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**Ethnic Studies Model Curriculum**  
**Chapter 4: Sample Lessons and Topics**

Third Field Review Draft with Recommended Edits

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73

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



81 Ethnic studies is for all students. The model curriculum focuses on the four ethnic  
82 groups that are at the core of the ethnic studies field. At the same time, this coursework,  
83 through its overarching study of the process and impact of the marginalization resulting  
84 from systems of power, is relevant and important for students of all backgrounds. By  
85 affirming the identities and contributions of marginalized groups in our society, ethnic  
86 studies helps students see themselves and each other as part of the narrative of the  
87 United States. Importantly, this helps students see themselves as active agents in the  
88 interethnic bridge-building process we call American life.

89 This chapter provides specific lesson plans to support educators as they explore the  
90 four primary themes of the model curriculum:

- 91 • Identity
- 92 • History and Movement
- 93 • Systems of Power
- 94 • Social Movements and Equity

95 As this progression of themes suggests, in ethnic studies it is crucial to focus not only  
96 on understanding oppression and fostering compassion, but also on recognizing  
97 advances in ways that promote student agency. This begins with each teacher seeing  
98 the assets and strengths every student brings to the classroom. Students should leave  
99 an ethnic studies class knowing their choices matter and compelled to think carefully  
100 about the decisions they make, realizing that their choices will ultimately shape the  
101 world.

## 102 **Fostering Democratic Classrooms**

103 One way for ethnic studies teachers to ensure that their courses affirm and value the  
104 identities of all of their students is to engage in the process of fostering democratic and  
105 empowering classroom learning communities. In such classrooms, students whose  
106 voices have not been heard can grow in understanding and agency, while students from

107 the diversity of social, personal, and academic backgrounds that live together in  
108 California are able to participate in the conversation from their personal and community  
109 perspectives. Such a learning environment provides a powerful foundation and model  
110 for students' future civic participation.

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

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

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

128 1. cultivate empathy, community actualization, cultural perpetuity, self-worth, self-  
129 determination, and the holistic well-being of all participants, especially Native  
130 People/s and Black Indigenous People of Color (BIPOC);

131 2. celebrate and honor Native People/s of the land and communities of Black  
132 Indigenous People of Color by providing a space to share their stories of success,  
133 community collaboration, and solidarity, along with their intellectual and cultural  
134 wealth;

- 135 3. center and place high value on the pre-colonial, ancestral knowledge, narratives,  
136 and communal experiences of Native People/s and people of color and groups that  
137 are typically marginalized in society;
- 138 4. critique empire-building in history and its relationship to white supremacy, racism  
139 and other forms of power and oppression;
- 140 5. challenge racist, bigoted, discriminatory, imperialist/colonial beliefs and practices  
141 on multiple levels;
- 142 6. connect ourselves to past and contemporary social movements that struggle for  
143 social justice and an equitable and democratic society; and conceptualize, imagine,  
144 and build new possibilities for a post-racist, post-systemic racism society that  
145 promotes collective narratives of transformative resistance, critical hope, and radical  
146 healing.

147 The lessons are sorted by disciplinary area and categorized around the sample themes  
148 (Identity, System of Power, Social Movements and Equity, and History and Movement)  
149 described in chapter 3, although many of the lessons fit with more than one theme. And  
150 while each lesson is placed within one or more disciplinary areas of ethnic studies,  
151 many can be adapted to include additional groups and/or disciplinary areas.

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

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

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

161 3. How have individual and collective efforts challenged and overcome inequality  
162 and discriminatory treatment?

163 4. How can individuals or groups of people overcome and dismantle systemic  
164 discrimination and marginalization, including systemic racism?

165 Guiding Outcome 2: Working Toward Greater Inclusivity

166 1. What does it mean to be inclusive? How is inclusivity achieved? What barriers to  
167 inclusivity exist?

168 2. What does it mean to be marginalized? What does that look like? What does that  
169 feel like?

170 3. Whose voices or perspectives have been historically emphasized when studying  
171 this topic/event? Whose voices or perspectives have been historically silenced or  
172 marginalized?

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

175 Guiding Outcome 3: Furthering Self-Understanding

176 1. What does ethnicity mean? What does race mean? What is the difference  
177 between ethnicity and race?

178 2. How are our identities formed? To what extent can a person's identity change  
179 over time? To what extent do our own upbringing and culture instill bias?

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

182 Guiding Outcome 4: Developing a Better Understanding of Others

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

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

186 3. What do we need to be able to do to hear perspectives and experiences that are  
187 different from ours? How do we effectively engage with opposing or unfamiliar  
188 views as part of exercising civil discourse?

189 Guiding Outcome 5: Recognizing Intersectionality

- 190 1. What is intersectionality? Why is it important to recognize and understand  
191 intersectionality?
- 192 2. Beyond ethnicity, what other kinds of social groups exist? How are these social  
193 groups formed and defined?
- 194 3. How is intersectionality related to identity?
- 195 4. How is intersectionality related to systemic discrimination, racism, and  
196 marginalization?

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

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

200 Guiding Outcome 7: Supporting a Community Focus

- 201 1. How have different ethnic groups contributed to your community?
- 202 2. How has the ethnic makeup of your community changed over time?
- 203 3. Which groups have been historically marginalized or discriminated against in  
204 your community? To what extent has the treatment and experiences of those  
205 groups changed over time?
- 206 4. To what extent have members of your community tried to achieve social or  
207 political change? To what extent were they successful?

208 Guiding Outcome 8: Developing Interpersonal Communication

- 209 1. How do we communicate with others? To what extent do our cultural contexts  
210 affect the way we communicate? To what extent does our audience affect the  
211 way we communicate?
- 212 2. What are some strategies for effectively and respectfully discussing difficult,  
213 sensitive, or controversial topics?
- 214 3. In what ways are discussions and debates similar? In what ways are they  
215 different? What purposes do these two methods of communication serve?
- 216 4. How can we model and foster empathetic listening skills?

217

218 **General Ethnic Studies**

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

220 Theme: History and Movement

221 Disciplinary Area: General Ethnic Studies

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

223 Standards Alignment:

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

225 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,  
226 6

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

228 Lesson Purpose and Overview:

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

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

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

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

240 Essential Questions:

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

242 Lesson Steps/Activities:

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

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

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

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

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

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

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

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

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



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

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

302 • How are our migration stories similar?

303 • How are they different?

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

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

310 Assessment, Application, Action, and Reflection:

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

315 • During the student presentations, the teacher can evaluate the students’  
316 presentation skills in the context of the grade-level expectations in the *CA CCSS*  
317 *for ELA/Literacy*, especially the standards for Speaking and Listening.

318 • Teachers can use the students’ graphic organizers to determine how effectively  
319 they have absorbed the key concepts and connections from the student  
320 presenters.

321 Materials and Resources:

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

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

328 Theme: Social Movements and Equity

329 Disciplinary Area: General Ethnic Studies

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

331 Standards Alignment:

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

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

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

336 Lesson Purpose and Overview:

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

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

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

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

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

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

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

352 Essential Questions:

353 1. What causes social movements?

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

356 3. What impact have past and present social movements had on society? Why  
357 might people have different responses to social movements? What social  
358 movements exist today?

359 Lesson Steps/Activities:

360 1. Begin the lesson by defining what social movements are and how they start.  
361 Introduce the history of the Ethnic Studies Movement and the Third World  
362 Liberation Front (TWLF) strike to students. Include in the introduction/overview  
363 pictures and brief video clips of San Francisco State College students protesting.  
364 Throughout the overview, highlight that the Ethnic Studies Movement was  
365 successful due to unity and solidarity building, as well as drawing on momentum  
366 from other movements that were happening simultaneously, like, the Black  
367 Power, American Indian, Anti-war, Asian American, Chicano, United Farm  
368 Workers, and Women’s Liberation movements. Acknowledge the pros and cons  
369 of any movement discussed.

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

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

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

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

418 Source Analysis Worksheet

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

420 Letter Chart

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

422 Newspaper article Diary

423 Speech Oral history interview

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

425 Press Release Event flyer

426 Report Identification document

427 Other:

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

430 *Identifying the Source*

431 1. Is it a primary or secondary source?

432 2. Who wrote/created the source?

433 3. Who is the audience?

434 4. When and where is it from?

435 *Making Sense of the Source*

436 1. What is the purpose of the source?

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

438 Provide historical context.

439 3. What did you learn from this source?

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

441 understanding of this event or topic?

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

443 World Liberation Front Strike?

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



445 Assessment, Application, Action, and Reflection:

- 446 • Peer assessments are used to help students refine their primary source  
447 worksheets and poster boards prior to presenting them to the class. The teacher  
448 should visit the groups and provide constructive feedback to students who are  
449 having difficulty with the assignment.
- 450 • During the student presentations, the teacher can evaluate the students'  
451 presentation skills in the context of the grade-level expectations in the CA CCSS  
452 *for ELA/Literacy*, especially the standards for Speaking and Listening.
- 453 • Teachers can use the completed poster boards and the final discussion session  
454 to determine how effectively the students have absorbed the key concepts and  
455 connections from the lesson.

456 Materials and Resources:

- 457 • For Primary Sources on the Third World Liberation Front
  - 458 ○ University of California, Berkeley Third World Liberation Front Archive  
459 (includes oral histories, bibliography of sources, access to dissertations on  
460 the topic, primary sources and archived materials, etc.):  
461 <http://guides.lib.berkeley.edu/twlf>
- 462 • For Information on Contemporary Social Movements:
  - 463 ○ #BlackLivesMatter/The Movement for Black Lives
- 464 • The Standing Rock Movement
  - 465 ○ National Geographic Article, “These are the Defiant ‘Water Protectors’ of  
466 Standing Rock”: [https://news.nationalgeographic.com/2017/01/tribes-  
467 standing-rock-dakota-access-pipeline-advancement/](https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/)

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

469 Theme: Social Movements and Equity

470 Disciplinary Area: All disciplinary areas

471 Youth-led Participatory Action Research

472 Getting students to engage primary sources, develop youth-participatory action  
473 research (Youth-led Participatory Action Research [YPAR]) projects, or create service-  
474 learning projects are just a few examples of how an inquiry-based approach encourages  
475 students to become engaged actors within the learning process. Youth Participatory  
476 Action Research provides young people with opportunities to study social problems  
477 affecting their lives and then determine actions to rectify these problems. (Dimitriadis  
478 2008). Students will take what they learned in earlier units to do a college preparatory  
479 research project that utilizes sound methodology to study a problem identified, for its  
480 culminating unit. This YPAR project has a guided process that allows the students then  
481 to use their research to develop an action plan to address the problems that they have  
482 studied.

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

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

495 The culminating project for the course also requires students to employ both their  
496 personal, contemporary analytical lens and their historical analytical lens. Students work  
497 in teams to develop lessons based on the content of their Ethnic Studies course and  
498 teach the lessons to students at middle and/or elementary schools in their communities.  
499 Lesson development emphasizes the connections that the high school students must  
500 find between the historical material and the lives of the middle school students in order  
501 to assure the success of the lessons. Student writing is the principal form of assessment  
502 in this course. Short in-class or homework writing assignments provide formative  
503 assessment of daily activities, and the collection of writing assignments outlined above  
504 provides a summative assessment for each unit.

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

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

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

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

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

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

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

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

538 Culturally Responsive Pedagogy Course Implementation:

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

547 **Sample Lesson 4: Introducing Narratives**

548 Theme: Systems of Power

549 Disciplinary Area: General Ethnic Studies

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

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

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

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

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

570 ● identify sources of narratives;

571 ● articulate how narratives are shaped by who is telling the story;

- 572 ● explain how what's featured and left out in a story produces an interpretation; and
- 573 ● critically evaluate the sources of narratives they come across in their own lives.

574 Key Concepts and Vocabulary:

- 575 ● Narrative (an account of an event or series of events, usually in the form of a  
576 story)
- 577 ● Bias (an attitude of favor or disfavor toward something or someone)
- 578 ● Opinion (a view or judgment formed about something or someone)
- 579 ● Perspective (point of view; a particular attitude toward something or someone)
- 580 ● Preconceptions (opinions formed prior to actual knowledge or experience)
- 581 ● Assumptions (a thing that is accepted as true or as certain to happen, without  
582 proof)

583 Materials:

- 584 ● Reflection Worksheet for homework (p. 4)

585 Preparation:

- 586 ● Tailor a list of discussion questions for class.
- 587 ● Make copies of the Reflection Worksheet for homework (one per student).

588 In-Class Activities:

- 589 1. **Activate Prior Knowledge**—Write the following questions on the board and ask  
590 students to write down their answers independently. Explain to students that you  
591 will revisit their answers to these questions at the end of class.
  - 592 ● What does the word “narrative” mean to you?

- 593           • Where do we get information from?
- 594           • How do we form opinions about events or a people?
- 595           • Do other people’s opinions in narratives influence our behavior?

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

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

- 602           • How do the two narratives differ? What is similar about them?
- 603           • What information did the autobiographer choose to highlight about  
604           themselves? What information did their partner highlight?
- 605           • Which biography is more reliable? Can either be seen as an “objective  
606           source”?

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

- 615           • Where do we encounter narratives about other people?
- 616           • What role do prior knowledge, preconceptions, or bias play in shaping  
617           someone’s narrative about other people?

- 618           ● How do narratives shape our opinions and affect our behavior towards  
619           others?
- 620           ● What are some examples of narratives about you? How would your parents  
621           or guardians talk about you? How would your siblings, your friends, your  
622           teachers? And why would their narratives about you be different from each  
623           other? And does it influence how they behave towards you?

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

629 Homework:

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

633 Additional Resources:

- 634           ● Equality and Human Rights Commission, “Lesson 11 – Influencing  
635           Attitudes” – [https://www.equalityhumanrights.com/en/secondary-education-  
636           resources/lesson-plan-ideas/lesson-11-influencing-attitudes](https://www.equalityhumanrights.com/en/secondary-education-resources/lesson-plan-ideas/lesson-11-influencing-attitudes)
- 637           ● UC Berkeley Greater Good Magazine, “How to Avoid Picking Up Prejudice  
638           from the Media” –  
639           [https://greatergood.berkeley.edu/article/item/how\\_to\\_avoid\\_picking\\_up\\_prej  
640           udice\\_from\\_media](https://greatergood.berkeley.edu/article/item/how_to_avoid_picking_up_prejudice_from_media)
- 641           ● Fairness & Accuracy in Reporting, “How to Detect Bias in News Media” –  
642           [https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-  
643           news-media/](https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-news-media/)



- 644       ● Civic Online Reasoning, “News Versus Opinions,” “Who’s Behind the  
645       Information?,” “What’s the Evidence?,” “What do Other Sources Say?”  
646       “How to Find Better Information Online,” and “Civic Online Reasoning,”  
647       <https://cor.stanford.edu/curriculum/>
- 648       ● Center for Media Literacy, “Questions/ Tips: Media  
649       Deconstruction/Construction Framework”  
650       [http://www.medialit.org/sites/default/files/QTIPS%20CHART\\_1\\_0.pdf](http://www.medialit.org/sites/default/files/QTIPS%20CHART_1_0.pdf)

651 Reflection Worksheet

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

654 1. Where do we encounter narratives that shape our opinions?

655 *(everywhere, from the people around us to the news to television.)*

656 2. How does an author's underlying assumptions shape their narrative?

657 *(It shapes how they interpret information that they're writing about.)*

658 3. Why is it important to know the author's assumptions, preconceptions or  
659 biases in the narrative?

660 *(It helps us understand where they're coming from and whether we agree with them  
661 or not.)*

662 4. How do authors demonstrate their opinions in narratives?

663 *(by the choices they make in what they highlight in the story and what voices they  
664 choose to feature)*

665 5. What questions do you still have about narratives?

666 *(Students will ask: if all narrative is biased, how do I get to the truth of an event or a  
667 group of people?)*

## 668 **Sample Lesson 5: Introducing Dominant Narratives**

669 Theme: Systems of Power

670 Disciplinary Area: General Ethnic Studies

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

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

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

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<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/](https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/)

691 Key Concepts and Vocabulary:

- 692 ● Dominant Narrative (an explanation or story that is told in service of the dominant  
693 social group's interests and ideologies)
- 694 ● Power (political or social authority)
- 695 ● Authority (the power or ability to make rules and influence others)
- 696 ● Oppression (unjust treatment of and control over an individual or group)
- 697 ● Normalization (making something conform to, or reducing something to a norm or  
698 standard)

699 Materials:

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

705 Preparation:

- 706 ● Make copies of "What is a Dominant Narrative?" handout (one per student)
- 707 ● Make copies of note-taking sheet (one per student)
- 708 ● Visit WordClouds (<https://www.wordclouds.com/>) to prepare for the in-class  
709 introductory activity

710 In-Class Activities:

- 711 1. **Activate Prior Knowledge**—Begin by writing the words "Dominant Narrative"  
712 on the whiteboard. Ask students to say what words or phrases come to their  
713 mind when they hear the term "dominant narrative." Using WordClouds  
714 (<https://www.wordclouds.com/>), create a word cloud based on the students'  
715 answers. You will create another word cloud at the end of the class to compare  
716 how students' understanding of dominant narratives has progressed through  
717 the lesson.

- 718 2. **Show Chimamanda Ngozi Adichie’s Ted Talk “The Danger of a Single**  
719 **Story”**  
720 ([https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_singl](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en&t-261411)  
721 [e\\_story?language=en&t-261411](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en&t-261411))—This Ted Talk further explores the  
722 concept of dominant narratives by explaining the damaging effects of being  
723 exposed to only one powerful narrative. This video will help students to  
724 recognize one-sided perspectives, missing voices, and bias in the dominant  
725 narratives they encounter about ethnic groups.
- 726 3. **Class Discussion about Narrative, Perspective, and Power**—Lead a class  
727 discussion based on the main takeaways from Adichie’s Ted Talk to help  
728 students understand the importance of critically engaging with and interrogating  
729 the dominant narratives they come across in their daily lives.
- 730 4. **Class Discussion on Confronting Dominant Narratives**—Write an example  
731 of a contemporary dominant narrative on the whiteboard. Some examples  
732 could include:
- 733 ○ “America is a land of equal opportunity. If someone does not succeed,  
734 it is because they did not try hard enough.”
  - 735 ○ “South and Central American migrants come to the United States to  
736 get free public benefits and take American jobs.”
- 737 5. (Note: you may also want to ask students to brainstorm examples of dominant  
738 narratives that they have heard of, but only do so if you believe your students  
739 have the appropriate maturity to do this). Some of these examples may be  
740 uncomfortable for students. As the class facilitator, try to create an accepting  
741 environment where students feel “comfortable being uncomfortable” but never  
742 feel unsafe or triggered. Students are exposed to dominant narratives like the  
743 ones above in many different settings of their lives, so the goal of this lesson is  
744 to help students explicitly identify these narratives in order to confront them. In  
745 other words, students must recognize and understand dominant narratives  
746 before they can contribute to changing them.

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

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

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

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

- 771 ● How has your understanding of dominant narratives changed?
- 772 ● How do dominant narratives benefit dominant groups?
- 773 ● How do dominant narratives harm oppressed groups?
- 774 ● What are some ways we can challenge dominant narratives?

- 775                   • What questions do you still have? What more would you like to  
776                   learn about dominant narratives?

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

784   Homework:

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

- 793       • University of Michigan’s Inclusive Teaching Collaborative, “Dominant  
794       Narratives” – [https://sites.lsa.umich.edu/inclusive-teaching/sample-](https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/)  
795       [activities/dominant-narratives/](https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/)  
796       • Reclaim Philadelphia, “What is a Dominant Narrative?” by Kelly Morton –  
797       [https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-](https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-narrative)  
798       [narrative](https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-narrative)  
799       • Teaching Tolerance, “Shifting Out of Neutral” by Jonathan Gold –  
800       [http://www.tolerance.org/sites/default/files/general/TT52\\_Shifting%20Out%20of](http://www.tolerance.org/sites/default/files/general/TT52_Shifting%20Out%20of%20Neutral.pdf)  
801       [%20Neutral.pdf](http://www.tolerance.org/sites/default/files/general/TT52_Shifting%20Out%20of%20Neutral.pdf)  
802       • Teaching Tolerance, “The Danger of a Single Story” by

- 803 Jonathan Gold – <https://www.tolerance.org/magazine/the->  
804 [danger-of-a-single-story](https://www.tolerance.org/magazine/the-danger-of-a-single-story)
- 805 ● Culturally Responsive Teaching & the Brain, “The First Six Weeks--Create a  
806 Counter Narrative” by Zaretta Hammond – [https://crtandthebrain.com/the-first-](https://crtandthebrain.com/the-first-six-weeks_create-a-counter-narrative/)  
807 [six-weeks\\_create-a-counter-narrative/](https://crtandthebrain.com/the-first-six-weeks_create-a-counter-narrative/)
  - 808 ● Journal of Language & Literacy Education, “Disrupting the Dominant Narrative:  
809 Beginning English Teachers’ Use of Young Adult Literature and Culturally  
810 Responsive Pedagogy” by Elsie Lindy Olan & Kia Jane Richmond –  
811 [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)
  - 812 ● Facing History and Ourselves, “Teaching with The 1619 Project in Ethnic  
813 Studies” by Kimberly Young – [https://lanetwork.facinghistory.org/teaching-](https://lanetwork.facinghistory.org/teaching-with-the-1619-project-in-ethnic-studies)  
814 [with-the-1619-project-in-ethnic-studies](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-](https://www.opportunityagenda.org/sites/default/files/2019-05/2019.05.06%20Toolkit%20Without%20Comic%20Book.pdf)  
817 [05/2019.05.06%20Toolkit%20Without%20Comic%20Book.pdf](https://www.opportunityagenda.org/sites/default/files/2019-05/2019.05.06%20Toolkit%20Without%20Comic%20Book.pdf)



818 What is a Dominant Narrative?

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

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

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

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

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<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>.

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

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

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

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<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>.

859 “What is a Dominant Narrative?” Note-taking Sheet

860 1. What is a dominant narrative?

861 2. Whom do dominant narratives serve?

862 3. How do dominant narratives achieve their dominance? (If you aren't familiar with  
863 the term “normalize,” look up a definition.)

864 4. Where do we often find dominant narratives?

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

866 **African American Studies**

867 **Sample Lesson 6: Classical Africa and Other Major Civilizations**

868 Theme: Identity

869 Disciplinary Area: African American Studies

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

871 Standards Alignment:

872 HSS 10.4

873 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking: 1, 2, 3; Historical  
874 Research, Evidence, and Point of View: 4 Historical Interpretation 4; Historical  
875 Interpretation: 3, 4

876 CA CCSS for ELA/Literacy: SL9–10.4, SL.9–10.5, SL11–12.4, SL11–12.5

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

878 Lesson Purpose and Overview:

879 Students will explore the classical African backgrounds of African Americans, perhaps  
880 giving them the first information about the origin of African civilization. They will examine  
881 the beginning of writing, mathematics, architecture, and medicine in the Nile Valley  
882 civilization, specifically Kemet, Nubia, and Axum. Students will also be introduced to  
883 other major African civilizations such as ancient Ghana, Mali, Songhay, Yoruba, Kongo  
884 and Zimbabwe. Students will conduct research on numerous topics surrounding the  
885 emergence of cultural forms, musical and dance, philosophies, political organization,  
886 and art and philosophy in the Nile Valley cluster of civilizations as well as the West and  
887 Southern African civilizations. Students will be exposed to African philosophers such as  
888 Ptahhotep, Imhotep, Akhenaten, and Merikare. Among the themes of this course will be  
889 the origin of the universe, that is, the creation myths from ancient Kemet, the ethical  
890 concept of Maat as an African cultural concept and its use as a philosophy underpinning

891 social development. Maat represents balance, truth, harmony, and justice. Female and  
892 male roles in across ancient African society were based on the principles of Maat.  
893 Women have played central leadership roles in classical African civilization. Students  
894 will be asked to think about how the people of Axum built stelae as examples of  
895 historical memory.

896 Key Terms and Concepts: civilization, culture, philosophy, architecture, Maat, Nile  
897 Valley

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

- 899 1. understand the importance of culture to African values and beliefs;
- 900 2. develop an understanding and analyze the classical history of African people;
- 901 3. identify how African classical cultures set the models for future civilizations in  
902 terms of philosophy, architecture, medicine, spirituality, and mathematics; and
- 903 4 understand the relationship to Africa of all people and the nature of world  
904 development from an African perspective which challenges the particular racial  
905 constructions of enslavement, colonialization, and imposition on African women,  
906 men and children. Thus, students will be able to deconstruct racial imaginations  
907 regarding their common humanity.

908 Essential Questions:

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

916 Lesson Steps/Activities:

- 917 1. To access this lesson, have the students think of something in today's society  
918 that came from Africa. Prompt them with the Washington monument (show  
919 image if possible) then show image of the obelisks of Egypt and Ethiopia  
920 (Aksum, also spelled Axum). Use the pyramid on the back of the dollar bill to let  
921 them know it is an African architectural design. Think of other connections, the  
922 calendar, and the 24-hour day.
- 923 2. Begin the lesson by discussing why Inzalo Y'Langa, popularly named Adam's  
924 Calendar, is called the oldest human made structure in the world? Show on the  
925 map where it is located in southern Africa and point out that even if it is not more  
926 than 100,000 years old as suggested, it is still older than the Great Pyramid on  
927 the same continent and Stonehenge in England.
- 928 3. From the map of Africa point to the Nile Valley and explain the fact that the Nile  
929 River, the earth's longest flows through only one continent, Africa. Explain to the  
930 students that the Nile River runs down to the Mediterranean from the up in the  
931 interior of Africa around Uganda and Rwanda, almost touching the other great  
932 river of Africa, the Congo.
- 933 4. Engage students in a study of the history of the Sahara Desert, the world's  
934 largest, showing how it was not always a massive desert and that humans in the  
935 past had occupied it for thousands of years.
- 936 5. Divide the students into three groups and assign each group a civilization to  
937 report on (e.g., Kemet, Nubia, Axum). Each group is responsible for researching  
938 the following:
- 939 a. Describe the region where the civilization is located by stating on what  
940 continent it is found, its chronology, that is, when was it developed, its major  
941 contributions that could be considered permanent, and identify the people  
942 who may have been influenced in language, customs, and traditions by this  
943 civilization.

- 944           b. Allow the students to choose one of these cultures—Yoruba, Zimbabwe, or  
945           Asante—and ask them to write a two-page narrative of the history of the  
946           people.
- 947           c. What were the borders, as far as scholars are concerned, of these  
948           civilizations? What other kingdoms, empires, or nations were connected to  
949           them?
- 950           d. Show evidences of the impact of these civilizations in contemporary life in the  
951           United States that might be invisible to most people. Do you see pyramids  
952           anywhere? For example, the American dollar has a pyramid on it. Anywhere  
953           else? What does the Washington monument look like when you think of  
954           ancient Axum or Kemet?

955   Assessment, Application, Action, and Reflection:

- 956   • Students will research examples of American and European museums with African  
957   art. Have students write about the Boston Museum’s Nubian collection, the Brooklyn  
958   Museum’s Egyptian collection, and the UCLA’s African Art collection.
- 959   • Students will complete their own collages of photos and information they have  
960   learned from reading materials and will be asked to divide into three groups where  
961   some students will be producers-designers, others will be writers of the script, and  
962   others class presenters of the information.

