- 6235 <https://www.oxyathletics.com/sports/mswimdive/2011-12/videos/20120419-wptgx7xp>
- 6236
- 6237 Sammy Lee: An Olympian's Oral History, LA84 Foundation Transcript of
- 6238 Interview with Dr. Margaret Costa (1999).
- 6239 The Korean American Digital Archive at USC offers a searchable database that
- 6240 contains many archival photos of Dr. Sammy Lee. That site is here:
- 6241 <http://digitallibrary.usc.edu/cdm/landingpage/collection/p15799coll126>

6242 Timeline for Dr. Sammy Lee

- 6243 1905 Mr. Soon Kee Rhee migrates to California to study engineering at Occidental College. During this year, following its victory in the Russo-Japanese War, the Empire of Japan had declared Korea a protectorate, thus depriving the Korean monarchy of diplomatic sovereignty. Mr. Rhee will send for his wife, Soon Kee Rhee, and the couple will work on a farm in the California Central Valley.
- 6244
- 6245
- 6246
- 6247
- 6248
- 6249 1910 The Empire of Japan annexes Korea, it declares Korea a colony of Japan, and it creates a General Government to rule the entire Korean peninsula. Seoul is renamed Keijo.
- 6250
- 6251
- 6252 1913, 1920 The California state legislature approves the Alien Land Law, and then the second version, passed by a statewide referendum, affirms that “aliens ineligible for citizenship” shall be prohibited from owning or leasing land. The second version also provides for seizures of land for those found in violation of the rule.
- 6253
- 6254
- 6255
- 6256
- 6257 August 1, 1920 Sammy Lee was born in Fresno, California. He is the youngest of three surviving children of Mr. and Mrs. Rhee.
- 6258
- 6259 1924 The United States Congress passes the Immigration Act of 1924, which re-affirms Asia as a “barred zone” for purposes of immigration.
- 6260
- 6261 1927 In *Gong Lum v. Rice*, the United States Supreme Court holds that a child of Chinese ancestry is “yellow,” and thus “colored.” Public officials throughout the United States would rely on this case to segregate children of Asian ancestry across several public school systems.
- 6262
- 6263
- 6264
- 6265
- 6266 c. 1932 The Lee family moves to Highland Park, in Los Angeles.
- 6267 1938 Lee begins to attend regional diving competitions, and he meets Jim Ryan, a distinguished diving coach, who coaches him for free.
- 6268

- 6269 1939 Lee graduates from Franklin High School in Los Angeles, he  
6270 matriculates at Occidental College, and he competes in intercollegiate  
6271 diving competitions.
- 6272 1941 to 1942 Following the declaration of war by the United States against the  
6273 Empire of Japan, the United States organizes the evacuation and  
6274 internment of all persons of Japanese ancestry from Oregon,  
6275 Washington, and California.
- 6276 1942 Lee takes first place in springboard diving and in platform diving at the  
6277 United States National Diving Championships. He is the first person of  
6278 color to achieve this feat.
- 6279 1943 Lee graduates from Occidental, and he matriculates at the University  
6280 of Southern California Medical School.
- 6281 1945 Following the unconditional surrender of the Empire of Japan, Korea  
6282 regains its independence. The Americans and the Soviets agree to a  
6283 temporary partition of the peninsula across the 38th parallel.
- 6284 1946 In the United States National Diving Championships, Lee wins first  
6285 place in platform diving and third place in the springboard event.
- 6286 1947 Lee graduates from medical school and he is commissioned as a First  
6287 Lieutenant within the Medical Corp of the United States Army.
- 6288 1948 Dr. Lee competes in the Olympic Summer Games in London. He won  
6289 the bronze medal in the three-meter springboard competition, and he  
6290 won the gold medal in the ten-meter platform event. In this same year,  
6291 in *Shelley v. Kraemer*, the United States Supreme Court rules  
6292 unconstitutional the enforcement of racially restrictive covenants in  
6293 private real estate markets, and in *Oyama v. California*, the Court also  
6294 invalidated the Alien Land Laws in California, as well as similar rules  
6295 in several other states.

6296	1950	Dr. Lee marries Rosalind Wong. In June, the Korean War begins.
6297	1952	Lee is now a Major in the United States Army. He competes in the Olympic Summer Games in Helsinki, Finland, and he wins the gold medal in the ten-meter platform event. He is the first American
6298		
6299		
6300		Olympic diver to defend a championship in two consecutive Summer
6301		Games.
6302	1953	Lee wins the James E. Sullivan Award, given by the Amateur Athletic Union, and widely regarded as the most prestigious award for
6303		amateur athletes in the United States. The Korean War concludes
6304		with an armistice, and South Korea will remain an ally of the United
6305		States under President Syngman Rhee.
6306		
6307	1953 to 1955	Lee serves as a Senior Medical Officer in the United States Army in South Korea. He also tours Asia, South America, and Europe as a goodwill ambassador, through programs organized through the United States Department of State.
6308		
6309		
6310		
6311	1954	The United States Supreme Court announces its decision in <i>Brown v. Board of Education</i> , declaring unconstitutional racial segregation in public schools.
6312		
6313		
6314	1955	Dr. Sammy Lee opens a medical practice in Orange County, California. He and his wife, though, encounter racial discrimination in the local housing market. They eventually buy a home in Garden Grove.
6315		
6316		
6317		
6318	1956 to 1976	Lee continues to coach Olympic divers, including Pat McCormick, Bob Webster, and Greg Louganis. McCormick won gold medals over two consecutive Summer Games (1952 and 1956), becoming the first American woman to do so. Webster defended an Olympic diving championship over two consecutive Summer Games (1960 and 1964), and Louganis won Olympic medals in diving over three
6319		
6320		
6321		
6322		
6323		

6324 consecutive Summer Games (1976, 1984, and 1988).

6325 1990 Dr. Lee retires from his medical practice.

6326 December 2016 Dr. Lee passed away in his home in Newport Beach, California.

6327 Selected Images



6328

6329 Sammy Lee, from the USC Korean American Heritage Digital Collections.



6330

6331

6332

Sammy Lee and Pat McCormick, c. 1952. USC Korean American Heritage Digital Collections.



6333

6334 Dr. Lee, left, and his wife, Rosalind, in June 1952 at a pool in Astoria

6335 Park in Queens.

6336 Credit: Jacob Harris/Associated Press



6337

6338  
6339

Sammy Lee, with Dwight Eisenhower, and with Syngman Rhee,  
c. 1953, USC Korean American Heritage Digital Collections.

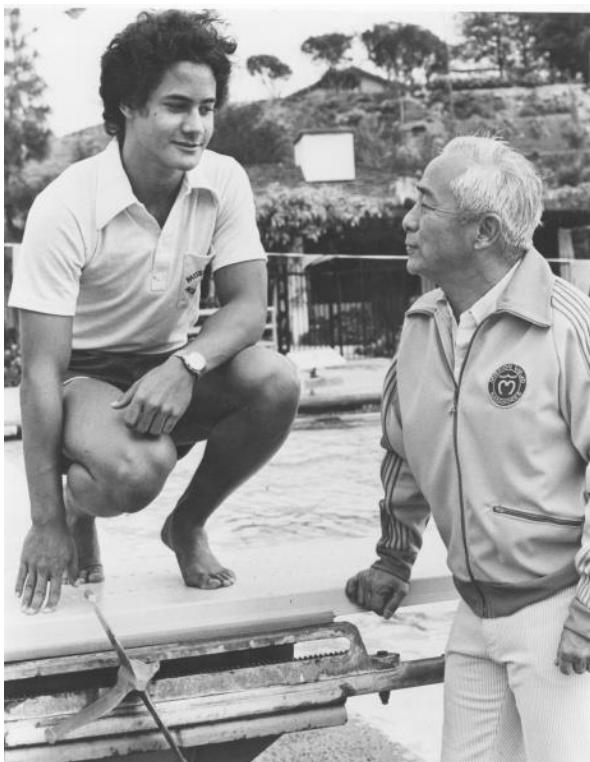


6340

6341  
6342  
6343  
6344  
6345

Dr. Lee, while serving in a United States Army hospital,  
learned he was named the outstanding amateur athlete of  
1953 by the Amateur Athletic Union.  
Credit: George Sweers/Associated Press; reprinted in the *New York  
Times*.

6346

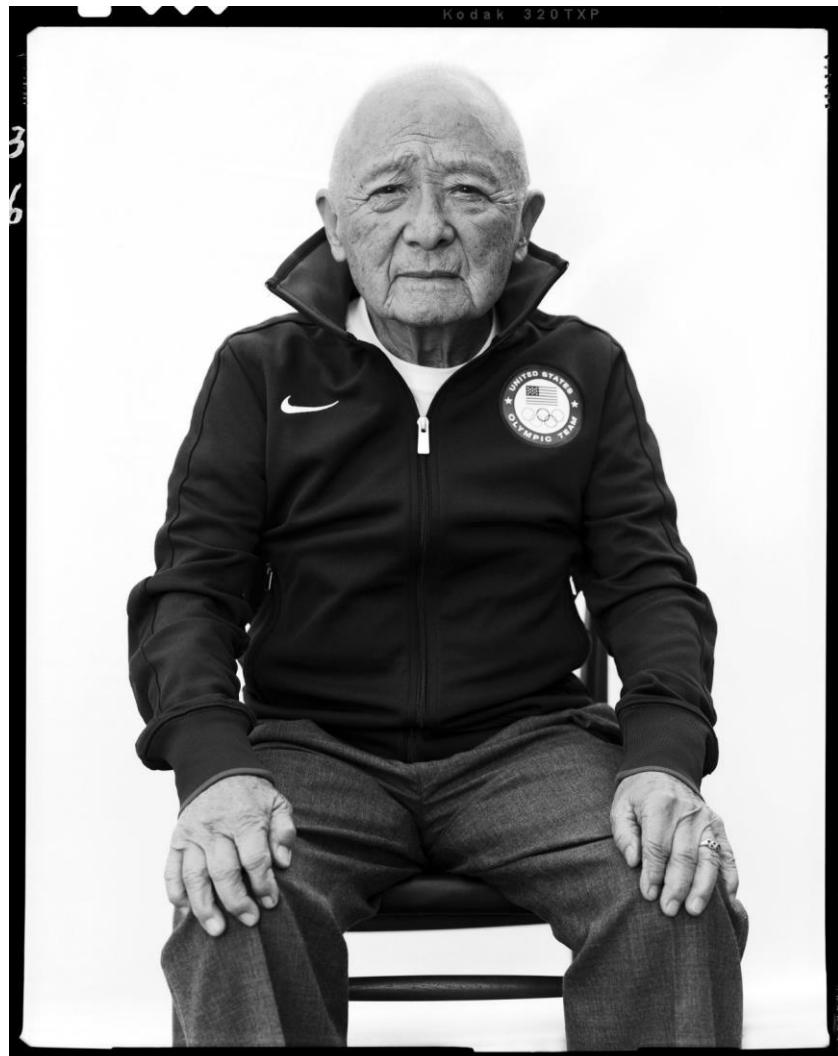


6347

Greg Louganis and Sammy Lee, c. 1974; from the *Orange County Register*.

6348

6349



6350

6351  
6352  
6353

Sammy Lee before the 2012 Summer Olympics  
in London.  
Credit: Damon Winter/The New York Times

**6354    Sample Lesson 27: Korean Popular Culture in the United States**

6355    Grade Levels: 9–12

6356    Theme: K-Pop and Entertainment

6357    Disciplinary Area: Music, Dance, Media Arts, Language Arts, Korean Pop Culture

6358    Ethnic Studies Values and Principles Alignment: 1, 2, 7

6359    Standards Alignment:

6360            CA HSS Analysis Skills (9–12): 12.8

6361            CCSS for ELA/Literacy (9–12): RL 9.4, 10.6, 11.2, 12.10

6362            SL 9.1, 10.2, 11.1, 12.4

6363            CA Reading Standards Literacy in History/Social Studies (6–12): RH 9.2, 10.7,

6364            11.6, 12.9

6365            California Arts Standards—Music: Anchor Standard 6: Acc.MU:E.Pr6

6366            Media Arts: Anchor Standard 1: Prof.MA:Cr1

6367            Dance: Anchor Standard 1: Prof.DA.Cr.1

6368    Lesson Purpose and Overview

6369    Students creating their own K-Pop video will provide an opportunity to understand the

6370    impact of K-Pop as well as expose students to Korean pop culture and its global influence.

6371    It will stimulate students' interest in Korean culture through a medium that is part of their

6372    daily lives.

6373    Lesson Objectives

6374    Students will collaborate to recreate K-Pop videos of their choice, analyze the lyrics,

6375    styling, fashions, dance, music and the cinematography used in making K-Pop music

6376 videos to gain an understanding of modern Korean popular culture and the  
6377 entertainment world thereof.

6378 Essential Questions

- 6379 1. What is it about K-Pop that has exploded in popularity across the globe? Let's  
6380 seek to gain some insight to why there are such huge international fanbase all  
6381 over the world. We will attempt to do this by walking in their footsteps (or  
6382 dance steps!)
- 6383 2. What is or was your first impression of K-Pop? What are some similarities and  
6384 differences of K-Pop in comparison to American popular music?

6385 Lesson Steps/Activities

- 6386 1. The teacher will take a poll of the students to get a quick visual assessment of  
6387 how much prior knowledge students have of K-Pop. Ask "Show me by holding  
6388 up your fingers from one to five, one being you know close to nothing, to five  
6389 being you are a diehard fan and have attended concerts or know when the  
6390 next new hottest K-Pop group's song will drop on YouTube." Take mental  
6391 note, then show some samples of current popular songs. (Refer to Materials  
6392 and Resources below for online references and links for how to find these  
6393 sources)
- 6394 2. Students will be placed into groups of 4–5 and make a selection of a K-Pop  
6395 music video of their choice to recreate and get it approved by the teacher for  
6396 appropriate content and lyrics. They will work off of two video sources: one,  
6397 the official video and another one that provides the Korean lyrics, English  
6398 romanization and translation all simultaneously line-by-line while highlighting  
6399 the photo of the K-Pop idol who is singing the specific parts. (Refer to  
6400 Materials and Resources for these links.) They will then decide who will be  
6401 filmed for which portions of the song and prepare their parts to do any  
6402 combination of lip sync, dance, or act out the content of the song in an artistic  
6403 and creative way.

- 6404        3. Students will observe and take note of the wardrobe, hairstyle, makeup,  
6405        dance moves, video angles, and scenery and background choices used in the  
6406        original official music video and use the information to guide their remake.  
6407        They will be given the freedom to make it as close to the original as they can,  
6408        or they may interpret using their own twist—simplify dance moves and  
6409        decrease the number of video frames and changes of scenery as needed to  
6410        make it less overwhelming. It can even be done as a parody as long as it is  
6411        done in good taste and not in a disrespectful manner. Pay attention to see  
6412        that your version and interpretation of the video is in line with communicating  
6413        the meaning of the song and keeps within the overall theme.
- 6414        4. Students will be given 3–4 weeks' timeline for planning and rehearsals to  
6415        either meet with their groups outside of class time and/or be given group time  
6416        during class. They will schedule video shooting days and prepare and bring  
6417        any props and costumes to make recording on campus possible or meet at a  
6418        student's house with parental support.

6419      Assessment, Application and Reflection

- 6420        1. Having analyzed the original music video and producing your own, what is the  
6421        message of the song and what are the values, interest or concerns  
6422        expressed? Is it something that you can relate to? Give examples and  
6423        explain.
- 6424        2. Having looked closely at the dress/costuming of the members, were you able  
6425        to find similar clothing items from your closet to emulate the style of the  
6426        member you took on? What seems to be the influence of their fashion?
- 6427        3. Has your interest been piqued? Who's your "Bias"? (This question in K-Pop  
6428        means they are asking you who your favorite member of an idol group is.)

6429        Want to know more about the member(s) of the K-Pop group you made a  
6430        cover music video of? Students can search a variety of websites that provide  
6431        additional information.

6432 Material and Resources

6433 1. For most popular and recent K-Pop videos, simply search YouTube by  
6434 keywords such as “KPOP 2020” or “Most Popular KPOP”. Review them prior  
6435 to showing students for content, appropriate lyrics and visuals.

6436 2. Example of the two music videos the students will need to work off side by  
6437 side for K-Pop with Korean lyrics:

6438 Original official video:

6439 BTS, (Boy With Luv) (feat. Halsey)' Official MV

6440 YouTube, <https://youtu.be/XsX3ATc3FbA>

6441 Boy With Luv - BTS ft. Halsey (Han/Rom/Eng)

6442 <https://youtu.be/oio-giID57c>

6443 These kinds of YouTube channels have a wealth of popular K-Pop playlist  
6444 libraries which makes it possible for non-Korean speakers to understand the  
6445 song and even sing along with the romanization of the lyrics.

**6446 Sample Lesson 28: Important Asian American Historical Figures**

6447 Theme: History and Movement

6448 Disciplinary Area: General Ethnic Studies Grades 9–12

6449 Ethnic Studies Values and Principles Alignment: 2, 6

6450 Standards Alignment:

6451 CA HSS Analysis Skills (9–12): Historical Interpretation 1–4

6452 CA CCSS for ELA/Literacy: RH.9–10.1, 3, 8, 10; WHST.9–10.2, 4, 6, 7, SL.9–10.1, 4, 5, 6

6453 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

6454 Lesson Purpose and Overview:

6455 As part of a larger unit on understanding the contributions and role that Asian  
6456 Americans have played in the building of the United States, this lesson on historical  
6457 figures guides students to explore individuals within a historically oppressed community.  
6458 Furthermore, students will understand how these historical figures contributed to a  
6459 broader social movement that challenged racism, sexism or classism. Students will  
6460 analyze the impact of that broader movement on the community and institutional  
6461 structures, through research and analysis utilizing critical questions to guide their  
6462 research and then presenting a biographical pictorial timeline-significant PowerPoint to  
6463 the class.

6464 Key Terms and Concepts: social movement, institutional racism

6465 Lesson Objectives (Students will be able to...):

- 6466 1. conduct research utilizing the critical essential questions;
- 6467 2. create a pictorial presentation, with captions, timeline, poem, and quotes; and

6468       3. strengthen their research, analytical reading and notetaking, presentation  
6469              creation and public speaking skills through presenting their research findings.

6470   Essential Questions:

- 6471       1. Describe the upbringing, class background, life experiences and decisions made  
6472              by the historical figure.
- 6473       2. What made this historical figure an important person in the movements for racial  
6474              equality? How did they challenge systems of white supremacy?
- 6475       3. How did their leadership and achievements contribute to the movement for  
6476              racial and economic equality?
- 6477       4. What can we learn from this historical figure about how we should challenge  
6478              white supremacy today?

6479   Lesson Steps/Activities:

- 6480       1. Teachers can let students choose a historical figure from the list provided, The  
6481              teacher may assign students a historical figure. Depending on the students'  
6482              interest. Teachers can challenge students by choosing a historical figure that is  
6483              not from their ethnic background to expand their knowledge of other groups.
- 6484       2. Research—Once all students have a historical figure, walk through the steps of  
6485              doing the research using the Source/Notes page. Make sure students are versed  
6486              in evaluating valid sources on the internet making sure the sources are not  
6487              biased, misleading, or nonfactual. Students should choose 2–3 valid sources on  
6488              their historical figure with each source covering a variety of information.  
6489              Demonstrate how to read for factual information and write notes in the  
6490              Source/Notes page. Ensure the source information is complete. Students should  
6491              use the four essential questions to guide their research.
- 6492       3. After the research is completed, students should prepare a visual biography  
6493              PowerPoint presentation which will include:

- 6494      a. Title: Create a title using the name of your person with a picture. Also put your  
6495            name, instructor's name, subject, and period.
- 6496      b. Address all four essential questions in your presentation using photos,  
6497            drawings, captions, and bullet points.
- 6498      c. Poem: Write a biography poem about your person.
- 6499      d. Quotes: Collect 1–3 or more quotes from or about your person.
- 6500      e. Illustrations: Use pictures or drawings highlighting your person's life and  
6501            accomplishments.
- 6502      f. Captions: Type appropriate captions to explain your illustrations.
- 6503      g. Annotated Timeline: Show important events and dates relevant to your  
6504            historical figure.
- 6505      4. Resume: Students will create a resume for their historical figure.
- 6506      5. The PowerPoint will be followed up with the students writing a "Biographical  
6507            Research Essay" using Modern Language Association documentation format.
- 6508      6. Other considerations: Some of these figures are on the list because they have  
6509            made key cultural contributions.
- 6510      Has your figure made a significant cultural contribution?
- 6511      Culminating Activity
- 6512      1. The final activity for students will be to become their historical figure. This step  
6513            will be accomplished by writing a speech in the voice of the individual they have  
6514            been researching and by presenting that speech in costume to a group of their  
6515            peers.
- 6516      2. For the overall project, students should be expected to conduct a 30-minute oral  
6517            history interview with their interviewees and transcribe at least one interview.

6518 This is given as a homework assignment and should be completed over two  
6519 weeks. Students are also encouraged to ask their interviewees for copies of old  
6520 pictures, images of relics that hold some significant meaning or value to them,  
6521 and/or other primary sources that speak to their migration story.

- 6522 3. Students are allotted three days to work on their presentations in class and as a  
6523 homework assignment. Students are given an opportunity to practice their  
6524 presentations with peer-to-peer and peer-to-small-group sessions before their  
6525 presentation to the whole class.
- 6526 4. Before students begin their presentations, teachers should review or establish  
6527 norms about presenting and audience expectations. During the presentations,  
6528 students in the audience should be active listeners—taking notes and asking  
6529 follow-up questions at the end of each presentation. Presenters should use this  
6530 time to demonstrate their public speaking skills—maintaining eye contact, using  
6531 “the speaker’s triangle,” and avoiding reading slides or poster boards.
- 6532 5. After completing the assignment, teachers and students can share the projects  
6533 with the broader student body, their families, and communities by posting them  
6534 on a class/school website, displaying poster boards around the class, or by  
6535 coordinating a community presentation event.

6536 Assessment, Application, Action, and Reflection:

- 6537 • Peer assessments are used to help students refine their PowerPoint  
6538 presentations prior to presenting them to the class. The teacher should visit the  
6539 practice groups and provide constructive feedback to students who are having  
6540 difficulty with the assignment.
- 6541 • During the student presentations, the teacher can evaluate the students'  
6542 presentation skills in the context of the grade-level expectations in the CA CCSS  
6543 for ELA/Literacy, especially the standards for Speaking and Listening.

- 6544     • Teachers can use the students' graphic organizers to determine how effectively  
6545                 they have absorbed the key concepts and connections from the student  
6546                 presenters.

6547 Materials and Resources:

6548 List of historical figures listed in alpha order:

6549 Asian American Experience

6550 Potential Significant Figures to Cover (this list is in no way exhaustive):

6551 "Dosan" Anh Chang Ho

6552 Philip Ahn

6553 Susan Ahn Cuddy

6554 Wong Kim Ark

6555 Vincent Chin

6556 Mitsuye Endo

6557 March Fong Eu

6558 Isao Fujimoto

6559 Fred Ho

6560 Young Oak Kim

6561 Fred Korematsu

6562 Larry Itliong

6563 Yuri Kochiyama

6564 Bruce Lee

6565 K.W. Lee (Kyung Won Lee)

6566 Sammy Lee

6567 Wen Ho Lee

6568 Grace Lee Boggs

6569 Queen Liliuokalani

6570 Dawn Mabalon

6571 Don Nakanishi

6572 Tam Nguyen

6573 Angela Oh

6574 Dalip Singh Saund

6575 Bhagat Singh Thind

6576 Jose Antonio Vargas

6577 Anna May Wong

6578 Eddy Zheng

6579 Local figures can also be added.

6580 Research on: (Name of Historical Figure)

6581 Find three valid objective sources (encyclopedias, news articles, academic or  
6582 organizational websites) that give factual information on your historical figure. Use the  
6583 essential questions to guide your research. You will need to analyze and interpret the  
6584 facts to help you answer the questions:

- 6585 1. Describe the upbringing, class background, life experiences, and decisions made by  
6586 the historical figure.
- 6587 2. What made this historical figure an important person in the movements for racial  
6588 equality? How did they challenge systems of white supremacy?
- 6589 3. How did their leadership and achievements contribution to the movement for racial  
6590 and economic equality?
- 6591 4. What can we learn from this historical figure about how we should challenge white  
6592 supremacy today?

6593 **Source Notes**

Source (title, author, publisher, date, URL)	Notes—in bulleted form, take down important facts that address the four essential questions
Source 1	[intentionally blank]
Source 2	[intentionally blank]
Source 3	[intentionally blank]

6594

6595 **Sample Lesson 29: The Japanese American Incarceration Experience**  
6596 **through Poetry and Spoken Word—A Focus on Literary Analysis and**  
6597 **Historical Significance**

6598 Grade Level(s): 9

6599 Ethnic Studies Values and Principles Alignment:

6600 1 - Pursuit of Justice and Equity

6601 2 - Working Toward Greater Inclusivity

6602 3 - Furthering Self-Understanding

6603 4 - Developing a Better Understanding of Others

6604 Standards Alignment:

6605 California Common Core State Standards

6606 • Reading Standard for Literature 9.1 - Cite strong and thorough textual evidence  
6607 to support analysis of what the text says explicitly as well as inferences drawn  
6608 from the text.

6609 • Reading Standard for Literature 9.10 - Read and comprehend literature, including  
6610 stories, dramas, and poems, in the grades 9–10 text complexity band proficiently,  
6611 with scaffolding as needed at the high end of the range.

6612 • Reading Standards for Informational Text 9.1 - Cite strong and thorough textual  
6613 evidence to support analysis of what the text says explicitly as well as inferences  
6614 drawn from the text.

6615 • Reading Standards for Informational Text 9.2 - Determine a central idea of a text  
6616 and analyze its development over the course of the text, including how it  
6617 emerges and is shaped and refined by specific details; provide an objective  
6618 summary of the text.

- 6619     • Writing Standard 9.1 - Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
- 6620
- 6621
- 6622     • Writing Standard 9.9 - Draw evidence from literary or informational texts to support analysis, reflection, and research.
- 6623
- 6624     • Speaking and Listening Standard 9.1 - Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- 6625
- 6626
- 6627
- 6628     • Language Standard 9.5 - Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.
- 6629
- 6630     • Literacy in History/Social Studies 9.1 - Write arguments focused on discipline-specific content.
- 6631
- 6632     • Literacy in History/Social Studies 9.2 - Write informative/explanatory texts, including the narration of historical events.
- 6633
- 6634     California Department of Education History–Social Science Content Standards
- 6635     • 11.7.5 - Discuss the constitutional issues and impact of events on the US home front, including the internment of Japanese Americans (e.g., *Fred Korematsu v. United States of America*).
- 6636
- 6637
- 6638     • 12.2.1 - Discuss the meaning and importance of each of the rights guaranteed under the Bill of Rights and how each is secured (e.g., freedom of religion, speech, press, assembly, petition, privacy).
- 6639
- 6640
- 6641     • History and Social Science Analysis Skills - Chronological and Spatial Thinking 1 - Students place key events and people of the historical era they are studying in a chronological sequence and within a spatial context; they interpret timelines.
- 6642
- 6643

- 6644     • History and Social Science Analysis Skills - Research, Evidence, and Point of  
6645         View
- 6646         1. Students differentiate between primary and secondary sources.
- 6647         2. Students pose relevant questions about events they encounter in historical  
6648             documents, eyewitness accounts, oral histories, letters, diaries, artifacts,  
6649             photographs, maps, artworks, and architecture.
- 6650     • History and Social Science Analysis Skills - Historical Interpretation 1 - Students  
6651         summarize the key events of the era they are studying and explain the historical  
6652         contexts of those events.
- 6653     National Council of Social Studies (NCSS) C3 Framework for Social Studies State  
6654         Standards
- 6655         • D2.His.4.9-12. Analyze complex and interacting factors that influenced the  
6656             perspectives of people during different historical eras.
- 6657         • D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape  
6658             people's perspectives.
- 6659     Lesson Purpose and Overview (1–2 paragraph narrative explanation)
- 6660     The unjust and unconstitutional incarceration of Japanese American during World War II  
6661     is a significant moment in American history with a profound effect on the lives of  
6662     individuals, a community, and our nation. In the short term, it uprooted Japanese  
6663     American families and individuals, including immigrants and American citizens, from  
6664     their homes on the West Coast to be incarcerated in American concentration camps  
6665     throughout the nation. During this incarceration, Japanese Americans suffered family  
6666     separation, the loss of homes and businesses, harsh day-to-day living conditions, and  
6667     the denial of basic civil rights guaranteed in the United States Constitution. After the war  
6668     the camps were closed, but Japanese Americans continued to grapple with the legacy  
6669     of that experience and how it impacted their lives as individuals, as families, and as a

6670 community. Even though the nation itself eventually apologized for what it had done,  
6671 marking a turning point for the Japanese Americans, the horrors of incarceration remain  
6672 and generations of Japanese Americans and the United States still grapple with its  
6673 legacy.

6674 This lesson begins with an overview of the history of the incarceration and the findings  
6675 of a 1983 Congressional report that led to an apology issued to the Japanese American  
6676 community by the United States government. The report concluded the incarceration  
6677 was an injustice fueled by “race prejudice, war hysteria, and a failure of political  
6678 leadership.” However, it was not until 2019 when the mass incarceration of Japanese  
6679 Americans was found to be unconstitutional by the US Supreme Court. Students will  
6680 then employ the historical analysis skills of working with evidence and historical  
6681 empathy to investigate how the incarcerated used poetry and other art forms to  
6682 illuminate the incarceration’s profound impact on their individual and family lives.  
6683 Students will also investigate contemporary poetry and spoken word pieces that retell  
6684 the stories of what happened to Japanese Americans during World War II for a new  
6685 generation, and the import of those stories for us today as we grapple with government  
6686 policies and rhetoric that echo that dark time in American history.

6687 Key Terms and Concepts:

- 6688 • Japanese America
- 6689 • Issei, Nisei, Sansei, Yonsei
- 6690 • Executive Order 9066
- 6691 • American concentration camp
- 6692 • Resettlement
- 6693 • Mass incarceration
- 6694 • Redress

- 6695     • Forced eviction
- 6696     • Incarceration camp
- 6697     See Vocabulary Sheet for additional terms.
- 6698     Lesson Objectives
- 6699     • Use a variety of sources, text, poetry, videos to analyze the basic history of the  
6700         Japanese American incarceration.
- 6701     • Analyze and read poetry as a literary form and as a historical source document.
- 6702     • Analyze how the historical context of their World War II incarceration shaped and  
6703         continues to shape the perspectives of Japanese Americans.
- 6704     Essential Questions
- 6705     1. What does the poetry and art produced by Japanese Americans during their  
6706         World War II incarceration reveal about the impact of this experience on their  
6707         lives as individuals and family members? What is the legacy of these  
6708         experiences?
- 6709     2. What were the causes that led up to the mass incarceration of all people of  
6710         Japanese ancestry during World War II? What was the impact of incarceration in  
6711         individuals, communities and the nation?
- 6712     3. What can we learn from poetry written during the incarceration and written today  
6713         about the impact of incarceration on individuals, communities, and the nation?
- 6714     4. What evidence do you see that supports the argument of incarceration was a  
6715         significant moment in history and peoples' lives?
- 6716     Lesson Steps/Activities:
- 6717     **DAY 1 Materials:** Slides, note taking paper, pens, Overview handout, timeline,

6718 incarceration sites map

- 6719     1. Community Builder/Cultural Energizer: Students will view a PowerPoint of  
6720       photographs and art documenting the mass incarceration of all people of  
6721       Japanese ancestry on the West Coast. Teachers may begin the lesson by  
6722       modeling how to use an image as a source. After showing the first photo  
6723       teachers might share what they noticed and thought about the photo. This would  
6724       include:
- 6725       a. A white woman pointing to a large sign hanging from the roof of the house,  
6726          “Japs keep moving--This is a White Man’s Neighborhood.” She has a  
6727          stern look. The sign is hostile to Japanese Americans and suggests  
6728          racism and prejudice towards them.
- 6729       b. The caption lets us know the two signs in the window read, "Japs Keep  
6730          Out" and "Member Hollywood Protective Association." She really does not  
6731          want to have Japanese Americans in her neighborhood.
- 6732       c. “Member of Hollywood Protective Association” suggests that there was an  
6733          organized effort to keep Japanese Americans out. It suggests racism  
6734          towards Japanese Americans in that time.
- 6735       d. I also noticed that the date on the photo is 1920. That's two decades  
6736          before World War II. Why is it in this slide show about the incarceration of  
6737          people of Japanese Ancestry in World War II?
- 6738       e. Modeling how to work with essential questions (articulated in step 2) by  
6739          working with question #1: “What were the causes that led up to the mass  
6740          incarceration of all people of Japanese ancestry during World War II?” I’m  
6741          theorizing that racism was one reason Japanese Americans were  
6742          incarcerated.
- 6743       f. After modeling, teachers will direct students to silently examine the rest of  
6744          the slide show, taking notes on what they see and what questions they

6745 have. Following the slides, students can share their thinking with a partner  
6746 before a short class discussion.

- 6747 2. Teachers will present essential questions and inquiry questions.
- 6748 3. Students will read then discuss the historic overview and timeline annotating the  
6749 overview with overlapping dates from the timeline that reinforce and inform the  
6750 arguments framed in the overview, noting questions that the timeline raises. This  
6751 gives students the opportunity to begin developing an argument about the  
6752 causes and impact of the incarcerations. The two secondary sources provide  
6753 historical context that allows students to better understand what they viewed in  
6754 the primary source photographs and art created by incarcerated (see step 1).  
6755 Students may also consult the map.
- 6756 4. To close and to prepare for day 2, the class reads aloud the selected poems from  
6757 the slideshow. Pause after each poem so the language of the incarcerated  
6758 resonates with students. Pausing allows students to experience empathy with the  
6759 poets. For each poem, the students should briefly discuss in the context of the  
6760 what happened during the removal and incarceration:

- 6761 • **What events experiences led the poet to write the poem?**
- 6762 • **What does the poem reveal about the impact of the incarceration on**  
6763 **individuals, family, and community?**
- 6764 • **What words and phrases from in the poem support your response to**  
6765 **question 2?**

6766 HOMEWORK

6767 Minidoka, an American Concentration Camp

6768 <https://www.youtube.com/watch?v=m0xBBXSdONY>

6769 View "Kenji" from Fort Minor

6770                   [www.youtube.com/watch?v=3BJjo0BCbGo](http://www.youtube.com/watch?v=3BJjo0BCbGo)

6771   NOTE TO TEACHERS AND STUDENTS: to learn more about the constitutional and  
6772   civil rights related to the mass incarceration go to [www.korematsuinstitute.org](http://www.korematsuinstitute.org).

6773   **DAY 2** Materials: Day 2 student handout, poetry handout, pens, markers, and chart  
6774   paper.

6775   1. Ten minutes quickwrite (with bullets) to review the basic overview of the  
6776   incarceration.

- 6777           ● Writing prompt: Why were people of Japanese ancestry incarcerated  
6778           during World War II? What was the impact of the incarceration on  
6779           individuals, families, and the community?

- 6780           ● Ask students to informally cite their evidence as much as possible (i.e.,  
6781           historical overview, timeline, images and art, poems, Manzanar video,  
6782           etc.).

- 6783           ● Have 1–2 students share their writing with the class.

6784   2. Teacher introduces inquiry questions for the day.

- 6785           a. “What can we learn from poetry written during the incarceration and  
6786           written today about the impact of incarceration on individuals,  
6787           communities, and the nation?”

- 6788           b. “What evidence do you see that supports the argument of incarceration  
6789           was a significant moment in history and peoples’ lives?”

- 6790                   ○ To help students respond to this question have them consider the  
6791                   following questions that focus on a criteria for identifying historical  
6792                   significance:<sup>18</sup>
- 6793                   1. Who was affected by the event? Why was it important to them?
- 6794                   2. Was the experience profound, deeply affecting people's lives?
- 6795                   3. Did the experience affect many or few people?
- 6796                   4. Was the impact of the event long lasting or only short-lived?
- 6797                   5. Is the event relevant to our understanding of the past and/or  
6798                   present?
- 6799                   3. Students will dig deep into the historical and contemporary poems and interpret  
6800                   them to answer the inquiry questions. Teachers will pass out poetry handout and  
6801                   review directions with class.
- 6802                   4. Directions for Individual Work (10 minutes)
- 6803                   5. Scan the poems, then select 2–3 for focus. Be sure to select poems written while  
6804                   in camp and a contemporary poem. In the interest of time, this selection could be  
6805                   made by the teacher, but it could also be made by individual students or small  
6806                   groups of students. After the poems are selected, place each poem's number in  
6807                   the left-hand column of the handout, and then have students respond to the  
6808                   questions in each of the four columns to the right.
- 6809                   6. Group Work (20 minutes)
- 6810                   Share your poems. Then make a poster—a word drawing using your words and  
6811                   drawing to show the impact of the incarceration to the Japanese Americans and

---

<sup>18</sup>Adapted from Stephane Levesque, *Thinking Historically: Educating Students for the Twenty-First Century* (Toronto: University of Toronto Press, 2008), 45–52.

6812 the nation. Think about why this experience is significant today. Include lines and  
6813 words from both the historical and contemporary poems in the graphic. Your  
6814 drawing, lines, and words are your evidence. Have fun! Post and share your  
6815 word drawing for a gallery walk.

6816 7. Gallery walk and discussion. If possible, work as a whole group during the gallery  
6817 walk. As you look at the posters consider the inquiry questions and discuss how  
6818 the posters address them.

6819 8. Final reflection—considering the materials you studied in this lesson, explain why  
6820 the incarceration of Japanese Americans during World War II is a significant moment in  
6821 American history and an important story to include in an ethnic studies course?  
6822 Teacher may ask students to write a one-page reflection as homework and for  
6823 assessment.

6824 Making Connections to the History–Social Science Framework:

6825 Chapter 14 of the framework includes a section (pages 294–297) on California’s  
6826 involvement in World War II and specifically mentions the breach of civil right for  
6827 Japanese Americans. The chapter highlights using sources including literature, art, and  
6828 music to understand the experiences of AAPI communities. Two guiding questions for  
6829 this chapter include:

6830 How did World War II impact California?

6831 What external forces shape people’s lives and make them who they are?

6832 Materials and Resources:

6833 • Historic Overview of the Japanese American Incarceration reading handout (see  
6834 below)

6835 • Chart paper and marking pens

6836 • Poetry handout (see below)

- 6837     • Day 2 student handout (see below)
- 6838     • Fact Sheet/timeline/terms -- JANM pre-visit resources  
<http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf>
- 6841     • PowerPoint of Japanese Incarceration photos, art, and historic poems (separate file provided with this lesson)
- 6842
- 6843     • Map of American Concentration Sites  
<https://www.nps.gov/CRMjournal/Summer2004/images/article1A.jpg>
- 6845     • Two student poster samples (see below)
- 6846     • Resources and Materials
- 6847     Assessment, Application, Action, and Reflection:
- 6848     • Embedded in the lesson: quickwrite, group poster, final reflection

6849

## Historical Overview of the Japanese American Incarceration

6850        Between 1942 and 1945, the US government forced more than 120,000  
6851        Japanese Americans from their homes, farms, schools, jobs, and businesses, in  
6852        violation of their constitutional civil rights and liberties. Within hours after the attack by  
6853        the imperial forces of Japan on Pearl Harbor, Hawaii on December 7, 1941, Japanese  
6854        community leaders, language school instructors, Buddhist and Shinto priests were  
6855        rounded up as "enemy aliens." The United States soon entered World War II. Three  
6856        decades of anti-Japanese prejudice culminated into hate and suspicion. All people of  
6857        Japanese descent in Hawaii and the West Coast were looked upon as saboteurs, spies,  
6858        and as scapegoats for the attack in Hawaii.

6859        On the West Coast, in the aftermath a hysteria of fear against Japanese  
6860        Americans as "the enemy within" was created by inflammatory journalism, pressure  
6861        groups, agricultural interests, politicians, and the US Army. This suspicion of Japanese  
6862        Americans quickly led to cries for their expulsion. On February 19, 1942, President  
6863        Franklin D. Roosevelt signed Executive Order 9066, which called for the mass exclusion  
6864        and incarceration of all Japanese Americans from the West Coast--where the majority  
6865        of Japanese Americans lived, outside of Hawaii.

6866        Mass exclusion and incarceration of Japanese Americans began in March 1942.  
6867        Some communities like Terminal Island were given only 48 hours notice. During the first  
6868        phase, incarcerees were transported on trains and buses under military guard to the  
6869        hastily prepared temporary detention centers.

6870        Twelve temporary detention centers were in California and one was in Oregon.  
6871        They were set up on race tracks, fairgrounds, or livestock pavilions. Detainees were  
6872        housed in horse stalls or windowless shacks that were crowded and lacked sufficient  
6873        ventilation, electricity, and sanitation facilities. Food was often spoiled. There was a  
6874        shortage of food and medicine. The War Relocation Authority, or WRA, was established  
6875        to administer the centers.

6876        The second phase began midsummer and involved moving approximately 500  
6877        incarcerees daily from the temporary detention centers to permanent concentration  
6878        camps. These camps were located in remote, uninhabitable areas in the interior of the  
6879        US. In the desert camps, daytime temperatures often reached 100 degrees or more.  
6880        Sub-zero winters were common in the northern camps.

6881        Japanese Americans filed lawsuits to stop the mass incarceration, but the  
6882        wartime courts supported military necessity. The US Supreme Court ruled in  
6883        *Hirabayashi v US*, *Yasui v US*, and *Korematsu v US* that the denial of civil liberties  
6884        based on military necessity. In a later ruling in *Endo v. US*, the Supreme Court decided  
6885        in 1945 that a loyal citizen could no longer be detained, but not until the war was  
6886        winding down. Tule Lake camp closed in 1946.

6887       The American concentration camps were surrounded by barbed wire and guard  
6888 towers. Armed guards patrolled the perimeter and were instructed to shoot anyone  
6889 attempting to leave. The barracks consisted of tar paper over two-by-sixes and no  
6890 insulation. Many families were assigned to one barracks and lived together with no  
6891 privacy. Meals were taken communally in mess halls and required a long wait in line. A  
6892 demonstration in Manzanar over the theft of food by personnel led to violence in which  
6893 two died and many were injured. The attempt at screening for loyalty and registering  
6894 inmates for military induction with the WRA's questionnaire "Application for Leave  
6895 Clearance," was conducted in a manner fraught with such confusion and distrust that  
6896 violence broke out at both California camps.

6897       Through the incarceration program, the Japanese Americans suffered greatly.  
6898 They first endured the shock of realizing they could not return to their communities, but  
6899 imprisoned behind barbed wire without due process without charges, hearings, or a trial.  
6900 They lost their homes and businesses. Their education and careers were interrupted  
6901 and their possessions lost. Many lost sons who fought for the country that imprisoned  
6902 their parents. They suffered the loss of faith in the government and the humiliation of  
6903 being confined as 'enemy aliens' and prisoners in their own country.

6904       Many young Japanese American men fought for the United States while their  
6905 families were imprisoned. The segregated, all-Japanese American 100th Battalion  
6906 /442nd Regimental Combat Team that fought in Europe and became the most highly  
6907 decorated unit for its size and length of service in US military history, is one example of  
6908 this irony. Other Japanese Americans also served secretly and with distinction in the  
6909 Military Intelligence Service in the Pacific theater, becoming America's "secret weapon."

6910       Throughout World War II, not a single incident of espionage or sabotage was  
6911 found to be committed by Japanese Americans. Japanese Americans living in Hawaii  
6912 were spared en masse removal because of the logistical difficulty of transporting a third  
6913 of the state's population to the mainland. With their numbers exceeding the entire  
6914 Japanese population on the mainland, Japanese Americans in Hawaii proved an  
6915 essential part of the state's labor force and defense.

6916       On December 17, 1944, President Roosevelt announced the end of the exclusion  
6917 of Japanese Americans from the West Coast, thus allowing the return home of the  
6918 incarcerated. Resettlement after incarceration was difficult, especially since prejudice still  
6919 ran high on the West Coast. Many Issei (first generation Japanese Americans) never  
6920 regained their losses, living out their lives in poverty and poor health.