963   Materials and Resources:

964   *Print Sources:*

965   Asante, Molefi Kete, *The History of Africa.3rd edition*. New York: Routledge, 2019.

966   Asante, Molefi Kete, *Classical Africa*. Saddle Brook, NJ. *Peoples Education Holdings*.

967   Asante, Molefi Kete. *Egyptian Philosophers*. *Chicago: African American Images*, 2011.

968   Brophy, Thomas, and Robert Bauval, *Black Genesis*

969 *Videos:*

970 Senegal: <https://www.youtube.com/watch?v=9o7S0I7Q76w>

971 Adam's Calendar: <https://www.youtube.com/watch?v=NH1wgwe6udo>

972 Ancient Egypt:

973 [https://www.youtube.com/watch?v=hO1tzmi1V5q&list=PL9HP4\\_K2t69XXOkGHvWeaJ](https://www.youtube.com/watch?v=hO1tzmi1V5q&list=PL9HP4_K2t69XXOkGHvWeaJ)  
974 [Y75AWeSnBI&index=99](https://www.youtube.com/watch?v=Y75AWeSnBI&index=99)

975 Kush: <https://youtu.be/CwaP1kyAggo>

976 Nubia: <https://www.youtube.com/watch?v=WEQP-q4zQ9A>

977 Axum: <https://youtu.be/ad-k2nwJGZw?t=79>

978 Yoruba: <https://www.youtube.com/watch?v=g-fMG1XTZzs>

979 Asante: <https://www.youtube.com/watch?v=5RKNMLn3zcA>

980 Great Zimbabwe: <https://www.youtube.com/watch?v=CdKD4-fVnyE>



981 **Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing**  
982 **Covenants**

983 Theme: Systems of Power

984 Disciplinary Area: African American Studies

985 Ethnic Studies Values and Principles Alignment: 4, 6

986 Standards Alignment:

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

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

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

991 Lesson Purpose and Overview:

992 This lesson introduces students to the process of purchasing a home, while addressing  
993 the history of US housing discrimination. Students will learn about redlining, racial  
994 covenants, and better understand why African Americans, as well as other racial and  
995 religious minorities, have faced housing discrimination and have historically settled in  
996 certain neighborhoods, whether voluntarily or involuntarily. Additionally, students will be  
997 able to better contextualize the state’s current housing crisis. With regards to skills,  
998 students will analyze primary source documents like original house deeds, conduct  
999 research (including locating US census data), and write a brief research essay or  
1000 complete a presentation on their key findings.

1001 Key Terms and Concepts: segregation, racial housing covenants, gentrification,  
1002 redlining

1003 Lesson Objectives (Students will be able to...):

- 1004 1. draw connections between what they learned from the lesson overview, *A Raisin*  
1005 *in the Sun*, and their own narratives, highlighting the overarching theme of  
1006 housing inequality;
- 1007 2. understand how housing inequality has manifest in the form of institutional racism  
1008 through racial housing covenants, redlining, and other forms of legalized  
1009 segregation;
- 1010 3. engage and comprehend contemporary language being used to describe the  
1011 current housing crisis and the history of racial housing segregation (i.e.,  
1012 gentrification, resegregation, and redlining); and
- 1013 4. analyze Lorraine Hansberry’s play, *A Raisin in the Sun*, identifying key themes as  
1014 they relate to housing discrimination, and become familiar with the use of  
1015 dramatic devices in written plays.

1016 Essential Questions:

- 1017 1. How are wealth and housing inequality connected?
- 1018 2. How is housing discrimination and segregation a form of institutional racism?

1019 Lesson Steps/Activities:

- 1020 1. Introduce the lesson by posting the definition of “racial housing covenants” and  
1021 “redlining” to engage students in a discussion on the housing conditions African  
1022 Americans often encounter in urban cities, both in the past and currently.
- 1023 2. Provide an abbreviated walk-through of how to purchase a home (identifying a  
1024 realtor, finding a lender, mentioning the Federal Housing Administration and loan  
1025 underwriters, etc.). See videos in resources section for more context.
- 1026 a. Request for students to research and find evidence of how African  
1027 Americans have historically been subjected to housing discrimination. If  
1028 necessary, provide the examples of the Federal Housing Administration’s  
1029 refusal to underwrite loans for African Americans looking to purchase

1030 property in white neighborhoods through 1968, and the California Rumford  
1031 Fair Housing Act (1963–1968) as back up information. Furthermore,  
1032 request for more contemporary examples of housing discrimination  
1033 against African Americans. Provide backup information on the  
1034 disproportionate provision of poor quality housing loans (subprime) to  
1035 African Americans (which ultimately resulted in many African American  
1036 families losing their homes during the 2008 economic crash and  
1037 recession), if needed (the use of primary sources such as digital maps are  
1038 suggested for this part of the lesson).

1039 3. Consider using Lorraine Hansberry’s *A Raisin in the Sun* as a supporting text.  
1040 Have students read Act II Scene III. Following the in-class reading, ask students  
1041 to reflect on Mr. Lindner’s character and how he is connected to the larger  
1042 discussion of housing inequality. How is Mr. Lindner aiding in housing  
1043 discrimination?

1044 4. After completing *A Raisin in the Sun*, continue to build on this lesson by  
1045 introducing students to “Mapping Inequality” and “T-Races,” two digital mapping  
1046 websites that include primary sources on redlining and racial housing covenants  
1047 in the US. Then provide students with an overview of the two websites,  
1048 highlighting the various features and resources.

1049 5. For the culminating activity, assign students into pairs where they are tasked with  
1050 delving into the “Mapping Inequality” and “T-Races” archives. After identifying a  
1051 California city (must be a city that is on the T-RACES digital archive) that each  
1052 pair would like to study, they should be tasked with completing the following over  
1053 two weeks:

1054 a. Describe how race factors into the makeup of the city being studied.

1055 b. Identify any racial housing covenants for the city being studied.

1056 c. List any barriers that may have limited African Americans from living in  
1057 certain neighborhoods within the city.

1058 d. Identify areas where African Americans were encouraged to live or where  
1059 they were able to create racial enclaves.

1060 e. Identify current US Census data and housing maps on how the  
1061 city/neighborhoods look now, specifically noting racial demographics.

1062 Making Connections to the *History–Social Science Framework*:

1063 Chapter 14 of the framework includes an outline of an elective ethnic studies course.  
1064 This course outline includes a classroom example (page 313) where students engage in  
1065 an oral history project about their community. This example includes discussion of  
1066 redlining and other policies that resulted in “white flight” and the concentration of  
1067 communities of color into certain neighborhoods.

1068 Teachers can expand upon the current lesson by using this example, and connecting it  
1069 to the themes described in this model curriculum.

1070 Assessment, Application, Action, and Reflection:

1071 • Students will conduct research (identifying primary sources) on the history of  
1072 housing discrimination and redlining across California cities, some of the housing  
1073 issues today, and how different ethnic groups are impacted.

1074 • Students will write a standard four-paragraph essay or 5–7 minute oral presentation  
1075 on their research findings.

1076 • Have students reflect on how this history of housing discrimination has (or has not)  
1077 impacted their own families’ housing options and livelihoods.

1078 • Students will share their research findings with an audience such as, family,  
1079 community members, online, elected officials, etc.

1080 Materials and Resources:

1081 • *A Raisin in the Sun* by Lorraine Hansberry

- 1082 • Mapping Inequality: <https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/->  
1083 [94.583andopacity=0.8](https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583andopacity=0.8)
- 1084 • T-RACES Archive: <http://salt.umd.edu/T-RACES/>
- 1085 • The Case of Dorothy J. Mulkey: <https://www.kcet.org/shows/lost-la/how-one-oc->  
1086 [woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and](https://www.kcet.org/shows/lost-la/how-one-oc-woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and)
- 1087 Race – The Power of an Illusion: [https://www.pbs.org/race/000\\_General/000\\_00-](https://www.pbs.org/race/000_General/000_00-)  
1088 [Home.htm](https://www.pbs.org/race/000_General/000_00-Home.htm) Vignette
- 1089 *A Raisin in the Sun* by Lorraine Hansberry
- 1090 Act II Scene Three
- 1091 Man in a business suit holding his hat and a briefcase in his hand and consulting a  
1092 small piece of paper)
- 1093 MAN Uh—how do you do, miss. I am looking for a Mrs.—(He looks at the slip of paper)  
1094 Mrs. Lena Younger? (He stops short, struck dumb at the sight of the oblivious WALTER  
1095 and RUTH)
- 1096 BENEATHA (Smoothing her hair with slight embarrassment) Oh—yes, that’s my  
1097 mother. Excuse me (She closes the door and turns to quiet the other two) Ruth! Brother!  
1098 (Enunciating precisely but soundlessly: “There’s a white man at the door!” They stop  
1099 dancing, RUTH cuts off the phonograph, BENEATHA opens the door. The man casts a  
1100 curious quick glance at all of them) Uh—come in please.
- 1101 MAN (Coming in) Thank you.
- 1102 BENEATHA My mother isn’t here just now. Is it business?
- 1103 MAN Yes ... well, of a sort.
- 1104 WALTER (Freely, the Man of the House) Have a seat. I’m Mrs. Younger’s son. I look  
1105 after most of her business matters. (RUTH and BENEATHA exchange amused glances)

1106 MAN (Regarding WALTER, and sitting) Well—My name is Karl Lindner ...

1107 WALTER (Stretching out his hand) Walter Younger. This is my wife—(RUTH nods  
1108 politely)—and my sister.

1109 LINDNER How do you do.

1110 WALTER (Amiably, as he sits himself easily on a chair, leaning forward on his knees  
1111 with interest and looking expectantly into the newcomer's face) What can we do for you,  
1112 Mr. Lindner!

1113 LINDNER (Some minor shuffling of the hat and briefcase on his knees) Well—I am a  
1114 representative of the Clybourne Park Improvement Association—

1115 WALTER (Pointing) Why don't you sit your things on the floor?

1116 LINDNER Oh—yes. Thank you. (He slides the briefcase and hat under the chair) And  
1117 as I was saying—I am from the Clybourne Park Improvement Association and we have  
1118 had it brought to our attention at the last meeting that you people—or at least your  
1119 mother—has bought a piece of residential property at—(He digs for the slip of paper  
1120 again)—four o six Clybourne Street ...

1121 WALTER That's right. Care for something to drink? Ruth, get Mr. Lindner a beer.

1122 LINDNER (Upset for some reason) Oh—no, really. I mean thank you very much, but no  
1123 thank you.

1124 RUTH (Innocently) Some coffee?

1125 LINDNER Thank you, nothing at all. (BENEATHA is watching the man carefully)

1126 LINDNER Well, I don't know how much you folks know about our organization. (He is a  
1127 gentle man; thoughtful and somewhat labored in his manner) It is one of these  
1128 community organizations set up to look after—oh, you know, things like block upkeep  
1129 and special projects and we also have what we call our New Neighbors Orientation  
1130 Committee ...

1131 BENEATHA (Drily) Yes—and what do they do?

1132 LINDNER (Turning a little to her and then returning the main force to WALTER) Well—  
1133 it's what you might call a sort of welcoming committee, I guess. I mean they, we—I'm  
1134 the chairman of the committee—go around and see the new people who move into the  
1135 neighborhood and sort of give them the lowdown on the way we do things out in  
1136 Clybourne Park.

1137 BENEATHA (With appreciation of the two meanings, which escape RUTH and  
1138 WALTER) Un-huh.

1139 LINDNER And we also have the category of what the association calls—(He looks  
1140 elsewhere)—uh—special community problems ...

1141 BENEATHA Yes—and what are some of those?

1142 WALTER Girl, let the man talk.

1143 LINDNER (With understated relief) Thank you. I would sort of like to explain this thing in  
1144 my own way. I mean I want to explain to you in a certain way.

1145 WALTER Go ahead.

1146 LINDNER Yes. Well. I'm going to try to get right to the point. I'm sure we'll all appreciate  
1147 that in the long run.

1148 BENEATHA Yes.

1149 WALTER Be still now!

1150 LINDNER Well—

1151 RUTH (Still innocently) Would you like another chair—you don't look comfortable.

1152 LINDNER (More frustrated than annoyed) No, thank you very much. Please. Well—to  
1153 get right to the point I—(A great breath, and he is off at last) I am sure you people must  
1154 be aware of some of the incidents which have happened in various parts of the city

1155 when colored people have moved into certain areas—(BENEATHA exhales heavily and  
1156 starts tossing a piece of fruit up and down in the air) Well—because we have what I  
1157 think is going to be a unique type of organization in American community life—not only  
1158 do we deplore that kind of thing—but we are trying to do something about it.  
1159 (BENEATHA stops tossing and turns with a new and quizzical interest to the man) We  
1160 feel— (gaining confidence in his mission because of the interest in the faces of the  
1161 people he is talking to)—we feel that most of the trouble in this world, when you come  
1162 right down to it—(He hits his knee for emphasis)—most of the trouble exists because  
1163 people just don't sit down and talk to each other.

1164 RUTH (Nodding as she might in church, pleased with the remark) You can say that  
1165 again, mister.

1166 LINDNER (More encouraged by such affirmation) That we don't try hard enough in this  
1167 world to understand the other fellow's problem. The other guy's point of view.

1168 RUTH Now that's right. (BENEATHA and WALTER merely watch and listen with  
1169 genuine interest)

1170 LINDNER Yes—that's the way we feel out in Clybourne Park. And that's why I was  
1171 elected to come here this afternoon and talk to you people. Friendly like, you know, the  
1172 way people should talk to each other and see if we couldn't find some way to work this  
1173 thing out. As I say, the whole business is a matter of caring about the other fellow.  
1174 Anybody can see that you are a nice family of folks, hard working and honest I'm sure.  
1175 (BENEATHA frowns slightly, quizzically, her head tilted regarding him) Today everybody  
1176 knows what it means to be on the outside of something. And of course, there is always  
1177 somebody who is out to take advantage of people who don't always understand.

1178 WALTER What do you mean?

1179 LINDNER Well—you see our community is made up of people who've worked hard as  
1180 the dickens for years to build up that little community. They're not rich and fancy people;  
1181 just hard-working, honest people who don't really have much but those little homes and  
1182 a dream of the kind of community they want to raise their children in. Now, I don't say



1183 we are perfect and there is a lot wrong in some of the things they want. But you've got  
1184 to admit that a man, right or wrong, has the right to want to have the neighborhood he  
1185 lives in a certain kind of way. And at the moment the overwhelming majority of our  
1186 people out there feel that people get along better, take more of a common interest in the  
1187 life of the community, when they share a common background. I want you to believe me  
1188 when I tell you that race prejudice simply doesn't enter into it. It is a matter of the people  
1189 of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all  
1190 concerned that our Negro families are happier when they live in their own communities.

1191 BENEATHA (With a grand and bitter gesture) This, friends, is the Welcoming  
1192 Committee!

1193 WALTER (Dumbfounded, looking at LINDNER) IS this what you came marching all the  
1194 way over here to tell us?

1195 LINDNER Well, now we've been having a fine conversation. I hope you'll hear me all  
1196 the way through.

1197 WALTER (Tightly) Go ahead, man.

1198 LINDNER You see—in the face of all the things I have said, we are prepared to make  
1199 your family a very generous offer ...

1200 BENEATHA Thirty pieces and not a coin less!

1201 WALTER Yeah?

1202 LINDNER (Putting on his glasses and drawing a form out of the briefcase) Our  
1203 association is prepared, through the collective effort of our people, to buy the house  
1204 from you at a financial gain to your family.

1205 RUTH Lord have mercy, ain't this the living gall!

1206 WALTER All right, you through?

1207 LINDNER Well, I want to give you the exact terms of the financial arrangement—

1208 WALTER We don't want to hear no exact terms of no arrangements. I want to know if  
1209 you got any more to tell us 'bout getting together?

1210 LINDNER (Taking off his glasses) Well—I don't suppose that you feel ...

1211 WALTER Never mind how I feel—you got any more to say 'bout how people ought to sit  
1212 down and talk to each other? ... Get out of my house, man. (He turns his back and  
1213 walks to the door)

1214 LINDNER (Looking around at the hostile faces and reaching and assembling his hat  
1215 and briefcase) Well—I don't understand why you people are reacting this way. What do  
1216 you think you are going to gain by moving into a neighborhood where you just aren't  
1217 wanted and where some elements—well—people can get awful worked up when they  
1218 feel that their whole way of life and everything they've ever worked for is threatened.

1219 WALTER Get out.

1220 LINDNER (At the door, holding a small card) Well—I'm sorry it went like this.

1221 WALTER Get out.

1222 LINDNER (Almost sadly regarding WALTER) You just can't force people to change their  
1223 hearts, son. (He turns and put his card on a table and exits. WALTER pushes the door  
1224 to with stinging hatred, and stands looking at it. RUTH just sits and BENEATHA just  
1225 stands.

1226 **Sample Lesson 8: An Introduction to African American Innovators**

1227 Theme: Identity

1228 Disciplinary Area: African American Studies

1229 Ethnic Studies Values and Principles Alignment: 1, 2, 3 ,4

1230 Standards Alignment:

1231 HSS 10.3, 11.5, 11.10, 12.4

1232 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking: 2; Historical

1233 Research, Evidence, and Point of View: 4; Historical Interpretation: 4

1234 CA CCSS for ELA/Literacy: SL9–10.4, SL.0–10.5, SL11–12.4, SL.11–12.5

1235 CA ELD Standards: 1.1, 1.2, 1.5, 1.10

1236 Lesson Purpose and Overview:

1237 This lesson guides students to explore some of the African American contributions to  
1238 the United States. Students will be introduced to and explore the contributions of African  
1239 Americans in science, technology, engineering and mathematics (STEM), literature and  
1240 journalism, education, government and business/entrepreneurship.

1241 Key Terms and Concepts: technology, science, innovation, space, journalism, literature  
1242 and literary genres, armed forces, government, business, entrepreneurship, ingenuity,  
1243 segregation, economic advancement, Harlem Renaissance, Jim Crow

1244 Lesson Objectives (Students will be able to...):

1245 1. develop research questions in order to conduct exploratory research into  
1246 historical events and figures;

1247 2. interpret historical narratives in order to develop a more robust understanding of  
1248 historical events and figures;

- 1249 3. learn from each other by presenting the histories and contributions of African  
1250 Americans that are often unknown or often untold. Explain the role African  
1251 Americans have played in the advancement of the science, technology and other  
1252 areas in the American society;
- 1253 4. strengthen their public speaking skills through presenting their research findings;
- 1254 5. build upon interpersonal communication skills in order to adequately receive and  
1255 convey information; and
- 1256 6. compile research and information in order to create a visual presentation or  
1257 display of a historical event or figure.

1258 Essential Questions:

- 1259 1. What contributions have African Americans made to the United States, and how  
1260 has society benefited from them?
- 1261 2. Why are some of these contributions not widely known?
- 1262 3. How can these contributions be given greater recognition in society today?

1263 Lesson Steps/Activities:

1264 Part 1: Research Presentation

- 1265 1. Develop an electronic visual presentation for the lesson opening that shows  
1266 images of various contributions in the five areas of science and mathematics,  
1267 literature and journalism, education, government, and business/entrepreneurship.  
1268 The presentation ends with the quote: "There is nothing new in the world except  
1269 the history you do not know." Harry S. Truman 33rd President of the United  
1270 States. As students view the presentation invite them to write down what they  
1271 know and what they want to know about the images.
- 1272 2. Introduce the lesson by asking students what they believe all of these things  
1273 have in common. This should be a class conversation.

- 1274 3. Present the five stations of African American contributions, being sure to connect  
1275 them with the images and discussions from steps 1 and 2.
- 1276 4. Invite students to explore the five stations in the in-person or virtual classroom  
1277 and view the introductory resources on each topic. As students view the  
1278 introductory resources, they write down their learnings as well as their  
1279 wonderings and identify one station further research.
- 1280 5. Students should find additional sources of information on their topic of choice to  
1281 conduct further research.
- 1282 6. After students have completed their exploration of the different stations, they  
1283 should compose a written response to the three essential questions that includes  
1284 information they have learned from the lesson. Students should be encouraged  
1285 to identify possible topics or areas of focus for further research in their  
1286 responses. Time permitting, students can share these responses in small groups  
1287 or with a partner.

1288 Part 2: Museum Curation

- 1289 1. Review the five stations that were discussed in Part 1. Then ask students to  
1290 briefly discuss Essential Questions 1–3.
- 1291 2. After the discussion, transition to discussing the value of museums as a way to  
1292 bring the contributions of African Americans to the broader society. Provide  
1293 examples of the African American Museum in DC and other museums or public  
1294 displays in the local or surrounding areas. Also provide some examples of digital  
1295 museum exhibits for local and national collections.
- 1296 3. Introduce the project: museum curation. Each student will be creating a museum  
1297 exhibit based on one historical figure or contribution from the stations that they  
1298 explored previously. Instruct students to look for primary and secondary sources  
1299 that can teach them more about their subject. These sources could be texts or  
1300 oral histories found in the available databases. Students can also interview

- 1301 experts to gather more information. Interviews can be conducted in person or  
1302 remotely.
- 1303 4. After introducing the project and providing examples of museum exhibits, provide  
1304 an overview of the expectations for the research and presentations. Discuss the  
1305 types of equipment and materials students will need; help students understand  
1306 the difference between secondary and primary sources.
- 1307 5. Allow the use of the next few class periods for students to conduct further  
1308 research. Assist students with narrowing or broadening their research topic  
1309 based on the amount of available information available on their topic of choice.
- 1310 a. Students may use relevant resources that they discovered during the first  
1311 part of this lesson.
- 1312 b. For more rigor, students can be required to have a specific number of  
1313 primary sources and secondary sources.
- 1314 6. Once students have completed their research, ask students to create their own  
1315 museum exhibit complete with pictures and artifacts related to their topic. The  
1316 resources that they collected should be used as source materials for their exhibit.
- 1317 a. The exhibit should have at least one picture of the subject and a written  
1318 description of the exhibit.
- 1319 7. Students will develop a presentation to describe their learnings from their station  
1320 and their historical even or figure. Each presentation should be no more than two  
1321 minutes in length.
- 1322 a. Students will be the curators of their own classroom museum. The  
1323 classroom should be arranged in stations where corresponding exhibits  
1324 will be displayed.

1325                    b. Alternate display for distance learning: Students will create a one-slide  
1326                    PowerPoint display which will be displayed via the “share screen” option of  
1327                    the distance learning platform.

1328                    8. After presentations are completed, the teacher facilitates the discussion of the  
1329                    essential questions.

1330                    Assessment, Application, Action, and Reflection:

1331                    Assessment:

1332                    • Peer assessments of preliminary research can be used to help students refine or  
1333                    focus their research for the museum curation project.

1334                    • The teacher should evaluate students’ research based on grade-level  
1335                    expectations in the history–social science content standards. Students can be  
1336                    assessed on their ability to: pose relevant research questions, compare  
1337                    documentary sources, differentiate between primary and secondary sources, and  
1338                    vet potential resources for credibility, validity, and bias.

1339                    • The teacher can use students’ museum exhibit to assess how well students  
1340                    synthesized their research and applied it to their displays and presentations.

1341                    • The teacher should evaluate students’ presentation skills based on grade-level  
1342                    expectations in the CA CCSS for ELA/Literacy standards.

1343                    Application, Action, and Reflection:

1344                    • Students will conduct research on the station of their choosing using appropriate  
1345                    grade-level skills as outlined in the history–social science content standards and  
1346                    recommended by the *History–Social Science Framework*.

1347                    • Students will create and present museum exhibits to demonstrate their abilities to  
1348                    conduct a grade-level appropriate synthesis of research and orally convey  
1349                    information learned.

- 1350       • The teacher should provide an opportunity for students to reflect on the essential  
1351       questions either as a whole group or in small groups or breakout sessions. The  
1352       teacher may choose to guide students through the reflection process prior to  
1353       letting the students engage in the reflection of the essential questions.

1354   Materials and Resources:

1355   Note: The lists contained in these resources are in no way exhaustive. They should be  
1356   used as an initial suggestion of possible events or historical figures that can be  
1357   expanded and modified to meet the needs of individual classrooms. Students are  
1358   encouraged to find others not on these lists.



1359 Station 1: Science, Technology, and Mathematics

1360 Station Purpose and Overview:

1361 Students will discover the amazing history of African American inventors, designers,  
1362 and scientists who have contributed to the making of the contemporary American  
1363 society. Students will learn about the use of African creative strategies during the period  
1364 of enslavement and the burst of inventions that occurred at the end of the nineteenth  
1365 and early twentieth centuries. Numerous inventors who had not been recognized during  
1366 the enslavement for their innovations became known as designers and creators of  
1367 useful objects and processes for a modern society. It is not striking that a people who  
1368 had been responsible for so much of the daily operations of farms, plantation houses,  
1369 mechanical systems, and construction would now emerge from the shadows as some of  
1370 the creators of the most common elements used in our work. Students will be able to  
1371 understand how and why the agricultural worker or the mechanic would be inclined to  
1372 create innovation. Consequently, this lesson will pave the way for the student to see  
1373 how integral the inventions, innovations, and scientific work of African Americans are to  
1374 everyday life.

1375 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1376 and students are encouraged to research any innovator of their choice including those  
1377 not listed here.

1378 Invite students to watch one or more these introductory videos:

1379 Five African American Inventors that changed the World:

1380 <https://www.youtube.com/watch?v=vOKnOW7CLNQ>

1381 19th Century Black Discoveries (video): [https://blackhistoryintwominutes.com/19th-](https://blackhistoryintwominutes.com/19th-century-black-discoveries/)  
1382 [century-black-discoveries/](https://blackhistoryintwominutes.com/19th-century-black-discoveries/)

1383 Awesome Inventions by African Americans

1384 <https://www.youtube.com/watch?v=56AwEjXzh-U>

- 1385 Videos are not exhaustive.
- 1386 Students then explore African American innovators such as the following:
- 1387 *Scientists and Inventors, such as those found in the following links:*
- 1388 The A-Z List of Black Inventors: [https://interestingengineering.com/the-a-z-list-of-black-](https://interestingengineering.com/the-a-z-list-of-black-inventors)
- 1389 [inventors](https://interestingengineering.com/the-a-z-list-of-black-inventors)
- 1390 Famous African American Women in STEM: [https://napequity.org/resources/famous-](https://napequity.org/resources/famous-african-american-women-stem/)
- 1391 [african-american-women-stem/](https://napequity.org/resources/famous-african-american-women-stem/)
- 1392 16 Black STEM innovators who have defined our modern world:
- 1393 <https://www.idtech.com/blog/black-stem-innovators-who-defined-modern-world>
- 1394 People of Color in STEM: Black:
- 1395 <https://guides.tricolib.brynmawr.edu/c.php?g=285559&p=1901689>
- 1396 Black Explorers (video): <https://blackhistoryintwominutes.com/black-explorers/>
- 1397 *African Americans at NASA, such as those found in the following links:*
- 1398 NASA's African-American Astronauts:
- 1399 [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)
- 1400 NASA Figures: <https://www.blackhistory.mit.edu/story/nasa-figures>
- 1401 'Black In Space' Explores NASA's Small Steps and Giant Leaps Toward Equality:
- 1402 [https://www.npr.org/2020/03/01/810798435/black-in-space-explores-nasa-s-small-](https://www.npr.org/2020/03/01/810798435/black-in-space-explores-nasa-s-small-steps-and-giant-leaps-toward-equality)
- 1403 [steps-and-giant-leaps-toward-equality](https://www.npr.org/2020/03/01/810798435/black-in-space-explores-nasa-s-small-steps-and-giant-leaps-toward-equality)
- 1404 *African American Doctors, such as those found in the following links:*
- 1405 California Academy of Sciences Library: African American Scientists Bibliography:
- 1406 [http://researcharchive.calacademy.org/research/library/biodiv/biblio/Africansci-](http://researcharchive.calacademy.org/research/library/biodiv/biblio/Africansci-update.htm)
- 1407 [update.htm](http://researcharchive.calacademy.org/research/library/biodiv/biblio/Africansci-update.htm)

1408 Black Scientists Timeline: [https://www.asbmb.org/getmedia/6d7cc98e-3d30-4c57-9bbc-](https://www.asbmb.org/getmedia/6d7cc98e-3d30-4c57-9bbc-edb5f7f31a57/asbmb-history-black-scientists.pdf)  
1409 [edb5f7f31a57/asbmb-history-black-scientists.pdf](https://www.asbmb.org/getmedia/6d7cc98e-3d30-4c57-9bbc-edb5f7f31a57/asbmb-history-black-scientists.pdf)

1410 Other African American scientific contributions such as the following:

1411 The Disturbing History of African-Americans and Medical Research Goes Beyond  
1412 Henrietta Lacks: [https://time.com/4746297/henrietta-lacks-movie-history-research-](https://time.com/4746297/henrietta-lacks-movie-history-research-oprah/)  
1413 [oprah/](https://time.com/4746297/henrietta-lacks-movie-history-research-oprah/)

1414 Resources:

1415 James Haskin and Otha R. Sullivan, *African American Women Scientists and Inventors*

1416 Keith C. Holmes, *Black Inventors: Crafting Over 200 Years of Success*, 2008

1417 Inventors and scientists: <https://www.youtube.com/watch?v=glZpu0xMSuM>

1418 Station 2: Literature, Journalism, and the Arts

1419 Station Purpose and Overview:

1420 Students will explore the intellectual, journalistic, and artistic achievements of African  
1421 Americans throughout history. Students will engage in the works of icons of the Harlem  
1422 Renaissance as well as those who came before and more contemporary innovators.

1423 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1424 and students are encouraged to research any innovator of their choice including those  
1425 not listed here.

1426 Invite students to watch the introductory video on the Harlem Renaissance:

1427 History Brief: The Harlem Renaissance: <https://youtu.be/90PTxdsgfsA>

1428 Introduction to the Harlem Renaissance: Students will explore the vibrant artistic and  
1429 intellectual life brought to New York and other northeastern American cities by African  
1430 Americans fleeing the South in a large and massive migration to the North and away  
1431 from the brutality of the post-Reconstruction era. At the same time, Africans from the

1432 African continent, South America, and every Caribbean island entered New York's  
1433 Manhattan Island's northern section, and it, Harlem, became the liveliest gathering  
1434 place of African ideas on the earth. Politicians, novelists, musicians, artists, newspaper  
1435 publishers, business people, dancers, choreographers, lawyers, playwrights, and poets  
1436 assembled in the parlors, salons, and stately houses in uptown New York to revive and  
1437 remake the Black tradition. Students will learn how the Great Migration changed the  
1438 way African Americans saw themselves and the way others saw them. The book, *The*  
1439 *New Negro*, by Alain Locke, a Philadelphian, is often called the work that began the  
1440 Harlem Renaissance. Although the literary aspect of the Harlem Renaissance is the  
1441 most noted and known by virtue of the writers who articulated the ideas of African  
1442 Americans who resisted segregation, discrimination, and second-class citizenship.

1443 Students explore African American writers, journalists, and artists.

1444 *Journalists such as those found in the following links:*

1445 Black Press Comprehensive Timeline:

1446 <https://www.pbs.org/blackpress/timeline/timeline.html>

1447 Black Press: Past and Present: [https://niemanreports.org/articles/the-black-press-past-](https://niemanreports.org/articles/the-black-press-past-and-present/)  
1448 [and-present/](https://niemanreports.org/articles/the-black-press-past-and-present/)

1449 The Black Press: From Freedom's Journal to The Crisis, Ebony & Jet (video):

1450 [https://blackhistoryintwominutes.com/the-black-press-from-freedom-journal-the-crisis-](https://blackhistoryintwominutes.com/the-black-press-from-freedom-journal-the-crisis-ebony-jet-magazine/)  
1451 [ebony-jet-magazine/](https://blackhistoryintwominutes.com/the-black-press-from-freedom-journal-the-crisis-ebony-jet-magazine/)

1452 *Authors such as those found in the following links:*

1453 African American literature: a timeline: [http://www.culturalfront.org/2016/11/african-](http://www.culturalfront.org/2016/11/african-american-literature-timeline.html)  
1454 [american-literature-timeline.html](http://www.culturalfront.org/2016/11/african-american-literature-timeline.html)

1455 *Musicians such as those found in the following links:*

1456 The Birth of Jazz: <https://blackhistoryintwominutes.com/the-birth-of-jazz/>

1457 African American Music History Timeline: [https://www.encyclopedia.com/history/news-](https://www.encyclopedia.com/history/news-wires-white-papers-and-books/history-african-american-music)  
1458 [wires-white-papers-and-books/history-african-american-music](https://www.encyclopedia.com/history/news-wires-white-papers-and-books/history-african-american-music)

1459 Notable African American Musicians: [https://nafme.org/my-classroom/black-history-](https://nafme.org/my-classroom/black-history-month/notable-african-american-musicians/)  
1460 [month/notable-african-american-musicians/](https://nafme.org/my-classroom/black-history-month/notable-african-american-musicians/)

1461 Additional Resources:

1462 Henry Louis Gates, Jr., *Harlem Renaissance Lives*

1463 Nathan Huggins, *Harlem Renaissance*

1464 James Weldon, Johnson. *Black Manhattan*

1465 Alain Locke, *The New Negro*

1466 Steven Watson, *Harlem Renaissance: Hub of African-American Culture*

1467 Station 3: Education

1468 Station Purpose and Overview:

1469 Students will explore the history making individuals and institutions that shaped  
1470 education for African American students and beyond. Historical Black colleges and  
1471 universities will highlight the tremendous gains made by African Americans whose  
1472 access to education was severely restricted and even forbidden for centuries. Students  
1473 will also learn the history and the evolution of the US educational system including  
1474 precedent-setting legislation as it pertains to equal access as well as the struggles of  
1475 African American students who fought for their right to education.

1476 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1477 and students are encouraged to research any innovator of their choice including those  
1478 not listed here.

1479 Invite students to listen to the podcast and watch the introductory video:

- 1480 Brown v. Board of Education Podcast: [https://www.uscourts.gov/about-federal-](https://www.uscourts.gov/about-federal-courts/educational-resources/supreme-court-landmarks/brown-v-board-education-podcast)  
1481 [courts/educational-resources/supreme-court-landmarks/brown-v-board-education-](https://www.uscourts.gov/about-federal-courts/educational-resources/supreme-court-landmarks/brown-v-board-education-podcast)  
1482 [podcast](https://www.uscourts.gov/about-federal-courts/educational-resources/supreme-court-landmarks/brown-v-board-education-podcast)
- 1483 African American Higher Education: <https://youtu.be/-iyZYTcWQN4>
- 1484 Students explore the history and contributions of African Americans to education.
- 1485 Have students research and identify outstanding African educators such as Booker T.  
1486 Washington, Mary McLeod Bethune, and Octavius Catto. What historically Black  
1487 colleges are they associated with in history?
- 1488 *Historically Black Colleges and Universities (as told by documentaries such as):*
- 1489 Timeline of Historically Black Colleges and Universities: [https://hbcufirst.com/hbcu-](https://hbcufirst.com/hbcu-history-timeline)  
1490 [history-timeline](https://hbcufirst.com/hbcu-history-timeline)
- 1491 Tell Them We Are Rising: The Story of Historically Black Colleges and Universities:  
1492 [https://www.pbs.org/video/tell-them-we-are-rising-the-story-of-black-colleges-and-uni-](https://www.pbs.org/video/tell-them-we-are-rising-the-story-of-black-colleges-and-uni-cheqjr/)  
1493 [cheqjr/](https://www.pbs.org/video/tell-them-we-are-rising-the-story-of-black-colleges-and-uni-cheqjr/)
- 1494 African American Higher Education (video): <https://youtu.be/-iyZYTcWQN4>
- 1495 *Pioneers in African American Education such as those found in the following links:*
- 1496 Important Milestones in African American Education:  
1497 [https://www.sutori.com/story/important-milestones-in-african-american-education--](https://www.sutori.com/story/important-milestones-in-african-american-education--9BBnQqqWj81u6e4opQFpRDAD)  
1498 [9BBnQqqWj81u6e4opQFpRDAD](https://www.sutori.com/story/important-milestones-in-african-american-education--9BBnQqqWj81u6e4opQFpRDAD)
- 1499 Key Events in Black Higher Education: <https://www.jbhe.com/chronology/>
- 1500 Booker T. Washington – Mini Biography: [https://www.biography.com/video/booker-t-](https://www.biography.com/video/booker-t-washington-mini-biography-11188803909)  
1501 [washington-mini-biography-11188803909](https://www.biography.com/video/booker-t-washington-mini-biography-11188803909)
- 1502 Station 4: Government, Military, and Civics
- 1503 Station Purpose and Overview

1504 Students will explore the contributions that African Americans have made to U.S  
1505 legislation, governmental institutions, and the armed forces from the early days of the  
1506 republic to present day.

1507 Movements like the Civil Rights Movement are responsible for the passage of major  
1508 legislation such as the Voting Rights act and the Civil Rights act. Additionally, scholars  
1509 have identified more than 1,500 African American office holders during the  
1510 Reconstruction Era (1863–1877) who have helped to shape government and provide  
1511 representation for African Americans. By the year 2020, there had been 162 African  
1512 American Americans in Congress, or as delegates from the US territories and the  
1513 District of Columbia. This station will also highlight the various accomplishments of  
1514 African American military leaders and units such as the Harlem Hellfighters and office  
1515 holders.

1516 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1517 and students are encouraged to research any innovator of their choice including those  
1518 not listed here.

1519 Invite students to watch this introductory video:

1520 African Americans in Congress in the 19th Century:

1521 [https://www.youtube.com/watch?v=IS\\_qWkgPBeo&feature=youtu.be](https://www.youtube.com/watch?v=IS_qWkgPBeo&feature=youtu.be)

1522 It may be helpful to frame the discussion around this topic. Facing History and  
1523 Ourselves provides sample lessons and resources that may help with this:

1524 [https://www.facinghistory.org/sites/default/files/publications/The\\_Reconstruction\\_Era\\_a  
1525 nd\\_the\\_Fragility\\_of\\_Democracy.pdf](https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy.pdf)

1526 Students explore African Americans in US Government, such as the following  
1527 examples:

1528 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,  
1529 and students are encouraged to research any government of their choice including  
1530 those not listed here.

- 1531 *African Americans in Office such as those found in the following links:*
- 1532 Major African American Office Holders Since 1641: [https://www.blackpast.org/special-](https://www.blackpast.org/special-features/major-african-american-office-holders/)
- 1533 [features/major-african-american-office-holders/](https://www.blackpast.org/special-features/major-african-american-office-holders/)
- 1534 Black Legislators: <https://libguides.franklinpierce.edu/black-history/black-legislators>
- 1535 The Black Congressman of Reconstruction: Death of Representation:
- 1536 [https://www.mobituaries.com/the-podcast/the-black-congressmen-of-reconstruction-](https://www.mobituaries.com/the-podcast/the-black-congressmen-of-reconstruction-death-of-representation/)
- 1537 [death-of-representation/](https://www.mobituaries.com/the-podcast/the-black-congressmen-of-reconstruction-death-of-representation/)
- 1538 African Americans in the White House Timeline:
- 1539 <https://www.whitehousehistory.org/african-americans-in-the-white-house-timeline>
- 1540 Black Americans in Congress: [https://history.house.gov/Exhibitions-and-](https://history.house.gov/Exhibitions-and-Publications/BAIC/Black-Americans-in-Congress/)
- 1541 [Publications/BAIC/Black-Americans-in-Congress/](https://history.house.gov/Exhibitions-and-Publications/BAIC/Black-Americans-in-Congress/)
- 1542 Moments in History, Thurgood Marshall: <https://youtu.be/kAZdZFa3OkI>
- 1543 *African Americans in the Armed Forces such as those found in the following links:*
- 1544 Tuskegee airmen:
- 1545 [https://www.youtube.com/watch?v=pp3\\_7Yo2xFw](https://www.youtube.com/watch?v=pp3_7Yo2xFw)
- 1546 <https://www.youtube.com/watch?v=zv4HtBaKKXs>
- 1547 African Americans in the US Army: <https://www.army.mil/africanamericans/timeline.html>
- 1548 African Americans in the US Armed Forces:
- 1549 <https://www.battlefields.org/learn/articles/african-americans-armed-forces-timeline>
- 1550 African Americans in the US Army: Profiles of Bravery:
- 1551 <https://www.army.mil/africanamericans/profiles.html>
- 1552 The History of Allensworth, California (1908– ): [https://www.blackpast.org/african-](https://www.blackpast.org/african-american-history/history-allensworth-california-1908/)
- 1553 [american-history/history-allensworth-california-1908/](https://www.blackpast.org/african-american-history/history-allensworth-california-1908/)



1554 *African American social movements and civic engagement such as those found in the*  
1555 *following links:*

1556 *Eyes on the Prize: America’s Civil Rights Movement* PBS series:  
1557 1561 movement

1562 The Reconstruction Era and the Fragility of Democracy, Section 4:  
1563 [https://youtu.be/kJjPEBCfBFQ](https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_a<br/>1564 <u>nd_the_Fragility_of_Democracy.pdf</u></a></p><p>1565 Station 5: Business and Entrepreneurship</p><p>1566 Station Purpose and Overview:</p><p>1567 Students will explore African American business innovators and entrepreneurs as well<br/>1568 as successful African American business ventures such as those found in Tulsa,<br/>1569 Oklahoma’s Black Wall Street. Students will be introduced to well know figures such as<br/>1570 Oprah Winfrey and lesser known figures like Annie Malone.</p><p>1571 NOTE: This is in no way an exhaustive list. Teachers are encouraged to add to this list,<br/>1572 and students are encouraged to research any innovator of their choice including those<br/>1573 not listed here.</p><p>1574 Invite students to view the introductory video: The Rise of African-American<br/>1575 Entrepreneurs in America (<a href=))

1576 *Students explore and research African American businesspersons, entrepreneurs, and*  
1577 *related historical events such as those found in the following links:*

- 1578 Black In Business: Celebrating The Legacy Of Black Entrepreneurship:  
1579 [https://www.forbes.com/sites/ruthumoh/2020/02/03/celebrating-black-history-month-2020/?\\_sm\\_au=iVVqVW5T1TNQjnFMRtVGK34F24MF#1243ba362b45](https://www.forbes.com/sites/ruthumoh/2020/02/03/celebrating-black-history-month-2020/?_sm_au=iVVqVW5T1TNQjnFMRtVGK34F24MF#1243ba362b45)  
1580  
1581 Black Wall Street and Its Legacy in America: <https://youtu.be/IK1f94J6Jdl>  
1582 Black Excellist: Most Powerful Black CEOs in Corporate America:  
1583 <https://www.youtube.com/watch?v=z0Bc3DzqjsY>

1584 **Sample Lesson 9: #BlackLivesMatter and Social Change**

1585 Theme: Social Movements and Equity

1586 Disciplinary Area: African American Studies

1587 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6

1588 Standards Alignment:

1589 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical  
1590 Research, Evidence, and Point of View 1, 2

1591 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 4, 6, 7, 9; WHST.9–10.2, 4, 5, 6, 7

1592 CA ELD Standards: ELD.PI.9–10.1, 2, 3, 4, 5, 6, 10

1593 Lesson Purpose and Overview:

1594 Students will be exposed to contemporary discussions around policing in the US,  
1595 specifically police brutality cases where unarmed African Americans have been killed.

1596 They will conduct research on various incidents, deciphering between reputable and  
1597 scholarly sources versus those with particular political bents. Students will also begin to  
1598 think about how they would respond if an incident took place in their community.

1599 Students will have the opportunity, via the social change projects, to describe what tools  
1600 and/or tactics of resistance they would use. With regards to skills, students will learn  
1601 how to develop their own informational videos, conduct research, and work  
1602 collaboratively.

1603 Key Terms and Concepts: racial profiling, oppression, police brutality, social  
1604 movements, resistance

1605 Lesson Objectives (Students will be able to...):

- 1606 1. develop an understanding and analyze the effectiveness of #BlackLivesMatter  
1607 and the broader Movement for Black Lives (M4BL), specifically delving into the

1608 movement's structure, key organizations, and tactics/actions used to respond to  
1609 incidents of police brutality; and

1610 2. identify how African Americans have historically been disproportionately  
1611 impacted by racial profiling and police brutality in the US

1612 Essential Questions:

1613 4. Why, how, and when did #blacklivesmatter and the Movement for Black Lives  
1614 emerge?

1615 5. What can be done to help those impacted by police brutality and racial profiling?

1616 Lesson Steps/Activities:

1617 6. Begin the lesson by discussing a recent incident in your community where an  
1618 African American has been subjected to racial profiling or police brutality. If you  
1619 are unable to find a specific incident that took place in your community, highlight  
1620 a national incident.

1621 7. Link this incident to the broader Movement for Black Lives. Be sure to provide  
1622 some context on the movement, including its history, organizations associated  
1623 with the movement, key activists and leaders, the Movement for Black Lives  
1624 policy platform, tactics, and key incidents the movement has responded to.

1625 8. After completing the reading and discussion, provide an overview of the  
1626 Movement for Black Lives for students, detailing key shootings, defining and  
1627 framing terms (i.e., riot vs. rebellion, antiblackness, state sanctioned violence,  
1628 etc.), highlighting the narratives of Black women and LGBTQIA identifying people  
1629 that have been impacted by police brutality, and providing various examples of  
1630 the tactics of resistance used by activists and organizers within the movement.

1631 9. In groups of four, students select an issue relating to the justice system that has  
1632 been a focal point within the Black movement. Each group is responsible for  
1633 researching the following:

- 1634 a. Describe the issue and the surrounding details.
- 1635 b. What are the arguments? Present all sides.
- 1636 c. Investigate the underlying context: Research the root causes of the issue.
- 1637 d. What is the legal context surrounding the issue? (e.g., stand your ground,  
1638 stop and frisk, noise ordinance, police officers bill of rights, cash bail  
1639 system, 3-Strikes laws, prison abolition, the death penalty, etc.)?
- 1640 e. What was/has been the community's response? Were there any protests  
1641 or direct actions? If so, what types of tactics did activists employ?
- 1642 f. What organizations are working to address this issue?
- 1643 g. What social changes, political changes, or policy changes occurred or are  
1644 being proposed to address the underlying issue??
- 1645 10. Students are encouraged to identify sources online (including looking at social  
1646 media posts or hashtags that feature the name of the person they are studying),  
1647 examine scholarly books and articles, and even contact non-profits or grassroots  
1648 organizations that may be organizing around the case that they were assigned.  
1649 Stress the importance of students being able to identify credible first-person  
1650 sources.
- 1651 11. As a second component of this lesson, each student (individually) is tasked with  
1652 responding to the last question required for their project, "what can you do to help  
1653 support those impacted by police brutality?" In response, students must come up  
1654 with an idea/plan of how they would help advocate for change in their  
1655 communities if an issue around police brutality were to arise. Please note that  
1656 this exercise is to explore the possible actions of advocacy for social justice and  
1657 social change. Students should not be encouraged to place themselves or others  
1658 in a situation that could lead to physical conflict.

1659 12. Students should be provided an additional week to produce their individual  
1660 “social change” projects, whether it be drawing a protest poster or drafting a plan  
1661 to organize a direct action.

1662 Assessment, Application, Action, and Reflection:

1663 • Students will research issues surrounding the impact of the justice system on African  
1664 American communities and respond to key questions.

1665 • Students will complete an action-oriented “social change” assignment where they  
1666 are expected to consider how they would respond if an incident of police brutality  
1667 occurred in their community.

1668 Materials and Resources:

1669 • Teaching Tolerance’s “Bringing Black Lives Matter into the Classroom Part II”:  
1670 [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)  
1671 [the-classroom-part-ii](https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii)

1672 **Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science**  
1673 **Fiction**

1674 Theme: Identity, Systems of Power

1675 Disciplinary Area: African American Studies

1676 Ethnic Studies Values and Principles Alignment: 4, 5

1677 Standards Alignment:

1678 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1, 2, 4; Historical  
1679 Interpretation 1, 2, 4.

1680 CA CCSS for ELA/Literacy: RH. 9–10. 1, 2, 3, 4, 5, 6, 9; WHST.9–10. 4, 5, 7, 8, 9, 10

1681 CA ELD Standards: ELD. PI. 9–10. 1, 2, 3, 5, 6, 7, 8, 11, 12.

1682 Lesson Purpose and Overview:

1683 Afrofuturism serves as a framework to better understand the growing popularity of Black  
1684 science fiction and how the genre is being used to reimagine Black life. It is also a  
1685 cultural aesthetic that incorporates technoculture and the supernatural while explicitly  
1686 centering people of African descent. More recently artists, musicians, filmmakers, and  
1687 writers—including Octavia Butler, Janelle Monae, Ryan Coogler, The Movement for  
1688 Black Lives, Roxane Gay, Tananarive Due, and Nalo Hopkinson, to name a few—have  
1689 drawn from this analytic framework and aesthetic as an inspiration for their own  
1690 projects. While their work often features Black life suspended in space or utilizing  
1691 imagined technologies, Afrofuturism also calls upon authors and artists to reimagine  
1692 Black life beyond the status quo and to explore the infinite possibilities of the world of  
1693 tomorrow. Increasingly, activists have used the framework to reimagine a world void of  
1694 oppression and exploitative systems of power.

1695 This lesson is designed to introduce students to the analytic framework and aesthetic of  
1696 Afrofuturism through literature, science fiction, art, music, and theoretical texts. By  
1697 engaging Afrofuturism, students will be able to better understand how authors and

1698 artists are using literature, music, film, and other modes of cultural production to  
1699 describe Black experiences and theorize new possibilities. More specifically, students  
1700 will be able to identify and engage social and political critiques that manifest in  
1701 Afrofuturist texts. With regards to skills, students will primarily gain experience with the  
1702 qualitative method of cultural analysis. Drawing on various cultural texts, students will  
1703 analyze the various ways in which Afrofuturist themes manifest and articulate how they  
1704 act (or do not) as social and/or cultural critiques; are indicative of cultural phenomena,  
1705 practices, ideologies, and/or trends; or are used to make an intervention and state  
1706 something entirely new. With an emphasis on developing analytical skills, students will  
1707 also gain more experience with conducting research, evaluating primary and secondary  
1708 source materials, practicing “close reading” and expository and creative writing.

1709 Lesson Note: While this lesson has been developed with a focus on Black experiences  
1710 and futures, it should also be noted that Chicana futurism, Latinx futurism, and Desi  
1711 futurism (which refers to the forward-looking or future-focused mediums that relate to  
1712 South Asian culture including literature, music, art, film, and visual and performing arts)  
1713 are also budding fields and genres. Thus, this lesson can be adapted for other ethnic  
1714 experiences with the inclusion of appropriate source materials.

1715 Key Terms and Concepts: Afrofuturism, reimagine, science fiction (sci-fi), time, space,  
1716 aesthetic

1717 Lesson Objectives (Students will be able to...):

- 1718 1. identify and analyze Afrofuturism as it manifests within various forms of art and  
1719 cultural production, including literature, music, comic books, and film;
- 1720 2. understand how systems of power and history are being reimaged through the  
1721 lens of Afrofuturism;
- 1722 3. discern how authors and artists use literary and poetic devices and technology  
1723 within Afrofuturist texts; and



- 1724 4. develop and reflect on new strategies, policies, and systems of power that  
1725 address current social, economic, and political issues.

1726 Essential Questions:

- 1727 1. What is Afrofuturism?
- 1728 2. What does it mean to reimagine life beyond the status quo?
- 1729 3. What is the role of art and cultural production?
- 1730 4. How does Afrofuturist art and cultural production serve as a critique of history,  
1731 the status quo, and systems of power?

1732 Lesson Steps/Activities:

1733 Day 1

- 1734 1. Introduce the lesson by asking students to pull out a sheet of paper and write  
1735 what they believe Afrofuturism is. Give students up to five minutes to complete  
1736 this quick writing exercise.
- 1737 2. After everyone has had an opportunity to reflect on the prompt, have students  
1738 share their responses with a partner/neighbor or two first, then aloud.
- 1739 3. Following this discussion, provide each student with an article on Afrofuturism  
1740 (options in resources below). Break the students into groups of four and have  
1741 each group read the text amongst themselves. Let the students know that they  
1742 should make annotations as they read, noting keywords, themes, quotes that  
1743 stand out, and terms that they may not be familiar with.
- 1744 4. After each group has finished reading the excerpt, task them with writing a quick  
1745 summary (no more than three sentences) of how the author frames Afrofuturism.  
1746 Ask them to discuss how the excerpt echoes, differs, or builds upon what they  
1747 wrote in their quick writing exercise.

1748 5. Have the groups share some of their takeaways and summaries of the article  
1749 with the entire class. Also use this time to define any terms that students may  
1750 have been unfamiliar with.

1751 a. Potential Terms to Define:

1752 i. Subaltern—the term is primarily used to describe people socially  
1753 and politically marginalized within society; those who are deemed  
1754 powerless, especially within colonial territories.

1755 ii. Pulp—the term has historically been used to describe early  
1756 magazines that were printed on low quality paper made from wood  
1757 pulp. However, the term has been used more broadly to describe  
1758 works of art and literature (e.g., fiction, music, zines, etc.) that often  
1759 included sensational material, short-fiction works, and what was  
1760 often viewed as “low-quality literature.” Pulp fiction and other works  
1761 are often seen as the predecessors of superhero comic books.

1762 iii. Speculative fiction—is a broad artistic genre that is defined by its  
1763 inclusion of supernatural, futuristic, and dystopian elements.  
1764 Speculative fiction includes the genres of: science fiction, fantasy,  
1765 horror, fairytales, superhero fiction, and more.

1766 iv. Appropriate/appropriation—to take elements of something for one’s  
1767 own use, often without permission.

1768 v. Antebellum—refers to the period in the United States prior to the  
1769 Civil War.

1770 Day 2

1771 1. Start the second day by discussing the diversity of Afrofuturism. Coined in the  
1772 1990s, Afrofuturism is a cultural aesthetic, philosophy of science, and philosophy  
1773 of history that explores the developing intersection of African diaspora culture

1774 with technology. It is grounded in the belief of a better future for African  
1775 Americans and aims to connect those from the Black diaspora with their African  
1776 ancestry.

1777 Show students that Afrofuturism can be found in artwork, literature, fashion, film,  
1778 and music as well by providing students with a sampling of classroom and age  
1779 appropriate Afrofuturistic examples of the teacher's choosing.

1780 Afrofuturism is often marked visually with African iconology like the use of  
1781 Adinkra symbols or Ancient Egyptian artifacts (i.e., ankh, eyes of Horus,  
1782 pyramids, etc.). Sun Ra, Earth, Wind, and Fire, George Clinton, and Parliament-  
1783 Funkadelic were well known for incorporating such symbolism into their music  
1784 and album art. Also present in the aesthetic repertoire of Afrofuturism is a bright  
1785 and diverse color palette, mysticism, extraordinary abilities and powers, and  
1786 technology and technoculture. Steampunk also has found its place in the  
1787 Afrofuturistic aesthetic. More contemporary artists like Missy Elliot, Beyonce and  
1788 Jay-Z, Kamasi Washington, and Janelle Monae are known for incorporating such  
1789 elements in their music videos. The Studio Museum in Harlem showcased  
1790 Afrofuturistic artwork in some of their exhibits as well. The Ford Theater  
1791 production of "The Wiz" fused these elements into a classic retelling of "The  
1792 Wizard of Oz." Additionally, writers such as W.E.B DuBois and Octavia Butler  
1793 explore Afrofuturism in their works.

1794 Afrofuturism is intriguing because of its visual aesthetic, but its purpose is much  
1795 bolder. By design, it is intended to challenge the status quo by reimagining and  
1796 confronting everyday challenges that African Americans face. Topics like racism,  
1797 disenfranchisement, social inequality, and the pursuit of justice often find a home  
1798 in Afrofuturistic works. Characters like Luke Cage explore the alternate  
1799 possibilities for African Americans men—in this case by imagining an African  
1800 American man impervious to bullets. Others, like the fictional country of  
1801 "Wakanda," in "Black Panther," imagine a society where Africans or African  
1802 Americans are economically, technologically, and socially advanced.

1803 Essentially, Afrofuturism is a vehicle through which artists, writers, musicians,  
1804 film makers, fashion designers, and others express their frustrations with the  
1805 current condition of African Americans in society and posit a new theory of what  
1806 could be, what could have been, and what will be if these issues are addressed  
1807 and resolved. While a utopian society without social injustice and racism may  
1808 seem like a dream, it is one the contributors to this genre are willing to aspire to  
1809 and work towards through their own contributions in the Afrofuturistic space.

1810 2. Engage students in a discussion around what is and is not Afrofuturism grounded  
1811 in contemporary examples that students may be familiar with.

1812 a. Guide the students through features like settings, characters, and other  
1813 literary devices and elements of Afrofuturism.

1814 i. Option: Utilize the recent film and comic books *Black Panther*.

1815 ii. Option: Teachers can also select a podcast, text, short story, or  
1816 novel.

1817 3. Break the students into groups and ask them to brainstorm other elements that  
1818 may be found in Afrofuturism.

1819 4. Once students have had a chance to discuss some ideas, ask them to imagine  
1820 an Afrofuturistic setting in which a story may take place.

1821 a. Using butcher paper or large post-it paper, students will write down their  
1822 ideas.

1823 5. Ask student groups to share their settings with the class and explain why they  
1824 chose the details that they did.