6921       On July 31, 1980, Congress established the Commission on Wartime Relocation  
6922 and Internment of Civilians (CWRIC) to investigate causes of the Executive Order 9066.  
6923 The Commission concluded: "the promulgation of Executive Order 9066 was not  
6924 justified by military necessity and the decisions which followed from it-detention, ending  
6925 detention, and ending exclusion-were not driven by analysis of military conditions. The

6926 broad historical causes which shaped these decisions were race prejudice, war  
6927 hysteria, and a failure of political leadership."

6928 In October 1983, in response to a petition for a writ of error Coram Nobis by Fred  
6929 Korematsu, the Federal District Court of San Francisco vacated his 1942 federal  
6930 conviction based on new evidence that revealed the government knowledge about  
6931 unconstitutional race-based rationale behind military necessity, and intentionally  
6932 covered it up all the way up to the Supreme Court.

6933 After two decades of civic engagement and public advocacy, a petition for  
6934 redress was won, an incredible milestone in American constitutional history. On August  
6935 10, 1988, President Ronald Reagan signed into law The Civil Liberties Act of 1988,  
6936 which offered an apology on behalf of the nation, and monetary restitution to the former  
6937 incarcerated still living. Nearly half of those who had been imprisoned died before the bill  
6938 was signed and monetary compensation was issued. Created by the passage of the  
6939 Civil Liberties Act of 1988, was the federal Civil Liberties Public Education Fund to  
6940 educate the public on the issues surrounding the wartime incarceration of individuals of  
6941 Japanese descent, and to publish and distribute the hearings, findings, and  
6942 recommendations of the Commission. After its expiration, in 1998, the California  
6943 legislature passed a bill for the California Civil Liberties Public Education Program,  
6944 which would support the development of educational resources about WWII  
6945 incarceration and the importance of protecting civil liberties, even in times of national  
6946 crisis.

6947 National Japanese American Historical Society

- 6948 Handout: The Power of Primary Source Poetry
- 6949 Inquiry Questions:
- 6950 What can we learn of the experience of Japanese American incarcerees from poetry?
- 6951 How can poetry be a primary source?
- 6952 You will work in a group. First individually scan the poems then read a poem or several  
6953 short poems (15 minutes). Be sure to read poems written while in camp and  
6954 contemporary poems. Consider what events the writer experienced that would have led  
6955 them to write the poem. What led you to this conclusion? How does the poet seem to  
6956 feel about the event? What key words and phrases led you to this conclusion? Write  
6957 down the line or phrase (or word) that you find most powerful. What do you like about  
6958 that line or phrase? What question does the poem prompt you to ask? (either about the  
6959 poet, life in general)
- 6960 Poetry Written in American Concentration Camps by People of Japanese Ancestry <sup>19</sup>
- 6961 **Haiku and Senyo**
- 6962 In this desolate field
- 6963 Where only weeds have grown
- 6964 For millions of years,
- 6965 We mournfully bury
- 6966 Three comrades
- 6967 Who died in vain.
- 6968 Sojin Takei
- 6969 When the war is over
- 6970 And after we are gone
- 6971 Who will visit
- 6972 This lonely grave in the wild
- 6973 Where my friend lies buried?
- 6974 Keiho Soga
- 6975 There is no fence
- 6976 High up in the sky.
- 6977 The evening crows
- 6978 Fly up and disappear
- 6979 Into the endless horizon

---

<sup>19</sup> Nakano & Nakano, et al.

6980 Sojin Takei

6981 Two Poems by Toyo Suyemoto Kawakami<sup>20</sup>

6982 **Barracks Home**

6983 This is our barracks, squatting on the ground,  
6984 Tar papered shacks, partitioned into rooms  
6985 By sheetrock walls, transmitting every sound  
6986 Of neighbor's gossip or the sweep of brooms  
6987 The open door welcomes the refugees,  
6988 And now at least there is no need to roam  
6989 Afar: here space enlarges memories  
6990 Beyond the bounds of camp and this new home.  
6991 The floor is carpeted with dust, wind-borne  
6992 Dry alkali, patterned with insect feet,  
6993 What peace can such a place as this impart?  
6994 We can but sense, bewildered and forlorn,  
6995 That time, disrupted by the war from neat  
6996 Routines, must now adjust within the heart.

6997 **Gain**

6998 I sought to seed the barren earth  
6999 And make wild beauty take  
7000 Firm root, but how could I have known  
7001 The waiting long would shake  
  
7002 Me inwardly, until I dared  
7003 Not say what would be gain  
7004 From such untimely planting, or  
7005 What flower worth the pain?

7006 **That Damned Fence<sup>21</sup>**

7007 They've sunk the posts deep into the ground  
7008 They've strung out wires all the way around.  
7009 With machine gun nests just over there,

---

<sup>20</sup> <https://japanesinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/>

<sup>21</sup> <https://japanesinternmentmemories.wordpress.com/category/japanese-internment-poetry/>

7010 And sentries and soldiers everywhere.  
7011 We're trapped like rats in a wired cage,  
7012 To fret and fume with impotent rage;  
7013 Yonder whispers the lure of the night,  
7014 But that DAMNED FENCE assails our sight.  
7015 They've sunk the posts deep into the ground  
7016 They've strung out wires all the way around.  
7017 With machine gun nests just over there,  
7018 And sentries and soldiers everywhere.  
7019 We're trapped like rats in a wired cage,  
7020 To fret and fume with impotent rage;  
7021 Yonder whispers the lure of the night,  
7022 But that DAMNED FENCE assails our sight.  
7023 We seek the softness of the midnight air,  
7024 But that DAMNED FENCE in the floodlight glare  
7025 Awakens unrest in our nocturnal quest,  
7026 And mockingly laughs with vicious jest.  
7027 With nowhere to go and nothing to do,  
7028 We feed terrible, lonesome, and blue:  
7029 That DAMNED FENCE is driving us crazy,  
7030 Destroying our youth and making us lazy.  
7031 Imprisoned in here for a long, long time,  
7032 We know we're punished—though we've committed no crime,  
7033 Our thoughts are gloomy and enthusiasm damp,  
7034 To be locked up in a concentration camp.  
7035 Loyalty we know, and patriotism we feel,  
7036 To sacrifice our utmost was our ideal,  
7037 To fight for our country, and die, perhaps;  
7038 But we're here because we happen to be Japs.  
7039 We all love life, and our country best,  
7040 Our misfortune to be here in the west,  
7041 To keep us penned behind that DAMNED FENCE,  
7042 Is someone's notion of NATIONAL DEFENCE!

7043           *Anonymous*

7045 Children's Poetry<sup>22</sup>

7046 **Be Like the Cactus**

7047 Let not harsh tongues, that wag  
7048 in vain,  
7049 Discourage you. In spite of  
7050 pain,  
7051 Be like the cactus, which through  
7052 rain,  
7053 And storm, and thunder, can  
7054 remain.  
7055 *Kimi Nagata*

7056 Plate in hand,  
7057 I stand in line,  
7058 Losing my resolve  
7059 to hide my tears

7060 I see my mother  
7061 In the aged woman who comes  
7062 And I yield to her  
7063 My place in line

7064 Four months have passed  
7065 And at last I learn  
7066 To call this horse stall  
7067 My family's home  
7068 *Yukari*

---

<sup>22</sup> <https://japaneseinternmentmemories.wordpress.com/category/japanese-internment-poetry/>

7069 Contemporary Poems and Spoken Word

7070 "Kenji"<sup>23</sup>

7071 (Spoken word poem: [www.youtube.com/watch?v=3BJjo0BCbGo](https://www.youtube.com/watch?v=3BJjo0BCbGo))

7072 My father came from Japan in 1905  
7073 He was 15 when he immigrated from Japan  
7074 He worked until he was able to buy respect and build a store  
7075 Let me tell you the story in the form of a dream,  
7076 I don't know why I have to tell it but I know what it means,  
7077 Close your eyes, just picture the scene,  
7078 As I paint it for you, it was World War II,  
7079 When this man named Kenji woke up,  
7080 Ken was not a soldier,  
7081 He was just a man with a family who owned a store in LA,  
7082 That day, he crawled out of bed like he always did,  
7083 Bacon and eggs with wife and kids,  
7084 He lived on the second floor of a little store he ran,  
7085 He moved to LA from Japan,  
7086 They called him 'Immigrant,'  
7087 In Japanese, he'd say he was called "Issei,"  
7088 That meant 'First Generation In The United States,'  
7089 When everybody was afraid of the Germans, afraid of the Japs,  
7090 But most of all afraid of a homeland attack,  
7091 And that morning when Ken went out on the doormat,  
7092 His world went black 'cause,  
7093 Right there; front page news,  
7094 Three weeks before 1942,  
7095 "Pearl Harbour's Been Bombed And The Japs Are Comin',"  
7096 Pictures of soldiers dyin' and runnin',  
7097 Ken knew what it would lead to,  
7098 Just like he guessed, the President said,  
7099 "The evil Japanese in our home country will be locked away,"  
7100 They gave Ken, a couple of days,  
7101 To get his whole life packed in two bags,  
7102 Just two bags, couldn't even pack his clothes,  
7103 Some folks didn't even have a suitcase, to pack anything in,

<sup>23</sup> <https://www.azlyrics.com/lyrics/fortminor/kenji.html>

7104 So two trash bags is all they gave them,  
7105 When the kids asked mom "Where are we goin'?"  
7106 Nobody even knew what to say to them,  
7107 Ken didn't wanna lie, he said "The US is lookin' for spies,  
7108 So we have to live in a place called Manzanar,  
7109 Where a lot of Japanese people are,"  
7110 Stop it don't look at the gunmen,  
7111 You don't wanna get the soldiers wonderin',  
7112 If you gonna run or not,  
7113 'Cause if you run then you might get shot,  
7114 Other than that try not to think about it,  
7115 Try not to worry 'bout it; bein' so crowded,  
7116 Someday we'll get out, someday, someday.  
7117 As soon as war broke out  
7118 The F.B.I. came and they just come to the house and  
7119 "You have to come"  
7120 "All the Japanese have to go"  
7121 They took Mr. Ni  
7122 People didn't understand  
7123 Why did they have to take him?  
7124 Because he's an innocent laborer  
7125 So now they're in a town with soldiers surroundin' them,  
7126 Every day, every night look down at them,  
7127 From watch towers up on the wall,  
7128 Ken couldn't really hate them at all;  
7129 They were just doin' their job and,  
7130 He wasn't gonna make any problems,  
7131 He had a little garden with vegetables and fruits that,  
7132 He gave to the troops in a basket his wife made,  
7133 But in the back of his mind, he wanted his families life saved,  
7134 Prisoners of war in their own damn country,  
7135 What for?  
7136 Time passed in the prison town,  
7137 He wondered if they would live it down, if and when they were free,  
7138 The only way out was joinin' the army,  
7139 And supposedly, some men went out for the army, signed on,  
7140 And ended up flyin' to Japan with a bomb,  
7141 That 15 kilotonne blast, put an end to the war pretty fast,  
7142 Two cities were blown to bits; the end of the war came quick,  
7143 Ken got out, big hopes of a normal life, with his kids and his wife,

7144 But, when they got back to their home,  
7145 What they saw made them feel so alone,  
7146 These people had trashed every room,  
7147 Smashed in the windows and bashed in the doors,  
7148 Written on the walls and the floor,  
7149 "Japs not welcome anymore."  
7150 And Kenji dropped both of his bags at his sides and just stood outside,  
7151 He, looked at his wife without words to say,  
7152 She looked back at him wiping tears away,  
7153 And, said "Someday we'll be OK, someday,"  
7154 Now the names have been changed, but the story's true,  
7155 My family was locked up back in '42,  
7156 My family was there it was dark and damp,  
7157 And they called it an internment camp  
7158 When we first got back from camp... uh  
7159 It was... pretty... pretty bad  
7160 I, I remember my husband said  
7161 "Are we gonna stay 'til last?"  
7162 Then my husband died before they close the camp.  
7163 Mike Shinoda

7164 **SILENCE...NO MORE<sup>24</sup>**

7165 Silence, forty years of silence  
7166 Forty years of anger, pain, helplessness  
7167 Shackled in the hearts of Issei, Nisei, Kibei.\*

7168 Many died in silence  
7169 Some by their own hands  
7170 Some by others.

7171 Today  
7172 The survivors Stood tall, strong, proud  
7173 Issei, Nisei, Kibei, all vowed  
7174 No more enryo, giri, gaman  
7175 Shattering the silence.

7176 Today

---

<sup>24</sup> Funabiki, Kiku

7177 the survivors  
7178 Cried out redress, restitution, reparations

7179 for a father detained in five  
7180 prisoner-of-war camps in America  
7181 for the crime of being Japanese  
7182 and joined his loved ones  
7183 in yet another barbed wire compound  
7184 then returned home to die at seventy-three  
7185 in San Francisco\*\*\*

7186 for a mother whose demons drove her  
7187 to hammer her infant to death  
7188 now skipping merrily after butterflies  
7189 in the snow

7190 for a brother, honor student,  
7191 star athlete, Purple Heart veteran  
7192 now alone in a sleazy Seattle hotel room  
7193 sitting on the edge of a cot rocking, rocking  
7194 for  
7195 a girl of fourteen  
7196 mother to the Japanese American children  
7197 in Petersburg  
7198 orphaned by the FBI seizure  
7199 of all Japanese adults  
7200 now agonizing in guilt  
7201 at having detoured the jailhouse  
7202 too ashamed at the sight of her father  
7203 waving desperately to her  
7204 for  
7205 a baby whose whimpers  
7206 were silenced forever  
7207 in a camp hospital  
7208 the Caucasian doctor who never came  
7209 was a father of a son killed  
7210 in the Pacific

7211 Silence  
7212 Silence, no more  
7213 ...no more

7214 Kiku Funabiki

7215 **We Came Back for You<sup>25</sup>**

7216 We came back for you because...we know mass incarceration.  
7217 We came back for you because...we know family separation.  
7218 We came back for you because...we know deportation.  
7219 Because...we know barbed wire.  
7220 Because...we know indefinite detention.  
7221 We came back for you because...we care.

7222 Some say, "It's not our fight, it's not the same."  
7223 But we say incarceration of innocent people is inhumane,  
7224 we say mothers and children are not to blame.  
7225 Back in 1942, we disappeared.  
7226 Empty chairs in the classroom,  
7227 empty homes, shops, and farms.  
7228 America turned their backs on us.  
7229 No one marched, no one protested,  
7230 there were no petitions, there was no outrage.  
7231 Silence filled the empty spaces of our invisibility.  
7232 Silence was the scourge of our trauma.  
7233 Silence filled our hearts, our homes, our community so...

7234 We came back to let you know that we will not forget you.  
7235 We came back to drum our message loud and clear.  
7236 We came back to hang paper cranes of hope and caring.

7237 We didn't know there would be a healing for us.  
7238 We didn't know that you would cry listening to our stories.  
7239 We didn't know that the power of our shared voices  
7240 would be like shards ripping away the scabs of silence.  
7241 We didn't know that the small act of folding a paper crane  
7242 would speak to so many people in our community.

7243 In protest we chanted, we raised our fists,  
7244 we sang in Spanish, "De colores."  
7245 We held hands,  
7246 we sang in Japanese, "Kutsu ga Naru."

---

<sup>25</sup> Ina, S & Staff, et.al.

7247 We sang for our grandmothers and grandfathers,  
7248 We sang for our mothers and fathers,  
7249 And we sang for you.  
7250 And in return you reached into your brown paper bag  
7251 and tied a string bracelet to my wrist,  
7252 You pushed a tortilla through the chain-link fence,  
7253 You welcomed us wearing ties and hats,  
7254 You even saved a rock from the old swimming pool,  
7255 placed it in my hand, saying  
7256 You had been waiting years for me to come back.  
7257 Your big brown eyes stared up at me as tears welled up in mine.  
7258 Little child, you are me. I am you.  
7259 We will not forget you.  
7260 We will not be silent.  
7261 We will come back for you.  
7262 And we will bring others until you are free!  
7263 Satsuki Ina

7264 Bibliography

7265 *Fort Minor - Kenji Lyrics* | AZLyrics.com.  
7266 <https://www.azlyrics.com/lyrics/fortminor/kenji.html>.

7267 Funabiki, K. Silence No More by Kiku Funabiki.  
7268 <http://online.sfsu.edu/jaintern/silencenomore.html>.

7269 Ina, S., & Staff, L. R. (2019, November 25). *We Will Come Back for You*. Lion's Roar.  
7270 <https://www.lionsroar.com/we-will-come-back-for-you/>.

7271 *Internment Poetry – Japanese-American Internment Memories*. Japanese.  
7272 <https://japaneseinternmentmemories.wordpress.com/category/japanese-internement-poetry/>.

7274 Nakano, J., & Nakano, K. (1984). *Poets Behind Barbed Wire Tanka Poems*. Bamboo Ridge.

7276 Victoria. (2012, April 2). *Tojo Suyemoto Kawakami Internment Poetry*. Japanese.  
7277 <https://japaneseinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/>.

7279

7280 Day 2 - Handout

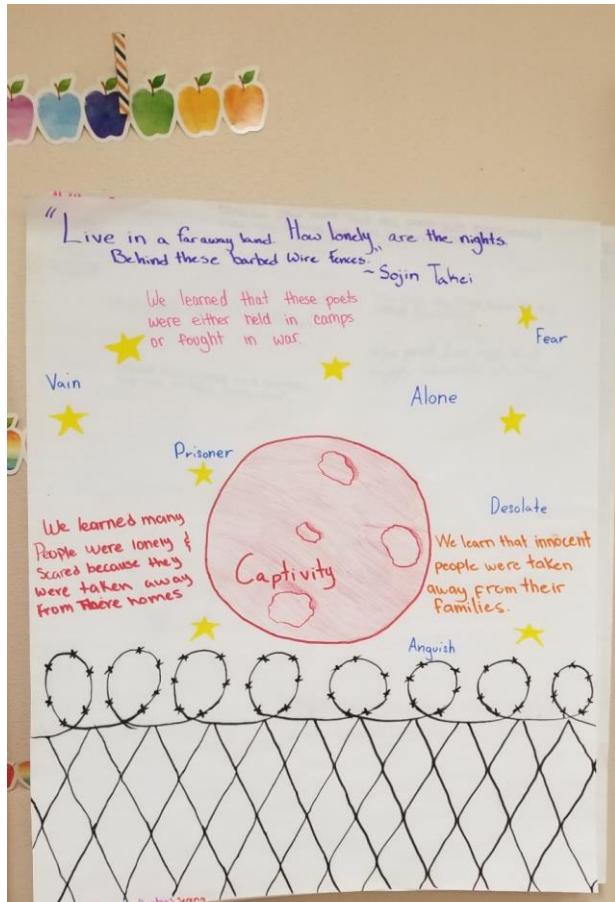
7281 I. Quickwrite: Using what you learned yesterday write a brief response to the following  
7282 questions.

7283 Why were people of Japanese ancestry incarcerated during World War II? What was  
7284 the impact of the incarceration on individuals, families, and the community?

7285 Which sources of information viewed and read yesterday most informed your  
7286 response? Identify specific images, dates and events, words and statements, and  
7287 poems.

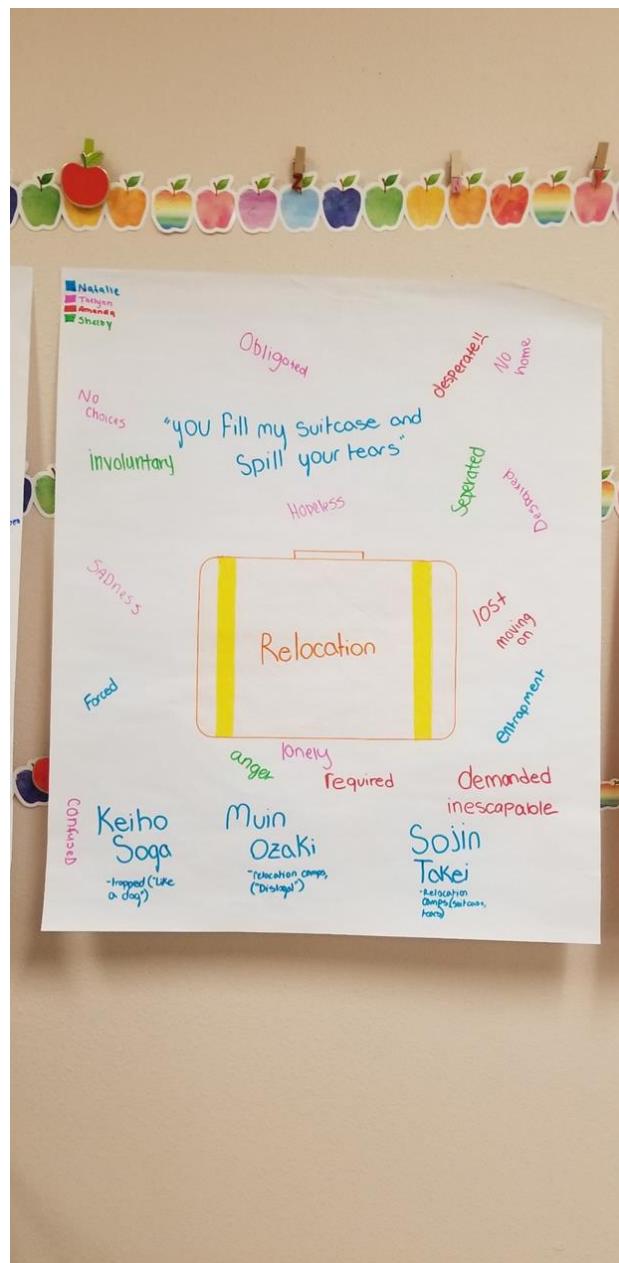
- 7288 II. Returning to the poetry
- 7289 Poems to Consider -  
7290 Identify by number
- 7291 What events experiences led the poet to write the poem?
- 7292 What does the poem reveal about the impact of the incarceration on individuals, family,  
7293 and community?
- 7294 What words and phrases from the poem support your response to question 2?
- 7295 What else do you want to say about this poem and what it reveals about the  
7296 incarceration of Japanese Americans during World War II?
- 7297 Final reflection - Considering the materials you studied in this lesson and the criteria for  
7298 establishing historical significance, write a brief response to the following question.
- 7299 Why is the incarceration of Japanese Americans during World a significant moment in  
7300 American history and an important story to include in an ethnic studies course?  
7301

7302 Student Sample 1



7303

7304 Student Sample 2



7305

7306 RESOURCES and MATERIALS

- 7307 Angel Island Immigration Station (AIIS) – Japanese  
[www.aiisf.org](http://www.aiisf.org)
- 7308 Asian American Curriculum Project (AACP)  
<https://asianamericanbooks.com/>
- 7311 Densho: Japanese American Legacy Project  
[www.densho.org](http://www.densho.org)
- 7313 Go For Broke National Education Center (GFBNEC)  
[www.goforbroke.org](http://www.goforbroke.org)
- 7315 Japanese American Museum of Oregon (JAMO)  
[www.oregonnikkei.org](http://www.oregonnikkei.org)
- 7317 Japanese American Museum of San Jose (JAMsj)  
[www.jamsj.org](http://www.jamsj.org)
- 7319 Japanese American National Museum (JANM)  
[www.janm.org](http://www.janm.org)
- 7321 Timeline of Japanese American History and Vocabulary List:  
<http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf>
- 7324 Fred T. Korematsu Institute (KI)  
[www.korematsuinstitute.org](http://www.korematsuinstitute.org)
- 7326 National Japanese American Historical Society (NJAHS)  
[www.njahs.org](http://www.njahs.org)
- 7328 PBS Learning Media  
[www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/](http://www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/)  
[www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/](http://www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/)
- 7331 Smithsonian Asian Pacific American Center  
<https://smithsonianapa.org/>
- 7333 Smithsonian American History Museum  
[www.americanhistory.si.edu](http://www.americanhistory.si.edu)  
[www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii](http://www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii)

**7337 Sample Lesson 30: Indian American Diaspora, Myths of the Model Minority**

7338 Theme: Ethnic Identity and Diversity

7339 Disciplinary Area: Asian American and Pacific Islander Studies

7340 Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

7341 Standards Alignment:

7342 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 3; Historical

7343 Interpretation 1

7344 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST .9–10.1, 2, 4, 9

7345 CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a

7346 Lesson Purpose and Overview:

7347 Indian Americans are thought to be relatively new immigrants to the United States and  
7348 California, but their story in California starts much further back in history. In the time  
7349 that they have lived in California, the contributions of Indian Americans to STEM fields  
7350 and arts and culture encompasses a rich and diverse breadth and depth.

7351 Students will be introduced to the history of Indian American migration and will highlight  
7352 the diversity of the Indian American community with respect to religion and geography.

7353 Key Terms and Concepts: Immigration Act, model-minority, Bollywood, media literacy,  
7354 intercultural relations

7355 Lesson Objectives (Students will be able to...):

7356 1. understand the diversity inherent in the Indian American community with  
7357 respect to language, religion, and geography;

7358 2. understand Indian American migration to Northern California;

- 7359       3. articulate the contributions of Indian Americans to the information  
7360              technology and telecommunications lexicon, and the fields of STEM, arts  
7361              and culture; and  
  
7362       4. further develop their oral presentation, public speaking, and analysis skills  
7363              via the cultural analysis assignment.

7364      Essential Questions:

- 7365       1. What is the history of Indian American migration to the United States, and in  
7366              particular, to California?  
  
7367       2. What role did opportunities for education and gender equality play in  
7368              decisions to emigrate to California?

7369      Lesson Steps/Activities:

7370      Day 1

- 7371       1. Introduce the first group of Indians who landed on Angel Island in the early  
7372              1900s, how they settled in Northern California and created a farming  
7373              community. Also provide an introduction where a second generation of Indians  
7374              who came to the United States in the later 1900s mainly seeking education,  
7375              career opportunities and gender equality.  
  
7376       2. Following the introduction, screen a YouTube lesson, “Sikh Pioneers and their  
7377              Contributions to California’s History.” Before starting the video, tell students that  
7378              they are responsible for taking thorough notes (refer to the graphic organizer or  
7379              note taking tool) and will be expected to have a discussion around the following  
7380              questions:  
  
7381              a. Why did the first Indian Americans settle in Northern California?  
  
7382              b. What crops did these Indian Americans specialize in?  
  
7383              c. What US laws negatively affected their liberty and freedom?

- 7384                   i. Law of 1913, Foreigners without the option of citizenship
- 7385                   ii. Immigration Act of 1917, restricting the entry of more Asians into the  
7386                   country, preventing immigrants from bringing their families
- 7387                   d. How did these laws affect the social changes of these communities?
- 7388                   e. How have current immigration and naturalization laws changed since  
7389                   1917?
- 7390                   3. Provide the following key terms for students to define using context clues from  
7391                   the film
- 7392                   a. Punjabi
- 7393                   b. Sikh
- 7394                   c. Immigration Act
- 7395                   d. Naturalization
- 7396                   e. Indian-Mexican marriages
- 7397                   4. Following the video, divide the students into groups of four to five. Each group  
7398                   is given 20 minutes to read the excerpt below, discuss the video, respond to the  
7399                   questions like the ones above,
- 7400                   a. *The origins of the Punjabi-Mexican community lie in the Imperial Valley  
7401                   along California's southern border. Men from India's Punjab province  
7402                   stood out from the start among the pioneers who flocked there to work  
7403                   the newly arable land. Their fortunes, their legal status, and local opinion  
7404                   of them varied over the years. At first, South Asians could obtain  
7405                   American citizenship, but later they lost that right. Then not only the  
7406                   physical landscape but the political landscape and their place in it struck  
7407                   the Punjabi men as decidedly similar to their status in British India. They  
7408                   fought hard for their rightful place in society, and particularly for a place*

7409           *on the land, a very important component of Punjabi identity. The Imperial*  
7410           *Valley was being transformed from a barren desert to a major center of*  
7411           *agricultural production in California at the time the Punjabis arrived; the*  
7412           *pioneer Anglo settlers there did not easily accept the Punjabis' claims to*  
7413           *membership in the community they were building. Legal constraints and*  
7414           *social stereotypes based on race and national origin helped determine*  
7415           *the opportunities and working conditions the Punjabis encountered as*  
7416           *they worked alongside others to develop the valley.*

- 7417       5. While students are working in groups, write down the key terms on the white  
7418       board, leaving plenty of room between each. After the time has expired, signal  
7419       to students that it is time to come back together. Facilitate a discussion where  
7420       students are able to respond to each of the guiding questions aloud. Finally,  
7421       ask one member from each group to go to the board. Each student is assigned  
7422       a word and is expected to write their definition of the word with their group's  
7423       effort. After completing the task, the class talks through each term. Provide  
7424       additional information, examples, and support to better clarify and define the  
7425       terms.
- 7426       6. Close with student and community reflection.

7427      Day 2

- 7428       1. Watch excerpt from Episode 1 of Asian Americans "Breaking Ground" about  
7429       Bhagat Singh Thind. Additionally, ask students to read an excerpt from "Roots  
7430       In the Sand" that discusses the ruling of the Circuit Court of Appeals of United  
7431       States v. Bhagat Singh Thind
- 7432       2. 261 US 204 (1923). Ask the students to pay special attention as to why he was  
7433       not considered to be an American citizen.
- 7434       3. After watching the film, optionally, split the class into smaller groups or stay as  
7435       a complete class to discuss the following questions

- 7436           a. Community Builder/Cultural Energizer: Identifying our biases (5 min)
- 7437           i. Ask the question, “how do you (or your family members) answer  
7438           the race question on a form? What are the options listed?”
- 7439           ii. How is the term “white” defined racially?: (10 min)
- 7440           b. From US vs Bhagat Singh Thind: The court conceded that Indians were  
7441           “Caucasians” and that anthropologists considered them to be of the same  
7442           race as white Americans, but argued that “the average man knows  
7443           perfectly well that there are unmistakable and profound differences.”
- 7444           i. What do you think of the argument that courts made about  
7445           people from Indian origin? What do you know about people from  
7446           Indian origin today?
- 7447           4. Provide the following key terms and concepts for students to define using  
7448           context clues from the film
- 7449           a. “Caucasian” vs “white”
- 7450           b. Aryan
- 7451         Additional Material and Resources to support Day 2
- 7452         Pre 1800
- 7453           Beginning in the 17th century, the East India Company  
7454           ([https://en.wikipedia.org/wiki/East\\_India\\_Company](https://en.wikipedia.org/wiki/East_India_Company)) began bringing indentured  
7455           Indian servants to the American colonies.[ 11]  
7456           ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-Thakur-11](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11))
- 7457           The Naturalization Act of 1790  
7458           ([https://en.wikipedia.org/wiki/Naturalization\\_Act\\_of\\_1790](https://en.wikipedia.org/wiki/Naturalization_Act_of_1790)) made Asians ineligible  
7459           for citizenship.[12] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-12](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-12))

7460 19th century

7461 The first significant wave of Indian immigrants entered the United States in the  
7462 19th century. Emigration from India was driven by difficulties facing Indian  
7463 farmers, including the challenges posed by the British land tenure system for  
7464 small landowners, and by drought and food shortages, which worsened in the  
7465 1890s.

7466 At the same time, Canadian steamship companies, acting on behalf of Pacific  
7467 coast employers, recruited Sikh farmers with economic opportunities in British  
7468 Columbia ([https://en.wikipedia.org/wiki/British\\_Columbia](https://en.wikipedia.org/wiki/British_Columbia)).

7469 Racist attacks in British Columbia, however, prompted Sikhs and new Sikh  
7470 immigrants to move down the Pacific Coast to Washington  
7471 ([https://en.wikipedia.org/wiki/Washington\\_\(state\)](https://en.wikipedia.org/wiki/Washington_(state))) and Oregon  
7472 (<https://en.wikipedia.org/wiki/Oregon>), where they worked in lumber mills  
7473 ([https://en.wikipedia.org/wiki/Lumber\\_mill](https://en.wikipedia.org/wiki/Lumber_mill)) and in the railroad industry.[14]  
7474 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)). Many  
7475 Punjabi (<https://en.wikipedia.org/wiki/Punjabis>) Sikhs who settled in California,  
7476 around the Yuba City ([https://en.wikipedia.org/wiki/Yuba\\_City](https://en.wikipedia.org/wiki/Yuba_City)) area, formed close  
7477 ties with Mexican Americans.[11]  
7478 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-Thakur-11](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11)). The  
7479 presence of Indian Americans also helped develop interest in Eastern religions in  
7480 the US and would result in its influence on American philosophies such as  
7481 Transcendentalism (<https://en.wikipedia.org/wiki/Transcendentalism>).

7482 Swami Vivekananda ([https://en.wikipedia.org/wiki/Swami\\_Vivekananda](https://en.wikipedia.org/wiki/Swami_Vivekananda)) arriving  
7483 in Chicago at the World's Fair led to the establishment of the Vedanta Society  
7484 ([https://en.wikipedia.org/wiki/Vedanta\\_Society](https://en.wikipedia.org/wiki/Vedanta_Society)).

7485 20th century

7486 Between 1907 and 1908, Sikhs moved further south to warmer climates in  
7487 California, where they were employed by various railroad companies. Some

7488 white Americans, resentful of economic competition and the arrival of people  
7489 from different cultures, responded to Sikh immigration with racism and violent  
7490 attacks.[14] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-)  
7491 [ReferenceA-14](#))

7492 The Bellingham riots ([https://en.wikipedia.org/wiki/Bellingham\\_riots](https://en.wikipedia.org/wiki/Bellingham_riots)) in  
7493 Bellingham, Washington on September 5, 1907 epitomized the low tolerance in  
7494 the US for Indians and Sikhs, who were called "hindooos"  
7495 (<https://en.wikipedia.org/wiki/Hindoos>) by locals.

7496 In the early twentieth century, a range of state and federal laws restricted Indian  
7497 immigration and the rights of Indian immigrants in the US. In the 1910s,  
7498 American nativist organizations campaigned to end immigration from India,  
7499 culminating in the passage of the Barred Zone Act  
7500 ([https://en.wikipedia.org/wiki/Barred\\_Zone\\_Act](https://en.wikipedia.org/wiki/Barred_Zone_Act)) in 1917.

7501 In 1913, the Alien Land Act of California prevented Sikhs (in addition to Japanese  
7502 and Chinese immigrants) from owning land., it was legal for "brown" races to mix.  
7503 Many Indian men, especially Punjabi men, married Hispanic women and Punjabi-  
7504 Mexican marriages became a norm in the West.[14]  
7505 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)) [16]  
7506 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-Oxford\\_University\\_Press-16](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Oxford_University_Press-16))

7508 Bhicaji Balsara ([https://en.wikipedia.org/wiki/Bhicaji\\_Balsara](https://en.wikipedia.org/wiki/Bhicaji_Balsara)) became the first  
7509 known Indian to gain naturalized US citizenship. As a Parsi  
7510 (<https://en.wikipedia.org/wiki/Parsi>), he was considered a "pure member of the  
7511 Persian sect" and therefore a "free white person." In 1910, the Circuit Court of  
7512 Appeal agreed that Parsis (<https://en.wikipedia.org/wiki/Parsis>) are classified as  
7513 white.[17] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-auto-17](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-auto-17)).  
7514 Between 1913 and 1923, about 100 Indians were naturalized.

7515 In 1923, the Supreme Court of the United States

7516 ([https://en.wikipedia.org/wiki/Supreme\\_Court\\_of\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Supreme_Court_of_the_United_States)) ruled in  
7517 *United States v. Bhagat Singh Thind*  
7518 ([https://en.wikipedia.org/wiki/United\\_States\\_v.\\_Bhagat\\_Singh\\_Thind](https://en.wikipedia.org/wiki/United_States_v._Bhagat_Singh_Thind)) that  
7519 Indians were ineligible for citizenship because they were not "free white  
7520 persons".[14] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)). Over fifty Indians had their citizenship revoked after this  
7521 decision, in 1927. However, no other naturalization was permitted after the  
7522 ruling, which led to about 3,000 Indians leaving the United States.  
7523  
7524 1993 and 1994 *Sandhu vs Lockheed Missiles and Space Co.* (California Superior  
7525 Court (1993) and California Sixth District Court of Appeals (1994) (Sandhu had  
7526 sued his employer, Lockheed, for discrimination based on race. Lockheed's  
7527 position was that they did not discriminate against Sandhu, a Punjabi Indian,  
7528 because he was considered Caucasian (Lockheed argued that the "common  
7529 popular understanding that there are three major human races—Caucasoid  
7530 ([https://en.wikipedia.org/wiki/Caucasian\\_race](https://en.wikipedia.org/wiki/Caucasian_race)), Mongoloid  
7531 (<https://en.wikipedia.org/wiki/Mongoloid>), and Negroid"  
7532 (<https://en.wikipedia.org/wiki/Negroid>). This comes from a nineteenth century  
7533 classification of races). In 1993, the court ruled in favor of Lockheed. In 1994, the  
7534 Californian Sixth District Court of Appeals overturned that decision and ruled in  
7535 favor of Sandhu, stating that Indians were a distinct ethnic group of their own.)  
7536  
7537 Bhicaji Framji Balsara court case:  
7538  
7539 Hughey, M.W. (2016). New Tribalisms: The Resurgence of Race and Ethnicity  
(<https://books.google.com/books?id=alTeCwAAQBAJ&pg=PA135>). Main  
Trends of the Modern World. Palgrave Macmillan UK. p. 135.  
7540  
7541 1923 *United States vs. Bhagat Singh Thind*:  
From History Matters: The US Survey Course on the web  
7542 Developed by American Social History Project/Center for Media & Learning  
7543 (<http://historymatters.gmu.edu/>), University of New York, and the Center for

- 7544 History and New Media (<https://rrchnm.org/>), George Mason University.
- 7545 <http://historymatters.gmu.edu/d/5076/>
- 7546 PBS Documentary Asian Americans Episode 1 “Breaking Ground”
- 7547 <https://www.pbs.org/weta/asian-americans/episode-guide/>
- 7548 1994 Sandhu vs. Lockheed Missiles and Space Co.
- 7549 <https://law.justia.com/cases/california/court-of-appeal/4th/26/846.html>

7550 **Sample Lesson 31: Asian Americans and Pacific Islanders and the Model**

7551 **Minority Myth**

7552 Theme: History and Movement

7553 Disciplinary Area: Asian American and Pacific Islander Studies

7554 Ethnic Studies Values and Principles Alignment: 1, 2, 5

7555 Standards Alignment:

7556 CA HSS Analysis Skills (9–12): Historical Research Evidence and Point of View 1–3

7557 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 8, 9; WHST.9–10.1A and B; SL.9–10.1A-D,  
7558 9-10.3

7559 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

7560 **Lesson Overview:**

7561 This three-day lesson introduces students to the complexity of the term “Asian  
7562 American,” ultimately coming to understand the various ethnic groups and politics  
7563 associated with the identity marker. Additionally, students will also be exposed to the  
7564 concept of the model minority myth. This course will provide for students the  
7565 implications that result when lumping all Asian groups together and labeling them the  
7566 Model Minority. For example, marginalized groups (i.e., Pacific Islanders, Southeast  
7567 Asians) suffer from being cut out of programs and resources. It presents a false  
7568 narrative that Asian Americans and Pacific Islanders (AAPI) have overcome racism and  
7569 prejudice. It glosses over the violence, harm and legalized racism that AAPIs have  
7570 endured, i.e., the Chinese massacre in Los Angeles 1871, the annexation of Hawaii,  
7571 shooting of Southeast Asian school children in Stockton. Furthermore, students will  
7572 understand how this label for AAPIs becomes a hindrance to expanding democratic  
7573 structures and support, and worst how it creates a division among the AAPI community  
7574 and places a wedge between them and other oppressed groups including but not limited  
7575 to African American, Latinx, and American Indian communities.

7576 Key Ethnic Studies Terms and Concepts: assimilation, stereotype, identity, model  
7577 minority, racism, anti-blackness, data disaggregation

7578 Lesson Objectives (Students will be able to...):

- 7579 1. analyze the misconceptions of the model minority to describe Asian Americans  
7580 and Pacific Islanders;
- 7581 2. differentiate the various identities, nationalities, and ethnicities that make up the  
7582 Asian American and Pacific Islander community;
- 7583 3. learn to analyze legislation that directly impacts communities of color; and
- 7584 4. actively dispel stereotypes and the model minority myth.

7585 Essential Questions:

- 7586 • What does Asian American mean? And who is Asian American and Pacific  
7587 Islander?
- 7588 • How has the model minority myth been used to oppress and/or stymie certain  
7589 Asian American and Pacific Islander communities?
- 7590 • What are the dangers of the model minority myth?
- 7591 • What are ways you can dispel the model minority myth?

7592 Lesson Steps/Activities:

7593 Day 1

- 7594 1. Place four large pieces of flip chart paper in each corner of the room along with three  
7595 to five markers. Engage the class by asking students **What does Asian American  
7596 mean? What does Pacific Islander mean?**
- 7597 2. Before delving too deeply into discussion, divide the class up into four groups. Each  
7598 group is assigned to a corner and instructed to take 10 minutes as a group to

7599 respond to the aforementioned question. Also ask the groups to **list the various**  
7600 **ethnic groups that comprise “Asian American and Pacific Islander.”**

7601 3. After about 10 minutes, signal for the groups to stop what they are doing. Allow each  
7602 group to share what they discussed with the class. After each group has shared,  
7603 provide a definition for Asian American and Pacific Islander and begin listing some of  
7604 the various ethnic groups (see below for a sample list).

7605 Sample Ethnic Groups (this list is in no way exhaustive—listed in the order of  
7606 population according to the 2010 Census):

7607 Chinese

7608 Filipino

7609 Indian

7610 Vietnamese

7611 Korean

7612 Japanese

7613 Pakistani

7614 Cambodian

7615 Hmong

7616 Thai

7617 Laotian

7618 Bangladeshi

7619 Burmese

7620 Indonesian

- 7621 Malaysian
- 7622 Fijian
- 7623 Samoan
- 7624 Hawaiian
- 7625 Micronesian
- 7626 Polynesian
- 7627 Definition of Asian American: The term Asian American was born out of the Asian American Movement (1968–1975) as a means of identifying people of Asian descent living in the United States. During the late 1960s, the term was largely seen as radical and unifying, a rejection of “oriental” and other pejoratives that were associated with people of Asian descent. The collective coining of the term was an act of self-naming and self-determination, and aligned with the broader goals of the Asian American and Pacific Islander movement—equality, justice, and anti-racism.
- 7634 4. After sharing the definition and ethnic groups listed above, reiterate that Asian American and Pacific Islander is a loaded term that encompasses dozens of different Asian ethnic groups that have settled in the US, with large populations settling in California.
- 7638 5. Ask students if they know what the model minority myth is. If students are able to answer, move to the article. If not, describe the model minority myth and explain to the students that they will be examining the effects of racial stereotypes that are perceived to be positive can in fact be harmful. For example, the teacher can describe the effects of stereotype threat.
- 7643 6. Ask students to read the article “Model Minority’ Myth Again Used As A Racial Wedge Between Asians And Blacks’ in Code Switch (see link in resource list). Note that this article references William Petersen’s 1966 New York Times article that inherently pitted Japanese Americans (arguably Asian Americans more broadly)

7647 against African Americans, with Petersen identifying the latter group as the “problem  
7648 minority.” Following internment, Japanese Americans were able to achieve some  
7649 level of social and economic mobility, rendering them the “model minority,” for their  
7650 ability to thrive in the face of adversity unlike their African American counterparts.  
7651 After reading the NPR piece, explain to students that the Petersen article is first time  
7652 the term “model minority” was used (or coined) and marks the beginning of the  
7653 stereotyping of Asian Americans as inherently “smart” and “successful”. Ask  
7654 students to reflect on the main points of the NPR article and discuss how and why  
7655 the model minority myth is used as a wedge group.

7656 Create a chart of arguments and counter arguments.

7657 Sample Chart (Create more arguments and counter arguments through class  
7658 discussions.)

Arguments of the Model Minority Myth	Counter Arguments to the Model Minority Myth
All Asians are smart and successful	Not all AAPI are successful and rich, in fact the majority are working class and live in poverty. Especially when data is disaggregated by ethnic group for example the poverty rate among Pacific Islanders, Cambodian and Hmong Americans is considerably higher than Indian and Chinese Americans. Lumping all Asians together covers over the disparities within and among the AAPI population. It renders these groups invisible and hurts the poorest groups who need financial aid and assistance. (If there are Asian students in the class, make an effort to draw out their experiences in group and whole class discussions as a part of sharing their stories.)

Arguments of the Model Minority Myth	Counter Arguments to the Model Minority Myth
<p>Asians are the model minority because they overcome adversity better than African Americans</p>	<p>It's a form of anti-black racism. The model minority myth has been used to put a wedge between the AAPI and African American communities and is an effort to peel off AAPIs from the Civil Rights Movement. It has also been used by the media to disparage the African American community for standing up for their rights.</p> <p>"During World War II, the media created the idea that the Japanese were rising up out of the ashes [after being held in incarceration camps] and proving that they had the right cultural stuff," said Claire Jean Kim, a professor at the University of California, Irvine. "And it was immediately a reflection on black people: Now why weren't black people making it, but Asians were?"</p> <p>These arguments falsely conflate anti-Asian racism with anti-black racism, according to Kim. "Racism that Asian-Americans have experienced is not what black people have experienced," Kim said. "Sullivan is right that Asians have faced various forms of discrimination, but never the systematic dehumanization that black people have faced during slavery and continue to face today." Asians have been barred from entering the US and gaining citizenship and have been sent to incarceration camps, Kim pointed out, but</p>

Arguments of the Model Minority Myth	Counter Arguments to the Model Minority Myth
(continued)	<p>(continued) all that is different than the segregation, police brutality and discrimination that African-Americans have endured." (Chow, Kat)</p> <p>It is important that AAPIs not only stand up for their rights but also stand with African Americans in support of the Black Lives Matter Movement and support the end to police brutality. Justice for one oppressed group leads to justice for all.</p>
All Asians are good at math and computers, they are nerdy.	Not all AAPIs are good at math or want to be mathematicians or scientists. Parent, peer, media pressure to do well in math and become a scientist, doctor or lawyer is very limiting to AAPI youth, and causes them to feel like failures, if they don't live up to these stereotypes.
All Asians are...	(Counter Argument)

7659

7660 Day 2

- 7661 1. Start the class by asking students to share their counter arguments with the groups that they were in yesterday. After each group mate has shared their counter arguments, ask the groups to share what they believe to be the strongest counter argument with the entire class.
- 7662 2. Be sure to provide your own analysis of Petersen's article and a counter argument.
- 7663 Stress that Petersen's article and the term "model minority" helped render "Asian American" monolithic. Also point out that the experience that Petersen mentioned was not reflective of all Asian Americans, as Southeast Asian and Pacific Islander

7669 ethnic groups remain largely marginalized and are disproportionately impacted by  
7670 poverty, mental health issues, low-wage jobs, access to higher education, among  
7671 other barriers.

7672 3. To better illustrate the problems with “model minority,” play a short video, “Why Data  
7673 Matters When It Comes to Asian Americans and Pacific Islanders and Education”  
7674 (see resources). Following the screening, explain what it means to disaggregate  
7675 data and its connection to the model minority myth.

7676 4. Point back to the flip chart papers around the room that lists the various ethnic  
7677 groups within AAPI. Underscore how this term that was intended to be a unifying  
7678 identity marker has created some problems, including rendering smaller ethnic  
7679 groups (often those in the most need) less visible, and not being inclusive enough of  
7680 a term, especially for those of the Asian diaspora that have origins from islands in  
7681 the Pacific (i.e., Filipinos, Melanesians, Polynesians, etc.), hence the more updated  
7682 identity-marker, Asian Americans and Pacific Islanders.

7683 5. During the second half of class, hand out copies of the law signed by Governor  
7684 Brown on September 25, 2016, California Assembly Bill 1726 (Data Collection).  
7685 Have students take turns reading the bill aloud popcorn style. After the in-class  
7686 reading, provide necessary context on what a bill is, and summarize how bills  
7687 become laws. Additionally, define any words or terms students may be struggling  
7688 with. In groups, have students discuss the purpose of the bill, impact that it will have  
7689 on AAPI communities, and how the legislation helps dispel the model minority myth.

7690 6. As homework, ask students to complete a “mini bill analysis” of Assembly Bill 1726  
7691 using the worksheet below.

7692 Day 3

7693 The key method to dispel the model minority myth is by telling the true stories of  
7694 yourself, your family and your community. By writing down, speaking aloud and sharing  
7695 your stories, you actively counteract the stereotypes and master narrative developed to  
7696 pigeon hold Asian American and Pacific Islanders as a monolithic group with one

7697 identity, one experience, and one role. No AAPI individual fits the model minority  
7698 stereotype in all its facets. Take time in your class for students to first Think, Write, and  
7699 then Share on three questions:

- 7700 1. What is your ethnic background?  
7701 2. What stereotype is there of your ethnic group that you do not identify with?  
7702 Why? Explain in detail with facts about your experience, your background, your  
7703 values, your goals, your dreams, your family, your community.  
7704 3. How will you actively dispel these stereotypes?

7705 Application, Action, and Reflection: Students will read and analyze an article and  
7706 legislative document, providing their own informed critiques, opinions, and feedback on  
7707 the sources. Students will further analyze how the document supports or argues against  
7708 the model minority myth. Students will also tell their stories as a way to dispel the  
7709 harmful stereotypes that the media and society imposes on their ethnic group.

7710 Materials and Resources

7711 "Why Data Matters When It Comes to Asian Americans and Pacific Islanders and  
7712 Education" Article and videos

7713 [https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-](https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-americans-pacific-islanders-n621196)  
7714 [american-pacific-islanders-n621196](https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-americans-pacific-islanders-n621196)

7715 "How Does a Bill Become a Law?" Infographic/Handout

7716 <https://www.usa.gov/how-laws-are-made>

7717 Asian Americans Are Still Caught in the Trap of the 'Model Minority' Stereotype. And It  
7718 Creates Inequality for All

7719 <https://time.com/5859206/anti-asian-racism-america/>

7720 Petersen, William. "Success Story, Japanese-American Style" New York Times, 1966.  
7721 Digital pdf download:

- 7722 [http://inside.sfuhs.org/dept/history/US\\_History\\_reader/Chapter14/modelminority.pdf](http://inside.sfuhs.org/dept/history/US_History_reader/Chapter14/modelminority.pdf)
- 7723 California Assembly Bill 1726\_(Approved by Governor September 25, 2016. Filed with  
7724 Secretary of State September 25, 2016.)
- 7725 [https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill\\_id=201520160AB1726](https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB1726)
- 7726 Chow, Kat, 'Model Minority' Myth Again Used As A Racial Wedge Between Asians And  
7727 Blacks', Code Switch, April 19, 2017
- 7728 <https://www.npr.org/sections/codeswitch/2017/04/19/524571669/model-minority-myth-again-used-as-a-racial-wedge-between-asians-and-blacks>
- 7730 Wu, Ellen. The Color of Success: Asian Americans and the Origins of the Model  
7731 Minority. Princeton, NJ: Princeton University Press, 2014
- 7732 NPR Education. Asian-Americans are Successful, but No Thanks to Tiger Parenting:  
7733 <https://www.npr.org/2014/05/12/311857049/asian-americans-are-successful-but-no-thanks-to-tiger-parenting>
- 7735 PBS LearningMedia. America By the Numbers: Model Minority Myth:  
7736 <https://www.pbs.org/video/america-numbers-model-minority-myth/>
- 7737 Adichie, Chimamanda Ngozi. "The Danger of a Single Story", TEDGlobal 2009:  
7738 <https://www.ted.com/talks/chimamanda ngozi adichie the danger of a single story/transcript>
- 7740 AAPI Data: Demographic Data & Policy Research on Asian Americans & Pacific  
7741 Islander: <https://aapidata.com/>
- 7742 Asian Americans Advancing Justice Los Angeles – Model Minority Myth Lesson  
7743 Resources: <https://advancingjustice-la.org/what-we-do/curriculum-lesson-plans/asian-americans-k-12-education-curriculum/episode-3-lesson-1>

## 7745 Bill Analysis Worksheet

7746 Bill Information (Name, Legislative Year, and Author):

7747 What does this bill aim to do? What does it address?

7748 What, if any, are the social and/or economic benefits of this bill?

7749 Does this bill directly or indirectly impact your community and/or family? If so, how?

7750 Do you agree with what this bill seeks to do? Please explain.

7751 Beyond legislation, what can be done to address the issue this bill calls attention to?

7752 **Sample Lesson 32: Cambodian Americans—Deportation Breaking Families**  
7753 **Apart**

7754 Grade Level(s): 9–12

7755 Ethnic Studies Values and Principles Alignment:

7756 Principles 1–6

7757 Standards Alignment

7758 HSS Content Standard 10.9.3, 11.9.3, 11.11.7

7759 Literacy Standards for History/Social Science: CCSS.ELA-Literacy.RH.9-10.1

7760 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/1/>), CCSS.ELA-Literacy.RH.9-10.2

7761 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/2/>), CCSS.ELA-Literacy.RH.9-10.3

7762 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/3/>), CCSS.ELA-Literacy.RH.9-10.6

7763 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/6/>), CCSS.ELA-Literacy.RH.9-10.7

7764 (<http://www.corestandards.org/ELA-Literacy/RH/9-10/7/>), CCSS.ELA-Literacy.W.9-10.1

7765 (<http://www.corestandards.org/ELA-Literacy/W/9-10/1/>), CCSS.ELA-Literacy.SL.9-10.1

7766 (<http://www.corestandards.org/ELA-Literacy/SL/9-10/1/>)

7767 Lesson Purpose and Overview

7768 Overview: Cambodian Americans, are a sub Asian American group that are  
7769 experiencing numerous deportations as a result of a repatriation act passed in the  
7770 1990s. This act focuses on deporting Cambodian Americans with felony convictions for  
7771 petty crimes even after they have served their time. Over 1,000 Cambodian Americans  
7772 have been deported back to Cambodia to live in a society that is unwelcoming to them  
7773 and where they often do not have any family or social connections. They are culturally  
7774 American yet they are barred from ever returning to the US. Many of them have wives  
7775 and children in the US. These family separations are causing generational trauma to the  
7776 wives, children and parents. They are forced to live in a “borderland” as they are also  
7777 not treated as equals in Cambodia. This criminalization of Cambodian male youth

7778 mirrors the experiences of Chicana/o/x and Latina/o/x youth with the added Cambodian  
7779 US repatriation act. Fortunately, there are organizations recognizing this is a human  
7780 rights issue and are making this issue known.

7781 Lesson Objectives (Students will be able to...):

- 7782 • understand the history of how the US involvement in the Vietnam War drew  
7783 Cambodia into political turmoil leading to the killing fields forcing many  
7784 Cambodians to flee to the US as refugees;
- 7785 • understand the specific issues that Cambodian Americans face, high poverty  
7786 rates, high incarceration rates, and high rates of deportations;
- 7787 • understand the school to prison to deportation pipeline affecting Cambodian  
7788 American youth; and
- 7789 • understand the impact of these deportations on the Cambodian American  
7790 community.

7791 Key Terms and Concepts

7792 Cambodia – Southeast Asian country that got caught in the Vietnam War due to the  
7793 secret bombings

7794 Immigration Naturalization Act – This law defines who can immigrate to the US and  
7795 causes for deportation.

7796 US involvement in the Vietnam War – During the Cold War era, the US became  
7797 militarily involved in the Vietnam War to stop the spread of communism. The war  
7798 spread to neighboring Southeast Asian countries, like Cambodia and Laos, causing  
7799 instability, chaos, death, destruction, and a refugee crisis.

7800 US secret bombing of Cambodia – From 1969 to 1973, under the Nixon administration,  
7801 the US Air Force secretly dropped bombs in Cambodian near the border of Vietnam

- 7802 to try to destroy the Ho Chi Minh trails that the Viet Cong used to travel down to  
7803 South Vietnam to attack.
- 7804 Pol Pot – The communist leader who fought the US backed Cambodian government  
7805 who took power and tried to weed out anything that had any US or western influence  
7806 as a reaction to the bombings. This caused a period of time called the Killing Fields  
7807 in which 10–30 percent of the population, or 1.2 million to 2.8 million people, were  
7808 killed. (Heuveline).
- 7809 Killing Fields – genocide in which the Cambodian government killed any person  
7810 suspected of siding with the US or being influenced by the US, including doctors,  
7811 teachers, and educated persons.
- 7812 Refugee – a person forced to leave their home country for fear of losing their lives, or of  
7813 suffering.
- 7814 Khmer Rouge – Pol Pot’s political organization that was staffed with youth and child  
7815 soldiers.
- 7816 Genocide – mass murder of an entire group of people.
- 7817 Trauma – a deeply distressing or disturbing experience that causes negative  
7818 psychological effects (i.e., depression, anxiety, etc.).
- 7819 Essential Questions
- 7820 1. What is the history of Cambodian immigration to the US? Why and how did they  
7821 come to the US? What are the social and cultural implications of Cambodia’s  
7822 turbulent history for Cambodian Americans today?
- 7823 2. Describe the Cambodian American community today, and in particular the issue  
7824 of deportations that they are dealing with.
- 7825 3. What impact are these deportations having on Cambodian American families and  
7826 why are advocacy groups calling it a human rights issue?

7827 4. What are the similarities in experiences faced by the Latinx families dealing with  
7828 deportations of family members?

## 7829 Background information:

- Refugees from Cambodia were the last large group of refugees to arrive in the United States following the end of the US war in Southeast Asia. Most were not able to leave Cambodia until the overthrow of the Pol Pot dictatorship in 1979, and many had to spend years in Thai refugee camps before they were allowed to come to the US.
  - By the time Cambodian refugees finally arrived in the US, some local communities were facing economic challenges and were even less welcoming to the Cambodian refugees than they had been to earlier refugee groups. Government assistance programs were harder to qualify for. Cambodian refugees were often resettled in some of the most challenging American neighborhoods with issues of poverty, crime, and violence.
  - Adults who dealt with post-traumatic stress issues from surviving the Khmer Rouge genocide, which killed 1.2–2.8 million people, which is 13 percent to 30 percent of the Cambodian population (Heuveline), were not trained in the detailed steps they needed to take so that they and their children could become fully naturalized US citizens. Family members at times experienced discrimination and hatred.
  - Some young people growing up in rough neighborhoods got involved in youth gangs and crime. When a young Cambodian refugee was arrested, their parents were not familiar with the US justice system. The arrested youth were often advised to take a plea deal and plead guilty sometimes in exchange for a reduced sentence. In the years after the 9-11-2001 terrorist attack, these young refugees who had already completed their prison terms, even decades earlier, faced deportation to Cambodia since they had not become naturalized US citizens.

- 7855     • Most of those young people facing deportation do not remember Cambodia as  
7856        they had spent most of their lives in the United States. Some of those facing  
7857        deportation to Cambodia had never been there—they had been born in Thai  
7858        refugee camps. Many of them had already moved on with their lives, gotten jobs,  
7859        formed families, had US citizen children, and bought homes. Over 700  
7860        Cambodian refugees have been deported—the numbers of annual deportations  
7861        have decreased and increased under different Presidential Administrations.

7862   Lesson Steps/Activities:

7863   Day 1

- 7864     1. Ask the question – How many people know where Cambodia is on the world  
7865        map? If a student raises their hand, ask them to come point out where it is on a  
7866        world map or globe. Also project a picture of the Cambodian Flag on the screen if  
7867        you are able.
- 7868     2. Today we are going to learn about Cambodian Americans, their history of  
7869        immigration to the US, and what issues they are facing today. (Read essential  
7870        questions 1–3 aloud.)
- 7871     3. In pairs, bring up the source “Cambodian Americans” [http://www.asian-](http://www.asian-nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs)  
7872       [nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs](http://www.asian-nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs) and answer the questions  
7873        on the handout “Cambodian Americans – Immigration and Experience in  
7874        America.”
- 7875     4. Have students work in pairs to answer the questions on the hand out. They can  
7876        take turns reading to each other and listening. Turn it in at the end of class.

7877   Day 2

- 7878     1. Jigsaw Export/Home groups – break students into groups of four and number  
7879        them 1–4. Tell them they are currently in their home groups, and that each  
7880        number is going to become an expert on a source that will give them more

7881 information about the deportation issue within the Cambodian American  
7882 community.

- 7883 2. Before they break into the expert groups – Discuss the deportation issue with  
7884 your class, give a short 5–10 minute lecture on why and how are Cambodian  
7885 Americans who were born in refugee camps, have green cards, and have lived in  
7886 the US the majority of their lives are now at risk of being deported.

7887 Mini Lecture – According to the NPR article, “The U.S. Immigration and  
7888 Nationality Act,” outlines how non-US citizens may be deported back to their  
7889 country of origin, even if they’re in the country legally. “Violation of law” is listed  
7890 as a deportable offense.

7891 The US has been repatriating Cambodian immigrants since 2002, when an  
7892 agreement was made between Washington and Phnom Penh that said  
7893 Cambodia would accept deportees. That deal fell apart last year, prompting the  
7894 Trump administration to impose visa sanctions on some Cambodian officials and  
7895 families. The two governments eventually worked out a new agreement in early  
7896 2018, and Cambodia began accepting Cambodian nationals, this time in even  
7897 greater numbers than before. Many times Cambodian Americans are deported  
7898 for a crime they committed when they were young and they did their time, they  
7899 move on with their lives, marrying and having kids. As mature husbands and  
7900 fathers, they are now being deported for something they thought was a part of  
7901 their past and dealt with. (Check for understanding)

- 7902 3. Expert Groups – Tell them they will be given a source to access online through  
7903 their Chromebooks, or teachers can make hard copies and set up video watching  
7904 stations and that while they are reading and watching to use critical literacy to  
7905 think about the information they are learning. Questions they should think about  
7906 while they are analyzing their sources are:

- 7907 a. What is the legal basis for these deportations?  
7908 b. Why are these deportations unfair?

- 7909           c. What effect are these deportations having on the deportees and the  
7910           families still living in the U.S?
- 7911           d. What groups are doing something about the deportations and what are  
7912           they doing?
- 7913       Since they will be the only person reporting back to their homegroup on their source,  
7914       they really need to pay attention and take good notes. (All of these directions are on  
7915       the two page handout. Make hard copies for every student).
- 7916       4. Home Groups – Tell students to return to their home groups and report to their  
7917       groups their findings from their sources. They take turns from 1–4 presenting  
7918       their facts, quotes, and evidence while the rest of the group takes notes from  
7919       listening to the expert. At the end of the time period, all of their quadrants should  
7920       be filled out completely.

7921     Making Connections to the *History–Social Science Framework*

7922       Chapter 15 asks students to learn about how the Cold War impacted Southeast Asian  
7923       countries and the emergence of human rights concerns for the United States. Chapter  
7924       16 goes further to ask students to analyze the impact and experiences of refugees who  
7925       fled Southeast Asia after war. Guiding questions from these chapters include: In what  
7926       directions is California growing in the twenty-first century? How does the life of a new  
7927       immigrant to the United States today compare with what it was in 1900? How do  
7928       policies from the second half of the twentieth century compare with those of the early  
7929       twenty-first century?

- 7930       5. Assessment –
- 7931           a. Reflect on your learning:
- 7932              • What effects are these deportations having on the Cambodian  
7933              American community?

- 7934           • Why are advocacy groups calling these deportations a human rights  
7935           violation?

7936         6. Action:

7937           To show evidence of your learning from this lesson you can choose one of the  
7938           two options below:

- 7939           • Write a letter or essay explaining your understanding of these issues based  
7940           on your own critical analysis.
- 7941           • Create a public service announcement that educates others about this issue.

7942         Materials and Resources

7943         Dunst, Charles, "Cambodian Deportees Return to a 'Home' They've Never Known", The  
7944           Atlantic, 16 Jan 2019.

7945           [https://www.theatlantic.com/international/archive/2019/01/america-deports-](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)  
7946           [cambodian-refugees/580393/](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)

7947         Couture, Denise, "U.S. Deports Dozens More Cambodian Immigrants, Some For  
7948           Decades-Old Crimes", NPR, 18 Dec 2018.

7949           [https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-](https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-immigrants-some-for-decades-old-crimes)  
7950           [immigrants-some-for-decades-old-crimes](https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-immigrants-some-for-decades-old-crimes)

7951         "Deported from U.S., Cambodians fight immigration policy" PBS NewsHour, 7 May 2017  
7952           <https://www.youtube.com/watch?v=AQMUGOXc-i4>

7953         "Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America", NBC News,  
7954           16 Mar 2017 <https://www.youtube.com/watch?v=dULDy78KOLU>

7955         "Cambodian Americans", Asian Nation, Asian American History Demographics and  
7956           Issues (This article is an edited chapter on the major historical events and  
7957           contemporary characteristics of the Cambodian American community, excerpted  
7958           from *The New Face of Asian Pacific America: Numbers, Diversity, and Change in*

7959       *the 21st Century*, edited by Eric Lai and Dennis Arguelles in conjunction with Asian  
7960       Week Magazine and published by the UCLA Asian American Studies Center.)  
7961       [http://www.asiannation.org/cambodian.shtml#s\(hash.G7I688Ox.dpbs](http://www.asiannation.org/cambodian.shtml#s(hash.G7I688Ox.dpbs)

7962       Sullivan, Meg, "UCLA demographer produces best estimate yet of Cambodia's death  
7963       toll under Pol Pot", UCLA Newsroom, 16 Apr 2016  
7964       <https://newsroom.ucla.edu/releases/ucla-demographer-produces-best-estimate-yet-of-cambodias-death-toll-under-pol-pot>  
7965

7966       Cambodian Americans – Immigration and Experience in America

7967       Using the source "Cambodian Americans," Asian Nation, Asian American History  
7968       Demographics and Issues (This article is an edited chapter on the major historical  
7969       events and contemporary characteristics of the Cambodian American community,  
7970       excerpted from *The New Face of Asian Pacific America: Numbers, Diversity, and*  
7971       *Change in the 21st Century* edited by Eric Lai and Dennis Arguelles in conjunction with  
7972       Asian Week Magazine and published by the UCLA Asian American Studies Center.)

7973       [http://www.asiannation.org/cambodian.shtml#s\(hash.G7I688Ox.dpbs](http://www.asiannation.org/cambodian.shtml#s(hash.G7I688Ox.dpbs)

7974 Lesson handouts

7975 Essential Question: What is the history of Cambodian immigration to the U.S? Why and  
7976 how did they come to the US?

7977 Leading questions from the reading

7978 Connecting to history:

7979 1. What secret actions did the US do to Cambodia from 1969 to 1973?

7980 2. What effect did these actions have on Cambodia politically?

7981 3. Describe how the Khmer Rouge ruled over Vietnam from 1975 to 1979.

7982 4. What effect did the Khmer Rouge have on the Cambodian population?

7983 5. What year did the Khmer Rouge fall? And as a result, how many Cambodian  
7984 refugees fled Cambodia?

7985 6. How many Cambodian Refugees were admitted to the US by 1980?

7986 7. Why does the Census data not reflect the true number of Cambodians living in  
7987 the US?

7988        8. What is the poverty rate of Cambodian Americans? Compared to the average US  
7989              poverty rate of 13–15%.

7990        9. What is the educational level among Cambodian Americans? Why is it so low?

7991        10. Why do you think there is such a high rate of incarceration of Cambodian young  
7992              men? (Think of the conditions they faced in Cambodia and in the US)

7993        Write a paragraph describing the Cambodian American community. (Continue on the  
7994              back of the page when you run out of room.)

7995 **Deporting Cambodian Americans—Jigsaw Expert Home Groups Directions**

7996 Essential Question: What effect are the deportations having on the Cambodian  
7997 communities?

7998 Break into groups of 4, number 1–4, this is your home group. Each # represents an  
7999 expert group.

8000 Your task: Using evidence from the primary and secondary sources provided, become  
8001 an expert on that source. It may be a video or an article with interviews of Cambodian  
8002 Americans who have been deported or their families that are affected. You can work in  
8003 your expert groups to help each other read, listen and analyze the source. Be ready to  
8004 share out with your home group. Remember you will be the only person in your group  
8005 that will be an expert on your source, so be thorough and detailed in your notes. If your  
8006 source is a video, you can play the video several times or pause it to take notes.

8007 As you analyze your source, think about these questions:

- 8008 • What is the legal basis for these deportations?
- 8009 • Why are these deportations unfair?
- 8010 • What effect are these deportations having on the deportees and the families still  
8011 living in the U.S?
- 8012 • What groups are doing something about the deportations and what are they  
8013 doing?

8014 Your assigned source:

8015 #1s – Article - “Cambodian Deportees Return to a ‘Home’ They’ve Never Known”, The  
8016 Atlantic, 16 Jan 2019.  
8017 [https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)  
8018 [refugees/580393/](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)

8019 #2s – Article – “U.S. Deports Dozens More Cambodian Immigrants, Some For Decades-  
8020 Old Crimes”, NPR, 18 Dec 2018. <https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-immigrants-some-for-decades-old-crimes>

8022 #3s – Video – “Deported from U.S., Cambodians fight immigration policy” PBS  
8023 Newshour, 7 May 2017 <https://www.youtube.com/watch?v=AQMUGOXc-i4>

8024 #4s – Video - Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America,  
8025 NBC News, 16 Mar 2017 <https://www.youtube.com/watch?v=dULdy78KOLU>

8026 (Use your Chromebooks, iPads, or resource stations to access the source)

8027 Expert Groups

8028 Take notes in your quadrant on the handout “Deporting Cambodian Americans”. Make  
8029 sure to note down the author, title, and date of your source. Take down as many notes  
8030 as you can, which should include names, quotes, and facts.

8031 Home Groups

8032 Return to your home groups of 1–4. Each number takes turns reporting out what they  
8033 learned from their source citing evidence, facts, and quotes. As you are reporting out,  
8034 the rest of your group is writing notes in the appropriate quadrants. After everyone has  
8035 reported out, each person should have a wealth of notes on their sources.

8036 Deporting Cambodian Americans – Jigsaw Expert/Home Groups – Note Taking Sheet

#1s Source Info: (Author, Title)  Notes:	#2s Source Info (Author, Title)  Notes:
#3s Source Info: (Author, Title)  Notes:	#4s Source Info: (Author, Title)  Notes:

8037

8038 Assessment

8039 Reflect on your learning:

8040 Participate in a whole class discussion answering the essential questions:

8041 • What effects are these deportations having on the Cambodian American  
8042 community?

8043 • Why are advocacy groups calling these deportations a human rights violation?

8044 Action:

8045 To show evidence of your learning from this lesson you can choose one of the three  
8046 options below:

8047 • Write a letter to or call your congress person to advocate and end to these  
8048 deportations as well as to the deportations of undocumented immigrants from the  
8049 Latino community.

8050 • Join one of the organizations that is working towards helping these families that  
8051 are dealing with a loved one being deported and report back how you are  
8052 participating.

8053 • Create a public service announcement that educates others about this issue and  
8054 post it on Instagram or Facebook. It must include a way for people to get  
8055 involved.

## Quick Fact Sheet on Deportations of Cambodian Americans

After escaping the repressive regime of the Khmer Rouge and genocide, Cambodian refugees began immigrating at large into the US after 1979. They were dispersed into various cities and states throughout the US to encourage cultural assimilation. Many were resettled into underserved cities and neighborhoods that did not provide adequate educational, economic, and social support. Without an understanding of the unique needs and circumstances these refugees had endured due to war and genocide trauma, Cambodians were treated like voluntary migrants who were expected to achieve self-sufficiency and assimilate very quickly.

- Cambodian Americans experience disparate socio-economic impacts and face issues with poverty, lack of education, poor mental and physical health, and in more recent times, deportations back to Cambodia.

- 38% of Cambodians have Limited English Proficiency

- 32% have less than a high school education

- Only 17% have had any type of higher education

- 23% fall under low-income, which 20% of those living in poverty

- The per capita income of Cambodians in California is \$16,249

- Cambodian refugees and immigrants after 1975 lawfully entered the United States and were legally resettled into this country. After living in the US for more than one year, the Immigration and Naturalization Service adjusted their status to become lawful permanent residents, which also protected them from deportation.

- However, the United States criminal justice system went through many changes in the last few decades, pushing toward a system of mass incarceration in this country. Specifically in 1996, President Clinton signed the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) and the Antiterrorism and Effective Death Penalty Act, which made Southeast Asian Americans and other

8082 immigrants who have certain criminal convictions now subject to harsh  
8083 mandatory detention and automatic deportation laws with very few opportunities  
8084 for relief.

- 8085 • Additionally, Cambodia signed a repatriation agreement with the US in 2002.  
8086 Deportations increased during the fall of 2017 when the Trump administration  
8087 started placing visa sanctions on certain high-level Cambodian government  
8088 officials until they start cooperating with US deportation policy. A nationwide  
8089 temporary restraining order currently requires Immigration and Customs  
8090 Enforcement (ICE) to send written notice to some Cambodians only two weeks  
8091 before re-arresting them.
- 8092 • One cannot understand Southeast Asian detentions and deportations without  
8093 also discussing how these communities are policed and sentenced. During the  
8094 prison boom of the 1990s, the Asian American and Pacific Islander prisoner  
8095 population grew by 250%. During this time, Asian juveniles in California were  
8096 more than twice as likely to be tried as adults compared to white juveniles who  
8097 committed similar crimes. Arrests of AAPI youth in the United States increased  
8098 726% from 1977 to 1997. In cities such as Oakland, AAPI youth have had very  
8099 high arrest rates: Cambodians with 63 per 1000 and Laotians with 52 per 1000.  
8100 Many were advised to accept plea deals for shortened prison time, without being  
8101 made aware that these decisions would make them eligible for deportation.
- 8102 • With the 1996 laws, Southeast Asian Americans, which includes Cambodian,  
8103 Vietnamese, and Laotian Americans, are 3–4 times more likely to be deported  
8104 based on past criminal convictions, than any other immigrant group. Since 1998,  
8105 at least 15,000 Southeast Asian Americans have received final orders of  
8106 deportation, including over 2,000 orders for deportation to Cambodia, despite  
8107 many arriving in the US with refugee status and obtaining a green card.
- 8108 • Many times Cambodian Americans are deported for a crime they committed  
8109 when they were young and they did their time, they move on with their lives,

8110        marrying and having kids. As mature husbands and fathers, they are now being  
8111        deported for something they thought was a part of their past and dealt with.

8112        Sources:

- 8113        1. US Census website. US Census. 2011. Retrieved August 17, 2012.
- 8114        2. Southeast Asian American Journeys: A Snapshot. Southeast Asia Resource  
8115           Action Center. 2020.
- 8116        3. Asian American and Pacific Islanders Behind Bars: Exposing the School to  
8117           Prison to Deportation Pipeline. Asian Americans Advancing Justice-LA, Asian  
8118           Pacific American Labor Alliance, Asian Prisoner Support Committee, National  
8119           Education Association, and Southeast Asia Resource Action Center. 2015.

8120 **Sample Lesson 33: South Asian Americans in the United States**

8121 South Asian American Studies

8122 Time: 45 Minutes

8123 Essential Questions

8124 • How does history shape present-day attitudes towards South Asian Americans?

8125 • What are the challenges faced by immigrants (and their children and  
8126 grandchildren)?

8127 • How do we make our society more inclusive?

8128 Lesson Objectives (Students will be able to...):

8129 • define key terms related to bullying and xenophobia;

8130 • understand the historical migration of South Asians to the United States; and

8131 • explore instances of discrimination and xenophobia at the individual, community  
8132 and policy-level.

8133 Materials

8134 1. Handout on "Who are South Asian Americans?" (one page, one copy per student)

8135 2. Glossary Handout (one page, one copy per student)

8136 3. Printouts of Images (11 pages, one image per group)

8137 4. Short Timeline of South Asian Americans in the US handout (two pages, one  
8138 copy for each student)

8139 5. Chart paper with a timeline from 1870s the present (this can also be written  
8140 on a blackboard or white board as long as it's large enough for the images  
8141 to be posted).

8142        6. Post-its and pens/markers

8143 Main Activity (30 minutes)

8144        1. Make sure that a timeline from the 1850s to the present is drawn (or a  
8145           clothesline can be hung with dates dangling and clothespins for students to  
8146           attach their images) somewhere in the room with room for students to  
8147           hang/stick their images on.

8148        2. Divide students into 11 groups (ideally of no more than 2–3 students per group).

8149        3. Distribute the Timeline of South Asian Americans in the US (one per student)  
8150           and the images (one per group).

8151        4. Ask students to discuss their image and utilize any terms from the glossary that  
8152           apply to the example and situation given. Students can apply post-its with  
8153           keywords that apply to their historical image on the bottom of the page or if  
8154           using a clothesline, on the back of the printed image.

8155        5. After students have discussed their image, have them look at the timeline of  
8156           South Asian Americans in the US and decide where on the timeline their  
8157           image goes.

8158        6. Once all images are lined up, have students read out chronologically the  
8159           historical timeline of events and examine the images. [Variations: students can  
8160           line up with their images and read out chronologically. Students can do a silent  
8161           gallery walk to read about the images and look at the historical timeline.]

8162 Discussion/Closing (15 minutes)

8163        1. Pose the question: What did you learn in today's lesson that you didn't know  
8164           before?

8165        2. What things can lead to a rise in xenophobia (historically or in the present)?

8166        3. How can tolerance be promoted?

8167 Homework:

8168 Ask students to investigate their migration stories using the worksheet enclosed.

8169 1885



8170

- 8171 A memento of the Dean's reception, held October 10, 1885; Photograph of  
8172 Anandabai Joshee, Kei Okami, and Tabat M. Islambooly, students from the  
8173 Woman's Medical College of Pennsylvania taken in 1885 (left). Gurubai Karmarker  
8174 (from India) graduated from Women's Medical College of Pennsylvania in 1892  
8175 (right). (1885;1892) From Drexel University College of Medicine, Philadelphia, PA.
- 8176 With international ships and missionary societies, people from India began visiting  
8177 the United States as early as the late 1700s. In the late 1800s, international students  
8178 from India attended the Women's Medical College of Pennsylvania, such as the  
8179 women pictured above.
- 8180 Image #1 courtesy of the Legacy Center Archives, Drexel University College of  
8181 Medicine, Philadelphia. "Students posing for photo," photo# ahc1\_003  
8182 Image #2 courtesy of the Legacy Center Archives, Drexel University College of  
8183 Medicine, Philadelphia. "Gurubai Karmarker," photo# ahc\_1520

8184 1912



Sikh Temple at Stockton, California.

8185

8186 The first Gurudwara (Sikh Temple) in the United States was established in 1912 in  
8187 Stockton, California. Immigrants from India, usually men and generally from the region  
8188 of Punjab, came to the United States to study, work on the Pacific & Eastern Railroad  
8189 as construction workers, in lumberyards, or in agriculture. By 1910, 5,000 men had  
8190 migrated to the West Coast of the United States from colonial India.

8191 Many early immigrants were not able to bring family members to the United States with  
8192 them, and few women were allowed to migrate, so many migrants inter-married with  
8193 other groups, such as European Americans, Mexican Americans, or other Asian  
8194 Americans. The PBS film, *Roots in the Sand*, documents the history of this community.

8195 "Exterior photograph of the Stockton Gurdwara." January 1916. *The Hindusthanee*  
8196 *Student*. Courtesy of South Asian American Digital Archive.  
8197 (<http://www.saadigitalarchive.org/item/20121224X1186>).

8198 1917



8199

8200 In February 1917, during World War I, the US Congress passed the **Immigration Act of**  
8201 **1917** (also known as the **Asiatic Barred Zone Act**). Although President Woodrow  
8202 Wilson previously vetoed it in 1916, the congressional majority overrode the President's  
8203 veto. The act added people originating from the Asiatic Barred Zone (see above) to the  
8204 list of people who were considered "undesirable" for immigration to the US; the list also  
8205 included: "homosexuals", "idiots", "feeble-minded persons", "criminals", "epileptics",  
8206 "insane persons", "alcoholics," "professional beggars", all persons "mentally or  
8207 physically defective", "polygamists," and "anarchists."

8208 The Chinese Exclusion Act of 1882 had barred Chinese from entering the US, and the  
8209 1917 legislation expanded the categories to the entire Asian region. The rising  
8210 "nativism" and "xenophobia" in the US led to the passage of the Act in prohibiting  
8211 immigration of certain groups. Congress repealed the Chinese Exclusion Act in 1943  
8212 and the Luce-Cellar Act of 1946 ended discrimination against Asian Indians and  
8213 Filipinos, who were accorded the right to naturalization, allowed a quota of 100  
8214 immigrants per year. The Immigration and Nationality Act of 1952, known as the  
8215 McCarran-Walter Act allowed other Asian groups (Japanese, Korean, and others) to  
8216 become naturalized US citizens.

8217 Accessed from:

8218 [http://en.wikipedia.org/wiki/File:Asiatic\\_Barred\\_Zone.png](http://en.wikipedia.org/wiki/File:Asiatic_Barred_Zone.png)

8219 1918



8220

8221 **Bhagat Singh Thind at Camp Lewis.** Photograph dated November 18, 1918, of  
8222 Bhagat Singh Thind with his battalion at Camp Lewis, Washington. His unit was called  
8223 Washington Company No. 2, Development Battalion No. 1, 166th Depot Brigade. From  
8224 the South Asian American Digital Archive, donated by David Thind.

8225 **Bhagat Singh Thind** (who lived from 1892 to 1967) was born in Punjab, India and  
8226 came to the US to study in 1913. He was enlisted to join the US military during World  
8227 War I (in 1918). He was first granted US citizenship because his military service in  
8228 1918, but it was revoked four days later because citizenship was only available at the  
8229 time for "free white men." Later, Thind brought a case to the Supreme Court (in 1923)  
8230 arguing the immigrants from India to the US should be allowed to be naturalized  
8231 citizens. The Supreme Court disagreed since only commonly understood "Caucasian"  
8232 immigrants were eligible to become citizens. Thind finally became a citizen in 1936. He  
8233 went on to study spirituality and lecture extensively in the US.

8234 "Bhagat Singh at Camp Lewis" November 18, 1918. Courtesy of South Asian  
8235 American Digital Archive. With Permission from Donor David Thind.  
8236 (<http://www.saadigitalarchive.org/item/20110802;264>)

8237 1937



8238

8239 "East India Store Section," Honolulu Advertiser, Hawaii (1937), From South Asian

8240 American Digital Archive, from the collection of the Watumull Family, donated by Indru

8241 Watumull

8242 Description: This four-page advertisement insert from the June 3, 1937, edition of the  
8243 *Honolulu Advertiser*, marking the opening of the Watumull Building on 1162 Fort Street.  
8244 Includes several short articles about G.J. Watumull and J. Watumull, advertisements for  
8245 the stores, products, and boutiques housed in the building, as well as photographs of  
8246 the East India Store interior and its employees.

8247 "East India Store Section," Honolulu Advertiser (1937). Courtesy of South Asian  
8248 American Digital Archive.

8249 With Permission from Watamull Family.

(<http://www.saadigitalarchive.org/item/20110722;249>)

8251 1961



8252

8253 **Congressional Coffee Hour at the White House with President John F.**

8254 **Kennedy, May 18, 1961.**

8255 From Left to Right: Congressmen **Dalip Singh Saund** (California), Congressman  
8256 Harold C. Ostertag (New York); Congressman James A. Haley (Florida); President John  
8257 F. Kennedy; Congressman Frank W. Boykin (Alabama); Congressman Harold T.  
8258 Johnson (California); Congressman John W. Byrnes (Wisconsin). Photographer Robert  
8259 Knudsen. From J.F. Kennedy Presidential Library & Museum.

8260 **Dalip Singh Saund** (who lived from 1899 to 1973) was the first Asian-American  
8261 member of the US House of Representatives (Congress). He served as the  
8262 Congressman from the 29th District of California from 1957;1963. He was born in  
8263 Punjab, India while it was under British rule and migrated to the United States (via Ellis  
8264 Island) in 1920 and pursued his Masters and Doctoral degrees at the University of  
8265 California, Berkeley. He campaigned for the rights of South Asian immigrants in the  
8266 United States. After the Luce-Celler Act was signed into law by then-President Harry  
8267 Truman in 1946 (allowing for people from India and the Philippines to become  
8268 naturalized US citizens), Saund could become a US citizen, and later, successfully ran

8269 for national office.

8270                   Photograph No. KNX17834, "President John F. Kennedy at  
8271                   Congressional Coffee Hour," May 18, 1961. John F. Kennedy  
8272                   Presidential Library and Museum.

8273 1965



8274

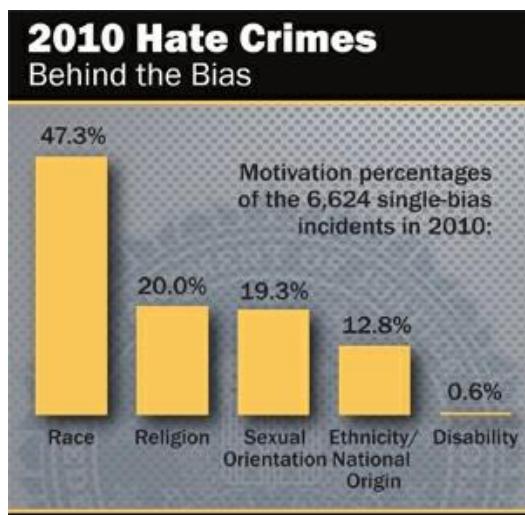
8275 **President Lyndon B. Johnson signing the 1965 Immigration Act** with Vice President  
8276 Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the President. Source:  
8277 LBJ Library and Museum, Photo credit: Yoichi Okamoto.

8278 In 1965, President Lyndon B. Johnson signed the Immigration Act of 1965, which  
8279 changed US immigration policy. Previously, immigrants from Asia and Africa were  
8280 allowed into the United States in very small numbers (even if they were highly educated  
8281 or had family living in the US). The Act of 1965 was signed in front of the Statue of  
8282 Liberty, on Liberty Island, and reflected the Civil Rights movement's gains for racial  
8283 equality. US immigration policies had been severely discriminatory given decades of  
8284 exclusion of non-European immigrants.

8285 Departing from the previous system of country-based quotas, US immigration after 1965  
8286 has focused on the skills that immigrants bring and reunification of families (immigrants  
8287 sponsoring their families to join them in the United States).

8288 Image from the LBJ Library Archive

8289 1987



8290

8291 Long Description Text for Graphic:

8292 2010 Hate Crimes: Behind the Bias

8293 Motivation percentages of the 6,624 single bias incidents in 2010.

8294 Race: 57.3 percent

8295 Religion: 20.0 percent

8296 Sexual Orientation: 19.3 percent

8297 Ethnicity/National Origin: 12.8 percent

8298 Disability: 0.6 percent

8299 In 1987, a 30-year-old immigrant from India who worked in a bank, Navroze Mody, was

8300 brutally beaten to death by a group of teenagers who called themselves "Dotbusters."

8301 This group was active in New Jersey, where a large South Asian immigrant community

8302 is concentrated, and they had been harassing immigrants from South Asia for months.

8303 A month before Mody's killing, Dotbusters (referring to the *bindi* that Hindu women wear

8304 on their foreheads for religious purposes), sent a letter to a local newspaper. Part of  
8305 their letter read:

8306 "I'm writing about your article during July about the abuse of Indian People. Well I'm  
8307 here to state the other side. I hate them, if you had to live near them you would also. We  
8308 are an organization called dot busters. We have been around for 2 years. We will go to  
8309 any extreme to get Indians to move out of Jersey City. If I'm walking down the street and  
8310 I see a Hindu and the setting is right, I will hit him or her. We plan some of our most  
8311 extreme attacks such as breaking windows, breaking car windows, and crashing family  
8312 parties. ... They are a weak race physically and mentally. We are going to continue our  
8313 way. We will never be stopped."

8314 In Jersey City, after Mody's death, another person of South Asian descent was  
8315 assaulted by three men with baseball bats. Laws against hate crimes have been in  
8316 existence in New Jersey though incidents still continue.