1825 Day 3

- 1826 1. As a class, revisit the texts from Day 2 and begin to discuss how the texts draw  
1827 on Afrofuturism. If possible, bring in copies of comic books, short stories, and  
1828 zines.
- 1829 2. After discussing the cultural texts for 10–15 minutes, let the students know that  
1830 they will create their own cultural text that engages Afrofuturism and/or  
1831 reimagines their own community’s future.
- 1832 3. Select a short story, poem, or song lyrics for students to read, and guide them  
1833 through a discussion of the elements of Afrofuturism.
- 1834 4. Introduce the assignment by telling students that they have the option of creating  
1835 a zine, comic book, short story, or poem that incorporates what they’ve learned  
1836 about Afrofuturism, specifically drawing on the overall aesthetic and analytical  
1837 framework. They will also need to write a one-page artists’ statement describing  
1838 their work and rationale. It is highly recommended that teachers create their own  
1839 rubrics for this assignment and distribute them to students at the onset.
- 1840 5. To start this project, have students spend the remainder of the class drafting an  
1841 outline of their project and researching other Afrofuturist art that might serve as a  
1842 source of inspiration. Be sure to remind students to consider how they want to  
1843 develop the project. For example, will they create a digital or hard-copy zine or  
1844 comic book?
- 1845 6. For homework, have students complete their outlines.

1846 Day 4

- 1847 1. Start class by showcasing what art materials students will have access to (i.e.,  
1848 markers, construction paper, cardstock, color pencils, rulers, felt tip pens,  
1849 graphics software, etc.) in order to complete their project.
- 1850 2. After students have completed their projects, dedicate a final class day for  
1851 sharing and reflection. Have each student place their work on display around the

1852 classroom. Allow students to walk around and examine their peer's projects for  
1853 15–20 minutes.

1854 3. After perusing the projects on display, have each student briefly present their  
1855 artists' statement aloud to the entire class.

1856 4. Students then prepare a brief reflection on their key takeaways from the lesson  
1857 overall as well as their experience creating Afrofuturist inspired projects and  
1858 viewing the creations of their classmates.

1859 Assessment, Application, Action, and Reflection:

1860 • Students will complete a pre and post written reflection on their understanding of  
1861 Afrofuturism.

1862 • Students will analyze cultural texts.

1863 • Students will actively think about how Afrofuturism is being engaged as an  
1864 analytic framework for reimagining systems of power.

1865 • Students will complete a culminating project where they are responsible for  
1866 creating a cultural text that engages Afrofuturism.

1867 Materials and Resources:

1868 Examples of materials that can be used in this lesson are provided below. There is a  
1869 growing body of online resources and instructional materials available for teachers  
1870 interested in teaching this topic. As with all materials, local educational agencies should  
1871 consider content carefully for the appropriateness of their classrooms.

1872 • Chicago Public Media. Podcast. Prologue (0 to 8:52 minutes): This is American  
1873 Life. <https://www.thisamericanlife.org/623/we-are-in-the-future-2017>. Neil  
1874 Drumming, August 18, 2017.

1875 • It's not just Black Panther. Afrofuturism is having a moment. Time Magazine  
1876 article 2018. <https://time.com/5246675/black-panther-afrofuturism/>.

- 1877 • Strong, Myron T and Chaplin K. Afrofuturism and Black Panther 2019.  
1878 <https://journals.sagepub.com/doi/full/10.1177/1536504219854725>.
- 1879 • Afrofuturism gains new momentum as artists reclaim black history”- CBS This  
1880 Morning news clip and interview with author Tomi Adeyemi.  
1881 <https://www.youtube.com/watch?v=bmEShkZaxuY>.
- 1882 • PBSVideo: Afrofuturism: From Books to Blockbusters, It’s Lit  
1883 <https://www.youtube.com/watch?v=Yl1xmwqGEBw>.
- 1884 • “Why should you read sci-fi superstar Octavia E. Butler?” TED-Ed video.  
1885 <https://www.youtube.com/watch?v=X6Yl8lsjJJA>.

1886 **Additional Sample Topics**

1887 The following list of sample topics is intended to help ethnic studies teachers develop  
1888 content for their courses. It is not intended to be exhaustive; however, it should be  
1889 instructive as to the pedagogical approach that allows African agency to be at the center  
1890 of any discourse or lesson about African American people.

- 1891 • Emergence of Humans in Africa
- 1892 • Classical Africa
- 1893 • Great African Empires and Kingdoms: Ghana, Mali, Songhay, Zimbabwe, Kongo,  
1894 Asante, and Yoruba
- 1895 • The European Slave Trade (Portuguese, British, Dutch, French, Italian, Spanish,  
1896 German, Swedish etc.) and the New African Diaspora
- 1897 • The African Presence in the Americas: Brazil, Mexico, Colombia, and the  
1898 Caribbean
- 1899 • Modes of Resistance to Enslavement
- 1900 • African American Philosophy and Philosophers
- 1901 • African Americans in the West
- 1902 • African Americans and Progressive Politics
- 1903 • The NAACP and the Anti-Lynching Movement
- 1904 • The Harlem Renaissance and the Blues and Jazz Tradition
- 1905 • Literary Contributions
- 1906 • The Great Migration and Blacks in the West during the World War II Era
- 1907 • African Americans React to Mass Incarceration



- 1908 • Contemporary Immigration from the African World
- 1909 • African Americans and the Military
- 1910 • Approaches and Accomplishments of the Civil Rights and Black Power  
1911 Movements
- 1912 • Black Women Respond to Sexism/Racism/Patriarchal Discrimination
- 1913 • Hip Hop: The Movement and Culture
- 1914 • The African American Influence on Sport and Entertainment
- 1915 • African Americans in the City
- 1916 • African American Food, Medicine, Healing, and Spirituality
- 1917 • The Black LGBTQIA Experience
- 1918 • #BlackLivesMatter respond to Police Brutality
- 1919 • African American Political Figures

1920 **Chicana/o/x and Latina/o/x Studies**

1921 **Sample Lesson 11: Salvadoran American Migration and Collective**

1922 **Resistance**

1923 Theme: History and Movement

1924 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

1925 Ethnic Studies Values and Principles Alignment: 4

1926 Standards Alignment:

1927 CA HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View: 1, 2,

1928 4; Historical Interpretation: 1, 4

1929 CCSS for ELA/Literacy: W.9–10.9; RH.9–10.1; RH.9–10.3; W.11–12.9; RH.11–12.1;

1930 RH.11–12.3

1931 CA CCSS. ELD Standards: ELD. PI. 1a 1–4; 1b 5–6; 1c 9–12

1932 Lesson Purpose and Overview:

1933 In this lesson students will study how the effects of the Civil War in El Salvador in the

1934 1980s prompted the initial surge of migration from El Salvador to the United States, and

1935 the push and pull factors that have impacted immigration from El Salvador since then.

1936 Next, students will research the various immigration policies that have regulated

1937 immigration from El Salvador since 1965.

1938 Key Terms and Concepts: agency, asylum, citizenship, inequality, migration,

1939 naturalization, resilience, war refugee.

1940 Lesson Objectives (Students will be able to...):

1941 • understand the root causes of the waves of migration from El Salvador to the

1942 United States since the 1980s;

- 1943 • identify the major shifts in US immigration policy since 1965, explaining the
- 1944 events that caused the changes in policies, the groups impacted, the specific
- 1945 regulations, the positive and negative effects, and the restrictions or limitations of
- 1946 the policies;
  
- 1947 • determine the accuracy of commonly held beliefs about immigration by
- 1948 investigating statistical evidence;
  
- 1949 • analyze the pros and cons of current policies that affect different groups of
- 1950 immigrants from El Salvador; and
  
- 1951 • apply their understanding of the Four I's of Oppression to their analysis of the
- 1952 history and policies of migration in El Salvador.

1953 Essential Questions:

- 1954 • What push and pull factors were responsible for the waves of migration from El
- 1955 Salvador to the United States since the 1980s?
  
- 1956 • What values and principles guided US immigration policy?
  
- 1957 • How can the United States resolve the current controversies surrounding
- 1958 immigration policy and detention practices?

1959 Lesson Steps/Activities:

1960 Day One: Building Background Knowledge: Four I's of Oppression and Relationship to  
 1961 Salvadoran Migration to the United States

1962 In this activity students will be learning about the history and systems of oppression  
 1963 related to the migration of people from El Salvador to the United States. In groups of  
 1964 five, students:

- 1965 1. Begin the activity with the following guiding question: “Why have people  
1966 emigrated from El Salvador to the United States?” Students should  
1967 write/pair/share on **Four I’s of Oppression: El Salvador Day One Document**.
- 1968 2. Have students view and comment on the “**primary text**” image. Which type(s) of  
1969 oppression does this text (**Primary text-Child’s Drawing, San José Las Flores,**  
1970 **El Salvador**) best exemplify? Record the answer(s) on the **Four I’s of**  
1971 **Oppression: El Salvador Day One Document**. This is where the primary text  
1972 can be accessed: “When We Were Young / There Was a War” website  
1973 <http://www.centralamericanstories.com/characters/yesenia/>.
- 1974 3. Have students watch the documentary “Juan’s Story” from When We Were  
1975 Young website: <https://www.centralamericanstories.com/characters/juan/>. Have  
1976 students reflect, analyze, and discuss the main themes and types of  
1977 oppression(s) of “Juan’s Story.” Record the type of oppression(s) on **Four I’s of**  
1978 **Oppression: El Salvador Day One Document**.
- 1979 4. Distribute one of the five informational texts (links listed at the end of unit under  
1980 “Lesson One Materials/Resources) to each student in the small groups of five.  
1981 Each student will read and annotate one of the texts for important ideas and  
1982 record key ideas in the “**Four I’s of Oppression: El Salvador Day One**  
1983 **Document**.” When sharing ideas, each group member should teach the other  
1984 group members about the content and discuss the type of oppression in their  
1985 respective article.
- 1986 5. Ask students to collaborate to answer the following two discussion questions.  
1987 Ask one member from each of the groups to present the group response:
- 1988 a. What did you appreciate about this lesson?
- 1989 b. What new insights do you have about immigration to the United States?
- 1990 Day Two: Youth Scholars Teach US Immigration Policy Shifts to the People

1991 In this activity, students will investigate how US immigration policies evolved in  
1992 response to historical events. Small groups will be assigned to research one of five  
1993 shifts in immigration policy and collaborate to create presentation slides on the new  
1994 policy.

1995 1. Distribute the Push and Pull Factors Activity handout to students. Instruct  
1996 students to work independently first to rank the factors in terms of which have  
1997 historically been the three most significant push and pull factors prompting  
1998 immigration to the United States. They must then select the top three most  
1999 significant current push and pull factors and explain why they choose those  
2000 factors.

2001 2. Once students have determined their rankings, group them in fours and instruct  
2002 them to compare their rankings, and to try to come to a consensus on the top  
2003 three factors for each as a group. Instruct each group to share their top factors  
2004 for each with the class, and then facilitate a short discussion, noting similarities  
2005 and differences between each group's answers while asking probing questions to  
2006 get students to support their arguments with evidence.

2007 3. Inform students that they will be learning about how the actual immigration  
2008 system determines who is able to immigrate and who isn't. They will work in  
2009 small groups to research one of six immigration policies beginning with the  
2010 Immigration and Nationality Act in 1965. Distribute the **Immigration**  
2011 **Presentation Assignment Sheet** and explain the expectations to students. (For  
2012 more background on the racist origins of the Immigration Act of 1924 you can  
2013 read with students "DACA, The 1924 Immigration Act, and American Exclusion"  
2014 in the Huffington Post, [https://www.huffpost.com/entry/daca-the-1924-](https://www.huffpost.com/entry/daca-the-1924-immigration-act-and-american-exclusion_b_59b1650ee4b0bef3378cde32)  
2015 [immigration-act-and-american-exclusion\\_b\\_59b1650ee4b0bef3378cde32](https://www.huffpost.com/entry/daca-the-1924-immigration-act-and-american-exclusion_b_59b1650ee4b0bef3378cde32)).

2016 4. Next, assign students to small groups to research one of the six policies  
2017 regulating the American immigration system since 1965.

2018 5. Have students start their research by reading the relevant section of Juan’s story  
2019 on the tab marked “US Immigration: A Policy in Flux” to get basic background  
2020 overview of their assigned policy  
2021 (<https://www.centralamericanstories.com/characters/juan/#top>). Directions for  
2022 which paragraph of “A Policy in Flux” to read for each topic are in parenthesis  
2023 behind the topic title on the assignment sheet. Additional links are provided for  
2024 each of the other topics, but students can research additional online resources to  
2025 create their presentations.

2026 6. Instruct students to use the **Immigration Presentation Assignment Sheet** to  
2027 prepare the research for presentation on a slide presentation program. Have  
2028 students analyze which of the Four I’s of Oppression explain the implementation  
2029 of the immigration policy and include it in the slides presentation.

2030 7. Have students refer back to the opening activity and ask which of the factors  
2031 determining immigration preference influenced each of the policies. Naturally,  
2032 this will lead to a discussion of whether the United States is implementing a fair  
2033 and principled immigration policy.

2034 8. Students may investigate how local communities are affected by immigration  
2035 policies and what institutions are being used to support current immigration  
2036 policies and practices. At the same time, students may examine what resources  
2037 are available for those afflicted by current policies.

2038 Assessment, Application, Action, and Reflection:

2039 1. Students will represent their mastery of the lesson objectives via group  
2040 presentations based on the knowledge gained from each day’s activities.

2041 2. Students will research various US immigration policies. Students will  
2042 demonstrate knowledge of the policies and how they affect immigrants by  
2043 preparing a slide presentation.

2044 Materials and Resources:

2045 <https://www.teachingforchange.org/contact/central-america-teaching>

2046 **Day 1**

2047 Four I's of Oppression: El Salvador Day One Document (see day one handout below)

2048 Primary Text: Child's Drawing, San José Las Flores, El Salvador from "When We Were  
2049 Young / There Was a War" website.

2050 <http://www.centralamericanstories.com/characters/yesenia/>.

2051 Documentary text: "Juan's Story" from *When We Were Young* website.

2052 <https://vimeo.com/191532459>

2053 Informational Texts

2054 • Informational Text #1: The Civil War In El Salvador

2055 Gzesh, Susan. "Central Americans and Asylum Policy in the Reagan Era."

2056 Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017,

2057 [https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era)  
2058 [reagan-era](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era)

2059 • Informational Text #2: Family Reunification

2060 Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service,

2061 18 Oct. 2009. NewsBank, [http://www.ipsnews.net/2009/10/migration-el-salvador-](http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/)

2062 [broken-homes-broken-families/](http://www.ipsnews.net/2009/10/migration-el-salvador-broken-homes-broken-families/).

2063 • Informational Text #3: Lack of Economic Opportunity

2064 "Unhappy anniversary; El Salvador." *The Economist*, 21 Jan. 2017, p. 28 (US).

2065 General OneFile, [https://www.economist.com/the-americas/2017/01/21/el-](https://www.economist.com/the-americas/2017/01/21/el-salvador-commemorates-25-years-of-peace)

2066 [salvador-commemorates-25-years-of-peace](https://www.economist.com/the-americas/2017/01/21/el-salvador-commemorates-25-years-of-peace)

2067 • Informational Text #4: Natural Disasters

2068 Schmitt, Eric. "Salvadorans Illegally in US Are Given Protected Status." The New  
2069 York Times, The New York Times, 2 Mar. 2001,  
2070 [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-<br/>2071 status.html).

2072 • Informational Text #5: Gang Violence

2073 Linthicum, Kate. "Why Tens of Thousands of Kids from El Salvador Continue to  
2074 Flee to the United States." Los Angeles Times, Los Angeles Times, 16 Feb.  
2075 2017, [www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-  
20170216-htmstory.html](http://www.latimes.com/world/mexico-americas/la-fg-el-salvador-refugees-<br/>2076 20170216-htmstory.html).



- 2077 Four I's of Oppression: El Salvador Day One (handout)
- 2078 Background knowledge/Guiding Question:
- 2079 "Why have people emigrated from El Salvador to the United States?" Students should  
2080 write/pair/share.
- 2081 These are the texts we will be using for this lesson:
- 2082 1. **Primary Text: Child's Drawing, San José Las Flores, El Salvador** from "When  
2083 We Were Young / There Was a War" website.
  - 2084 2. **Documentary text:** "Juan's Story" from When We Were Young website.
  - 2085 3. **Informational texts:**
    - 2086 a. **Informational Text #1: The Civil War In El Salvador** Gzesh, Susan.  
2087 "Central Americans and Asylum Policy in the Reagan Era."  
2088 Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017
    - 2089 b. **Informational Text #2: Family Reunification**\_Ayala, Edgardo. "BROKEN  
2090 HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009.
    - 2091 c. **Informational Text #3: Lack of Economic Opportunity** "Unhappy  
2092 anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28 (US).  
2093 General OneFile.
    - 2094 d. **Informational Text #4: Natural Disasters** Schmitt, Eric. "Salvadorans  
2095 Illegally in US Are Given Protected Status." The New York Times, The  
2096 New York Times, 2 Mar. 2001.
    - 2097 e. **Informational Text #5: Gang Violence** Linthicum, Kate. "Why Tens of  
2098 Thousands of Kids from El Salvador Continue to Flee to the United  
2099 States." Los Angeles Times, Los Angeles Times, 16 Feb. 2017.

2100 **Instructions: Which texts go with each type of oppression? Write the name of the**  
2101 **text in the correct oppression box and explain the connection.**

Four I's of Oppression	Student Answer
<p><b>Ideological Oppression</b></p> <p>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.”</p>	[student response]

Four I's of Oppression	Student Answer
<p data-bbox="203 285 391 373"><b>Institutional Oppression</b></p> <p data-bbox="203 428 574 1283">The network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others. (Institutions are the organized bodies such as companies, governmental bodies, prisons, schools, non-governmental organizations, families, and religious institutions, among others).</p>	<p data-bbox="597 285 862 321">[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>

Four I's of Oppression	Student Answer
<p>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.</p>	<p>[student response continued]</p>

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

2103

Day 2

2104

Push and Pull Factors

2105 What is a push factor?

2106 What were the three most historically significant push factors and what are the three  
2107 most significant ones now?

2108 What is a pull factor?

2109 What were the three most historically significant push factors and what are the three  
2110 most significant ones now?

2111 Be prepared to explain your answers.

2112 • Proximity of	2123 • Wealth of the	2131 • Family	2142 • Special talents or
2113 country of origin	2124 immigrant	2132 relationships to	2143 skills to contribute
2114 to US		2133 citizens of the US	2144 to US

2115 • Natural disasters	2125 • Closeness of	2134 • Increasing	2145 • Religious or racial
2116 in country of	2126 political ties	2135 diversity of	2146 persecution in
2117 origin	2127 between US and	2136 countries	2147 country of origin
	2128 country of origin	2137 represented in	
		2138 US	

2118 • Shares language	2129 • Level of education	2139 • Civil war or	2148 • US military or
2119 religion, or	2130 of immigrant	2140 violence in	2149 political
2120 culture of		2141 country of origin	2150 involvement in
2121 majority			2151 country of original
2122 population in US			2152 historically

2153

2154 Immigration Presentation Assignment

2155 Purpose: to gather and share accurate information about changes to US immigration  
2156 policy since 1965 in the form of a presentation. Information to include in an electronic  
2157 visual presentation:

- 2158 • Title slide with name of policy, date, and an evocative image
- 2159 • One slide that explains the historical events that prompted the policy
- 2160 • One slide that explains the basic regulations of the new policy
- 2161 • One slide that explains who the policy affects and how
- 2162 • One slide with a connection to at least one of The Four I's of Oppression

2163 Topics and Resources

2164 Each group should read the short overview of its assigned policy using the tab “A Policy  
2165 in Flux.” Use the directions next to your topic below to see which paragraph of “A Policy  
2166 in Flux” to read. Then groups can use the links provided (and others you find) to find  
2167 information to use in the creation of the slides.

2168 Immigration and Nationality Act 1965 (second paragraph of “A Policy in Flux”)

- 2169 • <https://www.history.com/topics/immigration/us-immigration-since-1965>
- 2170 • [https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-](https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states)  
2171 [nationality-act-continues-reshape-united-states](https://www.migrationpolicy.org/article/fifty-years-1965-immigration-and-nationality-act-continues-reshape-united-states)

2172 1980 Refugee Act (third paragraph of “A Policy in Flux”)

- 2173 • <http://www.rcusa.org/history/>
- 2174 • [https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/)  
2175 [reagan-era/](https://www.migrationpolicy.org/article/central-americans-and-asylum-policy-reagan-era/)



- 2176 Immigration Reform and Control Act 1986 (fourth paragraph of “A Policy in Flux”)
- 2177 • [https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-](https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/)
- 2178 [reform-and-control-act/482364/](https://www.theatlantic.com/notes/2016/05/thirty-years-after-the-immigration-reform-and-control-act/482364/)
- 2179 • [https://www.migrationpolicy.org/research/lessons-immigration-reform-and-](https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986)
- 2180 [control-act-1986](https://www.migrationpolicy.org/research/lessons-immigration-reform-and-control-act-1986)
- 2181 Temporary Protective Status (1990) (not covered in “A Policy in Flux”)
- 2182 • <https://www.everycrsreport.com/reports/RS20844.html>
- 2183 • [https://www.americanimmigrationcouncil.org/research/temporary-protected-](https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/)
- 2184 [status-overview/](https://www.americanimmigrationcouncil.org/research/temporary-protected-status-overview/)
- 2185 Illegal Immigration Reform and Immigrant Responsibility Act (1996) (fifth paragraph of
- 2186 “A Policy in Flux”)
- 2187 • [http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-](http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-immigrant-responsibility-act/)
- 2188 [immigrant-responsibility-act/](http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-immigrant-responsibility-act/).
- 2189 Deferred Action for Childhood Arrivals (2012) (eighth paragraph of “A Policy in Flux”)
- 2190 • [https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-](https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca)
- 2191 [daca](https://www.npr.org/2017/09/05/548754723/5-things-you-should-know-about-daca)
- 2192 • [https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-](https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients)
- 2193 [program-and-impacts-recipients](https://www.migrationpolicy.org/research/daca-four-participation-deferred-action-program-and-impacts-recipients)
- 2194

2195 Timeline Document for group presentations

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

2196 **Sample Lesson 12: US Undocumented Immigrants from Mexico and**  
2197 **Beyond: Mojada: A Medea in Los Angeles**

2198 Theme: Systems of Power

2199 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

2200 Ethnic Studies Values and Principles Alignment: 1, 5

2201 Standards Alignment:

2202 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical  
2203 Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1 and 4

2204 CCSS ELA-LITERACY: RH. 9–10. 2–5, 8; WHST.9–10. 1, 2, 4

2205 CA CCSS ELD Standards: ELD. PI. 9–10. 1, 2, 3, 5, 6a, 10

2206 Lesson Purpose and Overview:

2207 The lesson is applicable to many US urban areas but is written specifically about the  
2208 Los Angeles Boyle Heights area. Some students in urban working-class communities  
2209 have been impacted by gentrification (the process of upgrading a neighborhood while  
2210 pushing out working class communities), the growing housing crisis, and being  
2211 undocumented/DACAmented. Consequently, many families have experienced detention  
2212 and deportation, while others express growing concerns of being pushed out of their  
2213 community altogether.

2214 This lesson introduces students to the plight of undocumented immigrants, gentrification  
2215 in the greater Los Angeles area, cultural preservation vs. assimilation, and Greek  
2216 mythology and tragedy. Students will learn about the use of immigrant laborers for the  
2217 construction and garment industry; the impact of drug cartels and lack of opportunities  
2218 in Mexico and how that factors into people's decision to emigrate; and how  
2219 contemporary playwrights of color are leveraging ancient literature and theatre to  
2220 discuss modern-day issues.

2221 Key Terms and Concepts: colonialism, cultural preservation, assimilation, gentrification,  
2222 undocumented, patriarchy, machismo, barrios

2223 Lesson Objectives (Students will be able to...):

2224 1. develop an understanding about the process of migration, assimilation, cultural  
2225 preservation, and gentrification;

2226 2. engage key English language arts content, such as literary and dramatic devices;  
2227 and

2228 3. explain how organizing and advocacy counteract institutional racism as it relates  
2229 to housing and immigration.

2230 Essential Questions:

2231 1. What is gentrification and why is it disproportionately impacting communities of  
2232 color? What are the short and long term effects on communities of color?

2233 2. How and why were barrios created? How did it influence the identity and  
2234 experiences of the communities living there?

2235 3. Why do Indigenous populations from Mexico and Latin America migrate to the  
2236 US? What are the push and pull factors? To what extent has migration been a  
2237 positive/negative experience for these populations?

2238 Lesson Steps/Activities:

2239 1. Begin the lesson by posting the definition to *bruja*, *chisme*, *curandera*, *El Guaco*,  
2240 *migra*, *mojada*, and *Náhuatl*<sup>6</sup> on the board. Provide definitions of multiculturalism

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<sup>6</sup> *Bruja*: witch; *Chisme*: a rumor, a piece of gossip. *Chismosa/o*: a gossip; *Curandera*: healer; *El Guaco*: migrating falcon of the Americas. Often referred to as a laughing falcon because of its call. It is an ophiophagous (snake-eating) bird; *Migra*: immigration police; *Mojada*: offensive term used for a Mexican who enters the United States without documents; *Náhuatl*: is an Uto-Aztecan language, which is widespread from Idaho to Central America and from the Rocky Mountains to the Pacific Ocean. Náhuatl

2241 and assimilation or provide time for students to research these topics. Discuss the  
2242 similarities and differences between the two. Also provide a compare and contrast  
2243 chart of the ancient Greek playwright, Euripides, and the contemporary Xicanx  
2244 playwright Luis Alfaro—author of *Mojada: A Medea in Los Angeles*. In this  
2245 introduction, thoroughly cover the tenets of Greek mythology and tragedy, the  
2246 traditional roles of women in Ancient Greece, the garment industry in Los Angeles,  
2247 the use of immigrant labor to construct the edifices of gentrification development,  
2248 and drug cartels in the Mexican state of Michoacán.

2249 a. If available, consult with the English Department of your site to collaborate on  
2250 a reader's theatre approach to the play *Mojada: A Medea in Los Angeles*.  
2251 Students could be provided time to engage the play in both classes.

2252 2. Following the in-class readings, ask the students to reflect on the characters and  
2253 their relationship to immigration, gentrification and cultural preservation vs.  
2254 assimilation. Later divide students into small groups where they are tasked with  
2255 responding to the following questions. The questions can be divided equally per  
2256 group, or the teacher can choose to focus on some of them as time allows.

2257 a. Have students take 5–10 minutes to research online the definition of tragic  
2258 hero. After completing this task, ask the students to respond to the following  
2259 questions: (1) To what extent does Medea fit the definition of a tragic hero?  
2260 (2) What is her tragic flaw? (3) What does Medea learn from her journey?  
2261 (4) What does the audience learn from her journey?

2262 b. At the beginning of the play, Tita says that being in the United States is  
2263 Hason's dream. What is his dream? How do Medea and Acan fit into his  
2264 dream? What is Medea's dream?

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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.

- 2265 c. Refer to your research on multiculturalism vs. assimilation. Which characters  
2266 are able to assimilate to living in the United States? What are the benefits for  
2267 characters that are able to assimilate? Which characters are not able to?  
2268 What is the cost of their inability to assimilate? Which characters are able to  
2269 be in the United States and still maintain their native culture?
- 2270 d. Have students find Michoacán and Boyle Heights using print or electronic  
2271 maps. How is the physical environment of Michoacán different from that of  
2272 Boyle Heights? Why can't Medea leave her yard? What role does Medea's  
2273 environment play in her inability to assimilate?
- 2274 e. In what ways are Medea and her family in exile? How does immigration and  
2275 specifically the idea of exile help the audience understand Medea's journey in  
2276 the play?
- 2277 f. What abilities does Medea possess that keep her connected to her Mexican  
2278 culture? In what ways does this connection conflict with Hason and Acan's  
2279 desires to fit in and become "American"?
- 2280 g. What is Hason willing to do to achieve success in the United States? Does he  
2281 make those choices for his family or for personal fulfillment? What are the  
2282 consequences of his ambition?
- 2283 h. In what way does the assault Medea experienced during her journey affect  
2284 her ability to adjust and thrive in the United States? When accosted by the  
2285 soldiers at the border why does Medea sacrifice herself? How does Medea's  
2286 sacrifice affect her relationship with Hason?
- 2287 i. Compare and contrast Medea, Armida, and Josefina. What were their  
2288 journeys to get to the United States? How does each react to being in a new  
2289 country? In what ways does each woman's choices bring them success?  
2290 What is the cost of some of their choices?