8317 Information sourced from Pluralism.org and from the FBI hate crimes statistics.

8318 2011

8319



8320

8321 The federal government has ordered Hamtramck to print election ballots and other  
8322 materials in the Bangla language. By Charles Sercombe.

8323 Here's more proof that Hamtramck's Bengali community is a major voting bloc. The  
8324 federal government is now requiring the city to print all election material, including  
8325 ballots and candidate nominating petitions, in the Bangla language as well as in English.

8326 That's because, according to the US Census, the Bangladeshi community is sizeable  
8327 enough to warrant separate ballots. The agency said it used a variety of data to  
8328 determine this mandate, but just what exactly the decision was based on was not  
8329 immediately known.

8330 Hamtramck is not alone in being ordered to print separate ballots. Some 248 voting  
8331 districts across the country have been told to print up separate ballots for their dominant  
8332 ethnic group. City Clerk Ed Norris said the mandate will mean an additional cost to the  
8333 city, but he did not know how much more elections will now run.

8334 He said there is not enough time to ready ballots for the Bengali community for the  
8335 Nov. 8 General Election. The next election after the November election is the  
8336 Republican Primary on Feb. 28. Norris said he's not sure if the additional ballots will be  
8337 ready by then, either.

8338 "We're going to try to comply the best we can, as soon as we can," he said. Part of the  
8339 problem in getting ballots ready is finding both a reliable translation service, and a  
8340 printer that has the proper font for the Bangla language. Another issue to figure out is  
8341 who is responsible for preparing and paying for the separate ballots when elections are  
8342 under the jurisdiction of the county or state.

8343 Not all elections are solely city elections. Norris said trying to coordinate this mandate  
8344 with county and state officials is another hurdle to jump. In the online social network site  
8345 Facebook, there has been criticism of this mandate. There are some who believe that if  
8346 you are a citizen and are eligible to vote, you should be able to understand the English  
8347 language. But the Voting Rights Act of 2006 mandates special language ballots for  
8348 there is a significant ethnic presence in a community. Norris said that there is no appeal  
8349 option to challenge the mandate.

8350 Norris added that the city has already provided some election material in Polish, Arabic  
8351 and Bangla.

8352 2011 Article Accessed and Reprinted with permission from the Hamtramck Review

8353 Post-2001



8354

8355 New York Neighbors is an inter-faith organization that uses the symbols of Judaism,  
8356 Christianity, and Islam to show how people of different backgrounds can get along.

8357 In the weeks following the attacks on 9/11/2001, there were significant increases to bias  
8358 incidents aimed at persons believed to be of Middle Eastern or South Asian descent.  
8359 Many groups came together to unite against extremism, and to understand individuals  
8360 from different backgrounds in order to make sure that unfair laws and practices don't  
8361 result in discriminatory treatment. One organization included the New York Neighbors.  
8362 An inter-faith coalition of over 130 groups in New York City that strive to "defend the  
8363 constitutional and American values of religious freedom, diversity and equality while  
8364 fighting against anti-Muslim bigotry and discrimination against our neighbors no matter  
8365 what their national origin or religion.

8366 2012



8367

8368 On Sunday August 5, 2012, an armed gunman entered a Sikh temple (*gurudwara*) in  
8369 **Oak Creek, Wisconsin** and opened fire on innocent people praying in their house of  
8370 worship. Six people were killed (Seeta Singh, a priest; Parkash Singh, a priest; Ranjit  
8371 Singh; Satwant Singh Kaleka, president of the temple; and Subegh Singh and Parmjit  
8372 Kaur, temple members). Two other worshippers were injured. A police officer fatally  
8373 shot the gunman, Wade Michael Page, aged 40. Wade Michael Page is reported to  
8374 have been affiliated with white supremacist and hate groups and was on the watchlist of  
8375 organizations that track hate crimes like the Southern Poverty Law Center.

8376 After the shooting, President Obama released a statement that, "At this difficult time, the  
8377 people of Oak Creek must know that the American people have them in our thoughts  
8378 and prayers, and our hearts go out to the families and friends of those who were killed  
8379 and wounded. My Administration will provide whatever support is necessary to the  
8380 officials who are responding to this tragic shooting and moving forward with an  
8381 investigation. As we mourn this loss which took place at a house of worship, we are  
8382 reminded how much our country has been enriched by Sikhs, who are a part of our  
8383 broader American family."

8384 White House Statement from the Whitehouse blog August 8, 2012, and map adapted  
8385 from Wikipedia: [http://en.wikipedia.org/wiki/File:USA\\_Wisconsin\\_location\\_map.svg](http://en.wikipedia.org/wiki/File:USA_Wisconsin_location_map.svg)

8386 Glossary

8387 **Ally:** Someone who acts to help an individual or a group targeted by bullying or  
8388 discrimination. Allies can help by standing up on behalf of (and together with) the victim,  
8389 or advocating for changes in attitudes or policies.

8390 **Bigotry:** Intolerance or inability to stand those people who have different opinions or  
8391 backgrounds.

8392 **Empathy:** The ability to understand someone else's feelings, challenges, or problems.  
8393 Empathy for another's difficult situation should ideally lead to some action to help  
8394 address that situation or its causes.

8395 **Harassment:** Any type of repeated or persistent behavior that is unwanted, unwelcome  
8396 and causes emotional distress in the person it is directed at. It is typically motivated by  
8397 gender, race, religion, national origin etc.

8398 **Institutionalized racism:** A system, policy, or agency that discriminates based on race  
8399 or ethnic origin through its policies or practices.

8400 **Islamophobia:** Irrational fear and strong dislike of anyone who is, or appears to be,  
8401 Muslim.

8402 **Micro-aggressions:** Interactions between people of different races, genders, cultures,  
8403 or sexual orientations where one person exhibits non-physical aggression. Micro-  
8404 aggressions can be intentional or unintentional but they convey hostility, discrimination,  
8405 and attitudes of superiority.

8406 **Nativism:** Literally refers to the practice of favoring the interests of those of a particular  
8407 place over immigrants. In the 1900s, nativist policies in the United States made  
8408 immigration policies restrictive to non-European countries.

8409 **Naturalized Citizen:** Someone born in one country that becomes a citizen of another  
8410 country. In the US, there are three ways people become citizens: (1) *Jus Sanguinis*  
8411 (Right of Blood) in which case if one parent is a US citizen, then the child is also entitled

8412 to US citizenship, even if s/he is born outside the US; (2) *Jus Soli* (right of birthplace) in  
8413 which case if a person is born in the US, they are granted citizenship; (3) through  
8414 naturalization in which case, after living in the US for multiple years, a person must  
8415 apply for citizenship and complete a citizenship test.

8416 **Prejudice:** Negative feelings and stereotyped attitudes towards members of a different  
8417 group. Prejudice or negative pre judgments can be based on race, religion, nationality,  
8418 economic status, sexual orientation, gender, age, or other factors.

8419 **Refugee:** Someone who is outside of the country where they are from or have lived  
8420 because s/he has been targeted, harassed or persecuted because of her/his race,  
8421 religion, sexual orientation, political beliefs, etc. Refugees are often seeking asylum in  
8422 other countries.

8423 **Second Generation:** This term refers to the US-born children of immigrant parents.  
8424 Second-generation children and youth sometimes face discrimination because of their  
8425 appearances or religion even though they are Americans.

8426 **Solidarity:** Demonstrating unity or cooperation to work with others who may or may not  
8427 share the same interests or challenges. Being an ally and working in solidarity go hand  
8428 in hand together.

8429 **Tolerance:** The ability to be fair and open to people or beliefs that are different than  
8430 oneself. Being tolerant means being free from prejudice and bigotry.

8431 **Xenophobia:** A strong and unreasonable hatred of people who are from other  
8432 countries, or other ideas and things that are foreign.

- 8433 Who are South Asian Americans?
- 8434 Population of South Asians in the US (density)
- 8435 According to the 2010 Census, approximately 4.3 million South Asians live in the USA.
- 8436 South Asian Americans trace their origins to **Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives**. Some were born there, while others
- 8438 are descended from immigrants from these nations.
- 8439 The community also includes double migrants—members of diasporic communities in
- 8440 the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Kenya,
- 8441 South Africa, Tanzania, Uganda, Zanzibar), Canada, Europe, the Middle East, and the
- 8442 Pacific Rim (Fiji, Indonesia, Malaysia, and Singapore) who have subsequently migrated
- 8443 to the US.
- 8444 The South Asian American community is diverse not just in terms of national origin, but
- 8445 also in terms of ethnicity, religion, and language. South Asian Americans practice
- 8446 Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and
- 8447 Zoroastrianism; others have no faith. The most common languages spoken by South
- 8448 Asians in the United States, other than English, include Bengali, Gujarati, Hindi,
- 8449 Punjabi, Telugu, and Urdu.
- 8450 South Asians are also diverse in terms of immigration and socioeconomic status. While
- 8451 many are citizens or permanent residents, thousands live here on short-term work visas
- 8452 or are undocumented. With respect to employment, there are notable concentrations of
- 8453 South Asians in tech and the health professions, in education, and in service work, taxi
- 8454 work, domestic work, and the hotel and restaurant industry.
- 8455 *Adapted from South Asian Americans Leading Together (SAALT)'s factsheets and*
- 8456 *from the curriculum "In the Face of Xenophobia: Lessons to Address the Bullying of*
- 8457 *South Asian American Youth" (2013) available online at: [http://saalt.org/wp-](http://saalt.org/wp-content/uploads/2013/06/InTheFaceOfXenophobia-Final-11.4.2013.pdf)*
- 8458 *content/uploads/2013/06/InTheFaceOfXenophobia-Final-11.4.2013.pdf.*

8459	Short Timeline of South Asian Americans in the US
8460	<i>[Key moments in US &amp; world history are also presented in brackets]</i>
8461	1838:
8462	By 1838 approximately 25,000 Indian laborers have been transported as indentured
8463	workers to the British sugar colony of Mauritius. By 1917 more than 3.5 million South
8464	Asians will have been transported to European colonies in Africa, Caribbean, and the
8465	Pacific as indentured "coolies," often undertaking harsh work once performed by
8466	slaves for a "penny a day" as historians have noted. <i>[Slavery was abolished</i>
8467	<i>throughout the British Empire in 1834 and in the US in 1865]</i>
8468	1880s & 1890s:
8469	Approximately 2,000 South Asians are residing in the US On the West Coast many
8470	are farmworkers from the Punjab region who are members of the Sikh faith. Others
8471	are students. <i>[The modern nations of India, Bangladesh, Pakistan, Sri Lanka, and</i>
8472	<i>Burma were all part of the British Empire from the mid-nineteenth century to the late</i>
8473	<i>1940s.]</i>
8474	1907–1908:
8475	The Asian Exclusion League, an anti-immigrant nativist group, opposes immigration
8476	from Asia and sparks violent race riots against South Asians in Washington, California,
8477	and Oregon in order to drive out "cheap labor." The Bureau of Naturalization issues
8478	directives to dissuade citizenship applications from "Hindoos" (a derogatory term
8479	inaccurately applied to all South Asians; of the early migrants, 85% were Sikh, about
8480	13% Muslim, and only 2% Hindus).
8481	1912–1913:
8482	Sikh migrants build the first gurdwara (Sikh Temple) in the US in Stockton, California
8483	in 1912. Founders of the Gurdwara were also founders of the Ghadar Party in 1913.
8484	Ghadar leaders galvanized a cross-class community of laborers and students to fight
8485	the British by <i>connecting</i> colonialism to the racist conditions of labor and life they
8486	experienced in the US. As the Ghadar Party expanded, it established official

8487 headquarters in San Francisco. Its leaders attracted the attention of the British  
8488 government, who recruited US immigration officials to keep tabs on Indian  
8489 nationalists in America, to limit the growing strength of Ghadar's revolutionary aims.

8490 1917:  
8491 Immigration Act of 1917 defines a geographic "barred zone" in the Asia-Pacific  
8492 (including South Asia) from which no immigrants can come to the US [*World War I*  
8493 *lasts from 1914 to 1918*]

8494 1920:  
8495 State Alien land laws prohibit transfer and ownership of land to noncitizens; as a  
8496 consequence Indian farmers lose over 120,000 acres in California. In the following  
8497 years, over 3,000 Indians return to their homeland due to xenophobic pressures.  
8498 Migrants still come to the US as traders or merchants through port cities such as New  
8499 Orleans or New York, and some settle in African American or Puerto Rican  
8500 communities. [*Women in the US are granted the right to vote in 1920*]

8501 1923:  
8502 In the *US v. Bhagat Singh Thind* decision, the US Supreme Court found that Asian  
8503 Indians are ineligible for US citizenship because they are not white. [*In 1924, US*  
8504 *Pres. Calvin Coolidge signs the Snyder Act giving Native Americans US citizenship,*  
8505 *but many states still denied them the right to vote until 1948.*]

8506 1946:  
8507 The Luce-Celler Act grants right of naturalization and small immigration quotas to  
8508 Asian Indians and Filipinos, including a national quota of 100 per year for immigrants  
8509 from India. [*World War II lasts from 1939 to 1945.*]

8510 1957:  
8511 Dalip Singh Saund, an Indian American from Imperial Valley, California, is elected to  
8512 the US House of Representatives and serves from 1957 to 1963. South Asian  
8513 Americans number more than 12,000. [*In 1955, the Montgomery Bus Boycott starts in*  
8514 *Alabama. In 1956, the Supreme Court declares segregation on buses to be illegal.*]

8515 1965:

8516 The Immigration and Nationality Act, which removes quotas for Asian immigrants,

8517 triggers the second wave of South Asian immigration. [*1965: President Lyndon B.*

8518 *Johnson signs the Voting Rights Act.*]

8519 1966-1977:

8520 Eighty-three percent of South Asians enter the United States under employment

8521 visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors.

8522 Most have been educated at great public expense in their nations of origin.

8523 1987:

8524 In Hoboken, New Jersey, Navroze Mody is beaten to death by “Dotbusters”—a violent

8525 hate group active in the state. South Asian Americans number more than 200,000 in

8526 the United States. [*1989 marks the fall of the Berlin Wall and the beginning of the end*

8527 *of the Cold War.*]

8528 1990:

8529 Third wave of South Asian immigrants begins, including H1-B visa holders (many

8530 working in high tech), students, and working class families.

8531 2000:

8532 Hamtramck, Michigan is the first jurisdiction to provide language assistance in a

8533 South Asian language—Bengali—to voters following a lawsuit by the Department

8534 of Justice.

8535 September 11–17, 2001:

8536 Attacks against the World Trade Center and the Pentagon take place on

8537 September 11, 2001. In the week following 9/11, there are 645 reports of bias

8538 incidents aimed at persons perceived to be of Middle Eastern or South Asian descent.

8539 South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev

8540 Patel of Texas are all killed in post-9/11 hate crimes. Harassment and threats make up

8541 more than two-thirds of all reported bias incidents.

8542 September 2001–February 2002:

8543 The US government detains without charge about 1,100 individuals (many from India  
8544 and Pakistan). Many are denied access to counsel and undergo secret hearings.  
8545 Many are detained for months on end; others are deported with no evidence ever  
8546 presented of terrorist activity.

8547 2002:  
8548 The FBI reports that after 9/11, reports of violence against Muslims rose by 1600%.  
8549 Nineteen people are murdered in hate crimes prompted by the events of 9/11.

8550 2002:  
8551 The Special Registration (NSEERS) program requires men and boys—ages 16 and  
8552 older—from 25 Asian and African countries (24 of them predominantly Muslim,  
8553 including Pakistan and Bangladesh), to report to their local immigration office for  
8554 fingerprinting and interrogation. Over 93,000 people register throughout the country.  
8555 **None** are ever charged with any terrorist related activity. More than 13,000 people  
8556 were placed in deportation proceedings, while thousands more voluntarily leave the  
8557 country.

8558 2005:  
8559 Piyush Bobby Jindal becomes the second South Asian American member of  
8560 Congress. Many South Asians are elected to state office. [In **2007**, Jindal becomes the  
8561 first ever South Asian American state governor (Louisiana). Nikki Haley becomes the  
8562 second in **2011** (South Carolina). Haley later becomes the US Ambassador to the  
8563 United Nations under Donald Trump (2016)]

8564 2012:  
8565 Wade Michael Page, a white supremacist, walks in and opened fire during services at  
8566 a Sikh gurdwara in Oak Creek, Wisconsin, killing six and wounding four. Page  
8567 subsequently commits suicide after police arrived on the scene. The shooting is  
8568 labeled an act of “domestic terrorism.”

8569 2012/2013:  
8570 According to the 2010 US Census, there are 4.3 million people of South Asian

8571     descent in the United States. In 2012, Ami Bera from California becomes the third  
8572     Indian American to be elected to the US House of Representatives.

8573 2015:

The assault of Sureshbhai Patel occurred on February 6, 2015. Patel, a 57-year-old Indian national who was visiting his son in Madison, Alabama, US, was seriously injured after being detained by three police officers in a residential neighborhood responding to a call from a neighbor that there was a "skinny black man" walking around the predominately white neighborhood. There is video footage of the officer slamming Patel to the ground. He had to be hospitalized and is partially paralyzed as a result of the injuries. The police officer (Eric Parker) was at first fired due to international uproar, but then reinstated in 2016, and was later acquitted of all charges.

8582 2016–2019:

After the November 2016 election of Donald Trump, hate crimes have skyrocketed across the US. Islamophobia and xenophobia targeting anyone with brown-skin have resulted in many deaths and injuries. In February 2017, two men originally from India chatted after work at a bar in Kansas. Asking them about their legal status and yelling at them to "get out of my country," Adam Purinton opened fire, killing Srinivas Kuchibhotla and wounding his friend Alok Madasani as well as Ian Grillot who was at the bar and tried to help the men who were being attacked.

8590 2020:

8591 Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of  
8592 color nominated to a major party's ticket as Vice-President.

## Migration Worksheet

- 8596 Use this worksheet to find out as much information as possible about how your family  
8597 came to the United States. If your ancestors are Native American, find out any stories  
8598 of migration within the US over the past few centuries. It is hard to pinpoint many  
8599 historical dates, but just get as much information as you can to share with classmates.

8600 What can you find out about the first person in your family (on either or both sides)  
8601 who migrated to the US? Around what year did that migration take place?

8602 Any additional details?

8603

*Feel free to affix copies of any photos or documents you can find to the back of this sheet.*

8604

8605 **Sample Lesson 34: Building Empathy**

8606 Asian American and Pacific Islander Studies

8607 Time: 60 minutes

8608 Essential Questions

8609 • What turns xenophobia into violence?

8610 Lesson Objectives (Students will be able to...):

8611 • understand the Oak Creek tragedy in historical context; and

8612 • build empathy.

8613 Materials Needed:

8614 1. Handout 1: BBC Article

8615 2. Handout 2: Graphic Organizer (optional)

8616 3. Handout 3: Oak Creek Testimony

8617 4. Projector or smart board for YouTube viewing

8618 Performance tasks

8619 Understanding and Situating the Oak Creek Tragedy

8620 Activity (3 min)

8621 1. Connect students to the activity from the previous Lesson where they  
8622 represented their own migration story and the xenophobia their families may  
8623 have faced and also to the South Asians in America timeline that they walked  
8624 through for the previous Lesson.

8625 Part I: Opening Activity (15 min)

8626 Before beginning the lesson, the teacher should warn students that this lesson contains  
8627 details and stories from a recent mass shooting.

8628 Direction for Students:

8629 1. Today, we will examine the treatment of South Asians and Muslims in America.  
8630 We will begin class by reading and reacting to a current event. In the fall of  
8631 2012, a white supremacist opened fire in a Sikh temple, known as a Gurdwara,  
8632 and killed seven innocent people. As you read this article, pay attention to what  
8633 happened and why it happened. Use the headings to take note of the key ideas  
8634 the author wants to illustrate, and also pay attention to how you are feeling.  
8635 Annotate the article as you read for key ideas and your reactions. Draw on  
8636 information you learned in the previous two lessons as you respond to the text.

8637 Instructions for Facilitator/Teacher:

8638 1. Give students 7–10 minutes to read and react to the article and follow with a  
8639 facilitated discussion. After reading the article, the teacher should provide time  
8640 for comment and reflection to help the student process the traumatic events.

8641 • Handout 1: BBC News Article

8642 • Handout 2: Graphic Organizer (optional)

8643 2. Guiding Questions for Discussion: What are your reactions to this article?  
8644 What do you see happening here? Why do you think this happened? How do  
8645 you see xenophobia and racism at play?

8646 Part II: Historicize Oak Creek – 9/11 Connections (15 minutes)

8647 1. If a student doesn't mention this, highlight that a key idea the article mentions  
8648 is that this is not the first of these kinds of incidents. Ten years ago, after the  
8649 World Trade Center attack on 9/11, Muslims and Sikhs became targets of  
8650 xenophobic harassment and attack.

- 8651      2. Guiding Questions:
- 8652            • What do you know about 9/11?
- 8653            • What knowledge do you have of what happened to members of the
- 8654            South Asian and Muslim communities after 9/11?
- 8655            • Why do you think this happened?
- 8656      3. Use a T-chart/graphic organizer to capture student responses.
- 8657            • Key Understanding:
- 8658                ○ After 9/11, South Asians and Muslims have experienced
- 8659                increased incidents of racial profiling, harassment, discrimination,
- 8660                bullying, and hate crimes.
- 8661      4. Have students watch the opening sequence of the documentary Divided We
- 8662                Fall (0–4:30) <https://www.youtube.com/watch?v=d22ZuUbgZeg>. Frame the
- 8663                viewing by telling students that you will now watch a segment of a film that
- 8664                captures the aftermath of 9/11 faced by South Asians, Muslims, and Arab
- 8665                Americans. Tell students to record their reactions.
- 8666      5. Discussion: What are your thoughts regarding the connections between the
- 8667                Oak Creek tragedy and post-9/11 aftermath?
- 8668      Part III. Building Empathy: Oak Creek Testimony and Response Letter (25 min)
- 8669      1. Bring students back to the Oak Creek tragedy by suggesting that hearing
- 8670                people's testimonies and narratives deepens our understandings. Tell students
- 8671                that you will now read a testimony from the Oak Creek tragedy.
- 8672      2. Engage in a shared reading of the Oak Creek testimony (Teacher reads aloud,
- 8673                students follow along).
- 8674            • Handout 3: Oak Creek Testimony

- 8675     3. Ask students to reread the Oak Creek testimony independently, and respond  
8676       by writing a letter to Harpreet. As they read the Oak Creek testimony again,  
8677       guide them to capture their emotional reactions, and think about what they  
8678       would like to share with teenagers who share Harpreet's religious background.
- 8679     4. Before the end of the class period, ask if any student would like to share any  
8680       excerpts from their letter. Ask students: How did it feel to write the letter?
- 8681     If useful, share with the students this infographic prepared by the Sikh Coalition (based  
8682       in New York): Who are the Sikhs?
- 8683     [http://sikhcoalition.org/images/education\\_resources/whoarethesikhs\\_national\\_web.pdf](http://sikhcoalition.org/images/education_resources/whoarethesikhs_national_web.pdf)

8684

8685 **BBC NEWS**

8686 US and Canada

8687 6 August 2012

8688 Last updated at 09:21 ET <https://www.bbc.com/news/world-us-canada-19143281>

8689 Sikhs express shock after shootings at Wisconsin temple

8690 **Sikhs living in the United States have expressed their shock and fear after a**  
8691 **shooting at a temple in Wisconsin on Sunday which left seven people dead.**

8692 Some community members could not believe what happened. Others said they had  
8693 feared such attacks since 9/11.

8694 A gunman entered the Sikh temple on Sunday morning and opened fire, killing six  
8695 people and injuring a policeman.

8696 The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in  
8697 US media reports.

8698 But his identity has not been independently confirmed to the BBC.

8699 A vigil for the victims was held in nearby Milwaukee as police searched the suspect's  
8700 home.

8701 FBI and bomb squad officers have surrounded the property of the alleged gunman in  
8702 Cudahy, about 2.5 miles (4km) north of the Wisconsin Sikh Temple, and evacuated  
8703 local residents.

8704 In total, seven people died in the attack in Oak Creek, a suburb of Milwaukee, including  
8705 the gunman. A police officer and two other men were critically injured.

8706 Indian Prime Minister Manmohan Singh, who is himself a Sikh, said he was "deeply

8707 shocked and saddened" by the attack.

8708 "That this senseless act of violence should be targeted at a place of religious worship is  
8709 particularly painful," Mr Singh said in a statement.

8710 **Muslim confusion**

8711 Officials have not yet identified the gunman or a possible motive, but Sikh organisations  
8712 in the US say the community has been vulnerable since the 9/11 attacks.

8713 "This is something we have been fearing since 9/11, that this kind of incident will take  
8714 place," said Rajwant Singh, chairman of the Washington-based Sikh Council on  
8715 Religion and Education.

8716 "It was a matter of time because there's so much ignorance and people confuse us [as]  
8717 being members of Taliban or belonging to [Osama] bin Laden," he told Associated  
8718 Press.

8719 "We never thought this could happen to our community," Devendar Nagra, 48, told  
8720 Associated Press. "We never did anything wrong to anyone."

8721 Sikhism hails from the Indian subcontinent, and observant Sikhs wear turbans.  
8722 Members of the community have been attacked in the past by assailants mistaking  
8723 them for Muslims.

8724 "That turban has tragically marked us as automatically suspect, perpetually foreign and  
8725 potentially terrorists," Valarie Kaur, a filmmaker based in the US who has chronicled  
8726 attacks on Sikhs, told AP.

8727 Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday  
8728 evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple  
8729 after he heard about the attack.

8730 "When the shooting happened, I was at home watching the news. I went straight out  
8731 and drove to the temple. There were lots of police and the area was closed off.

8732 "The press was already there and there were lots of people from the Sikh community. I  
8733 spoke to one girl who was in the temple when the shooting happened.

8734 "She said when the shooting started, everyone panicked. People were running around  
8735 trying to hide. She said she lost her uncle.

8736 "People here are in a state of a shock. This is a very small and peaceful place, you  
8737 would never imagine this kind of attack could happen here. Nobody can believe it.

8738 "Lots of people have gathered in the area. People just stop by to express their  
8739 sympathies."

8740 **'Terrorist-type incident'**

8741 There are an estimated 2,500–3,000 Sikh families in and around the city worshipping at  
8742 two gurdwaras, or temples, including the Wisconsin Sikh Temple.

8743 Lakhwinder Singh, a member of the congregation there, told Reuters that two of the  
8744 victims were believed to be the president of temple and a priest.

8745 "It will take a long time to heal. We're hurt very badly," he said.

8746 President Barack Obama expressed his condolences with victims of the attack, which  
8747 comes just over two weeks after a gun massacre left 12 people dead at a Colorado  
8748 cinema.

8749 "As we mourn this loss which took place at a house of worship, we are reminded how  
8750 much our country has been enriched by Sikhs, who are a part of our broader American  
8751 family."

8752 The US embassy in India said it was "deeply saddened by the senseless loss of lives  
8753 and injuries" caused by the shooting.

8754 "Our hearts, thoughts, and prayers go out to the victims and their families," a statement  
8755 said.

8756 "The United States takes very seriously the responsibility to respect and protect people  
8757 of all faiths. Religious freedom and religious tolerance are fundamental pillars of US  
8758 society."

8759 Local politician Mark Honadel called the attack "craziness".

8760 The state representative told CNN: "Unfortunately, when this type of stuff hits your area,  
8761 you say to yourself, 'why?' But in today's society, I don't think there's any place that's  
8762 free from idiots."

8763 Police have described it as a "domestic terrorist-type incident". The FBI are taking over  
8764 the criminal investigation.

8765 There was believed to be only one attacker, with eyewitness reports suggesting it was a  
8766 white male.

8767 BBC Article: "Sikhs express shock after shootings at Wisconsin temple"

8768 Information from the Article

8769 My Reactions

8770 Testimony before the US Senate of Harpreet Singh Saini (age 18) [Survivor of the Oak  
8771 Creek Shooting]

8772 Subcommittee on the Constitution, Civil Rights and Human Rights Committee on the  
8773 Judiciary on "Hate Crimes and the Threat of Domestic Extremism"

8774 September 19, 2012 (excerpts)

8775 My name is Harpreet Singh Saini. I am here because my mother was murdered in an  
8776 act of hate 45 days ago. I am here on behalf of all the children who lost parents or  
8777 grandparents during the massacre in Oak Creek, Wisconsin. A little over a month ago, I  
8778 never imagined I'd be here. I never imagined that anyone outside of Oak Creek would  
8779 know my name. Or my mother's name. Paramjit Kaur Saini.

8780 As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred  
8781 walked into our local Gurdwara with a loaded gun. He killed my mother, Paramjit Kaur,  
8782 while she was sitting for morning prayers. He shot and killed five more men – all of them  
8783 were fathers, all had turbans like me. And now people know all our names: Sita Singh.  
8784 Ranjit Singh. Prakash Singh. Suvegh Singh. Satwant Singh Kaleka.

8785 This was not supposed to be our American story. This was not my mother's dream. My  
8786 mother and father brought Kamal and me to America in 2004. I was only 10 years-old.  
8787 Like many other immigrants, they wanted us to have a better life, a better education.  
8788 More options. In the land of the free. In the land of diversity.

8789 It was a Tuesday, 2 days after our mother was killed, that my brother Kamal and I ate  
8790 the leftovers of the last meal she had made for us. We ate her last *rotis* – which are a  
8791 type of South Asian flatbread. She had made the *rotis* from scratch the night before she  
8792 died. Along with the last bite of our food that Tuesday...came the realization that this  
8793 was the last meal, made by the hands of our mother, that we will ever eat in our lifetime.  
8794 My mother was a brilliant woman, a reasonable woman. Everyone knew she was smart,  
8795 but she never had the chance to get a formal education.

8796 She couldn't. As a hard-working immigrant, she had to work long hours to feed her  
8797 family, to get her sons educated, and help us achieve our American dreams. This was  
8798 more important to her than anything else.

8799 Senators, my mother was our biggest fan, our biggest supporter. She was always there  
8800 for us, she always had a smile on her face. But now she's gone. Because of a man who  
8801 hated her because she wasn't his color? His religion? I just had my first day of college.  
8802 And my mother wasn't there to send me off. She won't be there for my graduation. She  
8803 won't be there on my wedding day. She won't be there to meet her grandchildren. I want  
8804 to tell the gunman who took her from me: You may have been full of hate, but my  
8805 mother was full of love. She was an American. And this was not our American dream.

8806 We ache for our loved ones. We have lost so much. But I want people to know that our  
8807 heads are held high. We also know that we are not alone. Tens of thousands of people

8808 sent us letters, attended vigils, and gave us their support – Oak Creek's Mayor and  
8809 Police Chief, Wisconsin's Governor, the President and the First Lady. All their support  
8810 also gave me the strength to come here today.

8811 Senators, I came here today to ask the government to give my mother the dignity of  
8812 being a statistic. The FBI does not track hate crimes against Sikhs. My mother and  
8813 those shot that day will not even count on a federal form. We cannot solve a problem  
8814 we refuse to recognize.

8815 Senators, I also ask that the government pursue domestic terrorists with the same vigor  
8816 as attackers from abroad. The man who killed my mother was on the watch lists of  
8817 public interest groups. I believe the government could have tracked him long before he  
8818 went on a shooting spree.

8819 Finally, Senators, I ask that you stand up for us. As lawmakers and leaders, you have  
8820 the power to shape public opinion. Your words carry weight. When others scapegoat or  
8821 demean people because of who they are, use your power to say that is wrong.

8822 So many have asked Sikhs to simply blame Muslims for attacks against our community  
8823 or just say "We are not Muslim." But we won't blame anyone else. An attack on one of  
8824 us is an attack on all of us.

8825 I also want to be a part of the solution. That's why I want to be a law enforcement officer  
8826 like Lt. Brian Murphy, who saved so many lives on August 5, 2012. I want to protect  
8827 other people from what happened to my mother. I want to combat hate – not just  
8828 against Sikhs but against all people.

8829 Senators, I know what happened at Oak Creek was not an isolated incident. I fear it  
8830 may happen again if we don't stand up and do something.

8831 I don't want anyone to suffer what we have suffered. I want to build a world where all  
8832 people can live, work, and worship in America in peace.

8833 Because you see, despite everything, I still believe in the American dream. In my  
8834 mother's memory, I ask that you stand up for it with me. Today. And in the days to

8835 come.

8836 Accessed and excerpted from full testimony available at:

8837 <https://www.judiciary.senate.gov/imo/media/doc/9-19-12SainiTestimony.pdf>

8838 **Sample Lesson 35: Xenophobic Racism Against South Asians and**  
8839 **Muslims: Past & Present**

8840 Asian American and Pacific Islander Studies

8841 Time: 60 minutes

8842 Essential Question:

8843 How can examining historical manifestations of xenophobia and racism help us  
8844 understand present forms of bias-based bullying?

8845 Lesson Objectives (Students will be able to...):

8846 • examine historical roots of xenophobia against South Asians and Muslims in  
8847 America; and

8848 • compare past occurrences with modern day forms of bias-based bullying.

8849 Materials Needed:

8850 1. Background Information handout

8851 2. Past & Present sets

8852 3. Graphic Organizer

8853 Performance Tasks: Connecting the past to the present

8854 Before beginning the lesson, the teacher should warn students that this lesson  
8855 describes acts of violence that led to death. Time for process and reflection should be  
8856 given to students because each of the sets can be traumatic for some students.

8857 Activity: (5 min)

8858 Connect students to the previous lesson in which they developed an understanding that  
8859 the Oak Creek tragedy was not a new phenomenon. Rather hate crimes against South

8860 Asians and Muslims have significantly increased after the attacks on the World Trade Center. Tell students that today, they will further historicize this and understand how xenophobia is most often linked to what is happening in the political landscape.

8863 Quick Write (5 mins)

8864 • Ask students to recall when the earliest South Asians came to the United States.  
8865 Draw upon the timeline.

8866 • *Prompts:* What you think early arrivers might have experienced? What leads you  
8867 to make these inferences?

8868 Part I: Background Information (10 min)

8869 Instructions for Facilitator/Teacher:

8870 For the main activity for this lesson, students will be working in groups in order to  
8871 compare the harassment of South Asians and Muslims in the past and present. In the  
8872 next 10 minutes, you will provide students with background knowledge to set them up  
8873 effectively for their independent work. As a class you can read through **Handout 1**  
8874 which provides a brief synopsis of each historical occurrence that students will examine.  
8875 You may want to include visual media that can be accessed below:

8876 1907 Bellingham Riots:

8877 [http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm);  
8878 [http://depts.washington.edu/civilr/bham\\_film.htm](http://depts.washington.edu/civilr/bham_film.htm)

8879 *The Persian Gulf War:* <http://www.pbs.org/wgbh/pages/frontline/gulf/>

8880 *Dotbusters:* <http://www.youtube.com/watch?v=X1tG6mwjOtM> (begin at 0:42)

8881 Part II: Small Group Work (25 min)

8882 Break students into three larger groups and then create sub-groups of 3–4 students.

8883 Before you break students into groups, discuss terms:

- 8884        ***Microaggressions:*** contemporary form of racism—invisible, unintentional, and  
8885        subtle in nature; usually outside the level of conscious awareness but which  
8886        cumulatively and over time creates an uncomfortable or hostile environment for  
8887        the victim
- 8888        ***Bullying:*** verbal, physical, or psychological acts of intimidation where there is  
8889        an imbalance of power
- 8890        ***Harassment:*** systemic and/or continued unwanted actions, including threats  
8891        and demands, often based upon race, sex, religion, gender, etc.
- 8892        ***Hate crimes:*** acts of violence against individuals, groups, places of worship,  
8893        etc., typically motivated by some form of prejudice.
- 8894        Ask students to independently read their set of events (**Handout 2**). Thereafter, they  
8895        should work together to complete the graphic organizer (**Handout 3**) (this could be  
8896        completed using chart paper as well). Students will summarize each event and identify  
8897        whether the occurrence is an example of microaggression, bullying, or hate crime. Next,  
8898        they will analyze the language used to describe South Asians and Muslims either by  
8899        perpetrators or by media sources in each excerpt. Finally, they will use guiding  
8900        questions to synthesize the exercise and compare and contrast the xenophobic and  
8901        racist treatment of the past and present. Students should prepare a quick three-minute  
8902        presentation for the class on their event set.
- 8903        Note: You may want to model or use guided practice for the first set to give students an  
8904        example of the type of thinking they will need to do.
- 8905        Part III: Whole Class Share (15 min)
- 8906        After each group shares, debrief the comparison of the past/present and discuss why  
8907        the analysis of historical forms of xenophobic/racist phenomena is significant.
- 8908        • Guiding Questions:  
8909              o What did you realize as you read about the Bellingham Riots, the hate

- 8910                    crimes that occurred during the Persian Gulf War, and the Dotbusters?
- 8911                    o Why do you think the events of the past occurred? What was happening  
8912                    between the United States and other countries during this time that  
8913                    influenced those events?
- 8914                    o What about present day occurrences?
- 8915                    o What was similar to the present day forms of harassment? What was  
8916                    different?
- 8917                    o What can be done?

8918 South Asians Past & Present—Background Information 1907

8919 Bellingham Riots

8920 "Located in the northwest corner of Washington State, just shy of the Canadian border,  
8921 Bellingham boomed in the early 20th century as a center of extractive industries like  
8922 mining, fishing and timber. Workers from all over the world arrived in Bellingham looking  
8923 for jobs, including a sizable number from Asia.

8924 In the early 1900s, Asian immigrants numbered in the hundreds and were a substantial  
8925 presence in Bellingham, sustaining small communities with their own restaurants, pool  
8926 halls and barbershops. Yet, due to sustained campaigns of racism and exclusion, little  
8927 to nothing of these communities remains in the city today. By 1950, city census  
8928 numbers reported a mere eight individuals of Asian ancestry.

8929 The most visible manifestation of these campaigns was the riot of 1907. A group of  
8930 South Asian migrant workers arrived in Bellingham in 1906, employed mostly in the  
8931 city's lumber mills.

8932 Immediately, white labor leaders demanded the South Asian workers be expelled from  
8933 the city, claiming the newcomers took jobs away from white workers and drove down  
8934 wages."

8935 Information excerpted from [http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm)

8936 Dotbusters: Anti-Indian Hate Group in New Jersey

8937 In the fall of 1987, an anti-Indian hate group formed in New York and New Jersey that  
8938 committed their crimes in Jersey City. Hate crimes included burglary, vandalism, and  
8939 assault to murder. While the violence seemed to be aimed at the Hindu community,  
8940 where the wearing of the bindi is most common, it is believed that the Dotbusters  
8941 actions were based on racial grounds, aimed at South Asian immigrants.

8942 See <https://www.nytimes.com/1987/10/12/nyregion/in-jersey-city-indians->

8943 [protest-violence.html](#)

8944 Hate Crimes During the Persian Gulf War

8945 The Persian Gulf War against Iraq was led by the United States, backed by a UN  
8946 Coalition of 34 nations, and followed Iraq's invasion of Kuwait. This conflict led to an  
8947 eruption of hate crimes against Arabs and Muslims, and other ethnic communities  
8948 perceived to be Middle Eastern in the United States.

8949 Information excerpted from: <http://www.pbs.org/wgbh/pages/frontline/gulf/> and  
8950 <http://www.hrw.org/sites/default/files/reports/usa1102.pdf>

8951 Xenophobic Racism Against South Asians and Muslims in the United States: Past and  
8952 Present

8953 Set #1

8954 Event #1: 1907



8955

8956 Description:

8957 On September 4, 1907, 500 white working class men in Bellingham, Washington  
8958 attacked South Asian millworkers and their families. Within ten days the entire South  
8959 Asian population departed town.

8960 *Morning Reveille* September 6, 1907, p. 4 (Editorial)

8961 The Hindus Have Left Us.

8962 While any good citizen must be unalterably opposed to the means employed, the result  
8963 of the crusade against the Hindus cannot but cause a general and intense satisfaction.  
8964 The school kids, who made up the greater portion of the mob that put the heathen out of  
8965 business, should, of course, be spanked and sent to bed and the hoodlums should go to  
8966 jail, but the fact that the fear instilled into the hearts of the Hindus induced them to

8967 return to the land which owes them protection [note: reference here is to Canada] is a  
8968 cause for rejoicing. Two wrongs never make a right, it is true, and such riotous  
8969 demonstrations are to be discouraged and prevented, but the departure of the Hindus  
8970 will leave no regret.

8971 From every standpoint it is most undesirable that these Asians should be permitted to  
8972 remain in the United States. They are repulsive in appearance and disgusting in their  
8973 manners. They are said to be without shame and, while no charges of immorality are  
8974 brought against them, their actions and customs are so different from ours that there  
8975 can never be tolerance of them. They contribute nothing to the growth and up-building  
8976 of the city as the result of their labors. They work for small wages and do not put their  
8977 money into circulation. They build no homes and while they numerically swell the  
8978 population, it is of a class that we may well spare. ... They have been working here  
8979 because of the labor shortage, but now that they have decamped their places will be  
8980 filled by white men. ... There can be no two sides to such a question. The Hindu is a  
8981 detriment to the town, while the white man is a distinct advantage.

8982 Information sourced from:  
8983 Image: "The Reveille (September 5, 1907) (Accessed July 18, 2011). Courtesy of the  
8984 Asian American Curriculum and Research Project  
8985 Article: "The Reveille" The Hindus Have Left Us (September 6, 1907), Seattle Civil  
8986 Rights & Labor History Project: [http://depts.washington.edu/civilr/bham\\_news.htm](http://depts.washington.edu/civilr/bham_news.htm)

8987 Event #2: 2005  
8988 "In the fall of 2005, seventh-grader Mandeep Singh's daily routine included fighting off  
8989 classmates who pulled and yanked at his *jurdha* (the topknot worn by Sikh men) while  
8990 calling him "Bin Laden" and "meatball head." Though Mandeep and the Sikh Coalition  
8991 repeatedly complained to his school's administration, nothing was done to stem the  
8992 harassment for almost two years. In February 2005 students hit the seventh-grader  
8993 twice on his head, leading to contusions and a severe injury that left Mandeep confined  
8994 to bed rest for weeks. Unconvinced that the school could do anything to ensure their  
8995 son's safety, Mandeep's parents sent him back to his native England to finish his

8996 schooling."

8997 Information sourced from The Sikh Coalition Website. [https://www.sikhcoalition.org/wp-  
8998 content/uploads/2016/11/Hatred-In-The-Hallways.pdf](https://www.sikhcoalition.org/wp-content/uploads/2016/11/Hatred-In-The-Hallways.pdf)

8999

Set #2

9000 Scenario #1: 1987

9001 In 1987, a 30-year old immigrant from India who worked in a bank, Navroze Mody,  
9002 was brutally beaten to death by a group of teenagers who called themselves  
9003 "Dotbusters." This group was active in New Jersey, where a large South Asian  
9004 immigrant community is concentrated, and they had been harassing immigrants from  
9005 South Asia for months. A month before Mody's killing, Dotbusters (referring to the  
9006 *bindi* that Hindu women wear on their foreheads for religious purposes), sent a letter to  
9007 a local newspaper.

9008 Part of their letter read:

9009 "I'm writing about your article during July about the abuse of Indian People. Well I'm  
9010 here to state the other side. I hate them; if you had to live near them you would also.  
9011 We are an organization called dot busters. We have been around for 2 years. We will  
9012 go to any extreme to get Indians to move out of Jersey City. If I'm walking down the  
9013 street and I see a Hindu and the setting is right, I will hit him or her. We plan some of  
9014 our most extreme attacks such as breaking windows, breaking car windows, and  
9015 crashing family parties. ... They are a weak race physically and mentally. We are  
9016 going to continue our way. We will never be stopped."

9017 In Jersey City, not long after Mody's death, another person of South Asian origin was  
9018 assaulted by three men with baseball bats. Incidents still continue even though laws  
9019 against hate crimes have been instituted in New Jersey.

9020 Scenario #2: 2003

9021 "On November 27, 2003 *Metro West* reported that an Ashland, Massachusetts  
9022 teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17,  
9023 was convicted of spray-painting hate messages. Police said Piccioli spray painted  
9024 'Sand NRRRRRR beware,' and 'head,' on a rock near the Hindu temple. Police said  
9025 'head' was short for 'towel head.' On June 25, 2003 in Boston, an Indian graduate

9026 student named Saurabh Bhalerao, who was working part time as a pizza  
9027 deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned  
9028 with cigarettes, stuffed in a trunk and stabbed twice before finally being dumped  
9029 along a road. Police suspect that the attackers mistook the Hindu man for a Muslim.  
9030 As they were beating him, the attackers supposedly taunted, 'go back to Iraq.'"

9031 Information sourced from  
9032 [https://www.tandfonline.com/doi/pdf/10.1300/J500v04n01\\_08](https://www.tandfonline.com/doi/pdf/10.1300/J500v04n01_08) and  
9033 <https://archive.is/20130123221104/http://www.fstdt.com/fundies/comments.aspx?q=480>  
9034 [54](#)

9035

Set #3

9036 Event #1: 1991

9037 *Suspicious Fires Probed for Ties to Gulf Tension: Crime: An arson unit studies a West*  
9038 *Los Angeles market blaze and police label the torching of a Sherman Oaks store a likely*  
9039 *hate crime. Owners of both businesses are of Mideast descent*

9040 "...The Los Angeles Fire Department, meanwhile, opened an arson investigation into  
9041 the other blaze that seriously damaged the Elat Market on West Pico Boulevard and  
9042 destroyed an adjoining stationery store and storage area. The fire, which occurred  
9043 about 11 p.m. Tuesday, caused an estimated \$325,000 damage.

9044 "Because of the situation in the Middle East, we called for an arson unit right away,"  
9045 said Assistant Fire Chief Ed Allen. "The market is owned by a gentleman from Iran."

9046 "The fire had a very good start," Allen added. "There was a lot of heavy smoke when the  
9047 first companies arrived. It very quickly broke through the roof. When that happens, you  
9048 take a hard look at it."

9049 Although the owner, Ray Golbari, said repeatedly he thought the fire was "just an  
9050 accident," some neighbors said it was possible someone had started the fire in the  
9051 mistaken belief that Golbari is of Arab, rather than Jewish, descent.

9052 The Elat Market has signs in both Hebrew and Persian script on the front, but Golbari  
9053 said the Persian script is sometimes misread as Arabic.

9054 There have been two other suspicious fires in the Pico-Robertson district in recent  
9055 weeks. One occurred Dec. 27 at an insurance agency, and another on the night of Jan.  
9056 17 at a hot dog stand.

9057 "This is the kind of violence that we have been warning the authorities that the Arab-  
9058 American community would be subjected to," said Nazih Bayda, regional director of the  
9059 American-Arab Anti-Discrimination Committee.

9060 Information sourced from <https://www.latimes.com/archives/la-xpm-1991-01-24-mn-1117-story.html>  
9061

9062 Event #2: February 2009

9063 "As an eighth-grade student at Beckendorf Junior High School in Katy, Texas--the same  
9064 town where residents infamously held pig races to protest a proposed mosque in 2006  
9065 R R Abdul Hamed initially accepted a classmate's explanation that jibes like "terrorist"  
9066 and "your family blows things up," were just jokes.

9067 But the teasing continued almost daily, and soon escalated into shoving.

9068 Abdul alerted his teachers, who separated the boys in class, but the bullying  
9069 would continue in the hallways. In early February 2009, on the school's track field,  
9070 Abdul shoved back.

9071 According to Abdul, the boy left but returned several minutes later and sucker  
9072 punched him, knocking him out and breaking his jaw. That was how Abdul's  
9073 Palestinian parents first learned about the bullying.

9074 Abdul said school officials made the boy go to anger management counseling. "For  
9075 what I went through, that punishment wasn't even close," said Abdul, whose jaw was  
9076 wired shut and missed several weeks of school.

9077 Abdul, now a 15-year-old sophomore at Seven Lakes High School where his attacker  
9078 also goes, said he's "moved on."

9079 Information sourced from: [https://www.christiancentury.org/article/2011-09/muslim-](https://www.christiancentury.org/article/2011-09/muslim-teens-push-back-against-911-bullying)  
9080 [teens-push-back-against-911-bullying](#)

**SUMMARIZE!**

- 9081
- 9082 What's happening in each event? Which acts are microaggressions, which might be  
9083 called bullying, and which are hate crimes?
- 9084 Event #1

9085 Event #2

**ANALYZE!**

- 9086
- 9087 What terms are used to describe South Asians and/or Muslims in each event?
- 9088 Event #1
- 9089 Event #2

**SYNTHESIZE!**

- 9090
- 9091 Why does this matter? What does this show us? How?
- 9092 Event #1
- 9093 Event #2

9094 **Additional Sample Topics**

9095 The following list of sample topics is intended to help ethnic studies teachers develop  
9096 content for their courses. It is not intended to be exhaustive.

- 9097 • Asian and Pacific Islander Immigration to the United States
- 9098 • The History of Anti-Asian Immigration Policies (Chinese Exclusion Act of 1882,  
9099 Gentleman's Agreement, etc.)
- 9100 • Anti-Asian Violence (e.g., Chinese Massacre of 1871 in Los Angeles, Rock  
9101 Springs Massacre, Tacoma Method of removing Chinese in 1885, Galveston Bay  
9102 KKK attacks on Vietnamese Fishermen in the 1970s, Stockton school yard  
9103 shooting in 1989, etc.)
- 9104 • The Formation of US Asian Enclaves (i.e., Koreatowns, Chinatowns,  
9105 Japantowns, Little Saigon, Cambodia Town, Pachappa camp, etc.)
- 9106 • Coolie Labor and The Early Asian American and Pacific Islander Work Force
- 9107 • Yellow Peril and Anti-Asian Sentiment (e.g., Dr. Seuss racist political cartoons  
9108 during World War II, William Randolph Hearst's racist propaganda against Asian  
9109 Americans, etc.)
- 9110 • World War II and Japanese Incarceration
- 9111 • The Model Minority Myth
- 9112 • The Asian American and Pacific Islander Movement, Yellow Power, and Asian  
9113 American and Pacific Islander Radicalism
- 9114 • Deportations of Cambodian Americans
- 9115 • The Vietnam War and the Southeast Asian Refugee Crisis and Resettlement in  
9116 the United States

- 9117     • Hurricane Katrina: Vietnamese and African Americans unite to get more resources
- 9118
- 9119     • Asian Americans and Pacific Islanders and Access to Higher Education
- 9120     • Desi American Cultural Production
- 9121     • Filipino/a/x Americans and the Farm Labor Movement
- 9122     • Asian Americans and Pacific Islanders in California Politics
- 9123     • The Hapa Movement
- 9124     • Pacific Islander Cultures
- 9125     • Asian American and Pacific Islander Feminism
- 9126     • Asian American and Pacific Islander Foodways
- 9127     • Contemporary Asian American and Pacific Islander Youth Movements
- 9128     • Asian American and Pacific Islander Entrepreneurship and Co-operative Economics
- 9129
- 9130     • From K-Pop to Kawaii: Asian Popular Culture in the US
- 9131     • Mixed Asian Identities and Colorism
- 9132     • Asian Americans and Pacific Islanders in the Media Challenging Stereotypes (e.g., Margaret Cho, Awkwafina, Jacqueline Kim, Ken Jeong, Mindy Kaling, Hasan Minhaj, Ali Wong)
- 9133
- 9134
- 9135     • Asian Law Caucus
- 9136     • Asian Women United

- 9137     • Center for Asian American Media (National Asian American Telecommunications  
9138                  Association)
- 9139     • Gidra
- 9140     • International Hotel Tenants Association
- 9141     • KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
- 9142     • Kearny Street Workshop
- 9143     • Yellow Brotherhood

9144 **Native American Studies**

9145 **Sample Lesson 36: Native American Mascots**

9146 Theme: Identity

9147 Disciplinary Area: Native American Studies

9148 Ethnic Studies Values and Principles Alignment: 1–6

9149 Standards Alignment:

9150 CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1, 4

9151 Lesson Purpose and Overview: Students will examine past and present historical  
9152 portrayals of Native American iconography and culture used as mascots for major US  
9153 sports teams. Students will explore and discuss how mascots can be viewed as  
9154 negative or prideful. Students will have an opportunity to read and analyze various  
9155 articles and sources on the topic and determine if the use of Native American mascots  
9156 should be continued or banned.

9157 Key Terms and Concepts: Stereotypes, Colonialism, Disenfranchisement, Hegemony

9158 Lesson Objectives (Students will be able to...):

- 9159 1. understand the historical context of Native American iconography and symbolism  
9160 used in American sports and popular culture;
- 9161 2. compare and contrast differing arguments around the debate on the use of  
9162 Native American iconography and symbolism within American sports; and
- 9163 3. analyze why some sports teams have opted to change their mascots and/or  
9164 nicknames from Native American figures, and why others have not. Students will  
9165 document potential social, economic, legislative, and historic factors that have  
9166 contributed to these decisions.

9167 Essential Questions:

- 9168 1. How have Native Americans in the US historically been portrayed by non-
- 9169 indigenous peoples?
- 9170 2. How has the use of Native American iconography, imagery, and culture by non-
- 9171 indigenous peoples impacted Native Americans today?
- 9172 3. Should sports teams continue to use these mascots? Use evidence from the
- 9173 texts and documents you have analyzed to support your claim.

9174 Lesson Steps:

9175 Day 1

- 9176 1. Show internet search engine public images of American Indians. How might
- 9177 these images portray public opinion of American Indians?
- 9178 2. Introduce the lesson by writing the following on the board: "Why are Native
- 9179 American mascots considered offensive by some but considered prideful to
- 9180 others?" Have students respond to this question on a sheet of paper. After
- 9181 completing their written responses, have each student share their work with a
- 9182 neighbor. After allowing about three to five minutes for the pairs to share, have a
- 9183 whole class discussion responding to the question.
- 9184 3. Ask two students to come to the board and list sports teams that use Native
- 9185 American imagery, iconography, or cultural traits as part of their mascots, team
- 9186 names, or nicknames. Below is a sample list just in case students struggle to
- 9187 identify some teams:
- 9188 a. Atlanta Braves
- 9189 b. Kansas City Chiefs
- 9190 c. The former Washington Redskins

9191 d. Florida State Seminoles

9192 e. Chicago Blackhawks

9193 f. Cleveland Indians

9194 g. San Diego State Aztecs



9195

9196 4. After drafting the list, project some images of the mascots, logos, etc. on the  
9197 other side of the board. Feel free to use some of the images provided above.

9198 Again, ask students if they find the images to be disrespectful.

9199 5. Ask students if they are aware of the Washington Redskins name change. Ask  
9200 students to share what they have heard about the decision to rename the team,  
9201 including the reasons for the change, how people responded to the change, and  
9202 what events preceded and coincided with the decision (for example, BLM, the  
9203 decision to remove Confederate statues, the decision to remove statues of  
9204 Christopher Columbus and the push to rename the city of Columbus, Ohio, as  
9205 well as other relevant events). If time permits, a news clip, article, or headlines  
9206 can be shown to students.

9207 6. After projecting the images, show the following video clips of the Florida State  
9208 Seminoles pre-game ceremony performed by Chief Osceola Renegade, as well  
9209 as a clip of the Kansas City Chiefs and Atlanta Braves Tomahawk chop. Ask that  
9210 student take notes on the videos and reflect on the earlier questions.

- 9211           a. Florida State Seminoles:  
9212            <https://www.youtube.com/watch?v=J20wsKNV0NI>
- 9213           b. Kansas City Chiefs Tomahawk chop:  
9214            [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)
- 9215           c. Atlanta Braves Tomahawk chop:  
9216            <https://www.youtube.com/watch?v=2bN7f4AlaGM>
- 9217       7. Hand out a copy of the NPR article “Are You Ready for Some Controversy?” and  
9218       have students read it in class. Ask students to also respond to the following  
9219       questions:
- 9220           a. What do those who refuse to say the name “Redskin” call the team?
- 9221           b. What media outlets have protested the use of the name Redskins?
- 9222           c. When was the term “Redskin” first recorded, and whom was it used by?  
9223            Why was it used?
- 9224           d. How did Earl Edmonds’ book, “Redskins Rime” portray Native Americans  
9225        and the name Redskin?
- 9226           e. What did the Washington Redskins owner say about the possibility of  
9227        changing the name?
- 9228       8. Provide students with two additional NPR articles “After Mounting Pressure,  
9229       Washington’s NFL Franchise Drops Its Team Name” and “Washington NFL  
9230       Team’s Sponsor FedEx Formally Asks For Team Name Change,” and have  
9231       students respond to the following questions. If there is not enough time in class,  
9232       this can be assigned for homework.
- 9233           a. How long after the first article was the second article written? The third  
9234        article?

9235                   b. What events took place during that time? What prompted the decision to  
9236                   change the name? How have attitudes about the name changed over  
9237                   time?

9238      Day 2

9239      1. Start the second day of the lesson by asking students to pull out their homework.  
9240                  Ask the student to discuss their answers with a neighbor. After about five minutes  
9241                  of discussion be sure to collect the homework assignment.

9242      2. First play commercial “Proud to Be”- <https://www.youtube.com/watch?v=mR-tbOxlhvE>. Next, play “Redskins is a Powerful Name”-  
9243                  <https://www.youtube.com/watch?v=40SFqadRTQ0>

9245      3. Ask students to identify the differences between these two videos. Discuss in  
9246                  pairs and later as a whole class. Also ask students, “Is there a difference  
9247                  between what Chief Osceola Renegade does at the beginning of Florida State  
9248                  University’s games versus what occurs at the Kansas City Chiefs and Atlanta  
9249                  Braves games?

9250      4. If time permits, have student research the Florida State University’s relationship  
9251                  with the Seminole tribe. This can also be assigned as homework. As a starting  
9252                  point, have students review the website listed below:

- 9253                  a. Seminole Tribe of Florida Website- <https://www.semtribe.com/stof>
- 9254                  b. “Relationship with the Seminole Tribe of Florida”-  
9255                          <https://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
- 9256                  c. National Congress of Indian Americans. “Anti-Defamation & Mascots”-  
9257                          <http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots>

9259      Day 3

- 9260      1. Start the day by having students report back what they learned from the  
9261      homework assignment to the whole class.
- 9262      2. Show images of mascots from Indian Schools like Haskell University and  
9263      Sherman Indian High School. Students are asked to use the information given in  
9264      Day 2 to analyze and write in letter form why these mascots are acceptable or  
9265      not acceptable.
- 9266      3. Ask students if there are any sports teams that have removed/retired Native  
9267      American mascots or names. If students are unable to respond to the question,  
9268      emphasize that the following teams and/or institutions have removed or retired  
9269      the use Native American imagery from their sports teams marketing: Stanford  
9270      University, the University of Illinois, the Golden State Warriors, the University of  
9271      Oklahoma, Marquette University, Marquette University, Dartmouth College,  
9272      Syracuse University, Coachella Valley High School, and Fremont High School in  
9273      Sunnyvale. Provide some images of the retired mascots for additional reference.  
9274      Two examples are included below.



- 9275
- 9276      4. Show an excerpt of the film "In Whose Honor"-  
9277      <https://www.youtube.com/watch?v=8IUF95ThI7s>
- 9278      5. After watching the film, have students complete the handout provided below.
- 9279      6. After completing the handout, have students share their answers with each other  
9280      in pairs.

9281      7. Students will go beyond sports to evaluate the use of other American Indian  
9282            images in popular culture. Show images of products that use native American  
9283            imagery, and Halloween costumes. Students write an essay providing their  
9284            critical analysis of the use of these images.

9285      Making Connections to the *History–Social Science Framework* and the *California Arts  
9286            Education Framework*:

9287      The *History–Social Science Framework* (chapter 20) and the *California Arts Framework*  
9288            (chapter 7) both include a discussion of culturally responsive teaching/pedagogy. These  
9289            sections could add insight to this lesson, which is about how cultural symbols can be  
9290            appropriated by an outside culture without regard for the potential impact upon those  
9291            affected by that appropriation.

9292      Possible discussion questions that you can use to explore this topic include:

- 9293            • How has your culture been portrayed in the US media? How is that similar or  
9294                different to the portrayal of Native Americans?
- 9295            • How has the use of your culture's iconography, imagery, and culture impacted your  
9296                community/culture?
- 9297            • How can we combat the perpetuation of stereotypes and cultural appropriation in  
9298                today's media?

9299      Assessment, Application, Action, and Reflection:

- 9300            • Students will conduct research on the history of Native American iconography,  
9301                culture, and imagery being used in the marketing of US sports teams.
- 9302            • Students will engage in class dialogue and debate around Native American tribes  
9303                using or allowing use of their tribe as a mascot. This can take the form of a  
9304                Socratic seminar where the teacher asks open-ended questions and invites  
9305                students to react to their peers' responses. Students should be given questions

9306 and relevant resources ahead of time to allow them to prepare relevant notes to  
9307 support the discussion. The teacher should reiterate that the focus of the  
9308 discussion should be the discussion of ideas and evidence. This can also be  
9309 done using philosophical chairs or a fishbowl discussion to allow students to work  
9310 in pairs or groups.

- 9311 • Students will have several opportunities to reflect on the differing positions of  
9312 Native American tribes related to this topic.
- 9313 • Students will analyze and evaluate the impact of Native American imagery  
9314 beyond sports in a five paragraph essay on social, economic, legislative, and  
9315 historic factors.

9316 Materials and Resources:

- 9317 • “Anti-Defamation & Mascots”- <http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots>
- 9319 • “Sports Teams That Retired Native American Mascots, Nicknames”-  
9320 <https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65>
- 9322 • “Redskins Is a Powerful Name”-  
9323 <https://www.youtube.com/watch?v=40SFqadRTQ0>
- 9324 • National Congress of American Indians. “Proud to Be (Mascots)”-  
9325 <https://www.youtube.com/watch?v=mR-tbOxlhvE>
- 9326 • “The Final Chop at Turner Field”-  
9327 <https://www.youtube.com/watch?v=2bN7f4AlaGM>
- 9328 • “Kansas City Chiefs Tomahawk Chop- Loudest Crowd in the World (Guinness  
9329 World Record).”- [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)

- 9330     • “FSU Football Chief Osceola Renegade at Doak Tomahawk Chop” -  
9331       <https://www.youtube.com/watch?v=J20wsKNV0NI>
- 9332     • “Are You Ready For Some Controversy? The History of ‘Redskin’ -  
9333       <https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-for-some-controversy-the-history-of-redskin>
- 9334     • “Washington NFL Team’s Sponsor FedEx Formally Asks For Team Name  
9335       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>
- 9336     • “Washington NFL Team’s Sponsor FedEx Formally Asks For Team Name  
9337       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>
- 9338     • “Washington NFL Team’s Sponsor FedEx Formally Asks For Team Name  
9339       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>
- 9340     • “Washington NFL Team’s Sponsor FedEx Formally Asks For Team Name  
9341       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>
- 9342     • “After Mounting Pressure, Washington’s NFL Franchise Drops Its Team Name” -  
9343       <https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/07/13/890359987/after-mounting-pressure-washingtions-nfl-franchise-drops-its-team-name>
- 9344     • “Relationship with the Seminole Tribe of Florida” -  
9345       <http://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
- 9346     • “Two Years Later, Effect of California Racial Mascots Act Looks Diminished” -  
9347       <https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-mascots-act-looks-diminished/>
- 9348     • “Two Years Later, Effect of California Racial Mascots Act Looks Diminished” -  
9349       <https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-mascots-act-looks-diminished/>

9350                   **“In Whose Honor” Video Questions**

- 9351   This documentary profiles Charlene Teeters, a Native American activist who tries to  
9352   educate the University of Illinois community about the negative impact of the “Chief  
9353   Illiniwek” mascot, which is an inaccurate, stereotypical portrayal of a Native American.
- 9354   1. Why is Charlene Teeters Upset?
- 9355   2. Why does she find the use of Native American iconography and imagery in  
9356   mascots offensive?
- 9357   3. What forms of resistance does she use against the university?
- 9358   4. What is the reaction from the community?
- 9359   5. What is the university’s response to Charlene’s protest?
- 9360   6. What resolution is made?
- 9361   7. What is your opinion of the university’s use of the mascot?

9362 **Sample Lesson 37: This is Indian Land: The Purpose, Politics, and Practice**  
9363 **of Land Acknowledgment**

9364 Theme: Identity

9365 Disciplinary Areas: Native American Studies

9366 Ethnic Studies Values and Principles Alignment: 3, 5

9367 Standards Alignment:

9368 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical

9369 Research, Evidence, and Point of View 3; Historical Interpretation 4.

9370 Lesson Purpose and Overview:

9371 Students will be introduced to the purpose, politics, and practice of indigenous land  
9372 acknowledgement in order to: show respect for indigenous peoples and recognize their  
9373 enduring relationship to the land, raise awareness about histories that are often  
9374 suppressed or forgotten, recognize that colonization is an ongoing process, and to  
9375 inspire critically conscious action and reflection. Students will be introduced to the  
9376 concept of settler colonialism, and identify counter hegemonic truth telling and  
9377 reconciliation efforts.

9378 Key Terms and Concepts: hegemony, counter-hegemony, indigenous, land  
9379 acknowledgement, pre-contact, settler colonialism, genocide, master narrative, counter-  
9380 narrative.

9381 Lesson Objectives (Students will be able to...):

- 9382 1. recognize Indigenous people's enduring relationship to the land;
- 9383 2. analyze histories that are often suppressed or forgotten, and critique ongoing  
9384 systems of colonization;

- 9385       3. collaborate to create, deliver, and propose their own First Nations land  
9386              acknowledgement statement as part of a broader historical truth telling  
9387              campaign; and
- 9388       4. understand the environmental issues that affect the Native American traditions  
9389              and the fragility of Mother Earth.

9390      Essential Questions:

- 9391       1. What makes someone a guest? Do you consider people in your community to be  
9392              guests? Why or why not?<sup>26</sup>
- 9393       2. What does “guests” mean to Native and non-Native communities?
- 9394       3. What are the Indigenous protocols involved in being a “guest,” and what are our  
9395              responsibilities towards our host, Mother Earth? To what extent are our events,  
9396              actions benefiting our host, Mother Earth?

9397      Lesson Steps/Activities:

- 9398       1. Start the lesson by asking the class the following questions and having students  
9399              respond to them in small groups. After each group has responded to the  
9400              questions, have one point person share their group’s discussion with the larger  
9401              class.
- 9402              a. When guests come to your home or neighborhood, what, if anything is  
9403                  expected to them? As a host, how do you communicate hospitality?

---

<sup>26</sup> The use of “guests” throughout this lesson draws on Native American epistemology that places high reverences on land and the environment, and considers all human beings as “guests” on Earth. However, this analogy of “guests” can also be used to discuss settler colonialism and how non-Native people are also “guests” on lands that formerly belonged to indigenous people. When using the latter analogy, it is important to recognize that some non-Native people, such as African Americans, have more complex histories of forced migration, thus, the notion of “guests” will not always adequately capture the nature of non-Native positionalities on the land.

9404                   b. When you are a guest in someone's house or neighborhood, how might  
9405                   you show respect?

9406                  2. Next, have each student write a written response to the following  
9407                  quotes/prompts:

9408                   a. "When the blood in your veins returns to the sea, and the earth in your  
9409                   bones returns to the ground, perhaps then you will remember that the land  
9410                   does not belong to YOU, it is YOU that belong to the land." -Chief Seattle

9411                   b. "We all need relationships. I don't believe in fake relationships, instead I  
9412                   try to establish genuine relationships everywhere I go. As a guest/visitor,  
9413                   you do that by being respectful and then this will be  
9414                   reciprocated...because in the end, we're only from one place." -Nipsey  
9415                   Hussle

9416                  3. After providing students with 10–15 minutes to respond to the aforementioned  
9417                  quotes, ask students to share their writing and thoughts with the larger class.  
9418                  Below are some key takeaways that should be emphasized as the teacher  
9419                  facilitates this discussion:

9420                   a. Indigenous peoples have had, and continue to have, an enduring  
9421                   relationship to Mother Earth.

9422                   b. We should strive for a genuine and respectful relationships wherever we  
9423                   go.

9424                  4. After discussing the quotes above, have students reflect on one of the lesson's  
9425                  essential question:

9426                   a. What are the Indigenous protocols involved in being a "guest" and what  
9427                   are our responsibilities towards our host Mother Earth?

9428                  5. After splitting the class into two groups, have the first group read an excerpt from  
9429                  *An Indigenous People's History of the United States* (<http://www.beacon.org/An->

9430            [Indigenous-Peoples-History-of-the-United-States-P1164.aspx](#), click on  
9431            "Excerpt"). Meanwhile, have the second group read the introduction from *A*  
9432            *Patriot's History of the United States: From Columbus's Great Discovery to the*  
9433            *War on Terror* (excerpted below). Ask each group to have a discussion  
9434            addressing the following prompts and questions after they have finished reading  
9435            their assigned text:

9436            a. What are the main arguments? What does the author assume? Do you  
9437            agree or disagree?

9438            b. In mixed pairs (one person from each group), compare and contrast the  
9439            two authors' perspectives on how the nation was built and why this  
9440            matters.

9441            c. In those same pairs, discuss which perspective you would identify as the  
9442            master narrative and why? Which perspective might be the counter  
9443            narrative?

9444            6. Create four stations around the room that have copies of the articles and  
9445            handouts listed below. Allow students to spend at least five minutes at each  
9446            station to review the provided handouts.

9447            a. Station 1: Purpose of Land Acknowledgement: Indigenous Land  
9448            Acknowledgement, Explained  
9449            (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>)

9450            b. Station 2: Politics of Land Acknowledgement: Native Artists Speak: This is  
9451            [fill in] Land Artistic Posters (<https://usdac.us/nativeland>)

9452            c. Station 3: Practice of Land Acknowledgement: TDSB schools now pay  
9453            daily tribute to Indigenous lands they're built on  
9454            (<https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>)

9457 d. After reading and sharing thoughts about the enduring relationship to  
9458 Mother Earth, students will explore different tribal creation stories that  
9459 demonstrate the importance of the environment and the Native American  
9460 people. Students are given Chapter 2 Naming, pp. 28–29 (*California*  
9461 *Through Native Eyes; Reclaiming History*, William J. Bauer Jr.), to read  
9462 before researching a creation story from different local or regional tribes to  
9463 review the relationship of the people and the land.

9464 7. After each student has visited all three stations, have students reflect on the  
9465 following in pairs:

- 9466 a. What are First Nations land acknowledgements and why are they done?  
9467 b. Should our school begin assembly announcements with a land  
9468 acknowledgement? If so, what might this announcement sound like, and  
9469 would it be part of a broader historical truth telling campaign?

9470 8. While still in pairs, have students work together to create their own land  
9471 acknowledgement statement and poster. Start this activity by having each pair  
9472 identify an area in the state that they would like to learn more about, specifically  
9473 around the indigenous people from that area. Have each pair visit [https://native-](https://native-land.ca/)  
9474 [land.ca/](https://native-land.ca/) to research which tribes inhabit the area that they've identified, as well  
9475 as any traditions, customs, languages, practices, etc.

9476 9. After each pair has finished conducting research on the area of their choosing,  
9477 they should begin to draft language to formulate a land acknowledgement  
9478 statement. Express that there is no exact template or script, so they will need to  
9479 incorporate their research and draw from examples. Be sure to provide students  
9480 with an example of your own or the one below:

- 9481 a. At minimum, a land acknowledgement should include the following: "We  
9482 acknowledge that we are on the traditional land of the ... People."  
9483 Beginning with just this simple sentence would be a meaningful  
9484 intervention in most US gathering spaces. However, this statement could

9485 also include a recognition of sacred sites, elders, the local environment,  
9486 history specific to the tribe, among other topics, to make the statement  
9487 more tailored and robust. Below are other examples:

9488 1. Often, statements specifically honor elders:

9489 "I would like to acknowledge that this meeting is being held on the  
9490 traditional lands of the ... People, and pay my respect to elders both  
9491 past and present."

9492 2. Some allude to the caring, reciprocal relationship with land:

9493 "I want to respectfully acknowledge the ... People, who have  
9494 stewarded this land throughout the generations."

9495 3. Acknowledgments may also make explicit mention of the occupied  
9496 nature of the territory in which a gathering is taking place:

9497 "We would like to begin by acknowledging that the land on which we  
9498 gather is the occupied/unceded/seized territory of the ... People."

9499 "I would like to begin by acknowledging that we are in ..., the ancestral  
9500 and unceded territory of the ... People.

9501 10. After each pair has come up with their land acknowledgement statement and  
9502 written it out on a poster board (this can also be decorated), have them share  
9503 their statement with the class. Teachers should also consider hosting a larger  
9504 event where other students, faculty, parents, and community members can hear  
9505 the students present their school land acknowledgement statements for possible  
9506 adoption by school community.

9507 11. To close out the lesson, reiterate the following:

- 9508           a. Acknowledgment should be approached not as a set of obligatory words  
9509           to rush through. These words should be offered with respect, grounded in  
9510           authentic reflection, presence, and awareness.
- 9511           b. Statements of acknowledgment do not have to be confined to spoken  
9512           words.
- 9513           c. Any space presents an opportunity to surface buried truths and priming  
9514           our collective culture for deeper truth and reconciliation efforts.

9515     Assessment, Application, Action, and Reflection:

- 9516        • Students will conduct research on different Native American tribes and draft a  
9517           land acknowledgement statement and corresponding poster.

9518     Materials and Resources:

- 9519        • Honor Native Land Guide  
9520           ([https://drive.google.com/file/d/0B\\_CAyH4WUfQXTXo3MjZHRC00ajg/view?usp=sharing](https://drive.google.com/file/d/0B_CAyH4WUfQXTXo3MjZHRC00ajg/view?usp=sharing))
- 9522        • Native Artists Posters on Land Acknowledgement (<https://usdac.us/nativeland>)
- 9523        • “Indigenous land acknowledgement explained”  
9524           (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>)
- 9525        • Map of Native Lands (<https://native-land.ca/>)
- 9526        • “What does it mean to acknowledge the past?”  
9527           (<https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-acknowledge-the-past.html>)
- 9529        • “America Before Columbus”  
9530           (<https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America%20Before%20Columbus.pdf>)

- 9532     • Interactive Time-Lapse Map of the Conquest of America  
9533       ([http://www.slate.com/blogs/the\\_vault/2014/06/17/interactive\\_map\\_loss\\_of\\_india\\_n\\_land.html](http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_india_n_land.html))
- 9535     • An Indigenous Peoples' History of the United States (<http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx>)
- 9536
- 9537     • A Patriot's History of the United States (see excerpt below)
- 9538     • TDSB schools now pay daily tribute to Indigenous lands they're built on  
9539       (<https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>)
- 9540     • Article: "Beyond Territorial Acknowledgements"  
9541       (<https://apihtawikosan.com/2016/09/beyond-territorial-acknowledgments/>)
- 9542     Excerpt from the Introduction of *A Patriot's History of the United States: From Columbus's Great Discovery to the War on Terror* by Larry Schweikart and Michael  
9543       Allen (New York: Penguin Group, 2004)
- 9544
- 9545     Is America's past a tale of racism, sexism, and bigotry? Is it the story of the conquest  
9546       and rape of a continent? Is US history the story of white slave owners who perverted the  
9547       electoral process for their own interests? Did America start with Columbus's killing all  
9548       the Indians, leap to Jim Crow laws and Rockefeller crushing the workers, then finally  
9549       save itself with Franklin Roosevelt's New Deal? The answers, of course, are no, no, no,  
9550       and NO.
- 9551     One might never know this, however, by looking at almost any mainstream US history  
9552       textbook. Having taught American history in one form or another for close to sixty years  
9553       between us, we are aware that, unfortunately, many students are berated with tales of  
9554       the Founders as self-interested politicians and slaveholders, of the icons of American  
9555       industry as robber-baron oppressors, and of every American foreign policy initiative as  
9556       imperialistic and insensitive. At least Howard Zinn's *A People's History of the United*  
9557       *States* honestly represents its Marxist biases in the title!

9558 What is most amazing and refreshing is that the past usually speaks for itself. The  
9559 evidence is there for telling the great story of the American past honestly—with flaws,  
9560 absolutely; with shortcomings, most definitely. But we think that an honest evaluation of  
9561 the history of the United States must begin and end with the recognition that, compared  
9562 to any other nation, America's past is a bright and shining light. America was, and is, the  
9563 city on the hill, the fountain of hope, the beacon of liberty. We utterly reject "My country  
9564 right or wrong"—what scholar wouldn't? But in the last thirty years, academics have  
9565 taken an equally destructive approach: "My country, always wrong!" We reject that too.

9566 Instead, we remain convinced that if the story of America's past is told fairly, the result  
9567 cannot be anything but a deepened patriotism, a sense of awe at the obstacles  
9568 overcome, the passion invested, the blood and tears spilled, and the nation that was  
9569 built. An honest review of America's past would note, among other observations, that  
9570 the same Founders who owned slaves instituted numerous ways—political and  
9571 intellectual—to ensure that slavery could not survive; that the concern over not just  
9572 property rights, but all rights, so infused American life that laws often followed the  
9573 practices of the common folk, rather than dictated to them; that even when the United  
9574 States used her military power for dubious reasons, the ultimate result was to liberate  
9575 people and bring a higher standard of living than before; that time and again America's  
9576 leaders have willingly shared power with those who had none, whether they were  
9577 citizens of territories, former slaves, or disenfranchised women. And we could go on.

9578 The reason so many academics miss the real history of America is that they assume  
9579 that ideas don't matter and that there is no such thing as virtue. They could not be more  
9580 wrong. When John D. Rockefeller said, "The common man must have kerosene and he  
9581 must have it cheap," Rockefeller was already a wealthy man with no more to gain.  
9582 When Grover Cleveland vetoed an insignificant seed corn bill, he knew it would hurt him  
9583 politically, and that he would only win condemnation from the press and the people—but  
9584 the Constitution did not permit it, and he refused.

9585 Consider the scene more than two hundred years ago when President John Adams—  
9586 just voted out of office by the hated Republicans of Thomas Jefferson—mounted a

9587 carriage and left Washington even before the inauguration. There was no armed  
9588 struggle. Not a musket ball was fired, nor a political opponent hanged. No Federalists  
9589 marched with guns or knives in the streets. There was no guillotine. And just four years  
9590 before that, in 1796, Adams had taken part in an equally momentous event when he  
9591 won a razor-thin close election over Jefferson and, because of Senate rules, had to  
9592 count his own contested ballots. When he came to the contested Georgia ballot, the  
9593 great Massachusetts revolutionary, the "Duke of Braintree," stopped counting. He sat  
9594 down for a moment to allow Jefferson or his associates to make a challenge, and when  
9595 he did not, Adams finished the tally, becoming president. Jefferson told confidants that  
9596 he thought the ballots were indeed in dispute, but he would not wreck the country over a  
9597 few pieces of paper. As Adams took the oath of office, he thought he heard Washington  
9598 say, "I am fairly out and you are fairly in! See which of us will be the happiest!"<sup>1</sup> So  
9599 much for protecting his own interests! Washington stepped down freely and  
9600 enthusiastically, not at bayonet point. He walked away from power, as nearly each and  
9601 every American president has done since.

9602 These giants knew that their actions of character mattered far more to the nation they  
9603 were creating than mere temporary political positions. The ideas they fought for together  
9604 in 1776 and debated in 1787 were paramount. And that is what American history is truly  
9605 about—ideas. Ideas such as "All men are created equal"; the United States is the "last,  
9606 best hope" of earth; and America "is great, because it is good."

9607 Honor counted to founding patriots like Adams, Jefferson, Washington, and then later,  
9608 Lincoln and Teddy Roosevelt. Character counted. Property was also important; no  
9609 denying that, because with property came liberty. But virtue came first. Even J. P.  
9610 Morgan, the epitome of the so-called robber baron, insisted that "the first thing is  
9611 character...before money or anything else. Money cannot buy it."

9612 It is not surprising, then, that so many left-wing historians miss the boat (and miss it,  
9613 and miss it, and miss it to the point where they need a ferry schedule). They fail to  
9614 understand what every colonial settler and every western pioneer understood: character  
9615 was tied to liberty, and liberty to property. All three were needed for success, but

9616 character was the prerequisite because it put the law behind property agreements, and  
9617 it set responsibility right next to liberty. And the surest way to ensure the presence of  
9618 good character was to keep God at the center of one's life, community, and ultimately,  
9619 nation. "Separation of church and state" meant freedom to worship, not freedom from  
9620 worship. It went back to that link between liberty and responsibility, and no one could be  
9621 taken seriously who was not responsible to God. "Where the Spirit of the Lord is, there  
9622 is liberty." They believed those words.

9623 As colonies became independent and as the nation grew, these ideas permeated the  
9624 fabric of the founding documents. Despite pits of corruption that have pockmarked  
9625 federal and state politics—some of them quite deep—and despite abuses of civil rights  
9626 that were shocking, to say the least, the concept was deeply imbedded that only a  
9627 virtuous nation could achieve the lofty goals set by the Founders. Over the long haul,  
9628 the Republic required virtuous leaders to prosper.

9629 Yet virtue and character alone were not enough. It took competence, skill, and talent to  
9630 build a nation. That's where property came in: with secure property rights, people from  
9631 all over the globe flocked to America's shores. With secure property rights, anyone  
9632 could become successful, from an immigrant Jew like Lionel Cohen and his famous  
9633 Lionel toy trains to an Austrian bodybuilder-turned-millionaire actor and governor like  
9634 Arnold Schwarzenegger. Carnegie arrived penniless; Ford's company went broke; and  
9635 Lee Iacocca had to eat crow on national TV for his company's mistakes. Secure  
9636 property rights not only made it possible for them all to succeed but, more important,  
9637 established a climate of competition that rewarded skill, talent, and risk taking.

9638 Political skill was essential too. From 1850 to 1860 the United States was nearly rent in  
9639 half by inept leaders, whereas an integrity vacuum nearly destroyed American foreign  
9640 policy and shattered the economy in the decades of the 1960s and early 1970s. Moral,  
9641 even pious, men have taken the nation to the brink of collapse because they lacked  
9642 skill, and some of the most skilled politicians in the world—Henry Clay, Richard Nixon,  
9643 Bill Clinton—left legacies of frustration and corruption because their abilities were never  
9644 wedded to character.

9645 Throughout much of the twentieth century, there was a subtle and, at times, obvious  
9646 campaign to separate virtue from talent, to divide character from success. The latest in  
9647 this line of attack is the emphasis on diversity—that somehow merely having different  
9648 skin shades or national origins makes America special. But it was not the color of the  
9649 skin of people who came here that made them special, it was the content of their  
9650 character. America remains a beacon of liberty, not merely because its institutions have  
9651 generally remained strong, its citizens free, and its attitudes tolerant, but because it,  
9652 among most of the developed world, still cries out as a nation, “Character counts.”  
9653 Personal liberties in America are genuine because of the character of honest judges  
9654 and attorneys who, for the most part, still make up the judiciary, and because of the  
9655 personal integrity of large numbers of local, state, and national lawmakers.  
  
9656 No society is free from corruption. The difference is that in America, corruption is viewed  
9657 as the exception, not the rule. And when light is shown on it, corruption is viciously  
9658 attacked. Freedom still attracts people to the fountain of hope that is America, but  
9659 freedom alone is not enough. Without responsibility and virtue, freedom becomes a  
9660 soggy anarchy, an incomplete licentiousness. This is what has made Americans  
9661 different: their fusion of freedom and integrity endows Americans with their sense of  
9662 right, often when no other nation in the world shares their perception.

9663 **Sample Lesson 38: Develop or Preserve? The Shellmound Sacred Site**

9664 **Struggle**

9665 Theme: Social Movements and Equity

9666 Disciplinary Area: Native American Studies

9667 Ethnic Studies Values and Principles Alignment: 2, 3

9668 Standards Alignment:

9669 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical

9670 Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 5.

9671 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 6, 9; WHST. 9–10.1, 4, 5, 6, 7

9672 CA ELD Standards: ELD PI.9–10. 1, 2, 3, 6, 9, 10, 11

9673 Lesson Purpose and Overview:

9674 This lesson exposes students to a highly contentious and ongoing debate around Native  
9675 American sacred sites. Students will be introduced to the history of the Ohlone people,  
9676 the significance of shellmounds and ongoing protests that have been organized to  
9677 protect sacred sites. Students will engage sources that both support the preservation of  
9678 these sites and those that are in favor of development. Finally, students will develop a  
9679 persuasive essay where they are able to offer their own opinion on the issue supported  
9680 by primary and secondary source research.

9681 Key Terms and Concepts: marginalization, sacred sites, shellmounds, preservation,  
9682 repatriation

9683 Lesson Objectives (Students will be able to...):

9684 1. learn about the significance of shellmounds and sacred sites for Native  
9685 Americans, specifically for the Ohlone people; and

9686        2. analyze how redevelopment and gentrification further settler colonial practices  
9687              and violate the sovereignty of indigenous lands and sacred sites.

9688     Essential Questions:

- 9689        1. Should indigenous lands and sacred sites be saved and protected? If so, what  
9690              are the challenges in doing so?
- 9691        2. Who should determine what happens to indigenous lands and sacred sites?
- 9692        3. What should be done to reclaim and restore sacred lands?
- 9693        4. What laws protect modern cemeteries and why aren't ancient cemeteries given  
9694              the same protections? What happens to the burials?

9695     Lesson Steps/Activities:

9696        \*Lesson Note: This lesson focuses on the San Francisco Bay Area, but can be adapted  
9697        to highlight a number of sacred sites that are currently or have been a space of  
9698        contention. For example, a similar lesson on the Puvungna burial site located at  
9699        California State University, Long Beach or the Standing Rock Movement, would also  
9700        introduce students to contemporary debates and struggles regarding the use of sacred  
9701        lands.

9702     Day 1

- 9703        1. Begin with a community building activity (5–10 minutes). A sample list of  
9704              community building activities is provided in the appendix.
- 9705        2. Engage the class by asking how many students have shopped or visited the  
9706              movie theater at the Emeryville Bay Street Mall. While students briefly discuss  
9707              their experiences at Bay Street Mall, project a current image of the mall next to a  
9708              1924 image of the Emeryville Shellmound.
- 9709        3. Explain to the students that the second image depicts what parts of Berkeley and  
9710              Emeryville looked like prior to development, specifically noting that the Bay Street

9711 Mall was constructed atop of one of the largest shellmound sites in the area.  
9712 Mention that shellmounds often served as burial grounds and sacred sites where  
9713 Ohlone people would meet for rituals and traditions thousands of years before  
9714 the formation of the United States. Point out that there was once over 400  
9715 shellmounds all around the San Francisco Bay Area, making the region part of  
9716 the Ohlone people's sacred geography.

- 9717 4. As a class, read aloud a local news article, "Emeryville: Filmmaker tells story of  
9718 forgotten Indian burial ground disrupted by quest for retail." After reading the  
9719 article, screen two short videos, "A New Vision for the West Berkeley  
9720 Shellmound" and "The Shellmound: Berkeley's Native Monument." Prior to  
9721 screening the videos, remind students to be attentive and take notes.
- 9722 5. After screening the videos, ask students to define the following terms in their own  
9723 words: shellmound, monument, sacred geography, burial grounds, development,  
9724 and repatriation, using context clues from the sources they recently read and  
9725 watched. After taking five minutes to define the terms on their own, have  
9726 students talk through each term aloud.

9727 Day 2

- 9728 1. After reviewing the previous day's discussion, divide the class into four groups  
9729 and ask them to respond to the following questions:
- 9730 a. What is the significance of shellmounds and land in the  
9731 Berkeley/Emeryville area to the Ohlone people?
- 9732 b. Why are the West Berkeley and Bay Street sites highly sought after by  
9733 non-Native American groups?
- 9734 c. How does the struggle for shellmounds intersect with environmental  
9735 issues in the region?
- 9736 d. Do you think places where shellmounds are or once stood should be  
9737 preserved?