- 2291 j. Refer to your research on and discussion of multiculturalism and assimilation.  
2292 What comparisons do Medea, Tita, Josefina, and Armida make between  
2293 Mexico and United States? In what ways is the love of their culture and  
2294 Mexican way of life seen as anti-American and by whom? How does each  
2295 character reconcile the division they experience between old and new worlds,  
2296 if at all?
- 2297 k. In what ways is Euripides' Medea hindered by a male-dominant society? In  
2298 what ways is Alfaro's Medea hindered by a male-dominant society? How do  
2299 Tita, Josefina, and Armida work with or against their gender roles to survive  
2300 and achieve success? In what ways is Hason privileged by these traditional  
2301 gender roles? In what ways is he hindered by traditional expectations?
- 2302 l. In what ways is Acan torn between the old world of his mother and the new  
2303 world his father has decided to embrace? In what ways does he contribute to  
2304 Medea taking vengeance?
- 2305 m. How does the revelation of Medea's circumstances in Mexico and the reason  
2306 for leaving heighten the stakes surrounding the eviction from her apartment?  
2307 What is Medea running from and why? What does her past tell us about her  
2308 in the present?
- 2309 n. Why does Medea refer to herself as a *mojada* or wetback with Armida? In  
2310 what ways does she believe she is a *mojada*? In what ways does she not?  
2311 What is the significance of the title, *Mojada: A Relocation of Medea*?
- 2312 o. What events contribute to Medea taking vengeance on Hason and Armida? In  
2313 what ways does the story of Medea's life in Michoacán contribute to her killing  
2314 Armida and Acan? Why does Medea kill Acan?
- 2315 p. Who has betrayed Medea in Mexico and in the US, and in what ways? What  
2316 effect do these betrayals have on her? How do the betrayals contribute to her  
2317 actions at the end of the play?

2318 q. Refer to on the definition of *el guaco* provided at the beginning of the lesson.  
2319 In what ways is Medea like el guaco? What becomes of Medea at the end of  
2320 the play? What could her final transformation symbolize?

2321 r. If you are seeing Julius Caesar, compare and contrast what Brutus and  
2322 Medea want to pass on to the next generation versus Hason and Caesar. In  
2323 what ways is violence a part of the legacies of Brutus and Medea? In what  
2324 ways is it a part of Hason and Caesar’s legacies? How do Hason and Caesar  
2325 contribute to their own downfalls? What other actions could Brutus have taken  
2326 toward Caesar and Medea toward Hason?

2327 3. Have students demonstrate their knowledge by developing and delivering a brief  
2328 presentation that highlights the concepts learned from the play to current topics of  
2329 immigration and gentrification in their respective communities.

2330 Making Connections to the *History–Social Science Framework* and the *English*  
2331 *Language Arts/English Language Development (ELA/ELD) Framework*:

2332 These two curriculum frameworks contain an extensive lesson example that shows how  
2333 teachers can work with colleagues across disciplines to address a common topic. In this  
2334 case, the example is how a language arts teacher and history–social science teacher  
2335 collaborate to teach the novel *Things Fall Apart*, addressing both language arts and  
2336 history–social science standards in their instruction (the example begins on page 338 in  
2337 the *History–Social Science Framework*, and page 744 of the *ELA/ELD Framework*).

2338 Ethnic studies educators should also consider how they can collaborate with their peers  
2339 to integrate ethnic studies instruction with content in other areas. Depending on which  
2340 grade level the ethnic studies course is being offered, the ethnic studies educator can  
2341 include a literary selection that connects to the content students are studying in their  
2342 history–social science classroom, or work with the language arts teacher on lessons  
2343 that address grade-level standards in reading or writing.

2344 Assessment, Application, Action, and Reflection:



2345 • Students will work in groups to analyze and discuss the text while responding to  
2346 the provided questions.

2347 • Students deliver a presentation to an authentic audience that connects the play  
2348 to experiences in their communities.

2349 Materials and Resources:

2350 • *Mojada: A Medea in Los Angeles*, a play by Luis Alfaro

2351 **Sample Lesson 13: The East L.A. Blowouts: An Anchor to the Chicano**  
2352 **Movement**

2353 Theme: Social Movements and Equity

2354 Disciplinary Area: Chicana/o/x and Latina/o/x Studies

2355 Ethnic Studies Values and Principles Alignment: 4, 5, 6

2356 Standards Alignment:

2357 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1-3; Historical  
2358 Interpretation 1, 3, 4

2359 CA CCSS for ELA/Literacy: RH. 9–10. 2, 3, 4; WHST. 9–10. 4, 8, 9

2360 CA ELD Standards: ELD. PI. 9–10. 1, 2, 5, 6a, 9

2361 Lesson Purpose and Overview:

2362 This lesson will introduce students to the East Los Angeles Student blowouts (or  
2363 walkouts) of 1968 and the Chicano Movement. They will have an opportunity to explore  
2364 the range of student response to discrimination and injustices that were manifesting in  
2365 public education. At the onset, students will engage in critical dialogue and inquiry about  
2366 early Chicana/o/x youth and social movements, and conclude the lesson by drawing  
2367 connections to current injustices and issues confronting Chicana/o/x and Latina/o/x  
2368 Americans in schools.

2369 Lesson Objectives (Students will be able to...):

2370 1. gain a better understanding of root causes of protests and uprisings; and

2371 2. articulate the history of the East Los Angeles student blowouts and the Chicano  
2372 Movement, with a focus on key leaders, movement demands, and outcomes.

2373 Essential Questions:

- 2374 1. How did the students from East Los Angeles respond to discrimination and  
2375 injustice within the educational system, and to what extent did it lead to change?
- 2376 2. How were the East Los Angeles blowouts and the broader Chicano Movement  
2377 connected to the same root causes?
- 2378 3. How is transformative social change possible when working within existing  
2379 institutions, like the public school system?
- 2380 4. What is the role of education and who should have the power to shape what is  
2381 taught?

2382 Lesson Steps/Activities:

- 2383 1. Open the class by displaying the following excerpt from the *Los Angeles Times*  
2384 article, “East L.A., 1968: ‘Walkout!’ The day high school students helped ignite  
2385 the Chicano power movement:

2386 *“LOS ANGELES — Teachers at Garfield High School were winding down*  
2387 *classes before lunch. Then they heard the startling sound of people running the*  
2388 *halls, pounding on classroom doors. ‘Walkout’ they were shouting. ‘Walkout!’*

2389 *Students left classrooms and gathered in front of the school entrance. They held*  
2390 *their clenched fists high. ‘Viva la revolución!’ they called out. ‘Education, not*  
2391 *eradication!’*

2392 *It was just past noon on a sunny Tuesday, March 5, 1968 — the day a revolution*  
2393 *began for Mexican-Americans, people whose families came to the United States*  
2394 *from Mexico.”*

- 2395 2. Proceed to ask students why they think students at Garfield were shouting  
2396 “Walkout,” and what do the phrases “Viva la revolución!” and “Education, not  
2397 eradication!” mean? In pairs, students discuss the above questions, later sharing  
2398 their thoughts with the entire class. Following discussion, provide definitions for  
2399 the following terms: protest, eradication, revolución, uprising, Chicano, Brown

- 2400 Berets, and unrest. Then instruct students to read, “East L.A. 1968: ‘Walkout!’  
2401 The day high school students helped ignite the Chicano power movement”.
- 2402 3. After giving students about 15 minutes to read the article and discuss their  
2403 immediate reactions in think, pair, and share formats, proceed to write down any  
2404 questions students may have about the article on the board and respond to them.
- 2405 a. To supplement the article, play a short video clip on the youth movement,  
2406 “The 1968 student walkout that galvanized a national movement for  
2407 Chicano rights.”
- 2408 4. Following the screening, lead a discussion about how the students experienced  
2409 police aggression and were even targeted with federal charges for “invoking  
2410 riots.” Be sure to emphasize that the students were resilient and persisted in  
2411 other forms of protest by organizing their peers and parents, and attending  
2412 school board meetings where they presented a list of demands.
- 2413 5. Hand each pair a copy of the two primary sources listed below.
- 2414 “Student Walkout Demands,” proposal drafted by high school students of East  
2415 Los Angeles to the Los Angeles Unified School District (LAUSD) Board of  
2416 Education
- 2417 *No student or teacher will be reprimanded or suspended for participating in any*  
2418 *efforts which are executed for the purpose of improving or furthering the*  
2419 *educational quality in our schools.*
- 2420 *Bilingual-Bi-cultural education will be compulsory for Mexican-Americans in the*  
2421 *Los Angeles City School System where there is a majority of Mexican-American*  
2422 *students. This program will be open to all other students on a voluntary basis.*
- 2423 *In-service education programs will be instituted immediately for all staff in order*  
2424 *to teach them the Spanish language and increase their understanding of the*  
2425 *history, traditions, and contributions of the Mexican culture.*

2426 *All administrators in the elementary and secondary schools in these areas will*  
2427 *become proficient in the Spanish language. Participants are to be compensated*  
2428 *during the training period at not less than \$8.80 an hour and upon completion of*  
2429 *the course will receive in addition to their salary not less than \$100.00 a month.*  
2430 *The monies for these programs will come from local funds, state funds and*  
2431 *matching federal funds.*

2432 *Administrators and teachers who show any form of prejudice toward Mexican or*  
2433 *Mexican-American students, including failure to recognize, understand, and*  
2434 *appreciate Mexican culture and heritage, will be removed from East Los Angeles*  
2435 *schools. This will be decided by a Citizens Review Board selected by the*  
2436 *Educational Issues Committee.*

2437 *Textbooks and curriculum will be developed to show Mexican and Mexican-*  
2438 *American contribution to the U.S. society and to show the injustices that*  
2439 *Mexicans have suffered as a culture of that society. Textbooks should*  
2440 *concentrate on Mexican folklore rather than English folklore.*

2441 *All administrators where schools have majority of Mexican-American descent*  
2442 *shall be of Mexican- American descent. If necessary, training programs should*  
2443 *be instituted to provide a cadre of Mexican-American administrators.*

2444 *Every teacher's ratio of failure per students in his classroom shall be made*  
2445 *available to community groups and students. Any teacher having a particularly*  
2446 *high percentage of the total school dropouts in his classes shall be rated by the*  
2447 *Citizens Review Board composed of the Educational Issues Committee.*

2448 "Student Rights," proposal drafted by high school students of East Los Angeles  
2449 to the Board of Education:

2450 *Corporal punishment will only be administrated according to State Law.*

2451 *Teachers and administrators will be rated by the students at the end of each*  
2452 *semester.*

2453 *Students should have access to any type of literature and should be allowed to*  
2454 *bring it on campus.*

2455 *Students who spend time helping teachers shall be given monetary and/or credit*  
2456 *compensation.*

2457 *Students will be allowed to have guest speakers to club meetings. The only*  
2458 *regulation should be to inform the club sponsor.*

2459 *Dress and grooming standards will be determined by a group of a) students and*  
2460 *b) parents.*

2461 *Student body offices shall be open to all students. A high-grade point average*  
2462 *shall not be considered as a pre-requisite to eligibility.*

2463 *Entrances to all buildings and restrooms should be accessible to all students*  
2464 *during school hours. Security can be enforced by designated students.*

2465 *Student menus should be Mexican oriented. When Mexican food is served,*  
2466 *mothers from the barrios should come to the school and help supervise the*  
2467 *preparation of the food. These mothers will meet the food handler requirements*  
2468 *of Los Angeles City Schools and they will be compensated for their services.*

2469 *School janitorial services should be restricted to the employees hired for that*  
2470 *purposes by the school board. Students will [not] be punished by picking up*  
2471 *paper or trash and keeping them out of class.*

2472 *Only area superintendents can suspend students.*

2473 6. After reading the primary source documents, proceed to have the pairs construct  
2474 what their own demands would be if they were to organize a presentation to the  
2475 Board of Education on flip chart paper. Once the pairs have completed their own  
2476 demands, then task the students with responding to the following reflection  
2477 questions related to the primary sources listed above:

- 2478 a. What student demand do you think is the most important, and why?
- 2479 b. What is one student right you would add to this list?
- 2480 c. Which student rights and/or demands do you view as less important, and  
2481 why?
- 2482 d. The East Los Angeles Walkouts were led by students. Do you think they  
2483 would've been more effective if they had been led by teachers or other  
2484 adults? Why or why not?
- 2485 e. What do you think happened after the East Los Angeles Walkouts?
- 2486 f. What is happening in the US currently that relates to the 1968 East Los  
2487 Angeles Walkouts?
- 2488 g. What other youth-led movements have occurred within contemporary US  
2489 history?
- 2490 h. Beyond walkouts, what are other ways students can best advocate for  
2491 themselves?

2492 7. Finally, each pair is given the opportunity to present their proposed student  
2493 demands and response to question number eight to the entire class.

2494 Assessment, Application, Action, and Reflection:

- 2495 • Students will show understanding of the content by discussing and responding to  
2496 the questions provided.
- 2497 • Students will create a presentation of demands on how to improve schools in  
2498 their district.

2499 Materials and Resources:

- 2500 • “East L.A., 1968: ‘Walkout!’ The day high school students helped ignite the  
 2501 Chicano power movement” [https://www.latimes.com/nation/la-na-1968-east-la-  
 walkouts-20180301-htmlstory.html](https://www.latimes.com/nation/la-na-1968-east-la-<br/>
  2502 walkouts-20180301-htmlstory.html)
- 2503 • PBS “Los Angeles Walk Out” [https://www.pbs.org/video/latino-americans-los-  
 angeles-walk-out/](https://www.pbs.org/video/latino-americans-los-<br/>
  2504 angeles-walk-out/)
- 2505 • KCET “East L.A. Blowouts: Walking Out for Justice in the Classrooms (“Student  
 2506 Demands” and “Student Rights” primary sources are embedded).  
 2507 [https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-  
 in-the-classrooms](https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-<br/>
  2508 in-the-classrooms)
- 2509 • Garcia, Mario and Castro, Sal. *Blowout!: Sal Castro and The Chicano Struggle*  
 2510 *for Educational Justice*. Chapel Hill, NC: University of North Carolina Press,  
 2511 2014.

2512 **Additional Sample Topics**

2513 The following list of sample topics is intended to help ethnic studies teachers develop  
 2514 content for their courses. It is not intended to be exhaustive.

- 2515 • Pre-Contact Indigenous Civilizations and Cultures
- 2516 • Doctrine of Discovery and Indigenous Cultures Under the Colonization of the  
 2517 Americas
- 2518 • The Casta System and Identity Formation
- 2519 • Simon Bolivar and José Martí’s “Nuestra America”
- 2520 • The Map of Disturnell, The Mexican American War and the Treaty of Guadalupe  
 2521 Hidalgo, 1848
- 2522 • Migration trends to the United States: From the Bracero program to the  
 2523 Dreamers and the Contemporary Immigrants’ Rights Movement



- 2524 • The Lynching of Mexicans in the Southwest
- 2525 • Mexican Repatriation (1930s) and Operation Wetback (1954)
- 2526 • Chicana/o/x and Latina/o/x Participation in the US Labor Force
- 2527 • Chicana/o/x and Latina/o/x US Military Veterans – GI Forum, LULAC, and  
2528 Community Service Organization
- 2529 • The Lemon Grove Incident (*Alvarez v. Lemon Grove*), *Mendez v. Westminster*,  
2530 *Hernandez v. Texas*
- 2531 • Pachuco Culture, the Zoot Suit Riots, and the Sleepy Lagoon Case
- 2532 • The Chicano Movement, the Los Angeles Student Walkouts of 1968, and the  
2533 Making of Chicano/a Studies
- 2534 • Chicana/o/x and Latina/o/x in Higher Education, The Plan of Santa Barbara, and  
2535 birth of the student organization, Movimiento Estudiantil Chicano de Aztlan  
2536 (MEChA)
- 2537 • The United Farm Workers (UFW) movement
- 2538 • Brown Berets and Chicana/o/x cultural nationalism
- 2539 • Chicana/o/x Art, Muralism, and Music
- 2540 • Latinx Foodways
- 2541 • US Interventions in Chile, Guatemala, Nicaragua, El Salvador, and Panama.
- 2542 • The Implications of the North American Free Trade Agreement (NAFTA) and  
2543 other Trade Policies on Latina/o/x Communities
- 2544 • The Politics of Fútbol in Chicana/o/x and Latina/o/x Communities
- 2545 • Contemporary Resistance to Ethnic Studies (e.g., Tucson School District)

- 2546 • Chicana Feminism
- 2547 • Afro-Latinidad
- 2548 • La Raza Unida Partido
- 2549 • Bilingual Education Movement
- 2550 • Barrio Creation (Urban renewal, Housing Act, Federal Highway Act,  
2551 Gentrification)

2552 **Asian American and Pacific Islander Studies**

2553 **Sample Lesson 14: Asian Americans and Pacific Islanders and the Model**

2554 **Minority Myth**

2555 Theme: History and Movement

2556 Disciplinary Area: Asian American and Pacific Islander Studies

2557 Ethnic Studies Values and Principles Alignment: 1, 2, 5

2558 Standards Alignment:

2559 CA HSS Analysis Skills (9–12): Historical Research Evidence and Point of View 1–3

2560 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 8, 9; WHST.9–10.1A and B; SL.9–10.1A-D,

2561 9-10.3

2562 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

2563 Lesson Purpose and Overview:

2564 This three-day lesson introduces students to the complexity of the term “Asian

2565 American,” ultimately coming to understand the various ethnic groups and politics

2566 associated with the identity marker. Additionally, students will also be exposed to the

2567 concept of the model minority myth. This course will provide for students the

2568 implications that result when lumping all Asian groups together and labeling them the

2569 Model Minority. For example, marginalized groups (i.e., Pacific Islanders, Southeast

2570 Asians) suffer from being cut out of programs and resources. It presents a false

2571 narrative that Asian Americans and Pacific Islanders (AAPI) have overcome racism and

2572 prejudice. It glosses over the violence, harm and legalized racism that AAPIs have

2573 endured, i.e., the Chinese massacre in Los Angeles 1871, the annexation of Hawaii,

2574 shooting of Southeast Asian school children in Stockton. Furthermore, students will

2575 understand how this label for AAPIs becomes a hindrance to expanding democratic

2576 structures and support, and worst how it creates a division among the AAPI community

2577 and places a wedge between them and other oppressed groups including but not limited  
2578 to African American, Latinx, and American Indian communities.

2579 Key Terms and Concepts: assimilation, stereotype, identity, model minority myth,  
2580 racism, anti-Blackness, data disaggregation

2581 Lesson Objectives (Students will be able to...):

2582 1. analyze the misconceptions of the model minority to describe Asian Americans  
2583 and Pacific Islanders;

2584 2. differentiate the various identities, nationalities, and ethnicities that make up the  
2585 Asian American and Pacific Islander community;

2586 3. learn to analyze statistical data and legislation that directly impacts communities  
2587 of color; and

2588 4. actively dispel stereotypes and the model minority myth.

2589 Essential Questions:

2590 ● What does Asian American mean? And who is Asian American and Pacific  
2591 Islander?

2592 ● How has the model minority myth been used to oppress and/or stymie certain  
2593 Asian American and Pacific Islander communities?

2594 ● What are the dangers of the model minority myth?

2595 ● What are ways you can dispel the model minority myth?

2596 Lesson Steps/Activities:

2597 Day 1

2598 1. Place four large pieces of flip chart paper in each corner of the room along with three  
2599 to five markers. Engage the class by asking students What does Asian American  
2600 mean? What does Pacific Islander mean?

- 2601 2. Before delving too deeply into discussion, divide the class up into four groups. Each  
2602 group is assigned to a corner and instructed to take 10 minutes as a group to  
2603 respond to the aforementioned question. Also ask the groups to list the various  
2604 ethnic groups that comprise “Asian American and Pacific Islander.”
- 2605 3. After about 10 minutes, signal for the groups to stop what they are doing. Allow each  
2606 group to share what they discussed with the class. After each group has shared,  
2607 provide a definition for Asian American and Pacific Islander and begin listing some of  
2608 the various ethnic groups (see below for a sample list).

2609 Sample Ethnic Groups (this list is in no way exhaustive—listed in the order of  
2610 population according to the 2010 Census):

2611 Chinese

2612 Filipino

2613 Indian

2614 Vietnamese

2615 Korean

2616 Japanese

2617 Pakistani

2618 Cambodian

2619 Hmong

2620 Thai

2621 Laotian

2622 Bangladeshi

- 2623      Burmese
- 2624      Indonesian
- 2625      Malaysian
- 2626      Fijian
- 2627      Samoan
- 2628      Hawaiian
- 2629      Micronesian
- 2630      Polynesian
- 2631      Definition of Asian American: The term Asian American was born out of the Asian  
2632      American Movement (1968–1975) as a means of identifying people of Asian descent  
2633      living in the United States. During the late 1960s, the term was largely seen as  
2634      radical and unifying, a rejection of “oriental” and other pejoratives that were  
2635      associated with people of Asian descent. The collective coining of the term was an  
2636      act of self-naming and self-determination, and aligned with the broader goals of the  
2637      Asian American and Pacific Islander movement—equality, justice, and anti-racism.
- 2638      4. After sharing the definition and ethnic groups listed above, reiterate that Asian  
2639      American and Pacific Islander is a loaded term that encompasses dozens of  
2640      different Asian ethnic groups that have settled in the US, with large populations  
2641      settling in California.
- 2642      5. Ask students if they know what the model minority myth is. If students are able to  
2643      answer, move to the article. If not, describe the model minority myth and explain to  
2644      the students that they will be examining the effects of racial stereotypes that are  
2645      perceived to be positive can in fact be harmful. For example, the teacher can  
2646      describe the effects of stereotype threat.

2647 6. Ask students to read the article “‘Model Minority’ Myth Again Used As A Racial  
2648 Wedge Between Asians And Blacks’ in Code Switch (see link in resource list). Note  
2649 that this article references William Petersen’s 1966 New York Times article that  
2650 inherently pitted Japanese Americans (arguably Asian Americans more broadly)  
2651 against African Americans, with Petersen identifying the latter group as the “problem  
2652 minority.” Following internment, Japanese Americans were able to achieve some  
2653 level of social and economic mobility, rendering them the “model minority,” for their  
2654 ability to thrive in the face of adversity unlike their African American counterparts.  
2655 After reading the NPR piece, explain to students that the Petersen article is first time  
2656 the term “model minority” was used (or coined) and marks the beginning of the  
2657 stereotyping of Asian Americans as inherently “smart” and “successful”. Ask  
2658 students to reflect on the main points of the NPR article and discuss how and why  
2659 the model minority myth is used as a wedge group.

2660 7. Tell students that they will gain an understanding of the diversity of AAPI  
2661 communities by exploring statistics on education and poverty. Split the class into  
2662 groups of three and instruct half of the groups to review educational data and the  
2663 other half economic data.

2664 Education: Guide groups to investigate high school and college graduation rates.  
2665 (<https://aapidata.com/policy/education/>)

2666 Economic: Guide groups to investigate income and poverty among AAPI groups and  
2667 with the rest of the U.S. (<https://aapidata.com/policy/poverty/>)

2668 Each student group will report their findings to the class. Each group will write their  
2669 findings for their assigned part on the board or a sheet of poster paper. For example,  
2670 one group can describe how Asian American and Pacific Islander groups vary in  
2671 terms of reading and math test scores; another group can summarize the  
2672 educational attainment of various Pacific Islander groups.

2673 For homework, have students answer the following questions. Students can use the  
2674 resources at the end of the lesson to help them answer the questions. Tell students that  
2675 each question requires at least two examples/arguments:

2676 • How are Asian American and Pacific Islander ethnic groups similar and different  
2677 in terms of their education and economic experiences?

2678 • How might the “model minority myth” be an obstacle for advancement for Asian  
2679 Americans?

2680 • How can the “model minority myth” be used to drive a wedge between Asian  
2681 Americans and other communities of color in policies and services.

2682 • Knowing that AAPIs are not a monolithic “model minority” and that each ethnic  
2683 group fares differently economically and educationally, how might policies  
2684 change to be more inclusive of those groups in need in terms of jobs, services,  
2685 government funding, employment, small business, education, etc.?

2686 8. During the second half of class, hand out copies of the law signed by Governor  
2687 Brown on September 25, 2016, California Assembly Bill 1726 (Data Collection).  
2688 Have students take turns reading the bill aloud popcorn style. After the in-class  
2689 reading, provide necessary context on what a bill is, and summarize how bills  
2690 become laws. Additionally, define any words or terms students may need support to  
2691 understand. In groups, have students discuss the purpose of the bill, impact that it  
2692 will have on AAPI communities, and how the legislation helps dispel the model  
2693 minority myth.

2694 9. As homework, ask students to complete a “mini bill analysis” of Assembly Bill 1726  
2695 using the worksheet below.

2696 Day 2

2697 The key method to dispel the model minority myth is by telling the true stories of  
2698 yourself, your family and your community. By writing down, speaking aloud and sharing



2699 your stories, you actively counteract the stereotypes and master narrative developed to  
2700 pigeon hold Asian American and Pacific Islanders as a monolithic group with one  
2701 identity, one experience, and one role. No AAPI individual fits the model minority  
2702 stereotype in all its facets. Take time in your class for students to first Think, Write, and  
2703 then Share on three questions:

2704 1. What is your ethnic background?

2705 2. What stereotype is there of your ethnic group that you do not identify with?

2706 Why? Explain in detail with facts about your experience, your background, your  
2707 values, your goals, your dreams, your family, your community.

2708 3. How will you actively dispel these stereotypes?

2709 Assessment, Application, Action, and Reflection:

2710 Students will read and analyze an article, demographic data, and a legislative  
2711 document, providing their own informed critiques, opinions, and feedback on the  
2712 sources. Students will also tell their stories as a way to dispel the harmful stereotypes  
2713 that the media and society imposes on their ethnic group.

2714 Materials and Resources:

2715 “Why Data Matters When It Comes to Asian Americans and Pacific Islanders and  
2716 Education” Article and videos

2717 [https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-  
americans-pacific-islanders-n621196](https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-<br/>2718 americans-pacific-islanders-n621196)

2719 “How Does a Bill Become a Law?” Infographic/Handout

2720 <https://www.usa.gov/how-laws-are-made>

2721 Asian Americans Are Still Caught in the Trap of the ‘Model Minority’ Stereotype. And It  
2722 Creates Inequality for All

2723 <https://time.com/5859206/anti-asian-racism-america/>

2724 California Assembly Bill 1726 (Approved by Governor September 25, 2016. Filed with  
2725 Secretary of State September 25, 2016.)

2726 [https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill\\_id=201520160AB1726](https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB1726)

2727 Chow, Kat, 'Model Minority' Myth Again Used As A Racial Wedge Between Asians And  
2728 Blacks', Code Switch, April 19, 2017

2729 <https://www.npr.org/sections/codeswitch/2017/04/19/524571669/model-minority-myth-again-used-as-a-racial-wedge-between-asians-and-blacks>

2730

2731 Wu, Ellen. The Color of Success: Asian Americans and the Origins of the Model  
2732 Minority. Princeton, NJ: Princeton University Press, 2014

2733 NPR Education. Asian-Americans are Successful, but No Thanks to Tiger Parenting:  
2734 <https://www.npr.org/2014/05/12/311857049/asian-americans-are-successful-but-no-thanks-to-tiger-parenting>

2735

2736 PBS LearningMedia. America By the Numbers: Model Minority Myth:  
2737 <https://www.pbs.org/video/america-numbers-model-minority-myth/>

2738 Adichie, Chimamanda Ngozi. "The Danger of a Single Story", TEDGlobal 2009:  
2739 [https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story/tr](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/transcript)  
2740 [anscript](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/transcript)

2741 Fuchs, C. (August 22, 2017). Behind the 'Model Minority' Myth: Why the 'Studious  
2742 Asian' Stereotype Hurts. NBC News. [https://www.nbcnews.com/news/asian-](https://www.nbcnews.com/news/asian-america/behind-model-minority-myth-why-studious-asian-stereotype-hurts-n792926)  
2743 [america/behind-model-minority-myth-why-studious-asian-stereotype-hurts-n792926](https://www.nbcnews.com/news/asian-america/behind-model-minority-myth-why-studious-asian-stereotype-hurts-n792926)

2744 AAPI Data: Demographic Data & Policy Research on Asian Americans & Pacific  
2745 Islander: <https://aapidata.com/>

2746 Asian Americans Advancing Justice Los Angeles – Model Minority Myth Lesson  
2747 Resources: [https://advancingjustice-la.org/what-we-do/curriculum-lesson-plans/asian-](https://advancingjustice-la.org/what-we-do/curriculum-lesson-plans/asian-americans-k-12-education-curriculum/episode-3-lesson-1)  
2748 [americans-k-12-education-curriculum/episode-3-lesson-1](https://advancingjustice-la.org/what-we-do/curriculum-lesson-plans/asian-americans-k-12-education-curriculum/episode-3-lesson-1)

2749 National commission of Asian American and Pacific Islander Research in Education.  
2750 'iCount: A Data Quality Movement for Asian Americans and Pacific Islanders and Higher  
2751 Education', [https://aapip.org/sites/default/files/publication/files/2013\\_icount\\_report.pdf](https://aapip.org/sites/default/files/publication/files/2013_icount_report.pdf)  
2752

2753 Background Information/Context

2754 How can being an upstanding American citizen be a double-edged sword? During the  
2755 post-World War II era and after nearly a hundred years of anti-Asian sentiment and  
2756 legislation, many Asian Americans hoped to be seen as more American and accepted  
2757 by American society. They didn't want to be viewed as a threat to national security like  
2758 Japanese Americans were when they were imprisoned during WWII. Instead, they  
2759 wanted to be seen as "good Americans" and desired to assimilate and Americanize,  
2760 which developed into the idea of the "model minority myth," recasting Asian Americans  
2761 as prime examples of representing the quintessential American values of opportunity,  
2762 meritocracy, and the American Dream. Toy Len Goon, the first ever Asian American  
2763 named American Mother of the Year in 1952 was an early example of what it meant to  
2764 be a "model minority."