- 9738                   e. Are there any sacred or historical sites that members in your community  
9739                   and/or family revere? If so, please share with the group.
- 9740                   2. After allowing the groups to discuss the five reflection questions for fifteen to  
9741                   twenty minutes, provide a few minutes for the class to come together and debrief  
9742                   what was discussed in groups.
- 9743      Day 3
- 9744                   1. Continue the third day of class by introducing a new assignment. Have students  
9745                   conduct research on both sides (the position of the Ohlone people and those in  
9746                   support of further developing the area) of the Berkeley/Emeryville Shellmound  
9747                   struggle and write a persuasive essay in response to the essential question  
9748                   based on the evidence they have gathered, class discussions, and their own  
9749                   observations and insights. The persuasive essay should be assigned as  
9750                   homework; however, students should be provided ample time in class over the  
9751                   next three days to conduct research, draft an outline and thesis statement, and  
9752                   have their work peer reviewed.
- 9753                   2. For additional guidance, collaborate with an English language arts teacher to  
9754                   create a grading rubric for the persuasive essay (or ask to use an existing rubric),  
9755                   compile a brief list of recommended sources, and let students know that their  
9756                   essays must include the following:
- 9757                   a. Your persuasive essay must be five paragraphs (introduction, three body  
9758                   paragraphs, and a conclusion), be typed in 12 point Times New Roman  
9759                   font, and include a bibliography listing at least four sources (scholarly and  
9760                   credible) in MLA format.
- 9761                   b. Your persuasive essay must have a well-conceived thesis statement that  
9762                   includes your three major talking points/arguments.
- 9763                   c. Each of your talking points/arguments must be supported with evidence.
- 9764                   d. Your essay should be well organized and include rhetorical devices.

9765       3. After a week, students should submit their persuasive essays in class. Provide  
9766       each student with a 3x5 index card where they are tasked with writing down their  
9767       three talking points/arguments. After everyone has finished filling out their index  
9768       card, have students form groups of 3 – 5 students. Group members should take  
9769       turns sharing their talking points. When all students have shared, they should  
9770       collectively decide what their three or four strongest points are, create a thesis  
9771       statement based on those points, and select one group representative to share  
9772       their points with the class. Group members should help their representative write  
9773       a short (two to three-minute) explanation that includes a thesis statement and  
9774       their key points.

9775       Making Connections to the *History–Social Science Framework*:  
9776       Chapter 16 of the framework discusses a number of civil rights movements that were  
9777       created in response to political, economic, and social discrimination. Teachers can build  
9778       upon the example of the struggle to preserve the shellmound sites and have students  
9779       compare that to some of the other movements referenced in the framework, such as the  
9780       1969–1971 occupation of Alcatraz or the American Indian Movement's 1972–73  
9781       standoff at Wounded Knee in South Dakota. This lesson can also be connected to the  
9782       Social Movements and Student Civic Engagement lesson.

9783       Assessment, Application, Action, and Reflection:

- 9784       • Students will conduct research on Native American sacred lands. They will  
9785       analyze the positions of both the Ohlone people and developers in the ongoing  
9786       movement around sacred sites.
- 9787       • Students will write a five paragraph essay detailing the significance of these  
9788       sites as well as the social, cultural, and environmental impact of development on  
9789       and near sacred sites. They will also present their research findings and  
9790       arguments to the class.

9791       Materials and Resources:

- 9792     • West Berkeley Shellmound Website. Includes articles, history and visuals  
<https://shellmound.org/>
- 9793
- 9794     • “Beyond Recognition” Documentary explores the struggle to preserve Native  
9795       American and Ohlone culture and homeland in the ever shifting Bay Area,  
9796       <https://underexposedfilms.com/beyond-recognition>
- 9797     • Sororea Te Land Trust, First Urban Indigenous Land Trust in the Country  
9798       Website. Lisjan (Ohlone) History and current work in the Bay Area.  
9799       <https://sogoreate-landtrust.org/lisjan-history-and-territory/>
- 9800     • “A New Vision for the West Berkeley Shellmound”  
9801       <https://www.youtube.com/watch?v=QZoapMtyRsA>
- 9802     • “The Shellmound: Berkeley’s Native Monument”  
9803       <https://www.youtube.com/watch?v=YL4LaCkEnNE>
- 9804     • “Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by  
9805       quest for retail” <https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-tells-story-of-forgotten-2690138.php#ixzz15O32O3N7>
- 9806
- 9807     • Sacred Land Film Project Website <https://sacredland.org/>
- 9808     • The Phoebe A. Hearst Museum of Anthropology “San Francisco Bay  
9809       Shellmounds” Website <https://hearstmuseum.berkeley.edu>
- 9810     • “There Were Once More Than 425 Shellmounds in the Bay Area. Where Did  
9811       They Go?” (article and audio interview)  
9812       <https://www.kqed.org/news/11704679/there-were-once-more-than-425-shellmounds-in-the-bay-area-where-did-they-go>
- 9813
- 9814     • Nelson, N.C. “Shellmounds of the San Francisco Bay Region”  
9815       <http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp007-006-007.pdf>

- 9816     • “Shellmound” – Documentary produced by Andres Cediel – UC Berkeley  
9817       Graduate School of Journalism. About the Emeryville Shellmound and Mall.  
9818       <https://www.newday.com/film/shellmound>
- 9819     • Indian People Organizing for Change  
9820       <http://ipocshellmoundwalk.homestead.com/index.html>
- 9821     • *An Indigenous People’s History of the United States*. By Roxanne Dunbar-Ortiz
- 9822     • *California through Native Eyes: Reclaiming History*. By William J. Bauer Jr.
- 9823     • Films: *Beyond Recognition* and *In the White Man’s Image*
- 9824     • *A Cross of Thorns*. By Elias Castillo <https://eliasacastillo.net/>
- 9825     • *An American Genocide*. By Benjamin Madley

9826   **Additional Sample Topics**

9827   The following list of sample topics is intended to help ethnic studies teachers develop  
9828   content for their courses. It is not intended to be exhaustive.

- 9829     • Five Phases- American Indian History
- 9830       ○ Pre-Contact- Creation Stories
- 9831       ○ Contact- Benevolent to Confrontational
- 9832       ○ Reservations- Governmental Patrilineage
- 9833       ○ Termination- Political Genocide
- 9834       ○ Self Determination- Indian Definition
- 9835     • Pre-contact Native American knowledge, epistemologies, and culture

- 9836     • Cahokia Pyramids Cliff Dwellings
- 9837     • Settler Colonialism and Land Removal
- 9838     • Land acknowledgement and the recognition of the different regions (California Region, Plains, Northeast, Northwest, Southwest, Southeast)
- 9839
- 9840     • The Doctrine of Discovery and Manifest Destiny<sup>27</sup>
- 9841     • The History and Implications of Broken Treaties
- 9842     • The Enslavement of California Native Americans during the Mission Period and
- 9843       the Gold Rush
- 9844     • Symbolism of Regalia Worn at Pow Wows.
- 9845     • Destruction of the Ecology, Sacredness of Nature, and traditional ecological
- 9846       knowledge (TEK)
- 9847     • The Medicine Wheel
- 9848     • The Peace and Dignity Journeys
- 9849     • The Prophecy of the Eagle and the Condor
- 9850     • Genocide Against Native Americans
- 9851     • American Indian Religious Freedom Act
- 9852     • Native American Graves Protection and Reparation Act
- 9853     • Forced Assimilation and American Indian Boarding Schools

---

<sup>27</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.

- 9854     • Native American Foodways and Seed Protection
- 9855     • The Contributions of Native Americans During World War II
- 9856     • The American Indian Movement (AIM)
- 9857     • Native American Cultural Retention
- 9858     • The Occupation of Alcatraz
- 9859     • The Struggle for and Separation of Native American Sacred Lands
- 9860     • Native Americans and the Environmental Justice Movement
- 9861     • Contemporary Debates on the Appropriation of Native American Culture
- 9862     • Native American Identity and Federal Recognitions
- 9863     • Native American Literature and Folklore
- 9864     • The Native American Oral Tradition
- 9865     • Identification of Contemporary Debates on Claiming Indigeneity and Blood  
9866        Quantum Restrictions
- 9867     • Life on Reservations and Rancherias, and Forced Urban Relocation
- 9868     • Native American Intergenerational Health Disparities and Healing
- 9869     • Native American Feminism
- 9870     • Eighteen California Treaties that were Unratified
- 9871     • Native American Mascot Controversy in Mainstream Sports

9872 Potential California Tribes to Cover<sup>28</sup>:

9873 • Cahuilla

9874 • Chumash

9875 • Hupa

9876 • Kumeyaay

9877 • Maidu

9878 • Ohlone

9879 • Patwin Wintun

9880 • Shoshone

9881 • Winnemen Wintu

9882 • Tataviam

9883 • Tongva

9884 • Tuolumne Band Me-Wuk

9885 • Wiwok

9886 • Yurok

---

<sup>28</sup> It is recommended that teachers do an intensive research on local indigenous groups and their current status.

9887 **Affirming Identity**

9888 While raising the voices and experiences of the four core groups, ethnic studies is not  
9889 intended to silence other voices. Many students have experienced some type of  
9890 othering, whether individually or collectively with their community. Intersectional  
9891 identities heighten the possibility that different elements of one's identity will make such  
9892 experiences even more likely.

9893 You may have students in your class who do not identify with the groups at the core of  
9894 the ethnic studies curriculum. The lessons here can help you provide identity-affirming  
9895 moments in your class and help students connect their own identities and experiences  
9896 with the themes of the course. These lessons do not replace the core curriculum, but  
9897 provide avenues to enter and expand upon the themes in the core curriculum. In  
9898 particular, these lessons provide the students opportunities to

- 9899
- explore parallel experiences and connections between populations
  - 9900 • look for commonalities and related strengths across groups;
  - 9901 • identify points of contact between groups, including tension points and
  - 9902 resolutions; and
  - 9903 • allow all students to see their own identity affirmed such that the curriculum can
  - 9904 move away from a sense of competition between groups and towards
  - 9905 compassion for each other.

9906 As an example, the lesson "Armenian Migration Stories and Oral History" presents a  
9907 window into one particular community's story of living in diaspora, while also serving as  
9908 a mirror for considering migration experienced by others. The Armenian community in  
9909 California grew over the course of the twentieth century as thousands of Armenians fled  
9910 violence in their home country. The Hamidian massacres, the Armenian genocide  
9911 during World War I, the escape from Soviet rule of Armenia, and other conflicts  
9912 launched multiple waves of immigration to the United States. This serves as a reminder  
9913 that even within a community that may seem similar from the outside, there can be

9914 many differences. Someone who migrated from communist Armenia may have a very  
9915 different mindset than someone whose family has lived in the United States for a  
9916 century. Interviewing elders in a community—in this lesson and at other points within  
9917 ethnic studies—allows history to be told by those who both experienced marginalization  
9918 (in their country of origin and in the United States) and acted as agents of change for  
9919 their own life. Who tells history matters.

## 9920 **Exploring and Embracing Your Own Community**

9921 To fully support the growth and learning of all of California’s students, it is necessary for  
9922 schools to engage their communities in the process of building and strengthening  
9923 connections across the ethnic groups they serve. An ethnic studies curriculum is just  
9924 one component of this work. The entire educational program should promote this  
9925 endeavor, even while the social studies bear particular responsibility for helping  
9926 students develop a deep understanding of the community’s history—within the context  
9927 of state, national, and world histories—and the legacy of the past. Beyond classrooms,  
9928 there is an opportunity for adult learning that engages whole faculties and the  
9929 community at large. This wider engagement strengthens the community restoration  
9930 noted in chapter 1.

9931 Some of the ways students can be involved in exploring their own community include:

- 9932 • Oral History: The best resources for learning about a community are often the  
9933 people who live there. By bringing voices from the community into the classroom,  
9934 teachers can help ensure that students’ identities are affirmed and the  
9935 community’s stories are told.
- 9936 • Cultural Institutions: Cultural organizations in your community play a key role in  
9937 raising up the histories and contributions of the groups who live there. They also  
9938 highlight those interactions between groups that have shaped the character of  
9939 the community.
- 9940 • Memorials: Memorials, monuments, and murals are key markers of a  
9941 community’s identity and history. They offer students opportunities to analyze

9942 critically whose voices are shared and whose history is acknowledged, and to  
9943 identify opportunities for giving voice to additional stories and histories within the  
9944 community.

9945 These lessons support educators in differentiating their instruction in order to reflect the  
9946 diversity of Californians, and the diversity of their own classrooms. When integrating  
9947 these lessons, students from all backgrounds have the opportunity to recognize their  
9948 role as agents of change.

9949 **Complicating Single Stories**

9950 These lessons provide opportunities for students to reflect explicitly on unnoticed or  
9951 unintended marginalization and the increase in stereotyping during times of heightened  
9952 fear. As students become civic actors, they have an opportunity to challenge  
9953 misperceptions which contribute to oppression for any. This begins with challenging our  
9954 own misperceptions, as noted in Author Chimamanda Ngozi Adichie's thought-  
9955 provoking TED Talk, "The Danger of a Single Story." (See related lesson:  
9956 [https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-  
9957 stories](https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-stories))

9958 Deborah Tannen, psychologist, has noted, "We all know we are unique individuals, but  
9959 we tend to see others as representatives of groups. It's a natural tendency, since we  
9960 must see the world in patterns in order to make sense of it; we wouldn't be able to deal  
9961 with the daily onslaught of people and objects if we couldn't predict a lot about them and  
9962 feel that we know who and what they are. But this natural and useful ability to see  
9963 patterns of similarity has unfortunate consequences. It is offensive to reduce an  
9964 individual to a category, and it is also misleading." This tendency towards patterns can  
9965 lead to a single narrative about groups which are not our own. Ethnic studies provides a  
9966 space to challenge that single narrative and fosters the space for all members of society  
9967 to define their own identities rather than be defined by others.

9968 For example, "Arab American" can refer to individuals with roots in 22 Arab countries.  
9969 These countries are located across land stretching roughly from northern Africa through

9970 western Asia, which in itself suggests a far greater range of diversity than a single  
9971 experience. Contrary to popular representation, not all Muslims are Arabs, and not all  
9972 Arabs—or Arab Americans—are Muslim. Many Arab countries include Christian  
9973 communities, and some have also had Jewish communities. Arabs have migrated to the  
9974 United States for a variety of reasons, including economic need, educational  
9975 opportunity, political conflict, and even war. Like many groups in the United States, the  
9976 demographics of Arab Americans has shifted over time and continues to be fluid in  
9977 nature. Also like many groups, the misperceptions about Arab Americans is often  
9978 exacerbated by representation in the media which focuses on single stories. The lesson  
9979 “Arab American Stereotypes in Literature, Film, and Media Pre- and Post-9/11” presents  
9980 resources to guide students through analyzing the portrayal of Arab Americans and  
9981 recognizing how stereotypes have been challenged.

9982 The lesson “Jewish Americans: Identity, Intersectionality, and Complicating Ideas of  
9983 Race” provides another example for complicating single stories. Jewish Americans are  
9984 connected through many ties, and yet each identity is a unique combination of facets. In  
9985 this lesson, the single story is challenged by presenting experiences and perspectives  
9986 from diverse voices who all identify with being Jewish American.

### 9987 **Sharing a Wide Picture of Democratic Participation**

9988 These lessons include narratives that emphasize the contributions of diverse individuals  
9989 in shaping US democratic life. It is important for students to see the widest range of  
9990 individual backgrounds as well as forms of engagement to recognize the contributions  
9991 already made to our democracy by different groups. Sometimes we look to the national  
9992 stage for representation, but Californians can also look to local government and  
9993 community leaders for examples of how individuals from many different backgrounds  
9994 can and have already engaged in our democracy.

9995 One example of this comes from the Sikh community. Sikh have lived in California for  
9996 over a century and have served as civic leaders at local, state, and national levels. The  
9997 first Sikh place of worship in the United States was established in Stockton, California,  
9998 and California is now home to the largest Sikh population in the United States

9999 (approximately 250,000 with 74 Sikh houses of worship). The first-ever Asian and the  
10000 first Indian to be elected to the United States Congress (1957–1963) was Dalip Singh  
10001 Saund, who was Sikh. His civic leadership set an example and opened doors not just  
10002 for the Sikh community, but for others as well. The lesson “The Sikh-American  
10003 Community in California” provides more detail.

10004 **Widening Our Universe of Obligation**

10005 These lessons draw out another crucial opportunity for all students: to examine closely  
10006 those moments in our history that cause increased fear in society and are often  
10007 accompanied by heightened distrust of others, increased “othering” treatment, and even  
10008 the violent targeting of individuals based on the identities they are perceived to hold. In  
10009 many cases, these events exacerbate or make more visible historical divisions between  
10010 groups. We have seen such behavior in times of war, following the September 11  
10011 terrorist attacks, and during the COVID pandemic. Such targeting leaves entire groups  
10012 vulnerable, and in some cases has led to mass violence including ethnic cleansing and  
10013 genocide.

10014 Within high school classrooms, students should be expected to explore this level of  
10015 exclusion and violent targeting at a number of points. These are historical periods to use  
10016 in reference during ethnic studies as well, and will include:

- 10017 • The Armenian Genocide during World War I
- 10018 • The Holocaust during World War II
- 10019 • The incarceration of Japanese Americans in California and across the nation  
10020 during World War II
- 10021 • The increased targeting of Muslims and others perceived to be different after the  
10022 9/11 terrorist attacks

10023 The lesson “Antisemitism and Jewish Middle Eastern-American” provides one example  
10024 for looking into how long-lasting division and misperceptions become exacerbated in  
10025 particular moments. Antisemitism is an ancient hatred that has persisted for centuries. It

10026 is also a contemporary hatred and form of prejudice, and reported incidents of  
10027 antisemitism are increasing around the world and in California. One of the things seen  
10028 through history is that antisemitism has been fluid in shape—sometimes taking the form  
10029 of religious targeting, at other times defined around ethnic or racial arguments. It has  
10030 also been interwoven at times with white nationalism and other forms of prejudice and  
10031 discrimination.

10032 In conjunction with these lessons, teachers might consider introducing their students to  
10033 the concept of “universe of obligation” to help them better understand and discuss how  
10034 societies define who is protected and who is not. Sociologist Helen Fein coined this  
10035 term to describe the group of individuals within a society “toward whom obligations are  
10036 owed, to whom rules apply, and whose injuries call for amends.” In other words, a  
10037 society’s universe of obligation includes those people that society believes deserve  
10038 respect and whose rights it believes are worthy of protection.

10039 A society’s universe of obligation can change. History has shown that in times of fear  
10040 and uncertainty—such as war, economic depression, or pandemic—a society’s universe  
10041 of obligation often narrows. Widely shared beliefs and attitudes about such social  
10042 categories as religion, gender, and race also influence which people a society protects  
10043 and which people it does not.

10044 Although Fein conceived of “universe of obligation” to describe the way nations  
10045 determine membership, we might also refer to an individual’s universe of obligation to  
10046 describe the circle of other individuals that a person feels a responsibility to care for and  
10047 protect. Applying this concept to individuals gives us the opportunity to recognize the  
10048 internalized hierarchies that influence how we think about and respond to the needs of  
10049 others. While it is neither practical nor possible that one’s universe of obligation could  
10050 include everyone equally, acknowledging the way we think about and prioritize our  
10051 obligations toward others can help us act in a more thoughtful, compassionate manner.

10052 The “universe of obligation” concept offers a powerful lens through which students can  
10053 examine both their individual beliefs and actions as well as the systems and structures  
10054 in our society that indicate who belongs and who does not, and how these thoughts

10055 change over time. The concept also lays the foundation for discussions about how  
10056 students can use their own agency to help widen the circle of people who are included,  
10057 respected, and protected in our society.

10058 **Seeking Models of Interethnic Bridge-building**

10059 As ethnic studies students explore social movements and equity, it is valuable to share  
10060 examples of interethnic initiatives in which individuals from different groups have worked  
10061 together for change. Depending on the demographics of your class, here are a few  
10062 additional examples to add to those in the model curriculum:

- 10063 • When the *Mendez v. Westminster* case challenged school segregation in  
10064 California, amicus curiae briefs in support of Mendez were submitted by the  
10065 American Civil Liberties Union, the National Lawyers Guild, the Japanese  
10066 American Citizens League, the American Jewish Congress, and the National  
10067 Association for the Advancement of Colored People.

- 10068 • When his Japanese American friends were incarcerated during World War II,  
10069 Mexican American high school student Ralph Lazo entered the camps with them.

- 10070 • Black Civil Rights leaders provided critical support for the Asian American civil  
10071 rights movement after the killing of Vincent Chin.

- 10072 • Cesar Chavez and Dolores Huerta are perhaps the best-known names  
10073 associated with The United Farmworkers movement, but Larry Itliong and Nagi  
10074 Daifullah mobilized participation from Filipino and Arab-American communities,  
10075 respectively, which contributed to the impact for a common goal.

- 10076 • As the genocide in Darfur became visible globally, Armenians were one of the  
10077 groups particularly vocal in advocating for action.

- 10078 • In 2017, as talk increased about a “Muslim ban,” many Japanese Americans  
10079 mobilized to actively oppose it and increase education on civil rights.

10080 Social movements present a complicated history, with spaces of more singular  
10081 advocacy living side-by-side with collaboration. These examples are not intended to  
10082 replace the presence and importance of civil rights movements dedicated to single  
10083 groups. However, as we move forward as a diverse state, these examples can provide  
10084 models for how to work together for change that benefits all. Such interethnic  
10085 collaboration towards a shared purpose is, after all, crucial to strengthening democracy  
10086 in the United States.

10087 These lessons support educators in differentiating their instruction in order to reflect the  
10088 diversity of Californians, and the diversity of their own classrooms. When integrating  
10089 these lessons, students from all backgrounds have the opportunity to recognize their  
10090 role as agents of change.

10091 **Sample Lesson 39: The Sikh-American Community in California**

10092 Grade level(s): 9–12

10093 Ethnic studies values and principles alignment: 1, 2, 3

10094 Standards alignment: HSS Framework alignment

10095 • Chapter 7: Grade 4, California: A Changing State

10096 • Chapter 11: Grade 7, World History and Geography: Medieval and Early  
10097 Modern Times

10098 • Chapter 12: Grade 8, United States History and Geography: Growth and

10099 Conflict

10100 Lesson purpose and overview:

10101 This lesson introduces students to the history of Sikh immigration to the United States  
10102 West Coast, patterns of settlement, and how the Sikh community has responded to the  
10103 challenges and opportunities they have encountered in California over time. This  
10104 lesson plan can be used at any time immigration is being discussed but is designed to  
10105 explore the history of Sikh contributions to California.

10106 Key ethnic studies terms and concepts: assimilation, integration, stereotype, identity,  
10107 racism, religion, culture, migration, diaspora, farming, industry, economy

10108 Pre-requisite skills and knowledge:

10109 Given the often lack of accurate information about Sikhism in K–12 classrooms, this  
10110 lesson plan has been designed to assume no or little prior knowledge about Sikhism.  
10111 Students are expected to be familiar with the ethnic studies concepts of migration,  
10112 culture, and identity.

10113 Content and language objectives:

10114 Students will be able to understand Sikh identity, Sikh migration to California, and Sikh

10115 contributions to California's history through articles and videos.

10116 They will have opportunities to address essential and compelling questions through  
10117 tasks such as creating lists, graphics, writing paragraphs, and conducting arguments  
10118 with evidence from featured historical and contemporary sources.

10119 Essential questions:

10120 1. What is Sikhism?

10121 2. How did Sikhs immigrate to California?

10122 3. How did Sikhs shape Californian history?

10123 Lesson plans/activities:

10124 This lesson has been structured into three parts to address the three essential  
10125 questions. It is expected to take 4–5 40-minute class periods but can be adapted as  
10126 necessary.

10127 1. What is Sikhism?

10128 The first essential question has students understanding the fundamental beliefs and  
10129 practices of the Sikh religion. The formative performance task asks students to list the  
10130 important tenets of Sikhism using featured sources.

10131 The featured sources for this question are two short video clips from CNN's show  
10132 *United Shades of America* with W. Kamau Bell and an informational chapter about  
10133 Sikhism from the National Council for the Social Studies. Featured Source A  
10134 (<https://vimeo.com/353626143/c26f27df57>) is a video clip (4 minutes and 40 seconds)  
10135 featuring an introduction to Sikhism. Featured Source B  
10136 (<https://vimeo.com/353627296/95fa5d6961>) is also a video clip (3 minutes and  
10137 8 seconds) on the Sikh turban. Featured Source C  
10138 (<https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-teaching-sikhism/>) is a short chapter about Sikhism from the National Council for the

- 10140 Social Studies bulletin, *Teaching About Religion in the Social Studies Classroom*.
- 10141 Formative Performance Task: Make a list of the important tenets of Sikhism.
- 10142 2. How did Sikhs immigrate to California?
- 10143 For this question, students create a graphic that shows how Sikhs immigrated to
- 10144 America noting the contextual factors that impacted the community using featured
- 10145 sources.
- 10146 Featured Source A (<https://vimeo.com/353627855/cfddb57f00>) is another short video
- 10147 segment from CNN's *United Shades of America* with W. Kamau Bell. The clip
- 10148 discusses farming and Sikh immigration to the United States. Featured Source B
- 10149 (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceB.pdf>) is a world map of Punjab, India, illustrating the route Sikhs took to the
- 10150 United States. Featured Source C (<https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf>) is a
- 10151 newspaper article from The Washington Post by Benjamin Gottlieb (2012) entitled,
- 10152 *Punjabi Sikh-Mexican American community fading into history*. Featured Source D
- 10153 (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceD.pdf>) is a speech by Bruce La Brack (2011) entitled, *A Century of Sikhs in*
- 10154 *California*.
- 10155 Formative Performance Task: Create a graphic that shows how Sikhs immigrated to
- 10156 California noting the contextual factors that impacted the community.
- 10160 3. How did Sikhs shape Californian history?
- 10161 This question asks students to write a paragraph about one of the featured case
- 10162 studies focusing on how that example shaped an aspect of American history.
- 10163 Featured Sources A–C are case studies on the following: Dr. Narinder Singh Kapany
- 10164 (<https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/>), Dalip Singh Saund (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf>), and the AB1964

10167 policy (<https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964>) .

10168 Together, these sources focus on three unique and compelling stories of how the Sikh  
10169 community has shaped American history.

10170 Formative Performance Task: Write a paragraph about one of the case studies and  
10171 how that example shaped an aspect of Californian history.

10172 Summative performance task:

10173 Argument

10174 How have Sikh Americans responded to the challenges and opportunities in California?

10175 Construct an argument (e.g., detailed outline, poster, essay) that discusses this  
10176 compelling question using specific claims and relevant evidence from the historical and  
10177 contemporary sources.

10178 Taking informed action

10179 • **Assessment:** Examine how CNN's *United Shades of America* show on  
10180 the Sikh community in Northern California's attempts to raise awareness  
10181 about Sikhism.

10182 • **Application:** Discuss how using popular media and pop culture may shape  
10183 attitudes towards Sikhs.

10184 • **Action and Reflection:** Determine how you might help the Sikh community  
10185 with their campaign.

10186 Lesson modifications/accommodations for students with diverse needs:

10187 Teachers are encouraged to adapt the inquiries in order to meet the needs and  
10188 interests of their particular students. Resources can also be modified as necessary to  
10189 meet individualized education programs (IEPs) or Section 504 Plans for students with  
10190 disabilities.

10191 Assessment, application, action and reflection:

- 10192 Integrated into lesson plan and summative performance task.
- 10193 Materials and resources:
- 10194 Sources for Essential Question 1: **Source A**: Video, *United Shades of America*, W. Kamau Bell, Introduction to Sikhism segment
- 10195 (<https://vimeo.com/353626143/c26f27df57>); **Source B**: Video, *United Shades of America*, W. Kamau Bell, Sikh turban segment
- 10196 (<https://vimeo.com/353627296/95fa5d6961>); **Source C**: Chapter about Sikhism (<https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-teaching-sikhism/>) from NCSS publication.
- 10201 Sources for Essential Question 2: **Source A**: Video, *United Shades of America*, W. Kamau Bell, Farming and immigration segment
- 10202 (<https://vimeo.com/353627855/cfddb57f00>); **Source B**: World Map of the Punjab and route to United States (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceB.pdf>); **Source C**: Article, *Punjabi Sikh-Mexican American community fading into history* (<https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf>)
- 10203 (2012) by Benjamin Gottlieb; **Source D**: Speech, *A Century of Sikhs in California* (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceD.pdf>) (2011) by Bruce La Brack.
- 10211 Sources for Essential Question 3: **Source A**: Case Study, Dr. Narinder Singh Kapany (<https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/>); **Source B**: Case Study, Dalip Singh Saund (<http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf>); **Source C**: Case Study, AB1964 policy (<https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964>).
- 10217

10218 **Sample Lesson 40: Antisemitism and Jewish Middle Eastern-Americans**

10219 Theme: Identity

10220 Disciplinary Area: Asian American and Pacific Islander Studies

10221 Ethnic Studies Values and Principles Alignment: 1, 3, 4, 6

10222 Standards Alignment:

10223 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical

10224 Interpretation 1, 3, 4

10225 CCSS ELA/Literacy: W.9–10.7 10.4; CCSS ELA/Literacy: W.11–12.7;

10226 CCSS ELA/Literacy: W.11–12.8; CCSS ELA/Literacy: W.11–12.9

10227 Lesson Purpose and Overview:

10228 This lesson introduces students to antisemitism and its manifestations through the lens  
10229 of Jewish Middle Eastern Americans, also known as Mizrahi and Sephardic Jews,  
10230 whose contemporary history is defined by recent struggles as targets of discrimination,  
10231 prejudice and hate crimes in the United States and globally. Students will analyze and  
10232 research narratives, primary, and secondary sources about Mizrahi Jews. The source  
10233 analysis contextualizes the experience of Jewish Middle Eastern Americans within the  
10234 larger framework of systems of power (economic, political, social).

10235 Key Terms and Concepts: Mizrahi, antisemitism, indigeneity, ethnicity, prejudice,  
10236 refugees, diaspora, immigration, intersectionality

10237 Lesson Objective (Students will be able to...):

10238 1. develop an understanding of Jewish Middle Eastern Americans (who are also  
10239 referred to as Arab Jews, Mizrahi Jews, Sephardic Jews, and Persian Jews) and  
10240 differentiate the various identities, nationalities, and subethnicities that make up  
10241 the Jewish American community;

- 10242     2. develop an understanding of contemporary antisemitism and identify how the  
10243       Jewish Middle Eastern American community today is impacted by prejudice and  
10244       discrimination against them, as intersectional refugees, immigrants, and  
10245       racialized Jewish Americans; and
- 10246     3. students will construct a visual, written, and oral summary of antisemitism in the  
10247       United States using multiple written and digital texts.

10248   Essential Questions:

- 10249     • Who are Jewish Americans? Who are Jews of Middle Eastern descent?
- 10250     • What is antisemitism? What are the manifestations of antisemitism as  
10251       experienced by intersectional, Jewish Middle Eastern Americans?
- 10252     • What new possibilities can students imagine and actions can they take to  
10253       address antisemitism?

10254   Lesson Steps/Activities

10255   Day One: Antisemitism and Jewish Ethnic Diversity

10256   Introduce the lesson by posting the words “Antisemitism” and “Jewish Americans” to  
10257   engage students in a discussion of who Jewish Americans are and about the  
10258   discrimination that they face.

- 10259     1. Begin by asking students what is antisemitism and who are Jewish Americans?  
10260       Write their responses on the board under the columns of *Antisemitism* and  
10261       *Jewish Americans*. After responses have been written on the board list the  
10262       various subethnic groups under the *Jewish American* column such as  
10263       Ashkenazi/Eastern European, Mizrahi & Sephardic/Middle Eastern and North  
10264       African, Iranian/Persian, Israeli, Ethiopian, Russian, and Latinx.
- 10265     2. Tell students “that following expulsions by the Babylonians in 586 BCE and the  
10266       Romans in 70 CE from the land of Israel, many indigenous Jews established new

10267 homes in the Middle East and beyond forming the Jewish diaspora. In a Jewish  
10268 historical context, the term *diaspora* refers to Jews living outside of Israel. More  
10269 broadly, the term diaspora refers to ethnic or religious populations that are  
10270 dispersed from modern-day Israel. Today, Jews are a racially and ethnically  
10271 diverse group that continues to face antisemitism in the United States and in  
10272 countries around the world.

10273 Tell the students that today “they are going to delve deeper into the experience of  
10274 discrimination, hate, and violence against Jewish Middle Eastern Americans at  
10275 present while imagining a response to it. Explain to students that since the  
10276 1940s, one-million Jewish refugees from the Middle East, who are also known as  
10277 Mizrahi and Sephardic Jews, fled antisemitic persecution to countries around the  
10278 world.

10279 Today, the US has a population of an estimated 900,000 Jews who descend  
10280 from Mizrahi and Sephardic Jewish refugees from the Middle East including an  
10281 estimated 250,000 – 300,000 in California. Individuals in these communities have  
10282 intersectional identities as a result of experiencing prejudice and discrimination  
10283 as Jewish Americans, as Middle Eastern refugees and immigrants, and some as  
10284 people of color.”

10285 Today and for homework, the students will explore primary and secondary  
10286 sources to understand antisemitism as it is experienced by Jewish Middle  
10287 Eastern Americans in the US.

- 10288 3. Provide Handout A and read it together.
- 10289 4. Distribute Handout B to each student in groups of six. These graphic organizers  
10290 have hyperlinks for all the sources but students will need to take notes in a  
10291 notebook. If computers are available, students can use them to read material and  
10292 watch videos. Within groups, students can work in elbow pairs to complete one  
10293 or two sources on the graphic organizer.

- 10294     5. Explain the columns of the graphic organizer and provide a small amount of  
10295       context for the sources (e.g., highlighting primary or secondary sources,  
10296       identifying narratives, and including a review of secondary sources like credible  
10297       news articles, scholarly research, interviews, statistics, informational videos,  
10298       etc.).
- 10299     6. Provide students with class time to work on the assignment. They should also  
10300       work on the assignment as homework.
- 10301       a. For individual student assessments, each student is required to hand in  
10302         their graphic organizer notes in the form of an essay.
- 10303     7. As follow up, teachers should facilitate a discussion about antisemitism  
10304       experienced by Jewish Middle Eastern Americans utilizing the following  
10305       questions:
- 10306       a. How have the intersectional identities of Jewish Middle Eastern Americans  
10307         resulted in multiple experiences of discrimination? How have other ethnic  
10308         groups experienced similar forms of discrimination?
- 10309       b. What is the effect of hateful images and speech? Do images and words  
10310         reflect existing attitudes or create them?
- 10311       c. How is antisemitism similar to or different from other forms of group  
10312         hatred?
- 10313       d. What can we do to make a difference?
- 10314     Assessment, Application, Action, and Reflection:
- 10315       1. Students will conduct research on antisemitism (past and present) of Mizrahi  
10316         Jews in the United States through primary and secondary sources.
- 10317       2. Students will write a five-paragraph essay detailing the impacts of antisemitism  
10318         and linking them to past and present events. Students are encouraged to

10319       imagine new possibilities to combat antisemitism by developing potential  
10320       responses to it.

10321 Materials and Resources:

10322 Day One:

10323 HANOUT A—Definition of antisemitism

10324 HANOUT B—Graphic Organizer (note all sources are also hyperlinked)

- 10325     • Naar, Devin. "The Myth of Jewish Immigration." Jewish in Seattle Magazine, 29

10326       Aug. 2018 <https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration>

- 10328     • Samuel, Sigal. "For Sephardic and Mizrahi Jews, Whiteness Was a Fragile

10329       Identity Long Before Trump." Forward, 6 Dec. 2016

10330       <https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/>

- 10332     • Melamed, Karmel. "We survived Khomeini, we'll survive this attack on Nessah."

10333       The Times of Israel, 16 Dec. 2019. <https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/>

- 10335     • Ellis, Emma Grey. "The Internet Protocols of the Elders of Zion." Wired, 12 Mar.

10336       2017 <https://www.wired.com/2017/03/internet-protocols-elders-zion/>

- 10337     • Facing History and Ourselves, Antisemitism on UC College Campuses

10338       <https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses>

- 10340     • Los Angeles County Commission on Human Rights, 2018 Hate Crime Report,

10341       <https://hrc.lacounty.gov/wp-content/uploads/2019/09/2018-Hate-Crime-Report.pdf>. Please note that this resource contains explicit language that will

10342       need to be redacted or contextualized for students.

10344 Videos Options to Screen

10345 • CNN, Has antisemitism returned with a vengeance?

10346 <https://www.youtube.com/watch?v=jJQ3x9YDiYE>

10347 Podcast

10348 • UCLA, Then and Now. Are Jews White? A Conversation on Race, Erasure, and

10349 Sephardic History with Devin Naar

10350 <https://www.buzzsprout.com/952522/5280526-are-jews-white-a-conversation-on->

10351 <race-erasure-and-sephardic-history-with-devin-naar>

10352 HANDOUT A: Defining Antisemitism

10353 History: Antisemitism as a form of racism

10354 In the late 1800s, many European and American scientists continued to divide  
10355 humankind into smaller and smaller “races.” One of these was the “Semitic race,” which  
10356 they used to categorize Jews. The term antisemitism was coined by German Wilhelm  
10357 Marr, who published a pamphlet in 1878 titled “The Victory of Judaism over  
10358 Germandom.” Filled with lies and myths about Jews, Marr’s pamphlet argued that Jews  
10359 were more than a distinct “race.” They were dangerous and alien, intent on maliciously  
10360 destroying German society.

10361 Historian Deborah Dwork explains that, “The move from anti-Judaism—against the  
10362 religion—to antisemitism with this notion of ‘race’ was only possible when Europeans  
10363 conceived of the idea of race. And once they had conceived of the idea of race in the  
10364 19th century, Wilhelm Marr had the notion that Jews constituted a ‘race.’ And thus,  
10365 antisemitism can be seen as a form of racism.” <https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/roots-and-impact-antisemitis>

10367 Modern Definitions of Antisemitism

10368 According to the **Anti-Defamation League (ADL)**, the world’s leading organization  
10369 committed to stopping the defamation of the Jewish people antisemitism is, “*The belief  
10370 or behavior hostile toward Jews just because they are Jewish. It may take the form of  
10371 religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to  
10372 isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped  
10373 views about Jews.*”

10374 According to the **International Holocaust Remembrance Alliance (IHRA)**, the only  
10375 intergovernmental organization mandated to focus solely on Holocaust-related issues,  
10376 “*Antisemitism is a certain perception of Jews, which may be expressed as hatred  
10377 toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward  
10378 Jewish or non-Jewish individuals and/or their property, toward Jewish community  
10379 institutions and religious facilities.*”

10380 HANDOUT B: Graphic Organizer

10381 Use the graphic organizer below to gather pertinent information from the articles. Each  
10382 student is required to take notes and write a five-paragraph essay. Your essay could  
10383 provide information on the historical background, factors that led to antisemitism, impact  
10384 of antisemitism, and what resolutions/responses have been or could be created to  
10385 combat antisemitism. Use your binders to take notes!

Article	Source (primary or secondary)	Historical Background, Summary	Factors Leading to antisemitism	Effects/ Impact of antisemitism	Response, Advocacy, Resolution
<a href="https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration">https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration</a>	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
<a href="https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/">https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/</a>	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
<a href="https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/">https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/</a>	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
<a href="https://www.wired.com/2017/03/internet-protocols-elders-zion/">https://www.wired.com/2017/03/internet-protocols-elders-zion/</a>	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]

Article	Source (primary or secondary)	Historical Background, Summary	Factors Leading to antisemitism	Effects/ Impact of antisemitism	Response, Advocacy, Resolution
<a href="https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses">https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses</a>	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
2018 LA Hate Crimes (Read pages 34–37)	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]

10386

10387 **Sample Lesson 41: Jewish Americans: Identity, Intersectionality, and  
10388 Complicating Ideas of Race**

10389 Theme: Identity

10390 Disciplinary Area: General Ethnic Studies

10391 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 5

10392 Standards Alignment:

10393 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 2, 4; Historical

10394 Research, Evidence, and Point of View 2, 4; Historical Interpretation 1, 2, 3

10395 CA CCSS for ELA/Literacy: RH.9–10. 1, 2, 3, 4, 6, 9, 10; WHST.9–10. 2, 4, 7; SL.9–

10396 10.1, 2, 3, 4

10397 CA ELD Standards: ELD.PI.9–10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12

10398 Lesson Purpose and Overview:

10399 This lesson examines the diversity of the Jewish American community to teach students  
10400 about visible and invisible parts of intersectional identities, and how this impacts Jewish  
10401 Americans' identities and how Jews are perceived by others. While individual identity is  
10402 personal, Jewish Americans are connected through ties of history, culture, language,  
10403 religion, ancestry, celebrations, communal and familial traditions, common values, and a  
10404 sense of a common ethnic peoplehood.

10405 By examining how Jews have been stigmatized as outsiders, sometimes seen as a  
10406 racialized other, and sometimes have experienced conditional whiteness and privilege,  
10407 the lesson will address how conceptions of race and labels change over time and place  
10408 (racial formation), adding another lens to the study of race. The lesson explains how the  
10409 experiences of Jewish Americans include: prejudice, discrimination, antisemitism,  
10410 racialization, hate crimes, Holocaust denial, and being targets of white supremacists,  
10411 and how some Jews have also experienced assimilation, conditional whiteness, and

10412 privilege. Communal experiences of persecution and the Holocaust have led to a  
10413 widespread commitment among Jews to pursue justice and repair the world for all  
10414 people, and a vigilance against rising antisemitism. Jews are a distinct ethnic group  
10415 connected by rich traditions, thousands of years of history, ancestry, language, and  
10416 religion.

10417 Key Terms and Concepts: antisemitism, conditional whiteness, identity, intersectionality,  
10418 racial formation, racialization, Jews of color, Mizrachi, Sephardi, Ashkenazi

10419 Lesson Objectives (Students will be able to...):

10420 1. explain how identities are composed of visible and invisible attributes, and are  
10421 intersectional and multifaceted;

10422 2. learn about diversity within the Jewish American ethnic community;

10423 3. understand the varied intersectional identities of Jewish Americans and how Jews  
10424 see themselves; and

10425 4. identify the range of Jewish American experiences in relation to race and racial  
10426 hierarchies over time, and how Jews are seen by others.

10427 Essential Questions:

10428 1. How do visible and invisible components make up each person's unique identity?

10429 2. How does the concept of intersectionality help us understand Jewish American  
10430 experiences?

10431 3. How do conceptions of race change over time and place? What is racialization?

10432 4. How does the diversity of Jewish Americans deepen our understanding of the  
10433 concepts of race and ethnicity?

10434 Lesson Steps/Activities

10435 Diversity of Jewish Americans: Identity and Intersectionality

10436 1. **Iceberg of Identity Activity for Students** - Only a small part of an iceberg is  
10437 visible above the waterline, while most of the iceberg's mass lies below the  
10438 waterline and is invisible. Share an image of an iceberg, or a blank copy of the  
10439 iceberg of identity worksheet. Tell students that some parts of identity are visible  
10440 to others, while other parts of identity are invisible to others.

10441 Distribute two blank copies of the Iceberg of Identity worksheet handout.

10442 Using one blank copy of the Iceberg of Identity worksheet, ask students to write  
10443 in categories of identity that are:

- 10444 • usually visible to others above the water line, in the top third.

- 10445 • sometimes visible, and sometimes invisible close to the waterline.

- 10446 • usually invisible to others in the bottom third of the iceberg.

10447 Teachers may give the option to add examples of these categories, either about  
10448 a hypothetical student or about themselves. Emphasize this is optional, and there  
10449 is no need to disclose private information unless they are comfortable sharing.

10450 Refer students to the Iceberg of Identity Categories list below. Suggest they add  
10451 at least three visible and three invisible examples from these categories to the  
10452 first Iceberg of Identity worksheet:

10453 a. Gender

10454 b. Race

10455 c. Ethnic appearance

10456 d. Visible religious signs (kippah, yarmulke, tzitzit, head covering, hijab,  
10457 turban, cross, other)

10458 e. Age (child, middle schooler, teen, young adult, middle age, elderly, etc.)