2765 During the 1960s, as the Civil Rights Movement continued the fight for equality of all  
2766 Americans, and the federal government invested in social welfare programs such as the  
2767 War on Poverty and Great Society, the concept of the "model minority" became a  
2768 stereotype used to pit Asian Americans against other communities of color, particularly  
2769 Black Americans. News publications ran articles extolling the ways Asian Americans  
2770 capitalized on the American Dream with their work ethic and emphasis on education. By  
2771 doing this, it delegitimized centuries of systemic oppression and racist policies that  
2772 shaped the experiences of Black Americans.

2773 This stereotype also hid how Asian Americans were discriminated against based on  
2774 racist policies, such as being excluded from living in certain neighborhoods and from  
2775 being fully accepted members of American society. It created a limited perspective on  
2776 the Asian American community, where they were seen as one monolithic group. In  
2777 reality, this community has consisted of diverse ethnicities from a variety of countries  
2778 and cultures, comprising over ten different languages. Thus, socio-economic success  
2779 was not universal, and praising Asian Americans as a "model minority" called into  
2780 question the fact that there were many within the community who did not get the  
2781 services and government assistance they needed.

2782 The “model minority myth” has persisted well after the stereotype developed. Media  
2783 publications such as Time’s 1987 cover story “Those Asian American Whiz Kids” and  
2784 articles analyzing the work ethic of Asian Americans in response to Amy Chua’s 2011  
2785 book, *Battle Hymn of the Tiger Mother* illustrated that the “model minority myth” is still  
2786 being perpetuated.

2787 Bill Analysis Worksheet

2788 Bill Information (Name, Legislative Year, and Author):

2789 What does this bill aim to do? What does it address?

2790 What, if any, are the social and/or economic benefits of this bill?

2791 Does this bill directly or indirectly impact your community and/or family? If so, how?

2792 Do you agree with what this bill seeks to do? Please explain.

2793 Beyond legislation, what can be done to address the issue this bill calls attention to?

2794

2795 **Sample Lesson 15: Cambodian Americans—Deportation Breaking Families**  
2796 **Apart**

2797 Theme: History and Movement

2798 Disciplinary Area: Asian American and Pacific Islander Studies

2799 Ethnic Studies Values and Principles Alignment: 1–6

2800 Standards Alignment:

2801 HSS Content Standard 10.9.3, 11.9.3, 11.11.7

2802 Literacy Standards for History/Social Science: CCSS.ELA-Literacy.RH.9-10.1, [RH.9-](#)  
2803 [10.2](#), [RH.9-10.3](#), [RH.9-10.6](#), [RH.9-10.7](#), [W.9-10.1](#), [SL.9-10.1](#)

2804 Lesson Purpose and Overview:

2805 Overview: Cambodian Americans, are a sub Asian American group that are  
2806 experiencing numerous deportations as a result of a repatriation act passed in the  
2807 1990s. This act focuses on deporting Cambodian Americans with felony convictions for  
2808 petty crimes even after they have served their time. Over 1,000 Cambodian Americans  
2809 have been deported back to Cambodia to live in a society that is unwelcoming to them  
2810 and where they often do not have any family or social connections. They are culturally  
2811 American yet they are barred from ever returning to the US. Many of them have wives  
2812 and children in the US. These family separations are causing generational trauma to the  
2813 wives, children and parents. They are forced to live in a “borderland” as they are also  
2814 not treated as equals in Cambodia. This criminalization of Cambodian male youth  
2815 mirrors the experiences of Chicana/o/x and Latina/o/x youth with the added Cambodian  
2816 US repatriation act. Fortunately, there are organizations recognizing this is a human  
2817 rights issue and are making this issue known.

2818 Key Terms and Concepts: Cambodia, Immigration Naturalization Act, US involvement in  
2819 the Vietnam War, US secret bombing of Cambodia, Pol Pot, Killing Fields, Refugee,  
2820 Khmer Rouge, Genocide, Trauma

2821 Lesson Objectives (Students will be able to...):

- 2822 • understand the history of how US involvement in the Vietnam War drew  
2823 Cambodia into the conflict;
- 2824 • understand the rise of the Khmer Rouge in Cambodia in the context of war-time  
2825 political turmoil and how this violent regime instigated the Killing Fields genocide,  
2826 forcing many Cambodians to flee to the US as refugees;
- 2827 • understand the specific issues that Cambodian Americans face, high poverty  
2828 rates, high incarceration rates, and high rates of deportations;
- 2829 • understand the school to prison to deportation pipeline affecting Cambodian  
2830 American youth; and
- 2831 • understand the impact of these deportations on the Cambodian American  
2832 community.

2833 Essential Questions:

- 2834 1. What is the history of Cambodian immigration to the US? Why and how did they  
2835 come to the US? What are the social and cultural implications of Cambodia's  
2836 turbulent history for Cambodian Americans today?
- 2837 2. Describe the Cambodian American community today, and in particular the issue  
2838 of deportations that they are dealing with.
- 2839 3. What impact are these deportations having on Cambodian American families and  
2840 why are advocacy groups calling it a human rights issue?
- 2841 4. What are the similarities in experiences faced by the Latinx families dealing with  
2842 deportations of family members?

2843 Lesson Steps/Activities:

2844 Day 1



- 2845 1. Ask the question – How many people know where Cambodia is on the world  
2846 map? If a student raises their hand, ask them to come point out where it is on a  
2847 world map or globe. Also project a picture of the Cambodian Flag on the screen if  
2848 you are able.
- 2849 2. Today we are going to learn about Cambodian Americans, their history of  
2850 immigration to the US, and what issues they are facing today. (Read essential  
2851 questions 1–4 aloud.)
- 2852 3. In pairs, bring up the source “Cambodian Americans” [http://www.asian-  
2854 nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs](http://www.asian-<br/>2853 nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs) and answer the questions  
2855 on the handout “Cambodian Americans – Immigration and Experience in  
America.”
- 2856 4. Have students work in pairs to answer the questions on the hand out. They can  
2857 take turns reading to each other and listening. Turn it in at the end of class.

2858 Day 2

- 2859 1. Jigsaw Export/Home groups – break students into groups of four and number  
2860 them 1–4. Tell them they are currently in their home groups, and that each  
2861 number is going to become an expert on a source that will give them more  
2862 information about the deportation issue within the Cambodian American  
2863 community.
- 2864 2. Before they break into the expert groups – Discuss the deportation issue with  
2865 your class, give a short 5–10 minute lecture on why and how are Cambodian  
2866 Americans who were born in refugee camps, have green cards, and have lived in  
2867 the US the majority of their lives are now at risk of being deported.
- 2868 Mini Lecture – According to the NPR article, “The U.S. Immigration and  
2869 Nationality Act,” outlines how non-US citizens may be deported back to their  
2870 country of origin, even if they're in the country legally. "Violation of law" is listed  
2871 as a deportable offense.

2872 The US has been repatriating Cambodian immigrants since 2002, when an  
2873 agreement was made between Washington and Phnom Penh that said  
2874 Cambodia would accept deportees. That deal fell apart last year, prompting the  
2875 Trump administration to impose visa sanctions on some Cambodian officials and  
2876 families. The two governments eventually worked out a new agreement in early  
2877 2018, and Cambodia began accepting Cambodian nationals, this time in even  
2878 greater numbers than before. Many times Cambodian Americans are deported  
2879 for a crime they committed when they were young and they did their time, they  
2880 move on with their lives, marrying and having kids. As mature husbands and  
2881 fathers, they are now being deported for something they thought was a part of  
2882 their past and dealt with. (Check for understanding)

2883 3. Expert Groups – Tell them they will be given a source to access online through  
2884 their Chromebooks, or teachers can make hard copies and set up video watching  
2885 stations and that while they are reading and watching to use critical literacy to  
2886 think about the information they are learning. Questions they should think about  
2887 while they are analyzing their sources are:

2888 a. What is the legal basis for these deportations?

2889 b. Are these deportations unfair? Why or why not?

2890 c. What effect are these deportations having on the deportees and the  
2891 families still living in the U.S?

2892 d. What groups are doing something about the deportations and what are  
2893 they doing?

2894 Since they will be the only person reporting back to their homegroup on their source,  
2895 they really need to pay attention and take good notes. (All of these directions are on  
2896 the two page handout. Make hard copies for every student).

2897 4. Home Groups – Tell students to return to their home groups and report to their  
2898 groups their findings from their sources. They take turns from 1–4 presenting

2899 their facts, quotes, and evidence while the rest of the group takes notes from  
2900 listening to the expert. At the end of the time period, all of their quadrants should  
2901 be filled out completely.

2902 Making Connections to the *History–Social Science Framework*:

2903 Chapter 15 asks students to learn about how the Cold War impacted Southeast Asian  
2904 countries and the emergence of human rights concerns for the United States. Chapter  
2905 16 goes further to ask students to analyze the impact and experiences of refugees who  
2906 fled Southeast Asia after war. Guiding questions from these chapters include: In what  
2907 directions is California growing in the twenty-first century? How does the life of a new  
2908 immigrant to the United States today compare with what it was in 1900? How do  
2909 policies from the second half of the twentieth century compare with those of the early  
2910 twenty-first century?

2911 5. Assessment –

2912 a. Reflect on your learning:

- 2913 • What effects are these deportations having on the Cambodian  
2914 American community?
- 2915 • Why are advocacy groups calling these deportations a human rights  
2916 violation?

2917 6. Action:

2918 To show evidence of your learning from this lesson you can choose one of the  
2919 two options below:

- 2920 • Write a letter or essay explaining your understanding of these issues based  
2921 on your own critical analysis.
- 2922 • Create a public service announcement that educates others about this issue.

2923 Materials and Resources:

- 2924 Dunst, Charles, "Cambodian Deportees Return to a 'Home' They've Never Known", The  
2925 Atlantic, 16 Jan 2019.  
2926 [https://www.theatlantic.com/international/archive/2019/01/america-deports-](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)  
2927 [cambodian-refugees/580393/](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)
- 2928 Couture, Denise, "U.S. Deports Dozens More Cambodian Immigrants, Some For  
2929 Decades-Old Crimes", NPR, 18 Dec 2018.  
2930 [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)  
2931 [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)
- 2932 "Deported from U.S., Cambodians fight immigration policy" PBS Newshour, 7 May 2017  
2933 <https://www.youtube.com/watch?v=AQMuGOXc-i4>
- 2934 "Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America", NBC News,  
2935 16 Mar 2017 <https://www.youtube.com/watch?v=dULdy78KOLU>
- 2936 "Cambodian Americans", Asian Nation, Asian American History Demographics and  
2937 Issues (This article is an edited chapter on the major historical events and  
2938 contemporary characteristics of the Cambodian American community, excerpted  
2939 from *The New Face of Asian Pacific America: Numbers, Diversity, and Change in*  
2940 *the 21st Century*, edited by Eric Lai and Dennis Arguelles in conjunction with Asian  
2941 Week Magazine and published by the UCLA Asian American Studies Center.)  
2942 <http://www.asiannation.org/cambodian.shtml#sthash.G7I688Ox.dpbs>
- 2943 Sullivan, Meg, "UCLA demographer produces best estimate yet of Cambodia's death  
2944 toll under Pol Pot", UCLA Newsroom, 16 Apr 2016  
2945 [https://newsroom.ucla.edu/releases/ucla-demographer-produces-best-estimate-yet-](https://newsroom.ucla.edu/releases/ucla-demographer-produces-best-estimate-yet-of-cambodias-death-toll-under-pol-pot)  
2946 [of-cambodias-death-toll-under-pol-pot](https://newsroom.ucla.edu/releases/ucla-demographer-produces-best-estimate-yet-of-cambodias-death-toll-under-pol-pot)
- 2947 Cambodian Americans – Immigration and Experience in America
- 2948 Using the source "Cambodian Americans," Asian Nation, Asian American History  
2949 Demographics and Issues (This article is an edited chapter on the major historical  
2950 events and contemporary characteristics of the Cambodian American community,

2951 excerpted from *The New Face of Asian Pacific America: Numbers, Diversity, and*  
2952 *Change in the 21st Century* edited by Eric Lai and Dennis Arguelles in conjunction with  
2953 Asian Week Magazine and published by the UCLA Asian American Studies Center.)

2954 <http://www.asiannation.org/cambodian.shtml#sthash.G7I688Ox.dpbs>

2955

2956 Background information:

2957 • Key Terms and Concept Definitions:

2958 ○ Cambodia – Southeast Asian country that got caught in the Vietnam War due  
2959 to the secret bombings

2960 ○ Immigration Naturalization Act – This law defines who can immigrate to the  
2961 US and causes for deportation.

2962 ○ US involvement in the Vietnam War – During the Cold War era, the US  
2963 became militarily involved in the Vietnam War to stop the spread of  
2964 communism. The war spread to neighboring Southeast Asian countries, like  
2965 Cambodia and Laos, causing instability, chaos, death, destruction, and a  
2966 refugee crisis.

2967 ○ US secret bombing of Cambodia – From 1969 to 1973, under the Nixon  
2968 administration, the US Air Force secretly dropped bombs in Cambodia near  
2969 the border of Vietnam to try to destroy the Ho Chi Minh trails that the Viet  
2970 Cong used to travel down to South Vietnam to attack.

2971 ○ Pol Pot – The communist leader who fought the US backed Cambodian  
2972 government who took power and tried to weed out US or western influence  
2973 and any specific dissent. In this effort, Pol Pot and the Khmer Rouge carried  
2974 out a genocide called the Killing Fields in which 10–30 percent of the  
2975 population, or 1.2 million to 2.8 million people, were killed.

2976 ○ Killing Fields – genocide in which the Cambodian government killed any  
2977 person suspected of siding with the US, plus ethnic minorities, dissenters,  
2978 educated persons, and eventually many Khmer Rouge leaders and loyal  
2979 supporters at all levels.

2980 ○ Refugee – a person forced to leave their home country for fear of losing their  
2981 lives, or of suffering.

2982 ○ Khmer Rouge – Pol Pot's political organization that was staffed with youth  
2983 and child soldiers.

2984 ○ Genocide – mass murder of an entire group of people.

- 2985           ○ Trauma – a deeply distressing or disturbing experience that causes negative  
2986           psychological effects (i.e., depression, anxiety, etc.).
- 2987           • Refugees from Cambodia were the last large group of refugees to arrive in the  
2988           United States following the end of the US war in Southeast Asia. Most were not  
2989           able to leave Cambodia until the overthrow of the Pol Pot dictatorship in 1979,  
2990           and many had to spend years in Thai refugee camps before they were allowed to  
2991           come to the US.
- 2992           • By the time Cambodian refugees finally arrived in the US, some local  
2993           communities were facing economic challenges and were even less welcoming to  
2994           the Cambodian refugees than they had been to earlier refugee groups.  
2995           Government assistance programs were harder to qualify for. Cambodian  
2996           refugees were often resettled in some of the most challenging American  
2997           neighborhoods with issues of poverty, crime, and violence.
- 2998           • Adults who dealt with post-traumatic stress issues from surviving the Khmer  
2999           Rouge genocide, which killed 1.2–2.8 million people, which is 13 percent to 30  
3000           percent of the Cambodian population (Heuveline), were not trained in the  
3001           detailed steps they needed to take so that they and their children could become  
3002           fully naturalized US citizens. Family members at times experienced  
3003           discrimination and hatred.
- 3004           • Some young people growing up in rough neighborhoods got involved in youth  
3005           gangs and crime. When a young Cambodian refugee was arrested, their parents  
3006           were not familiar with the US justice system. The arrested youth were often  
3007           advised to take a plea deal and plead guilty sometimes in exchange for a  
3008           reduced sentence. In the years after the 9-11-2001 terrorist attack, these young  
3009           refugees who had already completed their prison terms, even decades earlier,  
3010           faced deportation to Cambodia since they had not become naturalized US  
3011           citizens.

3012 • Most of those young people facing deportation do not remember Cambodia as  
3013 they had spent most of their lives in the United States. Some of those facing  
3014 deportation to Cambodia had never been there—they had been born in Thai  
3015 refugee camps. Many of them had already moved on with their lives, gotten jobs,  
3016 formed families, had US citizen children, and bought homes. Over 1,000  
3017 Cambodian refugees have been deported—the numbers of annual deportations  
3018 have decreased and increased under different Presidential Administrations.



- 3019 Lesson handouts
- 3020 Essential Question: What is the history of Cambodian immigration to the US? Why and  
3021 how did they come to the US?
- 3022 Leading questions from the reading
- 3023 Connecting to history:
- 3024 1. What secret actions did the US do to Cambodia from 1969 to 1973?
- 3025 2. What effect did these actions have on Cambodia politically?
- 3026 3. Describe how the Khmer Rouge ruled over Vietnam from 1975 to 1979.
- 3027 4. What effect did the Khmer Rouge have on the Cambodian population?
- 3028 5. What year did the Khmer Rouge fall? And as a result, how many Cambodian  
3029 refugees fled Cambodia?
- 3030 6. How many Cambodian Refugees were admitted to the US by 1980?
- 3031 7. Why does the Census data not reflect the true number of Cambodians living in  
3032 the US?

- 3033 8. What is the poverty rate of Cambodian Americans? Compared to the average US  
3034 poverty rate of 13–15%.
- 3035 9. What is the educational level among Cambodian Americans? Why is it so low?
- 3036 10. Why do you think there is such a high rate of incarceration of Cambodian young  
3037 men? (Think of the conditions they faced in Cambodia and in the US)
- 3038 Write a paragraph describing the Cambodian American community. (Continue on the  
3039 back of the page when you run out of room.)

3040 **Deporting Cambodian Americans—Jigsaw Expert Home Groups Directions**

3041 Essential Question: What effect are the deportations having on the Cambodian  
3042 communities?

3043 Break into groups of 4, number 1–4, this is your home group. Each # represents an  
3044 expert group.

3045 Your task: Using evidence from the primary and secondary sources provided, become  
3046 an expert on that source. It may be a video or an article with interviews of Cambodian  
3047 Americans who have been deported or their families that are affected. You can work in  
3048 your expert groups to help each other read, listen and analyze the source. Be ready to  
3049 share out with your home group. Remember you will be the only person in your group  
3050 that will be an expert on your source, so be thorough and detailed in your notes. If your  
3051 source is a video, you can play the video several times or pause it to take notes.

3052 As you analyze your source, think about these questions:

- 3053 • What is the legal basis for these deportations?
- 3054 • Why are these deportations unfair?
- 3055 • What effect are these deportations having on the deportees and the families still  
3056 living in the U.S?
- 3057 • What groups are doing something about the deportations and what are they  
3058 doing?

3059 Your assigned source:

3060 #1s – Article - “Cambodian Deportees Return to a 'Home' They've Never Known”, The  
3061 Atlantic, 16 Jan 2019.

3062 [https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)  
3063 [refugees/580393/](https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/)

3064 #2s – Article – “U.S. Deports Dozens More Cambodian Immigrants, Some For Decades-  
3065 Old Crimes”, NPR, 18 Dec 2018. [https://www.npr.org/2018/12/18/677358543/u-s-](https://www.npr.org/2018/12/18/677358543/u-s-deports-dozens-more-cambodian-immigrants-some-for-decades-old-crimes)  
3066 [deports-dozens-more-cambodian-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)

3067 #3s – Video – “Deported from U.S., Cambodians fight immigration policy” PBS  
3068 Newshour, 7 May 2017 <https://www.youtube.com/watch?v=AQMuGOXc-i4>

3069 #4s – Video - Deported: Forced Family Separation (Part 2 of 5) | NBC Asian America,  
3070 NBC News, 16 Mar 2017 <https://www.youtube.com/watch?v=dULdy78KOLU>

3071 (Use your Chromebooks, iPads, or resource stations to access the source)

3072 Expert Groups

3073 Take notes in your quadrant on the handout “Deporting Cambodian Americans”. Make  
3074 sure to note down the author, title, and date of your source. Take down as many notes  
3075 as you can, which should include names, quotes, and facts.

3076 Home Groups

3077 Return to your home groups of 1–4. Each number take turns reporting out what they  
3078 learned from their source citing evidence, facts, and quotes. As you are reporting out,  
3079 the rest of your group is writing notes in the appropriate quadrants. After everyone has  
3080 reported out, each person should have a wealth of notes on their sources.

3081    Departing Cambodian Americans – Jigsaw Expert/Home Groups – Note Taking Sheet

<p>#1s Source Info: (Author, Title)</p> <p>Notes:</p>	<p>#2s Source Info (Author, Title)</p> <p>Notes:</p>
<p>#3s Source Info: (Author, Title)</p> <p>Notes:</p>	<p>#4s Source Info: (Author, Title)</p> <p>Notes:</p>

3082

3083 Quick Fact Sheet on Deportations of Cambodian Americans

3084 After escaping the repressive regime of the Khmer Rouge and genocide, Cambodian  
3085 refugees began immigrating at large into the US after 1979. They were dispersed into  
3086 various cities and states throughout the US to encourage cultural assimilation. Many  
3087 were resettled into underserved cities and neighborhoods that did not provide adequate  
3088 educational, economic, and social support. Without an understanding of the unique  
3089 needs and circumstances these refugees had endured due to war and genocide  
3090 trauma, Cambodians were treated like voluntary migrants who were expected to  
3091 achieve self-sufficiency and assimilate very quickly.

3092 • Cambodian Americans experience disparate socio-economic impacts and face  
3093 issues with poverty, lack of education, poor mental and physical health, and in  
3094 more recent times, deportations back to Cambodia.

3095 ○ 38% of Cambodians have Limited English Proficiency

3096 ○ 32% have less than a high school education

3097 ○ Only 17% have had any type of higher education

3098 ○ 23% fall under low-income, which 20% of those living in poverty

3099 ○ The per capita income of Cambodians in California is \$16,249

3100 • Cambodian refugees and immigrants after 1975 lawfully entered the United  
3101 States and were legally resettled into this country. After living in the US for more  
3102 than one year, the Immigration and Naturalization Service adjusted their status to  
3103 become lawful permanent residents, which also protected them from deportation.

3104 • However, the United States criminal justice system went through many changes  
3105 in the last few decades, pushing toward a system of mass incarceration in this  
3106 country. Specifically in 1996, President Clinton signed the Illegal Immigration  
3107 Reform and Immigrant Responsibility Act (IIRIRA) and the Antiterrorism and  
3108 Effective Death Penalty Act, which made Southeast Asian Americans and other

3109 immigrants who have certain criminal convictions now subject to harsh  
3110 mandatory detention and automatic deportation laws with very few opportunities  
3111 for relief.

3112 • Additionally, Cambodia signed a repatriation agreement with the US in 2002.  
3113 Deportations increased during the fall of 2017 when the Trump administration  
3114 started placing visa sanctions on certain high-level Cambodian government  
3115 officials until they start cooperating with US deportation policy. A nationwide  
3116 temporary restraining order currently requires Immigration and Customs  
3117 Enforcement (ICE) to send written notice to some Cambodians only two weeks  
3118 before re-arresting them.

3119 • One cannot understand Southeast Asian detentions and deportations without  
3120 also discussing how these communities are policed and sentenced. During the  
3121 prison boom of the 1990s, the Asian American and Pacific Islander prisoner  
3122 population grew by 250%. During this time, Asian juveniles in California were  
3123 more than twice as likely to be tried as adults compared to white juveniles who  
3124 committed similar crimes. Arrests of AAPI youth in the United States increased  
3125 726% from 1977 to 1997. In cities such as Oakland, AAPI youth have had very  
3126 high arrest rates: Cambodians with 63 per 1000 and Laotians with 52 per 1000.  
3127 Many were advised to accept plea deals for shortened prison time, without being  
3128 made aware that these decisions would make them eligible for deportation.

3129 • With the 1996 laws, Southeast Asian Americans, which includes Cambodian,  
3130 Vietnamese, and Laotian Americans, are 3–4 times more likely to be deported  
3131 based on past criminal convictions, than any other immigrant group. Since 1998,  
3132 at least 15,000 Southeast Asian Americans have received final orders of  
3133 deportation, including over 2,000 orders for deportation to Cambodia, despite  
3134 many arriving in the US with refugee status and obtaining a green card.

3135 • Many times Cambodian Americans are deported for a crime they committed  
3136 when they were young and they did their time, they move on with their lives,

3137 marrying and having kids. As mature husbands and fathers, they are now being  
3138 deported for something they thought was a part of their past and dealt with.

3139 Sources:

- 3140 1. US Census website. US Census. 2011. Retrieved August 17, 2012.
- 3141 2. Southeast Asian American Journeys: A Snapshot. Southeast Asia Resource  
3142 Action Center. 2020.
- 3143 3. Asian American and Pacific Islanders Behind Bars: Exposing the School to  
3144 Prison to Deportation Pipeline. Asian Americans Advancing Justice-LA, Asian  
3145 Pacific American Labor Alliance, Asian Prisoner Support Committee, National  
3146 Education Association, and Southeast Asia Resource Action Center. 2015.

3147



3148 **Sample Lesson 16: Chinese Railroad Workers**

3149 Theme: Systems of Power

3150 Disciplinary Area: Asian American and Pacific Islander Studies

3151 Ethnic Studies Values and Principles Alignment: 1, 2, 4

3152 Standards Alignment:

3153 HSS Analysis Skills (9–12): Historical Research, Evidence, and Point of View 2;

3154 Historical Interpretation 1

3155 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 6, 9, SL.9–10.1.A, 1.B, 1.C.

3156 Lesson Purpose and Overview:

3157 The contributions of people of color to the development of the economic development  
3158 and infrastructure of the United States are too often minimized or overlooked. Chinese  
3159 Americans are Americans and have played a key role in building this country. Had it not  
3160 been for this work force, one of the greatest engineering feats of the nineteenth century  
3161 (the first transcontinental railroad and others that followed), would not have been built  
3162 within the allotted timeline. Asian Americans and Pacific Islanders have played an  
3163 integral part as active labor organizers and strikers throughout history to fight racism  
3164 and exploitation. A popular image of the transcontinental railroad meeting at Promontory  
3165 Summit on May 10, 1869, with no Chinese workers exemplifies the conscious refusal to  
3166 recognize the contributions of workers.

3167 Key Terms and Concepts: systems of power, assimilate, transcontinental, Central  
3168 Pacific Railroad Company (CPRR), congenial, amassed, worker exploitation

3169 Lesson Objectives (Students will be able to...):

- 3170 1. understand how Asian Americans and Pacific Islanders have been active labor  
3171 organizers and strikers throughout history to fight racism and exploitation;

3172 2. develop an appreciation for the contributions of Chinese Americans to US history  
3173 and infrastructure; and

3174 3. students will develop their speaking skills through a Socratic seminar discussion.

3175 Essential Questions:

3176 1. How have Asian Americans and Pacific Islanders (AAPI) responded to repressive  
3177 conditions in US history?

3178 2. What role have AAPIs played in the labor movement?

3179 3. Why is it important to recognize the contributions of immigrant labor in building  
3180 the wealth of the United States?