- 10459 f. Body type
- 10460 g. Ability/Disability
- 10461 h. Sexuality
- 10462 i. Clothing (casual, formal, brands, ethnic clothing)
- 10463 j. Language(s) (accent, second language, regional dialect, formality of speech)
- 10464
- 10465 k. Religion/ level of religious practice/ spirituality/ philosophy
- 10466 l. Family's national origin/ immigrant/ refugee/ forced migration
- 10467 m. Nationality/ citizenship
- 10468 n. Violence, trauma, or Intergenerational trauma
- 10469 o. Activity, passion, or a job that's an important part of identity
- 10470 p. Other cultural or group or family aspect of identity
- 10471 2. Explain the concept of intersectionality, the idea that people experience discrimination differently depending on their overlapping identities. The teacher may wish to further explain intersectionality here.
- 10472
- 10473
- 10474 3. Watch one or two short videos:
- 10475 a. "Diverse Jewish Voices: Jonah," Jonah Tobin, Be'chol Lashon, 4/17/2019.  
(3:08):  
<https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be> This  
10477 is a three-minute video about a 13-year-old African American Jewish teen  
10478 on his bar mitzvah and Jewish community.
- 10479
- 10480 b. Michael J. Twitty, "Kosher/Soul Black-Jewish identity Cooking,"  
10481 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23.

10482           [https://youtu.be/\\_iUQcoulXk8?t=59](https://youtu.be/_iUQcoulXk8?t=59) This is a three-minute excerpt from a  
10483           one-hour video of Jewish African American food historian Michael Twitty,  
10484           author of *The Cooking Gene*, on his intersectional identity, being a Jewish  
10485           gay African American, and about Jews of color. It's an excerpt from a  
10486           video on Jewish and African American food and identity.

10487         4. Give students the second blank Iceberg of Identity worksheet and ask them  
10488           to note down as many aspects of identity of the speaker in the video as they can  
10489           as they watch it.

10490         5. To conclude the Iceberg activities above, ask the class to share their thoughts on  
10491           how visible and invisible identities shape personal and communal identity.

10492         6. Ask students to read the **Fact Sheet on Jewish American Diversity**.

10493         7. Ask students the following questions:

10494           a. In what ways is the Jewish American community diverse?

10495           b. What bonds Jewish Americans together across diversity?

10496         8. Divide students into small groups and assign each group to read two to three  
10497           brief excerpts from *I Am Jewish: Personal Reflections Inspired by the Last*  
10498           *Words of Daniel Pearl*.

10499         9. Questions for students on the excerpts on personal and communal identity:

10500           a. Ask students to highlight or underline one key sentence or phrase for each  
10501           excerpt to share with the class.

10502           b. What elements of their identity does the author stress? (culture, family,  
10503           ancestry, history, religion, social justice, community, etc.)

10504           c. Why do Jewish Americans not fit neatly into racial and religious  
10505           categories?

- 10506 d. Ask students to share one word that jumps out on what being Jewish means to the writers, and the teacher will compile them in a shared visual medium.
- 10507
- 10508
- 10509 Jewish Americans and Complicating Ideas of Race
- 10510 10. The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and Complicating Ideas of Race**, including Key Word Definitions on racialization, conditional whiteness, racial formation, and antisemitism.
- 10511
- 10512
- 10513 11. Questions for students:
- 10514 a. What is racialization? What is racialformation? What is a racial hierarchy?
- 10515 b. When and how have Jews been racialized as non-white?
- 10516 c. What is conditional whiteness?
- 10517 d. When, how, and which Jews have experienced racial privilege?
- 10518 e. How did the Holocaust shift Jewish Americans' position in American society?
- 10519
- 10520 f. Can you determine someone's membership in a racial group based only on external appearance? Referring to the Fact Sheet or reflecting on your own knowledge of racial groups, what other factors go into racial identity?
- 10521
- 10522
- 10523 g. Based on what we have learned about changes in how Jews as a whole have been racially categorized, what conclusions can we draw about race as a social construct?
- 10524
- 10525
- 10526 Assessment, Application, Action, and Reflection
- 10527 Have students reflect and answer the following questions to conclude the lesson:
- 10528 a. Ask students to choose one aspect of their own identity, and write a one paragraph reflection on why that aspect of their identity is important to them.
- 10529

- 10530      Please complete: "I am (choose an aspect of identity) because ..., and it is  
10531      important to me because ...."
- 10532      b. In what ways is the Jewish American ethnic group diverse? What bonds Jews  
10533      together across this diversity?
- 10534      c. What have we learned about the changeability of racial classifications and  
10535      hierarchies? How does this complicate or help us understand race more broadly?
- 10536      Materials and Resources
- 10537      • Two copies of the Iceberg of Identity worksheet
- 10538      • Video: "Diverse Jewish Voices: Jonah," Jonah Tobin, Be'chol Lashon, 4/17/2019,  
10539      (3:08): <https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be>
- 10540      • Video: Michael J. Twitty, "Kosher/Soul Black-Jewish identity Cooking,"  
10541      11/10/2016, Green World, Elon University, minutes 00:59 to 4:23.  
10542      [https://youtu.be/\\_iUQcoulXk8?t=59](https://youtu.be/_iUQcoulXk8?t=59)
- 10543      • Fact Sheet on Jewish American Diversity
- 10544      • Fact Sheet on Jewish Americans and Complicating Ideas of Race
- 10545      • Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of*  
10546      *Daniel Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish  
10547      Lights Publishing, 2004.
- 10548      Ethnic Studies Outcomes
- 10549      Students will:
- 10550      1. Recognize intersectionality and understand how it is related to identity;  
10551      understand how intersectionality is related to systemic discrimination racism,  
10552      ethnic bigotry, discrimination, and marginalization. (Outcome 5)
- 10553      2. Develop a better understanding of other people, cultures, and ethnic groups.

10554 (Outcome 4)

10555 3. Further self-understanding by asking what ethnicity and heritage mean, and to  
10556 what extent can identity change over time. (Outcome 3)

## Fact Sheet on Jewish American Diversity

- Jewish Americans have come to the United States from all over the world.
  - The Jewish people originated about 3,000 years ago in Southwest Asia, in the land of Israel.
  - Jews do not fit neatly into predefined categories and meet the criteria for being both a religious group and an ethnic group.
  - Jews are a distinct ethnic group connected by rich traditions, thousands of years of history, ancestry, language, and religion. Jewish American ethnic identity may be expressed through food, language, holidays, celebrations, expressions of peoplehood, remembrances of historical and ancestral experiences, connections to the land of Israel, a commitment to social justice, and cultural elements such as music, literature, art, philosophy that are also part of Jewish life.
  - The racial appearance of Jewish Americans is very diverse and can range from light skinned to Middle Eastern to Jews of color, including African American Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish families include multiracial households, and there are diverse appearances both within families and within communities.
  - Many Jewish Americans trace their ancestry to Eastern Europe, and their racial appearance reflects this.
  - Many Jews with light skin identify with the idea of white-presenting, which recognizes the divergence between external classifications and internal identity.
  - There are several major Jewish ethnic subgroups:
    - Mizrahi Jews are racially diverse Arabic- and Farsi-speaking Jews indigenous to the Middle East and North Africa for over 2,500 years.
    - Sephardic Jews are originally Ladino-speaking Jews expelled from Spain and

- 10582        Portugal to North Africa and the Ottoman Empire beginning with Spain's  
10583        expulsion in 1492.
- 10584        o    Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.
- 10585        o    Ashkenazi Jews are Yiddish-speaking Eastern European Jews.
- 10586        •    Major languages and literature of Jewish expression include English, Hebrew,  
10587        Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is  
10588        often a lingua franca that has united different Jewish ethnic subgroups.
- 10589        •    American Judaism has a range of religious denominations, including Reform,  
10590        Conservative, and Orthodox, with a range of observances and practices. At the  
10591        same time, Jews are united by shared sacred texts, like the Torah, by celebrations,  
10592        traditions, and a feeling of connection to other Jews around the world.
- 10593        •    Jews have a wide range of opinions and beliefs about what it means to be Jewish  
10594        and how Jewish identity is defined.
- 10595        •    Across Jewish denominations, ancestry marks a person as Jewish regardless of the  
10596        individual's personal level of religious observance. Traditionally, a person was  
10597        considered Jewish if born to a Jewish mother. Reform Jews among others consider  
10598        a person with a Jewish father to also be Jewish.
- 10599        •    Jews consider a person who converts to Judaism, without Jewish ancestry, to be as  
10600        Jewish as any other Jew.
- 10601        •    Jews are part of the Jewish American community by birth, adoption, marriage, and  
10602        by throwing their lot in with the Jewish people through conversion, or being part of a  
10603        Jewish family.

10604 Fact Sheet on Jewish Americans and Complicating Ideas of Race

10605 Key Word Definitions

10606 **racialization** - When a group becomes categorized as a stigmatized group, and that  
10607 group is seen as a separate race by another dominant group.<sup>29</sup>

10608 **conditional whiteness** - When a person or group can gain racial privilege by dropping  
10609 ethnic markers of difference or assertions of belonging to a separate group. A person or  
10610 a group can become white conditionally, on the condition of not being ethnically or  
10611 religiously different, assimilating or passing as white.

10612 **racial formation** - Race is socially constructed rather than fixed, biological, or from time  
10613 immemorial. The structure, or formation, of racial hierarchies vary in different times and  
10614 places. Racial formation theory states that race is composed of ideas about race and  
10615 the social structures of racial stratification in a particular time and place. Racial  
10616 categories and boundaries can change over time and place, and a group can become  
10617 racialized, that is, categorized as a stigmatized group, or be seen as part of a dominant  
10618 race.<sup>30</sup>

10619 **antisemitism** - Hatred, discrimination, fear, and prejudice against Jews based on  
10620 stereotypes and myths.

10621 Jewish Americans, Antisemitism, and Race

10622 • The first Jews to arrive in 1654 to what became the United States were Sephardic  
10623 Jews from Brazil.

10624 • In US immigration and naturalization law from 1898 to 1941, Jews were categorized

---

<sup>29</sup> See Daniel Martinez Hosang, and Oneka Labennett "Racialization," *Keywords for American Cultural Studies*, Second Edition. NY: NYU Press, 2014, p. 212.

<https://keywords.nyupress.org/american-cultural-studies/essay/racialization/>

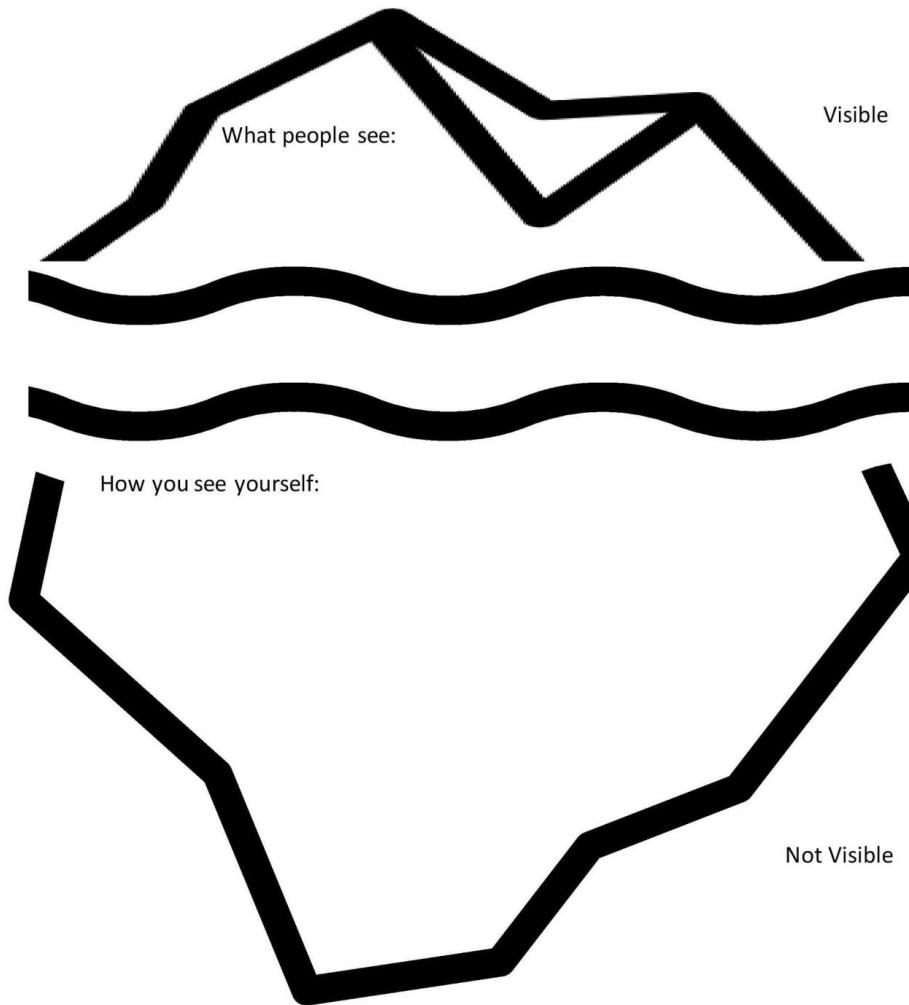
<sup>30</sup> See Michael Ormi and Howard Winant. *Racial Formation in the United States*. 3rd Edition. New York: Routledge and Kegan Paul, 2014.

- 10625 as part of the “Hebrew race.” This racialization deemed Jews as non-white.
- 10626 • A large wave of Jewish immigrants came to the US from Eastern Europe between  
10627 1880 and 1924. Prejudice against Jews and Catholics from Eastern and Southern  
10628 Europe and white supremacism motivated the passing of the Johnson-Reed  
10629 Immigration Act of 1924, greatly restricting Jewish immigration through 1965.
- 10630 • In addition to targeting African Americans, the white supremacist racism of the Ku  
10631 Klux Klan (KKK) saw Jews as non-white, a separate and lesser race, and targeted  
10632 Jews, such as with exclusionary immigration legislation and intimidation in large  
10633 marches on Washington DC.
- 10634 • For the first half of the twentieth century, Jews were usually not considered white in  
10635 the US racial formation.
- 10636 • Through the 1960s, antisemitic employment discrimination with overt and covert "no  
10637 Jews allowed" notices often led Jews to enter new industries with less discrimination.  
10638 Elite universities also had quotas, limiting the number of Jews who could attend  
10639 them until the early 1960s.
- 10640 • In the 1920s and 1930s, anti-Jewish conspiracy theories were openly distributed in  
10641 the US, for example by Henry Ford's newspaper (later used in Nazi propaganda)  
10642 and Father Edward Coughlin's radio show.
- 10643 • In the 1930s, growing anti-Jewish prejudice in the US led to the US government's  
10644 refusal of entry to Jewish refugees from Nazi Germany until 1944 after millions were  
10645 already murdered.
- 10646 • Jews often changed Jewish sounding names to avoid discrimination, to assimilate,  
10647 or for reasons of internalized oppression. Starting with immigrants, and common with  
10648 actors, this practice of name-changing continues to the present day.
- 10649 • After the full horror of the Holocaust came to light after 1945, American attitudes  
10650 gradually changed toward Jews, anti-Jewish prejudice decreased, Jews were less  
10651 often racialized, more frequently able to assimilate, gained conditional whiteness,

10652 and began to be considered white by American societal standards. While anti-  
10653 Jewish prejudice became less socially accepted, it persisted.

- 10654 • Descendants of Jewish immigrants often assimilated and changed their position on  
10655 the racial hierarchy from their immigrant parents, gaining racial privilege.
- 10656 • White supremacists continue to racialize Jews as non-white. This was evident when  
10657 the Unite the Right March in Charlottesville chanted "The Jews will not replace us"  
10658 with "us" referring to white Americans. See  
10659 <https://www.washingtonpost.com/news/acts-of-faith/wp/2017/08/14/jews-will-not-replace-us-why-white-supremacists-go-after-jews/>
- 10660 • Jewish institutions continue to be targets of hate crimes, including synagogue  
10661 shootings in Poway, CA in 2019, and Pittsburgh, PA in 2018.
- 10662 • Light-skinned Jews simultaneously experience white privilege on the basis of their  
10663 appearance and prejudice, discrimination, and systematic antisemitism on the basis  
10664 of their Jewishness.
- 10665 • Jews of color like all communities of color face systemic racism, and simultaneously  
10666 face prejudice and discrimination on the basis of their Jewishness.
- 10667 • Jews of all skin colors who are visibly Jewish, from their appearance, name, or  
10668 religious clothing or symbols (e.g., a Star of David necklace), experience more overt  
10669 antisemitism.
- 10670

## The Iceberg of Identity



10671

10672                   Reflections on Jewish American Identity

10673     Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel*  
10674     *Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing,  
10675     2004.

10676     **1. Rabbi Angela Warnick Buchdahl** is an Asian American Rabbi ordained by Hebrew  
10677     Union College. She spent her college summers working as head song leader at Camp  
10678     Swig, a Reform Jewish camp in Saratoga, California.

10679     “My father is a Jew and my mother is a Korean Buddhist. As the child of a mother who  
10680     carried her own distinct ethnic and cultural traditions—and wore them on her face—I  
10681     internalized the belief that I can never be “fully Jewish” because I could never be  
10682     “purely” Jewish. My daily reminders included strangers’ comments “Funny you don’t  
10683     look Jewish”), other Jews’ challenges to my halakhic [Jewish law] status, and every look  
10684     in the mirror.

10685     Jewish identity is not solely a religious identification, but also a cultural and ethnic  
10686     marker. While we have been a “mixed multitude” since Biblical times, over the centuries  
10687     the idea of a Jewish race became popularized. After all, Jews have their own language,  
10688     foods, even genetic diseases. But what does the Jewish “race” mean to you if you are  
10689     Black and Jewish? Or Arab and Jewish? Or even German and Jewish, for that matter?  
10690     How should Jewish identity be understood, given that *Am Yisrael* [people of Israel]  
10691     reflects the faces of so many nations?

10692     Years ago... I called my mother to declare that I no longer wanted to be Jewish. I did not  
10693     look Jewish. I did not carry a Jewish name, and I no longer wanted the heavy burden of  
10694     having to explain and prove myself every time I entered a new Jewish community. My  
10695     Buddhist mother’s response was profoundly simple: “Is that possible?” At that moment I  
10696     realized I could no sooner stop being a Jew than I can stop being Korean, or female, or  
10697     me. Judaism might not be my “race” but it is an internal identification as indestructible  
10698     as my DNA.

10699 Jewish identity remains a complicated and controversial issue in the Jewish community.  
10700 Ultimately, Judaism cannot be about race, but must be a way of walking in this world  
10701 that transcends racial lines. Only then will the “mixed multitude” truly be *Am Yisrael*.  
10702 (pages 19-20)

10703 **2. Naim Dangoor** was a leader of Iraqi Jewry outside Iraq.

10704 “When I was a young boy a teacher at school asked me, “Why are you a Jew?” I,  
10705 with all the practicality of youth replied, because I was born one!”

10706 There is, however, something in this sentiment that rings truer than one might think  
10707 Judaism is a birthright, a glorious gift from one’s forefathers of faith, culture, and  
10708 heritage.

10709 For me, it is this: my strong Babylonian heritage, the heritage that Daniel Pearl also  
10710 shared, his mother having been born in Baghdad, that makes me so proud to be a Jew.  
10711 Babylonia was one of the main birthplaces of the Jewish people, from where Abraham  
10712 emerged as a founder, and later from where the Babylonian Talmud, forming the  
10713 framework for Rabbinic Judaism, was created. Its glorious Jewish intellectual eminence  
10714 fanned out across the known world for more than a thousand years. Currently the  
10715 descendants of this tradition are spread throughout the globe.” (pages 97–98)

10716 **3. Julius Lester** is an African American civil rights activist and writer.

10717 “It is the particular responsibility of the Jew to suffuse history with holiness. This is not  
10718 something that, done once, is done for all time. It must be done every day, for every  
10719 day a Jew must choose anew the responsibility of holiness.

10720 To be holy is to be apart from, the Torah teaches us. We must be apart to possess  
10721 our unique identity as a people. We must be apart to offer the world those aspects of  
10722 the holy which God put into our keeping.

10723 There is a paradox: The world needs us to be apart as Jews, though it may be loath to  
10724 acknowledge it. It does not need us to be just another ethnic group. It does not need us  
10725 to dissolve our particularity into an undifferentiated and colorless mass.

10726 The world needs us to assume the difficult task of living as Jews and to do as Jews  
10727 have sought to do through the ages past — merge past and present and future into  
10728 a Holy Now.

10729 We do this by becoming a continuous *bracha* [blessing] — a blessing of joy that refuses  
10730 to be suppressed or destroyed despite what others have said and done, despite what  
10731 others say and do. To be a Jew is to be a *bracha* of laughter expressing our surprise,  
10732 delight, and wonder in creation and our place in it as Jews. We are called to be a  
10733 *bracha* of unending love because to be a Jew is to be in love — with a God, a people,  
10734 and a land. To be a Jew is to live that love —boldly, defiantly, joyously —to become  
10735 that love and live with the fluidity of a melody understood in the silence of the soul.

10736 To be a Jew is to be a love song — to the God of our people — and to the world.”  
10737 (page 144)

10738 **4. Norman Lear** is a writer, producer, and social activist.

10739 “I identify with everything in life as a Jew. The Jewish contribution over the centuries  
10740 to literature, art, science, theater, music, philosophy, the humanities, public policy, and  
10741 the field of philanthropy awes me and fills me with pride and inspiration. As to  
10742 Judaism, the religion: I love the congregation and find myself less interested in the  
10743 ritual. If that describes me to others as a “cultural Jew,” I have failed. My description,  
10744 as I feel it, would be: total Jew.” (page 34)

10745 **5. Douglas Rushkoff** is a writer, journalist, and professor of media studies.

10746 “Jews are not a tribe but an amalgamation of tribes around a single premise that  
10747 human beings have a role. Judaism dared to make human beings responsible for this  
10748 realm. Instead of depending on the gods for food and protection, we decided to enact  
10749 God, ourselves, and to depend on one another.

10750 So out of the death cults of *Mitzrayim* [Egypt] came a repudiation of idolatry and a way  
10751 of living that celebrated life itself. To say “*I’chaim* [to life]” was new, revolutionary, even  
10752 naughty. It overturned sacred truths in favor of living sacred living.

10753 ...

10754 It's important to me that those, who throughout our history, have attacked the Jews on  
10755 the basis of blood not be allowed to redefine our indescribable process or our  
10756 internally evolving civilization. We are attacked for our refusal to accept the  
10757 boundaries, yet sometimes we incorporate these very attacks into our thinking and  
10758 beliefs.

10759 It was Pharaoh who first used the term *Am Yisrael* [People of Israel] in Torah, fearing a  
10760 people who might replicate like bugs and not support him in a war. It was the Spanish of  
10761 the Inquisition who invented the notion of Jewish blood, looking for a new reason to  
10762 murder those who had converted to Catholicism. It was Hitler, via Jung, who spread the  
10763 idea of a Jewish "genetic memory" capable of instilling an uncooperative nature in even  
10764 those with partial Jewish ancestry. And it was Danny Pearl's killers who defined his  
10765 Judaism as a sin of birth.

10766 I refuse these definitions.

10767 Yes, our parents pass our Judaism on to us, but not through their race, blood, or genes  
10768 — it is through their teaching, their love, and their spirit. Judaism is not bestowed; it is  
10769 enacted. Judaism is not a boundary; it is the force that breaks down boundaries. And  
10770 Judaism is the refusal to let anyone tell us otherwise." (pages 90–91)

10771 **6. Ruth R. Wisse** is a professor of Yiddish literature at Harvard University.

10772 "The American way of life affords us the freedom to live as we please, within the bounds  
10773 of the law. We may choose to live as Jews, visibly and vitally or else slip anonymously  
10774 into the Gentile [non-Jewish] mainstream.

10775 Since I've always enjoyed being a Jew it never occurred to me to live otherwise. I  
10776 appreciate the tough-mindedness of the Jewish religious tradition that knows how hard  
10777 it is to achieve a mature civilization; I admire my ancestors who brought Jewish  
10778 civilization to such a high level of maturity. Although I don't follow all the requirements  
10779 of *Halakhah* [Jewish law], my observance is higher than that of my parents whose

10780 observance was lower than that of their parents. I love the cycle of the Jewish year,  
10781 particularly the contrasted experiences of Rosh Hashanah and Passover. The cultural  
10782 and history of the Jewish people engage much of my intellectual energy. And the  
10783 pleasure of being a member of the Jewish community usually outweighs its  
10784 frustrations." (pages 7–8)

10785 **7. Senator Dianne Feinstein** is the senior US Senator from California since 1992.

10786 "I was born during the Holocaust. If I had lived in Russia or Poland — the birthplaces of  
10787 my grandparents — I probably would not be alive today, and I certainly wouldn't have  
10788 had the opportunities afforded to me here. When I think of the six million people who  
10789 were murdered, and the horrors that can take hold of a society, it reinforces my  
10790 commitment to social justice and progress, principles that have always been central to  
10791 Jewish history and tradition.

10792 For those of us who hold elected office, governing in this complex country can often be  
10793 difficult. My experience is that bigotry and prejudice in diverse societies ultimately  
10794 leads to some form of violence, and we must be constantly vigilant against this. Our  
10795 Jewish culture is one that values tolerance with an enduring spirit of democracy. If I've  
10796 learned anything from the past and from my heritage, it's that it takes all of us who  
10797 cherish beauty and humankind to be mindful and respectful of one another. Every day  
10798 we're called upon to put aside our animosities, to search together for common ground,  
10799 and to settle differences before they fester and become problems.

10800 Despite terrible events, so deeply etched in their souls, Jews continue to be taught to  
10801 do their part in repairing the world. That is why I've dedicated my life to the pursuit of  
10802 justice; sought equality for the underdog; and fought for the rights of every person  
10803 regardless of their race, creed, color, sex, or sexual orientation, to live a safe, good  
10804 life. For me that's what it means to be a Jew, and every day I rededicate myself to that  
10805 ideal." (pages 228–229)

10806 **8. Rabbi Eric H. Yoffie** is President Emeritus of the Union for Reform Judaism  
10807 who focuses on interfaith relations and social justice.

10808 "I am Jewish. This means, above all else, that I was present at Sinai and that when the  
10809 Torah was given on that mountain, my DNA was to be found in the crowd..."

10810 A people is usually defined by race, origin, language, territorial or statehood, and none  
10811 of these categories is an obvious common denominator for the worldwide Jewish  
10812 people. Peoplehood is a puzzling concept for modern Jews, particularly the younger  
10813 ones, who often cannot understand what connects them to other Jews in Moscow,  
10814 Buenos Aires, and Tel Aviv. But I am convinced, to the depth of my being, that Jewish  
10815 destiny is a collective destiny... It is the covenant at Sinai that links all Jews, including  
10816 non-observant ones, in a bond of shared responsibility. And if we hope to strengthen  
10817 the unity and interdependence of the Jewish people, we will have to revive the religious  
10818 ideas on which these notions are based." (pages 114–115)

10819 **9. Justice Ruth Bader Ginsburg** was a Justice of the U. S. Supreme Court from  
10820 1993 to 2020 and advocate for women's rights.

10821 "I say who I am in certain visible signs. The command from Deuteronomy appears in  
10822 artworks, in Hebrew letters, on three walls and a table in my chambers. "Zedek, zedek,  
10823 tirdof," Justice, Justice shalt thou pursue," these artworks proclaim; they are ever-  
10824 present reminders to me what judges must do "that they may thrive." There is also a  
10825 large silver *mezuzah* [Torah verses in a small case] on my door post..."

10826 I am a judge, born, raised, and proud of being a Jew. The demand for justice runs  
10827 through the entirety of Jewish history and Jewish tradition. I hope, in all the years I  
10828 have the good fortune to serve on the bench of the Supreme Court of the United  
10829 States, I will have the strength and courage to remain steadfast in the service of that  
10830 demand." (pages 201–202)

10831 **10. Kerri Strug** is an Olympic Gold medalist in gymnastics.

10832 "I have heard the same question over and over since I received my gold medal in  
10833 gymnastics on the Olympic Podium. "You're Jewish?" people ask me in a surprised  
10834 tone. Perhaps it is my appearance or the stereotype that Jews and sports don't mix  
10835 that makes my Jewish heritage so unexpected. I think about the attributes that helped

10836 me reach that podium: perseverance when faced with pain, years of patience and  
10837 hope in an uncertain future, and a belief and devotion to something greater than  
10838 myself. It makes it hard for me to believe that I did not look Jewish up there on the  
10839 podium. In my mind those are the attributes that have defined Jews throughout  
10840 history." (page 98)

10841 **11. Sarah Rosenbaum** is 15 years old from Southern California.

10842 "When I say that I am Jewish, I am identifying myself as part of a tradition, connected to  
10843 our foremothers and fathers, and carrying on to the future a culture, a religion, a way of  
10844 life. I feel pride and am overwhelmed with joy when I declare that I am part of this  
10845 incredible people, our people Israel." (page 54)

10846 **Sample Lesson 42: Arab American Stereotypes in Literature, Film, and**  
10847 **Media Pre- and Post-9/11**

10848 Background

10849 The term Arab has changed and evolved over centuries due in part to the migration of  
10850 the Arabic-speaking inhabitants of the Arabian Peninsula. Early Arabs traveled  
10851 extensively through Asia, North Africa, and parts of Sub-Saharan Africa for business  
10852 and trade as well as through military campaigns as the Islamic Arab empire grew. While  
10853 the original Arabic-speaking people may have been of one race, modern Arabs are far  
10854 more ethnically and racially diverse due in large part to this movement.

10855 Today, Arab is used broadly to describe any person from a nation where Arabic is the  
10856 main or one of the main languages and for whom Arabic is one of their primary  
10857 languages.

10858 While Arabs are ethnically diverse, they do share some common bonds aside from  
10859 language. Arabs are generally practitioners of Abrahamic faiths—Judaism, Christianity,  
10860 and Islam. The predominant religion of most Arab nations is Islam; however, there are  
10861 also large populations of Orthodox and Catholic Christians as well as Jews. There are  
10862 also some similarities in cultures, social structure, and cuisine, although each nation is  
10863 unique.

10864 Arab Americans are as diverse as the nations they represent. Today's Arab American  
10865 population includes, but is not limited to, Christian Arabs and Muslim Arabs and  
10866 represent a broader cross-section of the Arab world. The map below shows the  
10867 concentration of the Arab American population in the United States, as well as the  
10868 composition and characteristics of some of the largest groups.

## Where do Arab Americans Live?

Top 10 States by Arab American Population



10869

## 10870 Selected Population Characteristics

- 10871 • The Census Bureau estimates that at least 1.9 million Americans are of Arab descent; AAIF estimates that the number is closer to 3.7 million.
- 10872
- 10873 • Arab Americans live in all 50 states, but two-thirds are concentrated in 10 states; one-third of the total live in California, New York, and Michigan.
- 10874
- 10875 • About 94% of Arab Americans live in metropolitan areas. Los Angeles, Detroit, New York/NJ, Chicago, and Washington, D.C., are the top five metropolitan areas of Arab American concentration.
- 10876
- 10877
- 10878 • Lebanese Americans constitute a greater part of the total number of Arab Americans residing in most states although in Georgia, New Jersey, and Tennessee, Egyptian Americans are the largest Arab group.
- 10879
- 10880
- 10881 • The largest Arab American community in Arizona is Moroccan, Rhode Island has a plurality of Syrian Americans, and Nebraska and South Dakota have a plurality of Sudanese.
- 10882
- 10883

- While the largest Palestinian population is in California, the greatest concentration of Palestinians can be found in Illinois.
  - There are almost as many Iraqis living in Michigan as there are living in California, even though California is over three times larger than Michigan.

10888 Source: <https://www.aaa-us.org/arab-americans/where-do-arab-americans-live>

## 10889 Unit Title: Arab American Stereotypes in Literature, Film, and Media Pre- and Post-9/11

## 10890 Unit Overview:

Prior to this lesson students should be introduced to the experiences of Arabs and Arab Americans, including seeing them as a diverse group with a history stretching back over a century in California and across the country. In this unit, students will conduct a short study on how Arabs have been imagined in America through literature, film, and media. This imagination usually profiles Arabs as uncivilized or in opposition against common American ideals. The lessons in this unit seek to understand the Arab American experience by including Arab American voices within American culture. The diversity of the mediums—from film to literature—takes perspectives from both the dominant American view and the Arab American view. Students will practice their critical and analytical skills through close readings, discussions, and writing. After studying these mediums, students will identify and explain various literary techniques, motifs, and other devices.

10903 The unit's goal is to illuminate the contributions and struggles of the Arab American  
10904 experience while also revealing how not just Arab Americans—but many US citizens in  
10905 general can be influenced by structural racism and bigotry. And to provide an  
10906 understanding of how our citizens have a universal obligation to replace negative  
10907 stereotyping with true narratives about our neighbors.

10908 This unit could be conducted as an end-of-semester ethnic studies course.

## 10909 Unit Enduring Understandings:

- 10910      1. Students will understand how Arab Americans have been stereotyped and  
10911      profiled in America.
- 10912      2. Students will learn how the Arab American community contributed to America  
10913      by engaging with authentic narratives.
- 10914      Essential Questions:
- 10915      1. What false Arab portrayals exist in America, and how long have Arab Americans  
10916      countered these portrayals?
- 10917      2. What laws and policies have impacted the experiences of Arab Americans?
- 10918      Standards Alignment:
- 10919      • CA HSS Analysis (9-12): Chronological and Spatial Thinking 1, 4; Historical  
10920      Interpretation 1, 2, 3, 4; 10.6, 11.5, 11.9, 12.3, 12.7, 12.8
- 10921      • CA CCSS for ELA/Literacy: WHST.11–12.1–2, 4–10; L.11–12.1–6
- 10922      • CA ELD Standards: ELD.P1.11-12.1-3, 5, 6-11; ELD.P2.11-12.1-7
- 10923      Student Learning Outcomes and Formative Assessments:
- 10924      1. Identify stereotypes in literature and film as demonstrated by students'  
10925      discussions and reflections in a group and community setting.
- 10926      2. Students should know and understand how stereotypes affect Arab Americans  
10927      by closely reading the viewpoints of Arab American voices.
- 10928      3. Students should provide analyses of their observations, as demonstrated by  
10929      writing short paragraphs and the accumulation of an end-of-week project.
- 10930      Lessons:
- 10931      1. Monday: Arab stereotypes in American literature

- 10932      2. Tuesday: Arab stereotypes in American film
- 10933      3. Wednesday: Post 9/11 Arab American narratives
- 10934      4. Thursday: Summative Project – Using Critical Analysis Skills

- 10935 Sample Lesson Template – Monday
- 10936 Lesson Title: Arab Stereotypes in American Literature
- 10937 Grade Levels: 11–12
- 10938 Ethnic Studies Values and Principles Alignment:
- 10939 - 1, Cultivate
- 10940 - 4, Critique
- 10941 - 5, Challenge
- 10942 - 6, Connect
- 10943 Standards Alignment:
- 10944 • CA HSS Analysis (9-12): Chronological and Spatial Thinking 1, 4; Historical Interpretation 1, 2, 3, 4; 10.6, 11.5, 11.9, 12.3, 12.7, 12.8
- 10945
- 10946 • CA CCSS for ELA/Literacy: WHST.11–12.1–2, 4–10; L.11–12.1–6
- 10947 • CA ELD Standards: ELD.P1.11-12.1-3, 5, 6-11; ELD.P2.11-12.1-7
- 10948 Lesson Purpose and Overview:
- 10949 This lesson allows students to develop critical reading and writing skills by
- 10950 understanding the presence of historically marginalized populations in America. This
- 10951 lesson aims to teach close reading techniques and help students become conscious of
- 10952 early American literature's subtle stereotypes of historically marginalized populations
- 10953 and ethnic communities.
- 10954 Students will read portions of chapter 4 from F. Scott Fitzgerald's *The Great Gatsby*, a
- 10955 chapter that contains a brief song lyric about Arabs. The specific scene of focus is when
- 10956 Jordan Baker and Nick Carraway discuss Jay Gatsby's relationship with Daisy
- 10957 Buchanan. While reading this chapter, the instructor will provide key literary terms—like

10958 "symbolism"—and ask the students to find Gatsby's attraction to Daisy. The instructor  
10959 will then ask the students to read a song lyric that starts with, "*I'm the Sheik of Araby*"  
10960 and ask what the song symbolizes.

10961 Students will discuss this passage and its literary symbolism within the book. After the  
10962 discussion, the instructor will play the actual song and discuss the historical background  
10963 of the Sheik imagery and Arab stereotype within American popular culture during the  
10964 1920s. The stereotype is of an overly aggressive and hyper-sexualized Arab man. The  
10965 students will then write some stereotypes they believe the song is portraying on the  
10966 board.

10967 The students will conclude by reading a passage from *Deserts of Facts and Fiction* by  
10968 the Arab American writer Ameen Rihani, who counters the stereotype. This passage,  
10969 written by an original Arab American voice, will expose students to how Arabs may feel  
10970 about such stereotypes. The students will then match their opinions and vocabulary  
10971 words with Rihani's writing, discussing some similarities and differences. They will then  
10972 be assessed by writing responses to exit questions.

10973 Key Terms and Concepts: Arab and Arab Americans, symbolism, hyperbole, stereotype  
10974 Lesson Objectives:

- 10975 1. Students will closely read a passage from *The Great Gatsby* that subtly  
10976 stereotypes Arabs as immoral and aggressive.
- 10977 2. Students will be able to counter the stereotypes by reading Ameen Rihani's  
10978 opinion of Western views as fantasy and fiction.
- 10979 3. Students will be able to use new vocabulary to write an analysis that illustrates  
10980 how these stereotypes are perpetuated.

10981 Essential Question:

- 10982 1. How long have false portrayals of Arabs existed in America?

- 10983        2. What do Arab Americans think of these portrayals?
- 10984      Lesson Steps/Activities: Class time—55 min
- 10985      1. Before beginning the discussion, define what it means to be Arab and the  
10986           composition of the Arab American and California Arab populations
- 10987      2. Open Discussion: Ask, "Who has read *The Great Gatsby*?" (~ 10 min)
- 10988      a. Provide facts of the book for students who don't know
- 10989           i. Written by F. Scott Fitzgerald
- 10990           ii. Set in the 1920s during the Jazz Age
- 10991           iii. *The Great Gatsby* is about Nick Carraway telling the story about  
10992                 how another man named Gatsby tries to fake his wealth to make a  
10993                 girl named Daisy fall in love with him.
- 10994      b. Briefly describe the immigrant historical context.
- 10995           i. The book was written while immigrants from all over the world were  
10996                 coming into America, especially from the Middle East.
- 10997      c. Introduce Chapter 4
- 10998           i. Chapter 4 of *The Great Gatsby* is vital in describing multiculturalism  
10999                 perceptions in America compared to Gatsby's desires for Daisy.
- 11000           ii. For example:
- 11001                 As we cross Blackwell's Island a limousine passed us, driven by a  
11002                 white chauffeur, in which sat three modish Negroes, two bucks and  
11003                 a girl. I laughed aloud as the yolks of their eyeballs rolled toward us  
11004                 in haughty rivalry.
- 11005                 "Anything can happen now that we've slid over this bridge," I

- 11006 thought; “anything at all...”
- 11007 Even Gatsby could happen, without any particular wonder.
- 11008 3. Chunking Activity (15–20 min)
- 11009 a. If the class size is about 25 students, then break students into six (6)
- 11010 groups of four (4) with one group of five (5).
- 11011 b. Provide students with a list of vocabulary words and literary devices:
- 11012 i. Vocab: Desire
- 11013 ii. Devices: Symbolism, Hyperbole (Exaggeration)
- 11014 c. Provide students with Chapter 4 of *The Great Gatsby*
- 11015 d. Scaffold students by reading this brief portion of the chapter out loud: (2–3
- 11016 min)
- 11017 One October day in nineteen-seventeen—(said Jordan Baker that
- 11018 afternoon, sitting up very straight on a straight chair in the tea-
- 11019 garden at the Plaza Hotel)—I was walking along from one place to
- 11020 another half on the sidewalks and half on the lawns. I was happier
- 11021 on the lawns because I had on shoes from England with rubber
- 11022 nobs on the soles that bit into the soft ground. I had on a new plaid
- 11023 skirt also that blew a little in the wind and whenever this happened
- 11024 the red, white and blue banners in front of all the houses stretched
- 11025 out stiff and said tut-tut-tut-tut in a disapproving way.
- 11026 The largest of the banners and the largest of the lawns belonged to
- 11027 Daisy Fay's house. She was just eighteen, two years older than
- 11028 me, and by far the most popular of all the young girls in Louisville.
- 11029 She dressed in white, and had a little white roadster and all day
- 11030 long the telephone rang in her house and excited young officers

11031 from Camp Taylor demanded the privilege of monopolizing her that  
11032 night, "anyways, for an hour!"

- 11033 e. Ask students: "What is the tone of this writing, happy or cheerful? What  
11034 part of this paragraph makes Daisy appear very desirable?" This is meant  
11035 to help warm- up students with their reading and interpretation.
- 11036 f. Continue the scaffolding: (2 min)

11037 When I came opposite her house that morning her white roadster  
11038 was beside the curb, and she was sitting in it with a lieutenant I had  
11039 never seen before. They were so engrossed in each other that she  
11040 didn't see me until I was five feet away.

11041 "Hello Jordan," she called unexpectedly. "Please come here."

11042 I was flattered that she wanted to speak to me, because of all the  
11043 older girls I admired her most. She asked me if I was going to the  
11044 Red Cross and make bandages. I was. Well, then, would I tell them  
11045 that she couldn't come that day? The officer looked at Daisy while  
11046 she was speaking, in a way that every young girl wants to be  
11047 looked at sometime, and because it seemed romantic to me I have  
11048 remembered the incident ever since. His name was Jay Gatsby and  
11049 I didn't lay eyes on him again for over four years—even after I'd met  
11050 him on Long Island I didn't realize it was the same man.

- 11051 g. Ask: "Do Gatsby and Daisy seem to be in love?" Again, this is meant to  
11052 serve as a close-reading warm up.

- 11053 h. Activity: Provide students with this closing passage from *The Great*  
11054 *Gatsby*. Ask them to read silently. (5 min)

11055 When Jordan Baker had finished telling all this we had left the Plaza  
11056 for half an hour and were driving in a Victoria through Central Park.  
11057 The sun had gone down behind the tall apartments of the movie

11058 stars in the West Fifties and the clear voices of girls, already  
11059 gathered like crickets on the grass, rose through the hot twilight:

11060                   **I'm the Sheik of Araby,**  
11061                   **Your love belongs to me.**

11062                   *At night when you're*  
11063                   *asleep, Into your tent I'll*  
11064                   *creep –*

11065 "It was a strange coincidence," I said. "But it wasn't a coincidence at  
11066 all." "Why not?"

11067 "Gatsby bought that house so that Daisy would be just across the  
11068 bay."

11069 Then it had not been merely the stars to which he had aspired on  
11070 that June night. He came alive to me, delivered suddenly from the  
11071 womb of his purposeless splendor.

11072 "He wants to know—" continued Jordan "—if you'll invite Daisy to  
11073 your house some afternoon and then let him come over."

11074 The modesty of the demand shook me. He had waited five years  
11075 and bought a mansion where he dispensed starlight to casual moths  
11076 so that he could "come over" some afternoon to a stranger's garden.

11077 "Did I have to know all this before he could ask such a little thing?"

11078 "He's afraid. He's waited so long. He thought you might be offended.  
11079 You see he's a regular tough underneath it all."

11080 Something worried me.

11081 "Why didn't he ask you to arrange a meeting?"

11082 "He wants her to see his house," she explained. "And your house is  
11083 right next door."

11084 "Oh!"

11085 "I think he half expected her to wander into one of his parties, some  
11086 night," went on Jordan, "but she never did. Then he began asking  
11087 people casually if they knew her, and I was the first one he found. It  
11088 was that night he sent for me at his dance, and you should have  
11089 heard the elaborate way he worked up to it. Of course, I immediately  
11090 suggested a luncheon in New York—and I thought he'd go mad:

11091 " 'I don't want to do anything out of the way!' he kept saying. 'I want  
11092 to see her right next door.'

11093 "When I said you were a particular friend of Tom's he started to  
11094 abandon the whole idea. He doesn't know very much about Tom,  
11095 though he says he's read a Chicago paper for years just on the  
11096 chance of catching a glimpse of Daisy's name."

11097 It was dark now, and as we dipped under a little bridge I put my arm  
11098 around Jordan's golden shoulder and drew her toward me and  
11099 asked her to dinner. Suddenly I wasn't thinking of Daisy and Gatsby  
11100 any more but of this clean, hard, limited person who dealt in universal  
11101 skepticism and who leaned back jauntily just within the circle of my  
11102 arm. A phrase began to beat in my ears with a sort of heady  
11103 excitement: "There are only the pursued, the pursuing, the busy and  
11104 the tired."

11105 "And Daisy ought to have something in her life," murmured Jordan  
11106 to me.

11107 "Does she want to see Gatsby?"

11108 "She's not to know about it. Gatsby doesn't want her to know. You're

11109 just supposed to invite her to tea."

11110 We passed a barrier of dark trees, and then the facade of Fifty-ninth  
11111 Street, a block of delicate pale light, beamed down into the park.  
11112 Unlike Gatsby and Tom Buchanan I had no girl whose disembodied  
11113 face floated along the dark cornices and blinding signs and so I drew  
11114 up the girl beside me, tightening my arms. Her wan, scornful mouth  
11115 smiled and so I drew her up again, closer, this time to my face.

11116 i. Activity: Reconvene class. Provide questions and ask students to discuss  
11117 the passage in their groups. (5 min)

11118 i. What are Jordan and Nick planning to do with his house?

11119 ii. What does Gatsby want to use Nick's house for?

11120 iii. What does the song lyric, *Sheik of Araby*, symbolize?

11121 iv. Why does he refer to himself as a "Sheik"?

11122 v. Do you think Gatsby is trying to be a Sheik?

11123 j. Activity: Reconvene class. Ask students to discuss their findings. (5 min)

11124 i. Write their ideas on the board.

11125 ii. What do they believe *The Sheik of Araby* symbolizes?

11126 1. Answer: It is the attainment of Daisy as an object of Gatsby's  
11127 fantasy and desires.

11128 4. Listening and Context of *The Sheik of Araby* (5 min)

11129 a. Provide historical context of the *Sheik of Araby* song (2 min)

11130 i. The song emerged when the radio was becoming famous and  
11131 responded to the hit film, *The Sheik*. Provide images of *The Sheik*

- 11132 b. Listen to about 30 seconds to one minute of *Sheik of Araby* song.
- 11133 c. YouTube Link (Classic 1922, with Vocals, Regal Male Trio), listen to the :  
11134 30-minute mark to 1:05 mark:
- 11135 d. <https://www.youtube.com/watch?v=eIRQAVsMkHw>
- 11136 5. Putting *The Great Gatsby* and *Sheik of Araby* Together: (5 min)
- 11137 a. The song's popularity during the 1920s came as many people wanted to  
11138 adopt the fantasy of being a "Sheik." The "Sheik" represented being a "Don  
11139 Juan" or "Macho" man, a tall, dark, and handsome man who can subdue  
11140 any woman.
- 11141 b. In *The Great Gatsby*, the song is symbolic of Gatsby's desire to become a  
11142 "Sheik" or become an archetype of an Arab stereotype.
- 11143 6. Chunking of Ameen Rihani's Response (10 min)
- 11144 a. Introduce Ameen Rihani as the author of the first Arab American novel.
- 11145 b. Assign the first five paragraphs of *Deserts of Facts and Fiction* to the  
11146 groups.
- 11147 c. Activity: Have them read silently for ~ 5 min.
- 11148 d. Activity: Reconvene and discussion ~ 5 min.
- 11149 i. Ask: "What does Rihani think about these stereotypes?"
- 11150 ii. Ask: "Why does he refer to them as fiction?"
- 11151 7. Exit Ticket Questions: (5 min)
- 11152 a. Every student will write 2–3 sentences on the following questions:  
11153 i. In what ways does *The Great Gatsby* imagine Arabs to be like?

- 11154                   ii. How does Ameen Rihani respond to this image?
- 11155                   iii. In your opinion, in what ways do you think such stereotypes affect
- 11156                   Arab Americans?
- 11157   Assessment, Application, Action, and Reflection:
- 11158       • Assessments:
- 11159                   ○ Discussion
- 11160                   ○ Responses to questions
- 11161                   ○ Exit ticket responses
- 11162       • Application:
- 11163                   ○ Reading of passages
- 11164                   ○ Engagement with context and history
- 11165       • Action:
- 11166                   ○ Group chunking
- 11167                   ○ Think-Pair-Share
- 11168       • Reflection:
- 11169                   ○ Group discussions
- 11170                   ○ Responses to questions
- 11171   Materials and Resources
- 11172       • Introduction to Arab Americans document
- 11173       • Chapter 4 of *The Great Gatsby*

- 11174     • YouTube links:
- 11175       ○ *Sheik of Araby song*:
- 11176           ■ YouTube Link of 1922 classic:  
<https://www.youtube.com/watch?v=eIRQAVsMkHw>
- 11177           ■ YouTube Link for modern vocals:  
<https://www.youtube.com/watch?v=n4KPB34K6j4>
- 11179     • Ameen Rihani's *Deserts of Fact and Fancy*:
- 11181       ○ New York Times Article (Requires NY Times subscription)
- 11182           ■ <https://www.nytimes.com/1929/12/01/archives/romantic-deserts-of-fact-and-fiction-real-life-in-the-sand-dunes-is.html>
- 11183       ○ From *The Syrian World* in Khayrallah Center:
- 11185           ■ <https://lebanesestudies.omeka.chass.ncsu.edu/items/show/40824#?c=0&m=0&s=0&cv=0>
- 11186     • Whiteboard
- 11188     • Post-it notes or note cards for think-pair-share
- 11189     Ethnic Studies Outcomes:
- 11190       1. Working Toward Greater Inclusivity
- 11191           a. Students will be engaging with a topic spanning from the 1920s and will understand historical and creative contexts where stereotyping was prevalent.
- 11193       2. Understanding Self
- 11195           a. Arab American students will understand that individuals like Ameen

11196 Rihani have actively tried to push-back against stereotypes.

11197 3. Understanding Others

11198 a. Non-Arab American students will understand how these stereotypes are

11199 problematic and faulty.

- 11200 Sample Lesson Template – Tuesday
- 11201 Lesson Title: Arab Stereotypes in Film
- 11202 Grade Levels: 11–12
- 11203 Ethnic Studies Values and Principles Alignment:
- 11204 - 1, Cultivate
- 11205 - 4, Critique
- 11206 - 5, Challenge
- 11207 - 6, Connect
- 11208 Standards Alignment:
- 11209 • CA HSS Analysis (9-12): Chronological and Spatial Thinking 1, 4; Historical Interpretation 1, 2, 3, 4; 10.6, 11.5, 11.9, 12.3, 12.7, 12.8
  - 11210
  - 11211 • CA CCSS for ELA/Literacy: WHST.11–12.1–2, 4–10; L.11–12.1–6
  - 11212 • CA ELD Standards: ELD.P1.11–12.1–3, 5, 6–11; ELD.P2.11–12.1–7
- 11213 Lesson Purpose and Overview:
- 11214 This lesson builds off Jack Shaheen's *Reel Bad Arabs* and explores Arab portrayals in
- 11215 American film. Using Shaheen's framework, the lesson will help students identify how
- 11216 Arab characters are portrayed as: A Villain, a Sheikh, a Maiden, or a Slave/Servant.
- 11217 Students will view portions of *The Sheik* and examine the film for stereotypes. Then,
- 11218 depending on the instructor, students can view three other films for stereotypes: *Ben*
- 11219 *Hur*, *Network*, and *True Lies*. Students will discuss why this is problematic and will be
- 11220 asked what some solutions are to improve such stereotypes in film.
- 11221 The students will be assessed by writing a portrait of one of the caricatures, explaining
- 11222 what makes that character a hyperbole of Arab stereotypes. The student will also be

11223 asked to come up with a possible script or movie idea that portrays Arabs positively.

11224 Key Terms and Concepts: Arab and Arab Americans, Archetype, Stereotype,  
11225 Caricature, Hyperbole, Film, Hollywood, Movies

11226 Lesson Objectives (Students will be able to...):

11227 1. analyze the roles that race and ethnicity play in a film; and

11228 2. write a portrait piece about a specific caricature they observed.

11229 Essential Questions:

11230 1. How long have false portrayals of Arabs existed in America?

11231 2. In what ways do American movies portray Arabs?

11232 Lesson Steps/Activities: Class time (55 min)

11233 1. Community Discussion: (5 min)

11234 a. Ask the following “warm-up” questions to help students reflect on films  
11235 they may have seen recently.

11236 i. “What kind of movies have you watched recently?”

11237 ii. “Did you observe any minorities in the films?”

11238 2. Affinity Practice: (10 min)

11239 a. Break students into groups.

11240 b. Provide each group with note cards and markers to write.

11241 c. Provide students with this vocab list:

11242 i. Hero – Good guy

11243 ii. Villain – Bad guy

- 11244 d. Activity: Give students one minute to write down as many heroes/good  
11245 guys they could think of. (1 min)
- 11246 i. Ex: Captain America, Spider-Man
- 11247 ii. Discuss at the end of the minute
- 11248 e. Activity: Give students one minute to write down as many villains/bad guys  
11249 they could think of. (1 min)
- 11250 i. Ex: Thanos, Darth Vader
- 11251 ii. Discussion for new findings.
- 11252 f. Discussion: Point out that the overuse of these hyperbolic stereotypes  
11253 creates an archetype in movies. (2 min)
- 11254 i. An archetype is problematic because people believe this to be the  
11255 "main" form of a person.
- 11256 g. Provide students with Jack Shaheen's list of Arab stereotypes in film:
- 11257 i. Villain
- 11258 ii. Maiden
- 11259 iii. Slave / Servant
- 11260 iv. Sheikh
- 11261 3. *The Sheik* Film viewing and identification of stereotypes (5–10 min)
- 11262 a. Remind students about *The Sheik* film discussed in *The Great Gatsby*.
- 11263 b. View portions of the film:
- 11264 c. YouTube Link: <https://www.youtube.com/watch?v=oDaRenuB7g&t=588s>

- 11265                   i. Good portions:
- 11266                   1. 13 min, casino/harem scene "Gaze at Halima!"
- 11267                   2. 15 min, "I wanted to see the savage."
- 11268                   3. 24-28/30 min, Seduction scenes
- 11269                   4. 33 min, "You are so pretty and if I choose, I can make you love me."
- 11270
- 11271                   a. Note: This scene directly correlates with the song and the passage from *The Great Gatsby*, as it is the Sheik seducing the girl inside his tent
- 11272
- 11273
- 11274                   d. Activity/Discussion
- 11275                   i. Ask: "Which of the stereotypes are being portrayed?"
- 11276                   1. Maiden
- 11277                   2. Sheikh
- 11278                   3. Villain
- 11279                   4. Rihani's *Deserts of Fact and Fiction* Counter (5–10 min)
- 11280                   a. Provide students with excerpts of Rihani's writing that address the film producers and movie industry directly
- 11281
- 11282                   b. Read silently for ~ 5 min.
- 11283                   c. Reconvene (5 min)
- 11284                   i. "What does Rihani think about the 'cinema sheikh'?"
- 11285                   5. Film Excerpt Activity (10–15 min)

- 11286
- 11287 a. View various film excerpts and ask students to identify the stereotype being presented.
- 11288 i. How is the Arab portrayed?
- 11289 b. First Viewing: *Ben Hur*, 1959 – Won a record 11 Academy Awards and was the highest-grossing film since *Gone With The Wind*
- 11290
- 11291 i. YouTube Link: (5 min)
- 11292 ii. <https://www.youtube.com/watch?v=Fqxv7C9uTao>
- 11293 iii. Hugh Griffith, who played Sheik Ilderim, won an Academy Award
- 11294 for his role
- 11295 iv. Pay attention to the following portrayals:
- 11296 1. Brown face
- 11297 2. Shallowness - The Sheik is perceived to have immense wealth
- 11298
- 11299 3. Unbelonging - The Romans did not accept the Sheik until they saw how much wealth he had.
- 11300
- 11301 4. Not a villain – his role as a character was to ensure Ben
- 11302 Hur wins the chariot race, and even states something
- 11303 along the lines of, "My people are rooting for you."
- 11304 v. Group Reflection (2 min)
- 11305 1. What are some portrayals you noticed?
- 11306 c. Second Viewing: *Network*, 1976 – Won Four Academy Awards, including
- 11307 Best Original Screenplay. Considered a film classic.
- 11308 i. YouTube Link: (2 min)

11309 ii. This link was removed because the video did not display.

11310 iii. Pay Attention To:

11311 1. Arabs as the "Invisible villain."

11312 a. The audience cannot see the Arab, but they know  
11313 that, according to this man, "They are the trouble."

11314 iv. Group Reflection (2 min)

11315 1. "You can't see the Arabs here. How are they portrayed as a  
11316 bad guy?"

11317 d. Third Viewing: *True Lies*, 1994 – James Cameron film. The actor  
11318 is not Arab.

11319 i. YouTube Link: (2 min)

11320 ii. <https://www.youtube.com/watch?v=GR3xaeE7oLc>

11321 iii. Pay attention to:

11322 1. Arab as a villain/terrorist

11323 2. Arab falsely portrayed as not intelligent

11324 6. Exit Ticket and Portrayal Analysis: (5 min)

11325 a. Ask students to pick a movie and write an analysis of one of the Arab false  
11326 portrayals. Ask them to write:

11327 i. What type of stereotype are they presenting?

11328 ii. What the character does to portray themselves as a stereotype

11329 iii. How can the film creators be more responsible?

11330                   iv. If you were to make a more humane character, what is one  
11331                   thing they would say?

11332   Assessment, Application, Action, and Reflection:

11333         • Assessments:

11334                 ○ Discussion

11335                 ○ Identifying the types of stereotypes in film

11336         • Exit ticket/portrayal analysis

11337         • Application:

11338                 ○ Review and introduction of vocabulary

11339                 ○ Viewing and reading of film excerpts

11340         • Action:

11341                 ○ Interpretation and discussion after every film excerpt

11342         • Reflection:

11343                 ○ Group discussions

11344                 ○ Response to questions

11345   Materials and Resources:

11346         • Framework: Jack Shaheen's *Reel Bad Arabs*

11347                 ○ [https://islamophobiaisracism.files.wordpress.com/2017/03/shaheen-reel-bad- arabs-short.pdf](https://islamophobiaisracism.files.wordpress.com/2017/03/shaheen-reel-bad-arabs-short.pdf)

11349                 ○ *Reel Bad Arabs* Trailer:

- 11350           ■ [https://www.youtube.com/watch?v=Ko\\_N4BcaIPY](https://www.youtube.com/watch?v=Ko_N4BcaIPY)
- 11351       • Ameen Rihani's *Deserts of Fact and Fancy*:  
11352           ○ New York Times Article (Requires NY Times subscription)  
11353           ■ <https://www.nytimes.com/1929/12/01/archives/romantic-deserts-of-fact-and-fiction-real-life-in-the-sand-dunes-is.html>
- 11354  
11355           ○ From *The Syrian World* in Khayrallah Center:  
11356           ■ <https://lebanesestudies.omeka.chass.ncsu.edu/items/show/40824#?c=0&m=0&s=0&cv=0>
- 11357  
11358       • Film Excerpts via YouTube Links:  
11359           ○ *The Sheik*  
11360           ■ <https://www.youtube.com/watch?v=oDaRentuB7g&t=588s>
- 11361           ○ *Ben Hur*  
11362           ■ <https://www.youtube.com/watch?v=Fqxv7C9uTao>
- 11363           ○ *Network*  
11364           ■ This link was removed because the video did not display.
- 11365           ○ *True Lies*  
11366           ■ <https://www.youtube.com/watch?v=GR3xaeE7oLc>
- 11367       • Whiteboard
- 11368       • Pens and Note pads
- 11369   Ethnic Studies Outcomes
- 11370       1. Working Toward Greater Inclusivity

- 11371           a. Students will work together to analyze film excerpts and identify stereotypes
- 11372
- 11373        2. Understanding Self
- 11374           a. Arab American students will understand the presence of stereotypes in film dating back to the 1920s
- 11375
- 11376           b. Understanding Others
- 11377           • Non-Arab American students will understand the problem in false portrayals in film
- 11378

11379 Sample Lesson Template – Wednesday

11380 Lesson Title: Post 9/11 Arab American Narratives

11381 Grade Levels: 11–12

11382 Ethnic Studies Values and Principles Alignment:

11383        1, Cultivate

11384        2, Celebrate

11385        4, Critique

11386        5, Challenge

11387        6, Connect

11388 Standards Alignment:

11389        • CA HSS Analysis (9-12): Chronological and Spatial Thinking 1, 4; Historical Interpretation 1, 2, 3, 4; 10.6, 11.5, 11.9, 12.3, 12.7, 12.8

11390        • CA CCSS for ELA/Literacy: WHST.11–12.1–2, 4–10; L.11–12.1–6

11391        • CA ELD Standards: ELD.P1.11–12.–3, 5, 6–11; ELD.P2.11–12.1–7

11393 Lesson Purposes and Overview:

11394 In this lesson, students will read and analyze various Arab American narratives after  
11395 9/11. By engaging in these narratives, students will understand how the Arab American  
11396 community have contributed to literature and provided different perspectives as in  
11397 concern with the Arab American experience. Students will read an excerpt titled “Rasha”  
11398 from Moustafa Bayoumi’s *How Does it Feel to Be a Problem?* The story follows a young  
11399 Arab-American girl named Rasha, who recalls when the FBI raided her house as they  
11400 arrested her and her entire family due to her visa status. Students will use their close  
11401 reading skills to find how the Arab American experience can be filled with ironies and

11402 absurdities.

11403 The students will also read Suheir Hammad's famous poem, *First Writing Since*,  
11404 performed at Russell Simmons's Def Poetry Jam after 9/11. The poem will provide an  
11405 Arab American's sense of worry during 9/11, but it is compounded with their sense of  
11406 resilience and perseverance during times of fear and uncertainty.

11407 The stories will be discussed for their effectiveness in countering negative Arab  
11408 American stereotypes.

11409 Key Terms and Concepts: Arab and Arab Americans, Irony, Absurdity, Resilience,  
11410 Islamophobia, Ownership, Self- Authority, Narratives

11411 Lesson Objectives:

11412 1. Students will use their critical and analytical skills to analyze Arab American  
11413 narratives

11414 2. Students will write reflective responses that illustrates literary characteristics of  
11415 the narratives

11416 Essential Questions:

11417 1. Why is there a need for Arab American narratives?

11418 2. What are some forms of these narratives?

11419 Lesson Steps/Activities: Class time (55 min)

11420 1. Community Question: (5–10 min)

11421 a. Ask students:

11422 i. Have you ever walked into a new environment, like a new city, and  
11423 felt like you were causing a problem?

11424 ii. How did you handle it?

11425 b. Look to relate topics of inbetween-ness or the feeling of juxtaposition and  
11426 unbelonging. Illustrate to students that they are usually not alone in their  
11427 emotions.

11428 2. Chunking and Think-Pair-Share: (25 min)

11429 a. Split class into groups. If there are 25 students, break the class into 6  
11430 groups of 4 with one group of 5 students.

11431 b. Provide students with "American Girl" / "Rasha" excerpt by Moustafa  
11432 Bayoumi:

11433 i. Link: <https://nymag.com/news/features/48931/>

11434 ii. This link has an excerpt that has approximately 60 paragraphs.

11435 c. Split the excerpt into 30 paragraphs. Assign five different paragraphs to  
11436 each group.

11437 i. Ex: Paragraphs 1–5 go to group 1, Paragraphs 6–10 go to group  
11438 2, Paragraphs 11–15 go to group 3, etc.

11439 d. Activity: Have students silently read their assigned portion for ~ 8 min.

11440 e. Reconvene the class and allow students time to discuss with their group  
11441 about what they just read (2 min)

11442 f. Request each group to share what they read (5 min)

11443 i. Reflection: Have students identify key points of the story

11444 1. Where Rasha is from and what her dad came to America  
11445 for

11446 2. What kind of friends Rasha had

11447 3. What her brother said to the FBI agents when they came

- 11448                          4. How her experience in prison began
- 11449                          g. Activity: Have students read the rest of the story silently (8 min)
- 11450                          h. Reconvene the class and allow students time to discuss with their group
- 11451                          about what they just read (2 min)
- 11452                          i. Request each group to share what they read (5 min)
- 11453                          i. Reflection: Have students identify key points of the story
- 11454                          1. What did the teacher tell Rasha when she returned to  
11455                          school?
- 11456                          a. Absurdity and irony exercise
- 11457                          2. How did she feel when she saw the officer who arrested  
11458                          her?
- 11459                          3. How does she feel about America? Is she indifferent?
- 11460                          3. Review and Exit Ticket: (5 min)
- 11461                          a. Write 1–3 sentences on how the centering of Arab American voices  
11462                          makes their experience appear more humane.
- 11463                          b. What did you notice when Arab voices are centered? Does it feel more  
11464                          authentic?
- 11465                          c. Is it more relatable?
- 11466     Assessment, Application, Action, and Reflection:
- 11467         • Assessments:
- 11468                          o Reflections
- 11469                          o Think-Pair-Share discussions

11470                   ○ Exit tickets

11471                   ● Application:

11472                   ○ Reading of poems

11473                   ● Action:

11474                   ○ Think-Pair-Share

11475                   ○ Viewing and read along

11476                   ● Reflection:

11477                   ○ Group discussions

11478                   ○ Exit tickets

11479 Materials and Resources:

11480                   ● Moustafa Bayoumi's *American Girl / Rasha* Excerpt:

11481                   ○ NY Mag Link: <https://nymag.com/news/features/48931/>

11482                   ● Whiteboard

11483                   ● Pens and Note pads

11484 Ethnic Studies Outcomes:

11485                   1. Working Toward Greater Inclusivity

11486                   2. Understanding Self

11487                   3. Understanding Others

- 11488 Sample Lesson Plan – Thursday
- 11489 Lesson Title: Summative Project – Using Critical Analysis Skills
- 11490 Grade Level: 11–12
- 11491 Ethnic Studies Values and Principles Alignment:
- 11492       1, Cultivate
- 11493       2, Celebrate
- 11494       4, Critique
- 11495       5, Challenge
- 11496       6, Connect
- 11497 Standards Alignment:
- 11498     • CA HSS Analysis (9-12): Chronological and Spatial Thinking 1, 4; Historical Interpretation 1, 2, 3, 4; 10.6, 11.5, 11.9, 12.3, 12.7, 12.8
- 11500     • CA CCSS for ELA/Literacy: WHST.11–12.1–2, 4–10; L.11–12.1–6
- 11501     • CA ELD Standards: ELD.P1.11–12.1–3, 5, 6–11; ELD.P2.11–12.1–7
- 11502 Lesson Purpose and Overview:
- 11503 In this lesson, students will work together to explore and utilize the critical analysis skills
- 11504 they've developed in the lessons above to identify how certain groups are negatively
- 11505 portrayed or stereotyped in our current moments. Students can use this as an
- 11506 interethnic bridge to apply what they have learned regarding Arab American portrayals
- 11507 pre-and post-9/11 to other populations. Additionally, students could look at the past or to
- 11508 see the history of how Native Americans, other members of the Asian American and
- 11509 Pacific Islander population, African Americans, Latina/o/x and Chicana/o/x and others
- 11510 are being targeted. This project should challenge existing and past stereotypes in order

11511 to provide a positive alternative. The main requirement for this assignment is to heal  
11512 instances of profiling, stereotyping, and racialization. Students will develop their product  
11513 based on the materials that were read and viewed throughout the week. Through this  
11514 project, students will have the opportunity to imagine futures with understanding,  
11515 collaboration, and a sensitivity of the Arab American experience.

11516 Students will begin by writing a brief overview of their imagination and provide the  
11517 reasoning behind their views. They will then choose the medium as to which they will  
11518 deliver their alternative history. For example, a student could choose to write an idea for  
11519 a new film script that changes old movies' stereotypes. Alternatively, students could  
11520 draw a picture or make a comic book. Or students could write a poem or essay.

11521 Students will provide a short paragraph about their alternative history. This paragraph  
11522 will provide evidence gathered from their previous readings, giving students  
11523 opportunities to learn how to cite evidence and use them in their projects.

11524 Key Terms and Concepts: Arab and Arab Americans, Futures, Narratives

11525 Lesson Objectives:

11526 1. Students will be able to create an original perspective through their chosen  
11527 method of production (art, writing, film script, etc.)

11528 2. Students will be able to write a paragraph that uses sources and evidence to  
11529 defend their original perspective.

11530 3. Students will be able to demonstrate sensitivity and understanding of the types of  
11531 stereotypes that affected the Arab American community and understand the  
11532 types of contributions brought by the Arab American community.

11533 Essential Questions:

11534 1. How would Arab Americans be portrayed if 9/11 did not happen?

11535 2. What can American society do to challenge negative tropes and

- 11536 appreciate Arab American contributions?
- 11537 Lesson Steps/Activities: Class time ~ 45 min
- 11538 1. Begin Summative Assignment, Evidence Gathering/Research (10 min)<sup>31</sup>
- 11539 a. Review with students the various topics, themes, and sources that were
- 11540 studied throughout the week.
- 11541 b. Document them on the board
- 11542 c. Actively discuss the sources as a way to remind one another what they
- 11543 are about
- 11544 d. Clarify any confusion that may come up
- 11545 2. Provide Expectations for Culminating Project: (5 min)
- 11546 a. Students will select the topic for their culminating project and use their
- 11547 critical analysis skills to identify the false portrayals.
- 11548 b. The project should challenge existing stereotypes and provide a positive
- 11549 alternative. The main requirement for this assignment is to heal instances
- 11550 of false portrayals, stereotyping, and racialization.
- 11551 i. Ex: Like how *Black Panther* asks the question, “What if Africa
- 11552 wasn’t touched by colonialism?”
- 11553 c. Students could also search for contemporary persons who are challenging
- 11554 these stereotypes and haven’t been covered in class.
- 11555 3. Begin their project:
- 11556 a. Ask students to research their topic of choice and prepare their

---

<sup>31</sup> The CDE-edited version of this lesson reviewed by the Instructional Quality Commission at its November 17–18 meeting contained a link inadvertently left in. That link and its accompanying activity have been removed from this version.

- 11557 presentations.
- 11558 4. Wrap up and Show and Tell:
- 11559 a. Provide time for students to make final touches to their projects
- 11560 b. Share perspectives as a class.
- 11561 i. Discuss their ideas
- 11562 ii. Discuss evidence and proofs
- 11563 Assessment, Application, Action, and Reflection:
- 11564 • Assessments:
- 11565 o Discussion questions
- 11566 o Product
- 11567 • Application:
- 11568 o Affinity Thinking
- 11569 • Action:
- 11570 o Discussion and group thinking
- 11571 • Reflection:
- 11572 o Class discussion
- 11573 o Idea sharing
- 11574 Materials and Resources:
- 11575 • Use materials from the previous classes, such as videos and documents
- 11576 • Note pads

11577     • Paper for drawing

11578     • Drawing utensils

11579   Ethnic Studies Outcomes:

11580     1. Working Toward Greater Inclusivity

11581     2. Understanding Self

11582     3. Understanding Others

11583 **Sample Lesson 43: Armenian Migration Stories and Oral History**

11584 Theme: History and Movement

11585 Disciplinary Area: General Ethnic Studies

11586 Ethnic Studies Values and Principles Alignment: 1, 3, 6

11587 Standards Alignment:

11588 CA HSS Analysis Skills (9–12): Historical Interpretation 1

11589 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,

11590 6

11591 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

11592 Lesson Purpose and Overview:

11593 As part of a larger unit on migration and oral history, this lesson guides students to  
11594 explore the role of oral histories in historiography, with a particular focus on Armenian  
11595 personal stories. The goal of this lesson is to understand the history of Armenian  
11596 migration to the US and delve deeply into the Armenian-American experience. This  
11597 lesson uses the voices of Armenian women, men, girls, and boys through oral histories,  
11598 to create an understanding of the nuances and experiences of the Armenian-American  
11599 Community.

11600 The students will learn about how Armenian migration stories connect to their local  
11601 history.

11602 Key Terms and Concepts: oral history, Armenian migration, interviewing, archive,  
11603 memory

11604 Lesson Objectives (Students will be able to...):

11605 1. evaluate perspectives on history making and historiography through the lens of  
11606 oral history;

- 11607     2. watch, listen to, and conduct oral history interviews, transcribe narratives,  
11608        develop research questions, and build upon interpersonal communication skill;  
11609        and  
  
11610     3. better understand the diversity of experiences of Armenian-Americans by  
11611        synthesizing and analyzing oral history sources.

11612   Essential Questions:

- 11613     1. What is the significance of oral history in the construction of minority histories in  
11614        the US?  
  
11615     2. What is the history of Armenian immigration to the US?  
  
11616     3. How did various cohorts and generations of Armenian immigrants' experiences  
11617        differ from each other and that of their children who were born in the US?

11618   Lesson Steps/Activities:

11619   Part I: What is Oral History?

- 11620     1. Ask students to write down a response to the question: *What is history?* This  
11621        could be in one word, quick responses, or a paragraph response to a writing  
11622        prompt. Have students share responses in a class discussion. See where  
11623        students have similar ideas about what defines history.  
  
11624     2. Follow up questions: *How do we know what happened in the past? Who writes*  
11625       *history?*  
  
11626        a. There are many ways we know about what happened in the past (journals,  
11627           objects, legal documents, photos, letters). Discuss the students' answers  
11628           and how they relate to what we know about the past.  
  
11629        b. Point out that historians look at a lot of different topics when they study  
11630           history. They might study politics, wars, big national events, important

things we might see on the news. But, historians also study the everyday lives and activities of “regular” people.

c. For upper high school grades and college students, the discussion can focus on historiography and notions of what makes good, proper history.

3. All of these ways we know what happened in the past are considered primary sources. *Where do you usually go if you want to learn something?* (common answers: books, internet, Wikipedia)

4. These are all considered secondary sources. Primary sources are first-hand accounts of an event or moment in time and are in their original form. Secondary sources are books or articles that use a variety of primary sources to provide commentary on an event, but these are created by people who do not have first-hand knowledge of the event.

5. Have students do some basic research using key search terms such as Armenian-Americans, Armenians in America, Armenians in California, Armenians in Los Angeles, etc.

a. Look at scope of various existing resources for documenting Armenian communities worldwide and California in particular.

b. Divide students into groups and assign each group one of the following categories to explore.

c. Each group should discuss and report on what each of these resources brings to the study of Armenian-Americans and also what each resource may lack. Questions of sample size, representation, depth, disciplinary lens, scope, date of publication, geography, and more can be addressed in this discussion.

i. Academic Books:

- 11656
- Anny Bakalian: *Armenian-Americans: From Being to Feeling American*, 1992

11658 Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal  
11659 gatherings by sociologist Anny Bakalian, this book analyzes the  
11660 individual and collective struggles of Armenian-Americans to  
11661 perpetuate their Armenian legacy while actively seeking new  
11662 pathways to the American Dream.  
11663

- 11664
- Robert Mirak: *Torn Between Two Lands: Armenians in America, 1890 to World War I*, 1983

11666 This first comprehensive study of the Armenian American  
11667 community examines the rich background, the patterns of migration  
11668 and settlement in the New World, the complex economic and social  
11669 adjustments, the family life, and the religious and political  
11670 institutions of the newcomers.

11671 ii. Scholarly Articles:

- 11672
- *But Why Glendale? A History of Armenian Immigration to Southern California*, 2019

11674 Despite its many contributions to Los Angeles, the internally  
11675 complex community of Armenian Angelenos remains enigmatically  
11676 absent from academic print. As a result, its history remains untold.  
11677 While Armenians live throughout Southern California, the greatest  
11678 concentration exists in Glendale, where Armenians make up a  
11679 demographic majority (approximately 40 percent of the population)  
11680 and have done much to reconfigure this homogenous, sleepy,  
11681 sundown town of the 1950s into an ethnically diverse and  
11682 economically booming urban center. This article presents a brief  
11683 history of Armenian immigration to Southern California and

11684 attempts to explain why Glendale has become the world's most  
11685 demographically concentrated Armenian diasporic hub. It does so  
11686 by situating the history of Glendale's Armenian community in a  
11687 complex matrix of international, national, and local events.

11688 [https://www.researchgate.net/publication/320432482\\_But\\_Why\\_Glendale\\_A\\_History\\_of\\_Armenian\\_Immigration\\_to\\_Southern\\_California](https://www.researchgate.net/publication/320432482_But_Why_Glendale_A_History_of_Armenian_Immigration_to_Southern_California)  
11689  
11690 ia

11691 iii. Food Journalism:

- 11692 • Liana Aghajanian: *In L.A., Armenians' Disparate Food Traditions*  
11693 *Live Side by Side*

11694 A food journalist looks at the various components that make up part  
11695 of the modern Armenian food lexicon in Los Angeles. In fact, in  
11696 order to understand the ancient, diverse, and often tragic history of  
11697 Armenians, one can start by looking at the food they eat. But this  
11698 story isn't an easy one. It's complex, reflecting the frequency with  
11699 which Armenians have had to remake their lives as refugees or  
11700 immigrants in foreign lands.

11701 Armenians have been conquered over millennia by the Byzantines,  
11702 Romans, Turks, Persians, and Russians. They have also been  
11703 displaced across the world because of war, revolution, and  
11704 genocide. Because of this, Armenians are not made up of one  
11705 place, but of many. Nowhere is this more apparent than in their  
11706 cuisine, and in no American city is this better reflected than Los  
11707 Angeles. It is here where these fragmented histories merge and  
11708 blend, where Armenians have managed not only to find some  
11709 permanence but to use food as a way to showcase and unify their  
11710 diverse and scattered nation.

11711 <https://www.eater.com/a/mofad-city-guides/la-armenian-history>

11712

iv. Demographic Studies:

11713

- James P. Allen and Eugene Turner: *The Ethnic quilt: Population Diversity in Southern California*, 1997

11715

11716

11717

A demographic study of the various ethnic groups in Southern California, including Armenians, using maps, census data, and economic patterns.

11718

v. Literary Works and Non-Fiction Memoirs:

11719

- Peter Balakian: *Black Dog of Fate: A Memoir*, 2009

11720

11721

Nonfiction memoir about an Armenian-American family and a young man's transformation into adulthood.

11722

- William Saroyan: *My Name is Aram*

11723

11724

11725

This collection of tales chronicles the various ventures of Aram Garoghtalian, a boy of Armenian descent growing up in Fresno, California.

11726

vi. Archives:

11727

- Project Save – Armenian Photograph Archives, Preserving Armenian History Through Photographs from 1860 to the present, over 45,000 historical photos. <https://www.projectsav.org/>

11730

11731

11732

11733

- Digital Archives – Houshamadyan – A digital archive created to reconstruct and preserve the memory of Armenian life in the Ottoman Empire through research.

<https://www.houshamadyan.org/home.html>

11734

vii. Museums:

- 11735           • William Saroyan House Museum – A museum built in the house of  
11736           Pulitzer Prize, Oscar-winning, Armenian-American writer William  
11737           Saroyan. <https://saroyanhause.com/>

11738       viii. Podcasts:

- 11739           • Armenian Enough – Armenian Enough is about life and identity in  
11740           the Armenian diaspora.  
11741           <https://podcasts.apple.com/us/podcast/armenian-enough/id1436860100>

11743       6. One way we know about the past is by doing oral history. What is oral history?

11744       Oral history is the systematic collection of living people's testimony about their  
11745       own experiences. Oral history is not folklore, gossip, hearsay, or rumor. Oral  
11746       historians attempt to verify their findings, analyze them, and place them in an  
11747       accurate historical context. Oral historians are also concerned with storage of  
11748       their findings for use by later scholars.

11749       As an example, teacher leads students to look at the USC Institute of Armenian  
11750       Studies **Displaced Persons Documentation Project**, which documents the  
11751       community of Armenians-Americans that formed during and after WWII, through  
11752       oral histories. Students can take a look at the photos, historical overview, and  
11753       sample oral history testimonies.

11754       <https://armenian.usc.edu/displaced-persons-documentation-project/>

11755       Part II: Why is oral history important? How does it add to history?

11756       7. Discuss as a class why oral history is important. Emphasize that it is important to  
11757       understand **people's stories and their experiences** related to an event. We all  
11758       have stories to tell, stories we have lived from the inside out. We give our  
11759       experiences an order. We organize the memories of our lives into stories. Oral  
11760       history listens to these stories. Historians currently recognize that everyday

11761        memories of everyday people, not just the rich and famous, have historical  
11762        importance. If we do not collect and preserve those memories, then one day they  
11763        will disappear forever.

- 11764        8. **Oral history accounts add the life to the facts.** And they give voice to people,  
11765        regular people, who often aren't involved in writing history.
- 11766        9. Review publicly available segments from the #MyArmenianStory archive and  
11767        follow up with the following questions: ***After reviewing the example, why do***  
11768        ***you think oral history is important? How does it add to historical accounts?***  
11769        ***Do you understand the facts differently after listening to the oral history***  
11770        ***account?*** Sometimes statistics and numbers are difficult to relate to. But we  
11771        might be able to relate to an account of someone's life as told in their own words.

- 11772        a. Compilation #MyArmenianStory oral history submissions

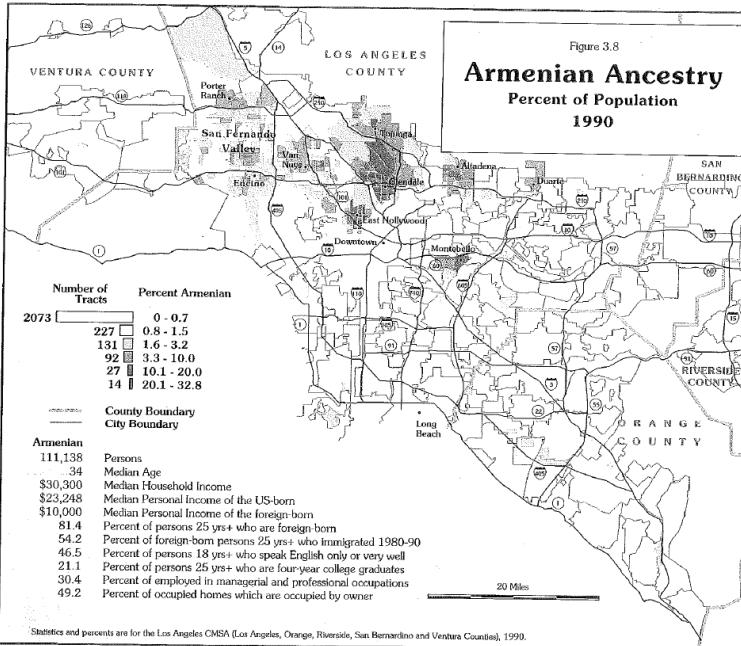
11773        <https://www.youtube.com/watch?v=14FKrw7Dep4>

11774        \*More segments of individual oral histories will be available on the USC  
11775        Institute of Armenian Studies page by January 2021 at  
11776        <https://armenian.usc.edu/myarmenianstory/>

- 11777        b. Segment of Oral History from Displaced Persons Documentation Project

11778        <https://youtu.be/bnKclOhwnP8>

11779        Students can use this map from The Ethnic Quilt demographic study to  
11780        look at Armenian settlement patterns in Southern California. They can  
11781        compare the visual data from the map to the details from the oral history  
11782        accounts.



11783

11784 Part III: Doing Oral History

11785 10. Explain to the class that they will be conducting some of **their own oral histories**  
11786 to learn about the **Armenian experience**.

11787 11. Advise students to think of the person they wish to interview. The teacher can  
11788 provide a list of Armenian organizations, institutions, and community centers  
11789 students can utilize. This will serve the dual purpose of familiarizing students with  
11790 the Armenian presence in California while helping them find an interview subject.

11791 a. USC Institute of Armenian Studies

11792 3518 Trousdale Parkway

11793 CPA 351, MC 0043, Los Angeles, CA 90089

11794 213-821-3943

- 11795                   b. Armenian Society of Los Angeles
- 11796                   117 S. Louise St., Glendale CA 91205
- 11797                   818-241-1073
- 11798                   c. Tekeyan Cultural Association
- 11799                   1901 N. Allen Ave., Altadena CA 91001
- 11800                   626-296-1806
- 11801                   d. Armenian General Benevolent Union (AGBU)
- 11802                   1720 Fulton St., Fresno CA 93721
- 11803                   e. Ararat Home
- 11804                   15105 Mission Hills Road., Mission Hills CA 91345
- 11805                   818-365-3000
- 11806                   f. Unified Young Armenians
- 11807                   1110 Sonora Ave. Unit 106, Glendale CA 91205
- 11808                   818-857-5892
- 11809                   g. Homenetmen Western U.S.A.
- 11810                   2324 Colorado, Los Angeles CA 90041
- 11811                   323-344-4300
- 11812                   12. Have the student determine what they hope to discover about the person's life. In  
11813                   **preparation for the interview**, the student should research the following:
- 11814                   a. Historical and significant events

- 11815                   b. Social and economic conditions
- 11816                   c. Culture and other interesting information about the time
- 11817                   d. Appropriate linguistic skills based on which language(s) they'll be
- 11818                   conducting the interview
- 11819                  13. Have students review the **#MyArmenianStory Guidelines, Interview Guides, and FAQs** from the USC Institute of Armenian Studies #MyArmenianStory project in detail. <https://armenian.usc.edu/myarmenianstory/>.
- 11822                  14. Review **best practices in interviewing**; watch/listen to several sample oral
- 11823                   history recordings; conduct mock interviews in class.
- 11824                  15. Students should set up an appointment with the interviewee. They should be
- 11825                   prepared with recording equipment and the question guides.
- 11826                  16. Students can ask the interviewee if they have any letters, photographs, or objects
- 11827                   that they would like to share and use these for their final product in class.
- 11828                  17. Students may be asked to transcribe the interview. The process of transcription
- 11829                   offers new insights on the content in a written medium.
- 11830                 Part IV: Analysis and Reflection
- 11831                  18. Students are given a choice in the **creative medium** (interpretive paper,
- 11832                   PowerPoint presentation, newspaper article, digital history videos, podcast,
- 11833                   portfolio, etc.) with which they would like to present their findings and analysis of
- 11834                   their interview. The **analysis** may focus on:
- 11835                   a. A summary of their findings
- 11836                   b. What were some of the most interesting things they learned
- 11837                   c. What they found out that was surprising

- 11838           d. What the stories of the interviewee tell us about a certain time period or event
- 11839
- 11840           i. Perhaps discuss how what they learned from the interview conflicts with what they know or what they have learned about in school
- 11841
- 11842           e. Further questions they would ask if they could go back to learn more and clarify some points
- 11843
- 11844       18. After the whole class presents their findings, you may want to **discuss and reflect** on some themes, such as
- 11845
- 11846           a. the constant movement and migration;
- 11847           b. the process of adaptation and integration;
- 11848           c. the common threads and unique elements of the various interviews;
- 11849           d. intersectionality of identities; and
- 11850           e. the value of oral histories as primary resources.
- 11851       19. Students should carry out a series of **reflections** throughout the process at
- 11852           various stages. The reflections can cover sociocultural, sociolinguistic, and
- 11853           historical observations. For example, students can journal about their
- 11854           expectations before the interview, the experience during the interview, and how
- 11855           their oral history interview reflected or changed their thinking about central
- 11856           themes. Encourage students to compare and contrast themes, perspectives, and
- 11857           experiences based on the oral history projects.
- 11858       20. **Share** students' oral history projects with the larger school community by
- 11859           organizing an oral history viewing/listening event.
- 11860       Materials and Resources:

- 11861     • Oral History Association, How Do I Engage Students in Oral History Projects?:  
11862       <http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/>
- 11863     • USC Institute of Armenian Studies #MyArmenianStory Oral History Project  
11864       <https://armenian.usc.edu/myarmenianstory/>

California Department of Education, December 2020