3181 4. Why is it important to remember the Chinese Railroad Strike?

3182 Lesson Steps/Activities:

3183 Overview:

3184 Day 1 – Transcontinental Railroads and Chinese Immigration

3185 Day 2 – Chinese Labor and the Building of the Transcontinental Railroads

3186 Day 3 – Commemoration of the Golden Spike

3187 Detailed Daily Lesson Procedures

3188 Day 1 – Transcontinental Railroads and Chinese Immigration

3189 1. Post the image of a Chinese railroad worker on the screen.

3190 a. Students are asked to estimate when the photo was taken, who is shown  
3191 in the photo, and what historical event or events they think are connected  
3192 to the photograph.

3193 b. Teacher will ask students what they know about Chinese Americans and  
3194 their contributions to the US.

- 3195 2. Introduce the lesson with the key overarching questions:
- 3196 a. To what extent did immigrant labor contribute to building the wealth of the
- 3197 US?
- 3198 b. To what extent did those laborers benefit from the wealth they helped
- 3199 build?
- 3200 3. Read “The Chinese Experience in 19th Century America – Background for
- 3201 Teachers” and the “Chinese Railroad Workers in North America Project” at
- 3202 Stanford University.
- 3203 a. Have students read in pairs using any reading strategy for the level of the
- 3204 class (annotation, mark the text, Cornell notes, choral reading, etc.)
- 3205 b. Respond to Key Questions and answer the questions on the students’
- 3206 handout (see attached).

3207 Day 2 – Chinese Labor and the Building of the Transcontinental Railroads

- 3208 1. Teacher discusses the answers to the questions students have completed and
- 3209 asks the questions:
- 3210 a. To what extent have Chinese Railroad workers been given the appropriate
- 3211 historical acknowledgement for their contribution to the building of the
- 3212 railroad system?
- 3213 b. Have students look up “transcontinental railroad” in the index of their US
- 3214 History textbook and have them look for text on Chinese laborers.
- 3215 2. Show on the screen the image of the May 10, 1869, Promontory Summit
- 3216 celebration.
- 3217 3. Have students analyze the photograph.
- 3218 a. Who is featured in the photo? Where and when was the photo taken? Why
- 3219 was the photo taken?
- 3220 b. Who is not featured in the photo? Why do you think that is?
- 3221 4. Show video on YouTube: [https://www.youtube.com/watch?v=rQUP8-](https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s)
- 3222 [DJpMsandt=6s](https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s). Tell the students to pay special attention to Connie Young Yu’s
- 3223 interview from 1:59–2:31. The whole video is 5:31 minutes.

- 3224 5. Provide students time to reflect on what they have seen in the video by having  
3225 students complete a five-minute free-write brainstorm on the following questions:  
3226 Based on the interviews in the video, why is it important to recognize the  
3227 contributions of Chinese laborers? Why is that recognition meaningful to people  
3228 within the Chinese-American community? How does the exclusion of Chinese  
3229 and Chinese-American contributions to the United States, including the railroad,  
3230 affect our understanding of history?
- 3231 6. After students have completed their free-write, have students assemble in pairs  
3232 or groups of three. Have students share their responses with one another. When  
3233 the discussion begins to wind down, have the class reconvene as a whole group.  
3234 Have students share their thoughts and ideas with the whole class.
- 3235 7. Tell students that this video shows the importance of recognizing the  
3236 contributions of Chinese laborers more than one hundred years after the building  
3237 of the railroad. Ask students these final questions: How do you think Chinese  
3238 laborers and Chinese immigrants were treated at the time? Provide students with  
3239 copies of excerpts from David Phillips' discussion of "The Chinese Question" in  
3240 his *Letters from California* (pages 120-123) and "Enactments So Utterly Un-  
3241 American" from *Granite Crags* by Constance Gordon-Cumming (pages 253-255).  
3242 As students read, have them identify the conflicting attitudes towards the  
3243 presence of Chinese laborers in California, noting the arguments presented for  
3244 the exclusion and inclusion of Chinese laborers.
- 3245 8. After students have read the document excerpts, explain to students that the  
3246 United States passed the Chinese Exclusion Act of 1882. Have students look up  
3247 this event in their textbooks and discuss with a partner whether or not they think  
3248 the information provided is satisfactory. Have students come up with a list of  
3249 questions they have about the Chinese Exclusion Act.

3250 Day 3 – Taking Action

3251 Every year on May 10, the Golden Spike Foundation commemorates the coming  
3252 together of the Central Pacific and Union Pacific Railroads to create the First

3253 Transcontinental Railroad. Until recently, there has been little to no representation of  
3254 the Chinese laborers who built the Central Pacific Railroad.

3255 1. Show video on YouTube: <https://www.youtube.com/watch?v=ttuDlv3bST4>, ask  
3256 students to focus on the contributions and hardships experienced by Chinese  
3257 laborers while building through the Sierras.

3258 2. Split students into groups and have them brainstorm a list of ways that the  
3259 Golden Spike Foundation could further recognize the contributions of Chinese  
3260 laborers and how they can increase awareness of their contributions. Then,  
3261 compose a professional, persuasive letter to the commemoration committee that  
3262 explains why the Chinese contributions to the railroad should be recognized and  
3263 how that can be achieved. Include concrete information from the resources you  
3264 have examined over the course of this lesson, including specific quotes and  
3265 examples.

3266 Address your letter to the Golden Spike Foundation, 60 South 600 East, Suite  
3267 150, Salt Lake City, Utah 84102.

3268 Materials and Resources:

- 3269 • “150 Years Ago, Chinese Railroad Workers Staged the Era's Largest Labor  
3270 Strike”, NBC News, June 21, 2017 [https://www.nbcnews.com/news/asian-](https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901)  
3271 [america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901](https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901)
- 3272 • “The Chinese Experience in 19th Century America – Background for Teachers”  
3273 [http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)
- 3274 • Chang, Gordon, Shelley Fishkin, *Chinese Railroad Workers in North America*  
3275 *Project at Stanford University, Key Questions*  
3276 <https://web.stanford.edu/group/chineserailroad/cgi-bin/website/>
- 3277 • The Chinese Railroad Workers in North America Project Exhibit: This exhibit from  
3278 Stanford University contains interviews, historical documents, and artifacts.  
3279 <https://exhibits.stanford.edu/crrw>

- 3280 • Quan, Rick, "CHSA tribute to the Chinese Railroad Workers," August 11, 2014.  
3281 1:59-2:31 (Connie Young Yu describes how Chinese are not recognized at the  
3282 100th anniversary of the May 10 Promontory Point Anniversary)  
3283 <https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s>
- 3284 • Image of the Celebration of the final golden spike being pounded in to the track  
3285 at Promontory Summit where the Union Pacific and Central Pacific railroads met  
3286 to create the Transcontinental Railroad. (No Chinese laborers are in the picture)
- 3287 • "Enactments So Utterly Un-American," from *Granite Crags* by Constance  
3288 Frederica Gordon-Cumming <https://www.loc.gov/item/rc01000849/>, pages 253-  
3289 255.
- 3290 • *Letters from California*, by David Phillips <https://www.loc.gov/item/17024794/>,  
3291 pages 120-123.
- 3292 • Campling, Laurence (Director). "Work of Giants" (Chinese workers building  
3293 tunnel through the Sierras). <https://www.youtube.com/watch?v=ttuDlv3bST4>
- 3294 Other sources:
- 3295 • Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford  
3296 Publishing, 2004.
- 3297 • SPICE Lesson: Modules on the Chinese Railroad Workers.  
3298 [https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-](https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project)  
3299 [project](https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project)
- 3300 • Gordon H. Chang and Shelley Fisher Fishkin, editors, with Hilton Obenzinger and  
3301 Roland Hsu, *The Chinese and the Iron Road: Building the Transcontinental*  
3302 *Railroad*, <https://www.sup.org/books/title/?id=29278>, Stanford University Press,  
3303 2019.
- 3304 • CBS Sunday Morning "Building the Transcontinental Railroad". This CBS  
3305 segment covers the 150th anniversary of the Transcontinental Railroad and  
3306 highlights the Chinese labor force.  
3307 [https://www.youtube.com/watch?v=moDvjW9Z6\\_I](https://www.youtube.com/watch?v=moDvjW9Z6_I)

- 3308 Handout A
- 3309 Transcontinental Railroad and Chinese Immigration
- 3310 Read “The Chinese Experience in 19th Century America – Background for Teachers,”
- 3311 [http://teachingresources.atlas.illinois.edu/chinese\\_exp/introduction04.html](http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html)
- 3312 Answer the questions below:
- 3313 1. When did the Chinese first start emigrating to the US?
- 3314 2. What were the push factors (conditions in China that pushed Chinese out) for
- 3315 why Chinese were immigrating to the US in the 1800s?
- 3316 3. What were the pull factors (conditions in the US that pulled Chinese in)?
- 3317 Use this source to answer the questions below:
- 3318 Read the Key Questions section [https://web.stanford.edu/group/chineserailroad/cgi-](https://web.stanford.edu/group/chineserailroad/cgi-bin/website)
- 3319 [bin/website](https://web.stanford.edu/group/chineserailroad/cgi-bin/website) (Gordon Chang and Shelley Fishkin, Chinese Railroad Workers in North
- 3320 America Project at Stanford University)
- 3321 1. Explain why and how Chinese were sought after to come to the US to build the
- 3322 transcontinental railroad.
- 3323 2. Describe the types of repression and discrimination Chinese railroad workers
- 3324 endured under the railroad companies and management.
- 3325 3. Identify the key details of the Chinese railroad strike that occurred in 1867.
- 3326 4. Identify the strikers’ demands.
- 3327 5. To what extent was the strike a success?
- 3328

3329 **Sample Lesson 17: Little Manila, Filipino Laborers, and the United Farm**  
3330 **Workers (UFW)**

3331 Theme: Social Movements and Equity

3332 Disciplinary Area: Asian American and Pacific Islander Studies

3333 Ethnic Studies Values and Principles Alignment: 1, 2, 6

3334 Standards Alignment:

3335 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 3; Historical  
3336 Interpretation 1

3337 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST.9–10.1, 2, 4, 9

3338 CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a.

3339 Lesson Purpose and Overview:

3340 Students will be introduced to the history of the United Farm Workers (UFW), Filipino  
3341 migration to Stockton, the formation of “Little Manila,” and protest music. Students will  
3342 be introduced to the organizing and intercultural relations between the Filipino and  
3343 Mexican farmworkers. Students will also complete a cultural analysis assignment on the  
3344 topic.

3345 Key Terms and Concepts: United Farm Workers (UFW), Pinay and Pinoy, strike, protest  
3346 music, labor union, intercultural relations

3347 Lesson Objectives (Students will be able to...):

3348 1. understand the history of the UFW and the farm worker movement and how it  
3349 brought together both Filipino and Mexican laborers;

3350 2. understand Filipino migration to Stockton, California; and



3351 3. further develop their oral presentation, public speaking, and analysis skills via the  
3352 cultural analysis assignment.

3353 Essential Questions:

3354 1. How are we taught to view and value labor?

3355 2. How do you build solidarity within social movements?

3356 3. What is the role of art and culture within social movements?

3357 Lesson Steps/Activities:

3358 Day 1

3359 1. Initiate a class discussion by asking the students: What is one word that  
3360 describes hard work? *(Ask if any students are currently employed and if so, ask*  
3361 *how many hours a week they work and how much they are making. Are they*  
3362 *earning minimum wage? Do they receive any benefits? How do they feel about*  
3363 *their work conditions? Do they know their rights as workers under federal, state,*  
3364 *and local laws? Are they or their parents members of labor unions?)*

3365 2. From the initial discussion, connect the responses to the students to the  
3366 experiences of Filipina/x/o farm workers. Using the following points to emphasize  
3367 the experiences of Filipina/x/o farm workers:

3368 **Farm work is hard work:** Farm work is back-breaking and difficult, but it was  
3369 work that Filipinas/xes/os and other groups did with great skill, efficiency, pride,  
3370 and dignity. It was their labor that greatly contributed to creating incredible wealth  
3371 for the state of California in the 20th century and even to this day. There is  
3372 nothing wrong with jobs that entail hard work, as long as the workers are laboring  
3373 in the best conditions, are well paid and receive benefits, and can collectively  
3374 bargain for their wages and working conditions through unions.

3375 **Role of the unions:** Unions and other forms of organized labor were integral in  
3376 ensuring fair wages and working conditions.

3377 **Fair wages and working conditions:** Fair wages and working conditions are  
3378 basic human rights that every worker deserves.

3379 **Right to organize:** The right of workers to collectively organize and demand fair  
3380 wages and working conditions through labor unions was important to Filipina/o  
3381 workers throughout the 20th century. Filipinas/xes/os were key to the farm  
3382 worker's movements of the last century.

3383 3. Ask the students to reflect on what "justice" means to them. On sticky notes or  
3384 scrap paper, have each student write a word that represents what justice means  
3385 to them. Write out the word "JUSTICE" on the board. Have students walk up to  
3386 the board and place their post-its or scrap paper around the word "justice" on the  
3387 board. After the students have placed their post-it's on the board, go over what  
3388 they wrote and ask them questions to clarify what they meant. Ask the students,  
3389 "Why is there a need for justice?" or "What causes the need for justice?"

3390 4. Play *Journey for Justice: The Life of Larry Itliong*, read aloud at  
3391 <https://www.youtube.com/watch?v=jTI17BnAaPk&feature=youtu.be>. The class  
3392 will listen to the read aloud, and follow along if they have the book.

3393 5. After listening to the read aloud, ask the students to reflect who Larry Itliong is.  
3394 On sticky notes or scrap paper, have each student write a word that represents  
3395 who Larry Itliong is. Write out the "Larry Itliong" on the board next to the "Justice"  
3396 brainstorm. Have students walk up to the board and place their post-it around  
3397 "Larry Itliong" on the board. After the students have placed their responses on  
3398 the board, go over what they wrote and ask them questions to clarify on what  
3399 they meant. Connect some of their responses on the "Justice" brainstorm to the  
3400 "Larry Itliong" brainstorm.

3401 6. After connecting the "Larry Itliong" and "Justice" brainstorms, assign each  
3402 student or small group of students, an illustration from the book and have them  
3403 use the following questions to develop a short analysis essay:

3404 a. What does the image tell us about the experience of Filipino farm  
3405 workers?

3406 b. How does the image explain Filipino farm workers “Journey for Justice?”

3407 Day 2

3408 1. Provide an introduction of the farm workers movement, highlighting the work of  
3409 Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and others, while  
3410 foregrounding the goals, tactics, and accomplishments of the movement.

3411 Teachers can refer to the CLIC Project’s Filipino Farm Worker Movement  
3412 website: <https://californiahss.org/FilipinoContributions.html>.

3413 2. Following the introduction, screen the KVIE-produced short film, *Little Manila:  
3414 Filipinos in California’s Heartland*. Before starting the video, tell students that they  
3415 are responsible for taking thorough notes (refer to a graphic organizer or note  
3416 taking tool) and will be expected to have a discussion around the following  
3417 guiding questions:

3418 a. Why was Stockton a popular landing place for Filipino immigrants?

3419 b. What crop did Filipinos primarily harvest in Stockton?

3420 c. How did Filipino farm workers build community and develop a new social  
3421 identity in Stockton?

3422 d. How did colonialism shape Filipino immigrants’ impression of the US?

3423 e. What US policies were implemented to limit Filipino immigration? How did  
3424 Filipinos in Stockton resist these policies?

3425 f. What were some political and strategic differences of Cesar Chavez and  
3426 Larry Itliong?

3427 g. What role did Filipinos play in the formation of the United Farm Workers?

- 3428                   h. How did urban redevelopment aid in the destruction of Little Manila?
- 3429                   3. Provide the following key terms for students to define using context clues from  
3430                   the film:
- 3431                   a. Mestizos
- 3432                   b. Anti-miscegenation
- 3433                   c. Race riots
- 3434                   d. Naturalization
- 3435                   e. War brides
- 3436                   f. Pinay and Pinoy
- 3437                   g. Urban redevelopment
- 3438                   h. Labor union
- 3439                   4. Following the film, divide the students into groups of four to five. Each group is  
3440                   given 20 minutes to read the following excerpt, discuss the film, respond to the  
3441                   aforementioned guiding questions, and come up with definitions for the terms  
3442                   listed above.
- 3443                   5. Excerpt from *Our Stories in Our Voices* “Filipinos and Mexicans for the United  
3444                   Farm Workers Union” by James Sobredo:
- 3445                   a. *By the 1950s and 1960s, the remaining Filipinos in the United States*  
3446                   *are now much older. They were also working side-by-side with other*  
3447                   *Mexican farm workers. Then in 1965, under the leadership of Larry*  
3448                   *Itliong, Filipinos went on strike for better salaries and working conditions*  
3449                   *in Delano. Itliong had been a long-time labor union organizer, but*  
3450                   *although they won strikes in the past, they had never been able to gain*  
3451                   *recognition as a union for farm workers. To make matters worse, when*

3452 *Filipinos went on strike, Mexican farm workers were brought in by the*  
3453 *farmers to break the strike; in the same way, when Mexican farm*  
3454 *workers went on strike, Filipinos were brought in to break their strike.*  
3455 *Itliong recognized this problem, so he asked Cesar Chavez and Dolores*  
3456 *Huerta, who had been organizing Mexican farm workers, to meet with*  
3457 *him. Itliong asked Chavez to join the Filipino grape strike, but Cesar*  
3458 *refused because he did not feel that they were ready. It was Huerta,*  
3459 *who had known Itliong when she lived and worked in Stockton, who*  
3460 *convinced Chavez to join the Filipino strike. Thus, for the first time in*  
3461 *history, Filipinos and Mexicans joined forces and had a unified strike for*  
3462 *union recognition and workers' rights. This led to the establishment of*  
3463 *the United Farm Workers union (UFW), which brought together the*  
3464 *Filipino workers of the Agricultural Workers Organizing Committee*  
3465 *(AWOC) and the Mexican workers of the National Farm Workers*  
3466 *Association (NFWA) in a joint strike.*

3467 *One of the important labor actions the UFW did to gather support for the*  
3468 *Grape Strike was a 300-mile march from the UFW headquarters in*  
3469 *Delano in the Central Valley to the State Capitol in Sacramento. The*  
3470 *march started on March 17, 1966, when 75 Filipino and Mexican farm*  
3471 *workers started their long trek down from Delano, taking country roads*  
3472 *close to Highway 99, all the way up to Sacramento. They were stopping*  
3473 *and spending the night at small towns along the way, giving speeches,*  
3474 *theater performances, and singing songs. They were following the*  
3475 *tradition of nonviolent protests started by Mahatma Gandhi in India and*  
3476 *Dr. Martin Luther King, Jr. in the South. The march to Sacramento was*  
3477 *very successful. By the time, the Filipinos and Mexicans arrived in*  
3478 *Sacramento, they were now 10,000 marchers strong, and the march*  
3479 *brought more media coverage and national support to the UFW grape*  
3480 *strike...*

3481                    *The connection to the Filipino and Mexican farmworkers remains a*  
3482                    *strong thread in the California Assembly. Rob Bonta (Democrat, 18*  
3483                    *District) is the first Filipino American Assembly member to be elected to*  
3484                    *office. He is the son of Filipino labor union organizers and grew up in La*  
3485                    *Paz, in Kern County, in a “trailer just a few hundred yards from Cesar*  
3486                    *Chavez’s home.” His parents were civil rights activists and labor union*  
3487                    *organizers who worked with the UFW to organize Filipino and Mexican*  
3488                    *farm workers...*

3489            6. While students are working in groups, write down the eight key terms on the  
3490            white board, leaving plenty room between each. After the time has expired,  
3491            signal to students that it is time to come back together. Facilitate a discussion  
3492            where students are able to respond to each of the guiding questions aloud.  
3493            Finally, ask one member from each group to go to the board. Each student is  
3494            assigned a word and is expected to write their definition of the word with their  
3495            group’s support. After completing this task, the class talks through each term.  
3496            Provide additional information, examples, and support to better clarify and define  
3497            the terms.

3498            7. Close with student and community reflection.

3499    Day 3

3500            1. Bring to class a carton of strawberries and grapes, several pieces of sugar cane,  
3501            and a few asparagus spears. Engage the class by asking how many students  
3502            have ever worked on a farm or have grown their own food? Then ask if anyone  
3503            knows how the food items brought in are grown and/or harvested? Let students  
3504            know that the food items brought in are among some of the most labor-intensive  
3505            to harvest, are in high demand, and are largely hand-picked or cut by often  
3506            underpaid farm workers. Proceed to display images detailing the process of each  
3507            crop being harvested. Be sure to highlight that farm labor is often repetitive and  
3508            menial, yet damaging to the body. After completing this overview, allow the  
3509            students to eat the food items brought in.

3510 2. After the discussion about harvesting crops, play “Brown-Eyed Children of the  
3511 Sun,” a song by Daniel Valdez that was popularized during the United Farm  
3512 Workers Movement. After listening to the song, ask students what the song is  
3513 about? Allow for about 10 minutes of discussion followed by an overview on  
3514 protest songs and music that were played/sung while Filipino and Mexican  
3515 workers toiled the fields and during protests. The overview should foreground the  
3516 Filipino contribution in the UFW, like the book *Journey for Justice: The Life of*  
3517 *Larry Itliong* (<https://www.youtube.com/watch?v=jTl17BnAaPk>). Then proceed to  
3518 describe how protest and work songs provided a unifying message, energized  
3519 crowds during rallies and marches, and helped amplify dissent.

3520 3. Following this overview, divide students into pairs. Each pair is then assigned a  
3521 protest or work song from the list below (students also have the option to create  
3522 their own protest song):

3523 a. “Brown-Eyed Children of the Sun” by Daniel Valdez, Sylvia Galan, and  
3524 Pedro Contreras

3525 b. “Huelga En General” / “General Strike” by Luis Valdez

3526 c. “El Esquirol” / “The Scab” by Teatro Campesino

3527 d. No Nos Moverán

3528 e. “Pastures of Plenty” by Woody Guthrie

3529 f. “Solidaridad (Pa) Para Siempre” (Solidarity forever)

3530 g. “Nosotros Venceremos” (We shall overcome)

3531 4. Let the pairs know that they will be responsible for completing a two-page cultural  
3532 analysis essay that must address the following steps and prompts:

3533 a. Find the lyrics and an audio recording of your assigned song.

3534 b. Analyze the song and identify three to five key themes or points.

- 3535 c. What is the purpose and/or meaning of this song?
- 3536 d. Who is the intended audience?
- 3537 e. What types of instruments, sounds, poetic devices, etc., are used?
- 3538 f. How does this song situate within the history of Filipino farm workers and
- 3539 the broader United Farm workers' movement?

3540 5. Allow the pairs to use the remainder of the class period to listen to their songs

3541 and take notes. In addition, students can invite other classes and have a listening

3542 party. Give the students ample time in class for the next two days to work on their

3543 essays. During those days offer writing support, carving out time to help each

3544 pair craft their thesis statement, core arguments, and better structure their

3545 essays overall.

3546 6. On the final day, each pair exchanges their essay with another pair. The pairs

3547 are given 15 minutes to conduct a brief peer review of each essay. After the

3548 review, have a "listening party." The entire class is given the opportunity to listen

3549 to the various songs. After each song is played, the pair that wrote an essay on

3550 the song and the pair that reviewed the song are able to briefly share their

3551 thoughts and analysis of the cultural text to the class.

3552 Assessment, Application, Action, and Reflection:

3553 Students will complete a cultural analysis essay where they are expected to analyze

3554 protest songs (or other cultural texts) that were assigned to them in class. Their analysis

3555 should include themes that emerged in the songs, connecting them back to the history,

3556 struggles, tactics, leaders, and goals of the UFW.

3557 Materials and Resources:

- 3558 • *Little Manila: Filipinos in California's Heartland* (short film)
- 3559 [https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-](https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/)
- 3560 [filipinos-californias-heartland/](https://www.pbssocal.org/programs/viewfinder/kvie-viewfinder-little-manila-filipinos-californias-heartland/)



- 3561 • Bohulano Mabalon, Dawn. "Little Manila is in the Heart: The Making of the  
3562 Filipina/o American Community in Stockton, California. Durham, NC: Duke  
3563 University Press, 2013.
- 3564 • Scharlin, Craig and Lilia V. Villanueva Philip Vera Cruz. "Philip Vera Cruz/A  
3565 Personal History of Filipino Immigrants and the Farmworkers Movement":  
3566 University of Washington Press, 2000.
- 3567 • Delano Manongs: Forgotten Heroes of the United Farm Workers Movement  
3568 <http://www.delanomanongs.com>
- 3569 • Dollar A Day, Ten Cents A Dance <https://vimeo.com/45513418>
- 3570 • "Examining the Impact of Mahatma Gandhi on Social Change Movements" (links  
3571 to [https://www.hinduamerican.org/wp-content/uploads/2020/05/HAFN\\_19\\_050-  
3572 GandhiLessonPlan\\_r4.pdf](https://www.hinduamerican.org/wp-content/uploads/2020/05/HAFN_19_050-GandhiLessonPlan_r4.pdf)).
- 3573 • *Journey for Justice: The Life of Larry Itliong*, by Dawn Mabalon. Read aloud at  
3574 <https://www.youtube.com/watch?v=jTI17BnAaPk&feature=youtu.be>.
- 3575 • Filipinos and the Farm Worker Movement  
3576 <https://californiahss.org/FilipinoContributions.html>
- 3577

3578 **Sample Lesson 18: Hmong Americans—Community, Struggle, Voice**

3579 Theme: History and Movement

3580 Disciplinary Area: Asian American and Pacific Islander Studies

3581 Ethnic Studies Values and Principles Alignment: 1, 2, 4

3582 Standards Alignment:

3583 HSS Content Standard 11.11.1

3584 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

3585 Lesson Purpose and Overview:

3586 Overview: Hmong Americans are seen as Asian Americans, yet they have a very  
3587 unique experience and history in the US. The goal of this lesson is to delve deeply into  
3588 their experience and understand their formation as a community and as a voice within  
3589 American society. This lesson uses the voices of Hmong women, men, girls, and boys,  
3590 as well as an article from the *Amerasia Journal* to create an understanding of the issues  
3591 and experiences of the Hmong American Community.

3592 Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of  
3593 1980, Asian American, Secret War in Laos, Patriarchy, refugee

3594 Lesson Objectives (Students will be able to...):

- 3595 • better understand the diversity of experiences of Hmong Americans by engaging  
3596 a range of primary and secondary sources including, oral histories, poems, and  
3597 scholarly articles; and
- 3598 • write their own spoken word piece about their lived experiences. In doing so,  
3599 students will gain key skills in how to develop and structure poetry, as well as  
3600 techniques for performing.

3601 Essential Questions:

- 3602 1. What are the Hmong refugee and resettlement experiences in the US?
- 3603 2. How did first generation Hmong immigrants' experiences differ from their children
- 3604 who were born in the US? How did gender factor into differing experiences?

3605 Lesson Steps/Activities:

3606 Day 1—Hmong Immigrant Experience and Hmong Americans

- 3607 1. The teacher makes a note of telling the class, "If anyone here has experiences or
- 3608 a personal identity that they feel could help others better understand this content,
- 3609 feel free, but not required, to add to our discussions."
- 3610 2. The teacher tells students that they are going to learn about the Hmong
- 3611 community in America and focus on two essential questions (read essential
- 3612 questions 1–2 aloud).
- 3613 3. The teacher presents some basic information about the Hmong community. The
- 3614 teacher asks students what type of information would be useful in learning more
- 3615 about the Hmong community and writes the questions on the white board.
- 3616 4. The teacher leads a read aloud of the Quick Fact Sheet about the Hmong
- 3617 community in the US. Alternate choral reading—teacher reads one fact, the
- 3618 whole class reads the next fact, teacher walks around the room as students and
- 3619 teacher read the facts. Quick Fact Sheet attached.
- 3620 5. The teacher asks which of the essential questions have been answered by the
- 3621 information presented. Go through the questions and answers.
- 3622 6. The teacher leads a deeper discussion about the Hmong experience in the US,
- 3623 focusing on the essential questions. The teacher shows a video interview of a
- 3624 Hmong couple who immigrated to the US. Note that the videos have subtitles
- 3625 and that students should think about the hardships that these immigrants

3626 endured to get to the U.S as they watch the video. Teachers should tell students  
3627 that the following videos can be traumatizing for some. After each video the  
3628 teacher can provide students time to process the information they saw through  
3629 discussion and reflection that is facilitated by the teacher.

3630 “Starting Again in the Refugee Camp” is a short documentary about Pang Ge  
3631 Yang and Mee Lee. An incredible story of Love, Loss and Hope. At the end of the  
3632 Secret War, Pang Ge Yang escapes from Laos into Thailand. Through the harsh  
3633 journey through the jungle, Pang Ge's pregnant wife dies, and he is unable to  
3634 leave her body for three days. Mee Lee also is fleeing war torn Laos, and her  
3635 husband dies during the escape. Mee found herself as a near death, broken  
3636 widow in the Thailand refugee camps. After losing everything, a miracle happens  
3637 and these two widows find each other and a new reason for life again in each  
3638 other. <https://www.youtube.com/watch?v=eDWU5zP-B6g> (9 mins)

3639 7. As homework, students can conduct research on outstanding questions from the  
3640 first activity of the lesson.

#### 3641 Day 2—Compare and Contrast of Genders in the Hmong Community

3642 8. The teacher shows two spoken word poems of two teenage Hmong females. As  
3643 students watch them, they should think about how these individuals have  
3644 developed their identity as being Hmong American. As students watch, they  
3645 should consider what it is like to be a young Hmong American woman.

3646 <https://www.youtube.com/watch?v=N6XxuyYl6ho>

3647 9. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let  
3648 students think about the question you have written on the board (How do these  
3649 poets describe their experiences and young Hmong-American women?) for one  
3650 minute in silence, then write for two to three minutes, and then share their written  
3651 thoughts with a partner.

3652 Some important things to point out in the discussion:

- 3653 • Face challenges of navigating two worlds, with their parents and the  
3654 pressures of American society, language barrier with parents, and not fully  
3655 accepted into the American society
- 3656 • The frustration they feel when they are not recognized or identified as  
3657 Hmong but rather being called Chinese or from Hong Kong
- 3658 • Living in a patriarchy, family expectations, and family hypocrisies
- 3659 • Feeling like they need more support to succeed in school but failing to  
3660 receive that support within the American education system
- 3661 • Feeling proud to be Hmong and a daughter
- 3662 • Learning how to embrace their heritage and culture but at the same time  
3663 pursue their dreams of going to college
- 3664 • Developing an identity of their own as proud Hmong Americans

3665 10. Have students read an excerpt from “Criminalization and Second Generation of  
3666 Hmong American Boys.” As they read this excerpt, students should think about a  
3667 similar question: What have been the general experiences of young Hmong  
3668 American men? (pages 113–116, “Criminalization and Second Generation  
3669 Hmong American Boys” by Bao Lo.)

3670 a. As students read the article, give them the annotation chart and direct  
3671 them to annotate as they read. (Adding a symbol next to a sentence that  
3672 corresponds to their thinking or feeling about the text. Annotation sheet  
3673 attached.) Tell the students to be ready to answer the question using  
3674 evidence from the text.

3675 b. Hold a reflective class discussion: According to the author, Bao Lo, what  
3676 have been the general experiences of young Hmong American men?

3677 c. Some important things to point out in the discussion:

- 3678 i. Similar to young African American and Latino males, young Hmong  
3679 males are thought of as gangsters, dropouts, and delinquents by  
3680 some law enforcement and authority figures.
- 3681 ii. The invisibility of Asian American and Pacific Islander groups  
3682 regarding incarceration and criminalization in research and public  
3683 policy shows a need to understand it better.
- 3684 iii. Teachers often treat the dress of baggy clothing, quietness, and  
3685 swaggering of the Hmong boys as deviant.
- 3686 iv. This implicit bias among authority members leads to racial profiling  
3687 of Hmong boys and leads to the boys feeling of isolation and  
3688 frustration.
- 3689 v. The criminalization of men and boys of color goes hand in hand  
3690 with the decriminalization of white males. As a result, white  
3691 criminality is less controlled, surveilled, and punished while Black,  
3692 Latino, and Southeast Asian criminality is treated as threatening  
3693 and in need of punishment.

3694 Making Connections to the *History–Social Science Framework*:

3695 Chapter 16 of the framework includes a description of the impact of the Vietnam War,  
3696 including the experiences of refugees. On pages 423–425 there is a classroom example  
3697 where students study the impact of the war on the United States. You can extend this  
3698 context to this lesson by asking students to research the following questions:

- 3699 • How did the Vietnam War affect Hmong immigration to the United States?  
3700 • How the experience of the war affect perceptions of Hmong immigrants?

3701 11. Assessment—To show evidence of what you have learned the teacher can  
3702 choose one of two assignments:

- 3703 a. Write a paragraph of 5–10 sentences answering each essential question  
3704 using the evidence from the sources we used, or
- 3705 b. Write a spoken word poem expressing your identity.
- 3706 Assessment, Application, Action, and Reflection:
- 3707 See Step 10 above.
- 3708 Materials and Resources:
- 3709 “Starting Again in the Refugee Camp” – A short Documentary about Pang Ge Yang and  
3710 Mee Lee. <https://www.youtube.com/watch?v=eDWU5zP-B6g>
- 3711 Lo, Bao “Criminalization and Second-Generation Hmong American Boys”, *Amerasia*  
3712 *Journal* 44:2, 113-126. UCLA Asian American Studies Center Press, 2018
- 3713 “Hmong Story 40 Project” (a series of video interviews and documentaries of Hmong  
3714 refugees and immigrants) [https://www.youtube.com/channel/UCZ-](https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7IJV5rhg)  
3715 [kAFGMfquHnAy7IJV5rhg](https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7IJV5rhg)
- 3716 Quick Fact Sheet (below)
- 3717 Think Write Pair/Share Group Share Handout (below)
- 3718 Annotation Chart (below)

3719

## Quick Fact Sheet about the Hmong Community in the US

- 3720 • The Hmong are an ethnic group that lives in the mountains primarily in southern  
3721 China, Laos, Burma, northern Vietnam and Thailand. They are a subgroup of the  
3722 Miao ethnic group and have more than one dialect within and among the different  
3723 Hmong communities.
  
- 3724 • During the Vietnam War, Laos also experienced a civil war in which three princes  
3725 sought control over the Royal Lao government. One of the princes sought support  
3726 from the Vietnamese communists, while the other sought support from the US. Both  
3727 sides swept in and recruited Hmong to join their military forces.
  
- 3728 • The most successful was the Royal Lao government, which was backed by the US  
3729 Central Intelligence Agency (CIA).
  
- 3730 • In 1961, 18,000 young Hmong men joined the US-backed armies in the Secret War  
3731 in Laos with the promise that the Royal Lao government and the US would take care  
3732 of them if Laos fell to the communists.
  
- 3733 • When Vietnam and Laos fell to the communists in 1973, the Hmong were  
3734 persecuted by the communists, causing most to flee their homeland. The majority  
3735 crossed the Mekong River and made their way to Thailand to live in refugee camps.
  
- 3736 • Several families stayed in these camps for years until being processed and either  
3737 returned to their home countries or sent to the US.
  
- 3738 • The US refugee resettlement Act of 1980 brought in over 200,000 Hmong families to  
3739 live in cities spread across the US from 1980 to 2000.
  
- 3740 • Over the years, the Hmong migrated to specific Hmong ethnic enclaves within US  
3741 cities within California, Minnesota, and Wisconsin.
  
- 3742 • From the mid-1980s to 2000s there has been a gradual rise in undergraduate  
3743 college enrollment particularly in Minnesota, Wisconsin, and California. This has led  
3744 to college courses on Hmong language and Hmong American history and culture.



- 3745 • Today there are large Hmong communities in Fresno, St. Paul, Minneapolis,  
3746 Sacramento, Merced, Milwaukee, Wausau, and Green Bay, with the total population  
3747 over 300,000.
- 3748 • The Hmong have played a key role in helping the farm communities grow and  
3749 flourish.
- 3750 • The rich Hmong culture includes embroidery, story clothes, ghost stories, and many  
3751 rituals.
- 3752 • Although the Hmong fall under the category of Asian American in the US, they  
3753 endure one of the highest poverty rates at 37.8% in 2004 among all ethnic groups so  
3754 they do not receive the services they need because they have been lumped into the  
3755 Asian American group, which is an aggregate of more than 25 ethnic groups that  
3756 have diverse histories and experiences in the United States.
- 3757 • The Hmong struggle with the dual identities of being labeled as the Model Minority or  
3758 as criminals for the young males.

3759 Sources:

3760 "Hmong Timeline." *Minnesota Historical Society*, [www.mnhs.org/hmong/hmong-](http://www.mnhs.org/hmong/hmong-timeline)  
3761 [timeline](http://www.mnhs.org/hmong/hmong-timeline)

3762 Her, Vincent K, and Mary Louise Buley-Meissner, *Hmong and American From*  
3763 *Refugees to Citizen*. Minnesota Historical Society Press. 2012.

3764 Thao, Dee, director. "Searching For Answers: Retracing a Hmong Heritage,"  
3765 YouTube, 4 June 2013, [www.youtube.com/watch?v=sF6pm6gYfk4](http://www.youtube.com/watch?v=sF6pm6gYfk4).

3766 Xiong, Yang Sao, "An Analysis of Poverty in Hmong America" *Diversity in*  
3767 *Diaspora Hmong Americans in the Twenty-First Century*, edited by Mark  
3768 Edward Pfeifer, Monica Chiu, and Kou Yang University of Hawai'i Press,  
3769 Honolulu, 2012.

3770 Think Write Pair/Share Group Share

3771 Essential Question: ...

3772 **Think** for one minute about how the source had details that answered the  
3773 essential question.

3774 **Write** for one minute about the details and facts you can remember from the  
3775 source which addresses the essential question.

3776 **Pair/Share** for one minute per person, share out your thinking and writing  
3777 about the essential question using the sources provided. Be ready to share out the  
3778 information your partner provided if the teacher calls on you.

3779 **Group Share** for 5–10 minutes. At the end, have the class share out their  
3780 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	<p>Ideas/sections you connect with</p> <p>What this reminds you of</p>	<p>This section reminded me of...</p> <p>I can connect with what the author said because...</p> <p>This experience connects with my own experience in that...</p>

3782

3783 **Sample Lesson 19: Indian Americans: Creating Community and**  
3784 **Establishing an Identity in California**

3785 Theme: History and Movement

3786 Disciplinary Area: Asian American and Pacific Islander Studies

3787 Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

3788 Standards Alignment:

3789 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 3; Historical  
3790 Interpretation 1

3791 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 5, 9; WHST .9–10.1, 2, 4, 9

3792 CA ELD Standards: ELD.PI.9–10.1, 2, 5, 6, 7, 9, 10, 11a

3793 Lesson Purpose and Overview:

3794 Indian Americans are thought to be relatively new immigrants to the United States and  
3795 California, but their story in California starts much further back in history. In the time  
3796 that they have lived in California, the contributions of Indian Americans to STEM fields  
3797 and arts and culture encompasses a rich and diverse breadth and depth.

3798 Students will be introduced to the history of Indian American migration and will highlight  
3799 the diversity of the Indian American community with respect to religion and geography.

3800 Key Terms and Concepts: Immigration Act, model-minority, Bollywood, media literacy,  
3801 intercultural relations

3802 Lesson Objectives (Students will be able to...):

3803 1. understand the diversity inherent in the Indian American community with  
3804 respect to language, religion, and geography;

3805 2. understand Indian American migration to Northern California;

- 3806 3. articulate the contributions of Indian Americans to the information  
3807 technology and telecommunications lexicon, and the fields of STEM, arts  
3808 and culture; and
- 3809 4. further develop their oral presentation, public speaking, and analysis skills  
3810 via the cultural analysis assignment.

3811 Essential Questions:

- 3812 1. What is the history of Indian American migration to the United States, and in  
3813 particular, to California?
- 3814 2. What role did opportunities for education and gender equality play in  
3815 decisions to emigrate to California?

3816 Lesson Steps/Activities:

3817 Day 1

- 3818 1. Introduce the first group of Indians who landed on Angel Island in the early  
3819 1900s, how they settled in Northern California and created a farming  
3820 community. Also provide an introduction where a second generation of Indians  
3821 who came to the United States in the later 1900s mainly seeking education,  
3822 career opportunities and gender equality.
- 3823 2. Following the introduction, screen a YouTube lesson, "Sikh Pioneers and their  
3824 Contributions to California's History." Before starting the video, tell students that  
3825 they are responsible for taking thorough notes (refer to the graphic organizer or  
3826 note taking tool) and will be expected to have a discussion around the following  
3827 questions:
- 3828 a. Why did the first Indian Americans settle in Northern California?
- 3829 b. What crops did these Indian Americans specialize in?
- 3830 c. What US laws negatively affected their liberty and freedom?

- 3831 i. Law of 1913, Foreigners without the option of citizenship
- 3832 ii. Immigration Act of 1917, restricting the entry of more Asians into the
- 3833 country, preventing immigrants from bringing their families
- 3834 d. How did these laws affect the social changes of these communities?
- 3835 e. How have current immigration and naturalization laws changed since
- 3836 1917?

3837 3. Provide the following key terms for students to define using context clues from

3838 the film

- 3839 f. Punjabi
- 3840 g. Sikh
- 3841 h. Immigration Act
- 3842 i. Naturalization
- 3843 j. Indian-Mexican marriages

3844 4. Following the video, divide the students into groups of four to five. Each group

3845 is given 20 minutes to read the excerpt below, discuss the video, respond to the

3846 questions like the ones above,

3847 k. *The origins of the Punjabi-Mexican community lie in the Imperial Valley*

3848 *along California's southern border. Men from India's Punjab province*

3849 *stood out from the start among the pioneers who flocked there to work*

3850 *the newly arable land. Their fortunes, their legal status, and local opinion*

3851 *of them varied over the years. At first, South Asians could obtain*

3852 *American citizenship, but later they lost that right. Then not only the*

3853 *physical landscape but the political landscape and their place in it struck*

3854 *the Punjabi men as decidedly similar to their status in British India. They*

3855 *fought hard for their rightful place in society, and particularly for a place*

3856                    *on the land, a very important component of Punjabi identity. The Imperial*  
3857                    *Valley was being transformed from a barren desert to a major center of*  
3858                    *agricultural production in California at the time the Punjabis arrived; the*  
3859                    *pioneer Anglo settlers there did not easily accept the Punjabis' claims to*  
3860                    *membership in the community they were building. Legal constraints and*  
3861                    *social stereotypes based on race and national origin helped determine*  
3862                    *the opportunities and working conditions the Punjabis encountered as*  
3863                    *they worked alongside others to develop the valley.*

3864            5. While students are working in groups, write down the key terms on the white  
3865            board, leaving plenty of room between each. After the time has expired, signal  
3866            to students that it is time to come back together. Facilitate a discussion where  
3867            students are able to respond to each of the guiding questions aloud. Finally,  
3868            ask one member from each group to go to the board. Each student is assigned  
3869            a word and is expected to write their definition of the word with their group's  
3870            effort. After completing the task, the class talks through each term. Provide  
3871            additional information, examples, and support to better clarify and define the  
3872            terms.

3873            6. Close with student and community reflection.

3874    Day 2

3875            1. Watch excerpt from Episode 1 of Asian Americans "Breaking Ground" about  
3876            Bhagat Singh Thind. Additionally, ask students to read an excerpt from "Roots  
3877            In the Sand" that discusses the ruling of the Circuit Court of Appeals of United  
3878            States v. Bhagat Singh Thind

3879            2. 261 US 204 (1923). Ask the students to pay special attention as to why he was  
3880            not considered to be an American citizen.

3881            3. After watching the film, optionally, split the class into smaller groups or stay as  
3882            a complete class to discuss the following questions



- 3883 a. Community Builder/Cultural Energizer: Identifying our biases (5 min)
- 3884 i. Ask the question, “how do you (or your family members) answer
- 3885 the race question on a form? What are the options listed?”
- 3886 ii. How is the term “white” defined racially?: (10 min)
- 3887 b. From US vs Bhagat Singh Thind: The court conceded that Indians were
- 3888 “Caucasians” and that anthropologists considered them to be of the same
- 3889 race as white Americans, but argued that “the average man knows
- 3890 perfectly well that there are unmistakable and profound differences.”
- 3891 i. What do you think of the argument that courts made about
- 3892 people from Indian origin? What do you know about people from
- 3893 Indian origin today?
- 3894 4. Provide the following key terms and concepts for students to define using
- 3895 context clues from the film
- 3896 a. “Caucasian” vs “white”
- 3897 b. Aryan
- 3898 Additional Material and Resources to support Day 2
- 3899 Pre 1800
- 3900 Beginning in the 17th century, the East India Company
- 3901 ([https://en.wikipedia.org/wiki/East\\_India\\_Company](https://en.wikipedia.org/wiki/East_India_Company)) began bringing indentured
- 3902 Indian servants to the American colonies.[ 11]
- 3903 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-Thakur-11](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11))
- 3904 The Naturalization Act of 1790
- 3905 ([https://en.wikipedia.org/wiki/Naturalization\\_Act\\_of\\_1790](https://en.wikipedia.org/wiki/Naturalization_Act_of_1790)) made Asians ineligible
- 3906 for citizenship.[12] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-12](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-12))

3907 19th century

3908 The first significant wave of Indian immigrants entered the United States in the  
3909 19th century. Emigration from India was driven by difficulties facing Indian  
3910 farmers, including the challenges posed by the British land tenure system for  
3911 small landowners, and by drought and food shortages, which worsened in the  
3912 1890s.

3913 At the same time, Canadian steamship companies, acting on behalf of Pacific  
3914 coast employers, recruited Sikh farmers with economic opportunities in British  
3915 Columbia ([https://en.wikipedia.org/wiki/British\\_Columbia](https://en.wikipedia.org/wiki/British_Columbia)).

3916 Racist attacks in British Columbia, however, prompted Sikhs and new Sikh  
3917 immigrants to move down the Pacific Coast to Washington  
3918 ([https://en.wikipedia.org/wiki/Washington\\_\(state\)](https://en.wikipedia.org/wiki/Washington_(state))) and Oregon  
3919 (<https://en.wikipedia.org/wiki/Oregon>), where they worked in lumber mills  
3920 ([https://en.wikipedia.org/wiki/Lumber\\_mill](https://en.wikipedia.org/wiki/Lumber_mill)) and in the railroad industry.[14]  
3921 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)). Many  
3922 Punjabi (<https://en.wikipedia.org/wiki/Punjabis>) Sikhs who settled in California,  
3923 around the Yuba City ([https://en.wikipedia.org/wiki/Yuba\\_City](https://en.wikipedia.org/wiki/Yuba_City)) area, formed close  
3924 ties with Mexican Americans.[11]  
3925 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-Thakur-11](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11)). The  
3926 presence of Indian Americans also helped develop interest in Eastern religions in  
3927 the US and would result in its influence on American philosophies such as  
3928 Transcendentalism (<https://en.wikipedia.org/wiki/Transcendentalism>).

3929 Swami Vivekananda ([https://en.wikipedia.org/wiki/Swami\\_Vivekananda](https://en.wikipedia.org/wiki/Swami_Vivekananda)) arriving  
3930 in Chicago at the World's Fair led to the establishment of the Vedanta Society  
3931 ([https://en.wikipedia.org/wiki/Vedanta\\_Society](https://en.wikipedia.org/wiki/Vedanta_Society)).

3932 20th century

3933 Between 1907 and 1908, Sikhs moved further south to warmer climates in  
3934 California, where they were employed by various railroad companies. Some

3935 white Americans, resentful of economic competition and the arrival of people  
3936 from different cultures, responded to Sikh immigration with racism and violent  
3937 attacks.[14] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-  
3938 ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14))

3939 The Bellingham riots ([https://en.wikipedia.org/wiki/Bellingham\\_riots](https://en.wikipedia.org/wiki/Bellingham_riots)) in  
3940 Bellingham, Washington on September 5, 1907 epitomized the low tolerance in  
3941 the US for Indians and Sikhs, who were called "hindoos"  
3942 (<https://en.wikipedia.org/wiki/Hindoos>) by locals.

3943 In the early twentieth century, a range of state and federal laws restricted Indian  
3944 immigration and the rights of Indian immigrants in the US. In the 1910s,  
3945 American nativist organizations campaigned to end immigration from India,  
3946 culminating in the passage of the Barred Zone Act  
3947 ([https://en.wikipedia.org/wiki/Barred\\_Zone\\_Act](https://en.wikipedia.org/wiki/Barred_Zone_Act)) in 1917.

3948 In 1913, the Alien Land Act of California prevented Sikhs (in addition to Japanese  
3949 and Chinese immigrants) from owning land., it was legal for "brown" races to mix.  
3950 Many Indian men, especially Punjabi men, married Hispanic women and Punjabi-  
3951 Mexican marriages became a norm in the West.[14]  
3952 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)) [16]  
3953 ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-  
3954 Oxford\\_University\\_Press-16](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Oxford_University_Press-16))

3955 Bhicaji Balsara ([https://en.wikipedia.org/wiki/Bhicaji\\_Balsara](https://en.wikipedia.org/wiki/Bhicaji_Balsara)) became the first  
3956 known Indian to gain naturalized US citizenship. As a Parsi  
3957 (<https://en.wikipedia.org/wiki/Parsi>), he was considered a "pure member of the  
3958 Persian sect" and therefore a "free white person." In 1910, the Circuit Court of  
3959 Appeal agreed that Parsis (<https://en.wikipedia.org/wiki/Parsis>) are classified as  
3960 white.[17] ([https://en.wikipedia.org/wiki/Indian\\_Americans#cite\\_note-auto-17](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-auto-17)).  
3961 Between 1913 and 1923, about 100 Indians were naturalized.

3962 In 1923, the Supreme Court of the United States

3963 ([https://en.wikipedia.org/wiki/Supreme Court of the United States](https://en.wikipedia.org/wiki/Supreme_Court_of_the_United_States)) ruled in  
3964 *United States v. Bhagat Singh Thind*  
3965 ([https://en.wikipedia.org/wiki/United States v. Bhagat Singh Thind](https://en.wikipedia.org/wiki/United_States_v._Bhagat_Singh_Thind)) that  
3966 Indians were ineligible for citizenship because they were not "free white  
3967 persons".[14] ([https://en.wikipedia.org/wiki/Indian Americans#cite note-  
3968 ReferenceA-14](https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)). Over fifty Indians had their citizenship revoked after this  
3969 decision, in 1927. However, no other naturalization was permitted after the  
3970 ruling, which led to about 3,000 Indians leaving the United States.

3971 1993 and 1994 *Sandhu vs Lockheed Missiles and Space Co.* (California Superior  
3972 Court (1993) and California Sixth District Court of Appeals (1994) (Sandhu had  
3973 sued his employer, Lockheed, for discrimination based on race. Lockheed's  
3974 position was that they did not discriminate against Sandhu, a Punjabi Indian,  
3975 because he was considered Caucasian (Lockheed argued that the "common  
3976 popular understanding that there are three major human races—Caucasoid  
3977 ([https://en.wikipedia.org/wiki/Caucasian race](https://en.wikipedia.org/wiki/Caucasian_race)), Mongoloid  
3978 (<https://en.wikipedia.org/wiki/Mongoloid>), and Negroid"  
3979 (<https://en.wikipedia.org/wiki/Negroid>). This comes from a nineteenth century  
3980 classification of races). In 1993, the court ruled in favor of Lockheed. In 1994, the  
3981 Californian Sixth District Court of Appeals overturned that decision and ruled in  
3982 favor of Sandhu, stating that Indians were a distinct ethnic group of their own.)

3983 Bhicaji Framji Balsara court case:

3984 Hughey, M.W. (2016). *New Tribalisms: The Resurgence of Race and Ethnicity*  
3985 (<https://books.google.com/books?id=aTeCwAAQBAJ&pg=PA135>). Main  
3986 Trends of the Modern World. Palgrave Macmillan UK. p. 135.

3987 1923 *United States vs. Bhagat Singh Thind*:

3988 From History Matters: The US Survey Course on the web

3989 Developed by American Social History Project/Center for Media & Learning  
3990 (<http://historymatters.gmu.edu/>), University of New York, and the Center for

- 3991 History and New Media (<https://rrchnm.org/>), George Mason University.
- 3992 <http://historymatters.gmu.edu/d/5076/>
- 3993 PBS Documentary Asian Americans Episode 1 “Breaking Ground”
- 3994 <https://www.pbs.org/weta/asian-americans/episode-guide/>
- 3995 1994 Sandhu vs. Lockheed Missiles and Space Co.
- 3996 <https://law.justia.com/cases/california/court-of-appeal/4th/26/846.html>
- 3997

3998 **Sample Lesson 20: The Japanese American Incarceration Experience**  
3999 **through Poetry and Spoken Word—A Focus on Literary Analysis and**  
4000 **Historical Significance**

4001 Theme: Identity; Systems of Power

4002 Disciplinary Area: Asian American and Pacific Islander Studies

4003 Ethnic Studies Values and Principles Alignment: 1, 4, 5, 6

4004 Standards Alignment:

4005 CCSS for ELA/Literacy: RL.9–10.1; RL.9–10.10; RI.9–10.1; RI.9–10.2; W.9–10.1; W.9–  
4006 10.9; SL.9–10.1; L.9–10.5, RH.9–10.1; RH.9–10.2

4007 HSS Content Standards: 11.75, 12.2.1

4008 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical  
4009 Research, Evidence, and Point of View: 1, 2; Historical Interpretation: 1

4010 Lesson Purpose and Overview:

4011 The unjust and unconstitutional incarceration of Japanese American during World War II  
4012 is a significant moment in American history with a profound effect on the lives of  
4013 individuals, a community, and our nation. In the short term, it uprooted Japanese  
4014 American families and individuals, including immigrants and American citizens, from  
4015 their homes on the West Coast to be incarcerated in American concentration camps  
4016 throughout the nation. During this incarceration, Japanese Americans suffered family  
4017 separation, the loss of homes and businesses, harsh day-to-day living conditions, and  
4018 the denial of basic civil rights guaranteed in the United States Constitution. After the war  
4019 the camps were closed, but Japanese Americans continued to grapple with the legacy  
4020 of that experience and how it impacted their lives as individuals, as families, and as a  
4021 community. Even though the nation itself eventually apologized for what it had done,  
4022 marking a turning point for the Japanese Americans, the horrors of incarceration remain  
4023 and generations of Japanese Americans and the United States still grapple with its

4024 legacy.

4025 This lesson begins with an overview of the history of the incarceration and the findings  
4026 of a 1983 Congressional report that led to an apology issued to the Japanese American  
4027 community by the United States government. The report concluded the incarceration  
4028 was an injustice fueled by “race prejudice, war hysteria, and a failure of political  
4029 leadership.” However, it was not until 2019 when the mass incarceration of Japanese  
4030 Americans was found to be unconstitutional by the US Supreme Court. Students will  
4031 then employ the historical analysis skills of working with evidence and historical  
4032 empathy to investigate how the incarcerated used poetry and other art forms to  
4033 illuminate the incarceration’s profound impact on their individual and family lives.  
4034 Students will also investigate contemporary poetry and spoken word pieces that retell  
4035 the stories of what happened to Japanese Americans during World War II for a new  
4036 generation, and the import of those stories for us today as we grapple with government  
4037 policies and rhetoric that echo that dark time in American history.

4038 Key Terms and Concepts: Japanese America, Issei, Nisei, Sansei, Yonsei, Executive  
4039 Order 9066, American concentration camp, Resettlement, Mass incarceration, Redress,  
4040 Forced eviction, Incarceration camp

4041 See Vocabulary Sheet for additional terms.

4042 Lesson Objectives (Students will be able to...):

- 4043 • Use a variety of sources, text, poetry, videos to analyze the basic history of the  
4044 Japanese American incarceration.
- 4045 • Analyze and read poetry as a literary form and as a historical source document.
- 4046 • Analyze how the historical context of their World War II incarceration shaped and  
4047 continues to shape the perspectives of Japanese Americans.

4048 Essential Questions:

- 4049 1. What does the poetry and art produced by Japanese Americans during their

4050 World War II incarceration reveal about the impact of this experience on their  
4051 lives as individuals and family members? What is the legacy of these  
4052 experiences?

4053 2. What were the causes that led up to the mass incarceration of all people of  
4054 Japanese ancestry during World War II? What was the impact of incarceration in  
4055 individuals, communities and the nation?

4056 3. What can we learn from poetry written during the incarceration and written today  
4057 about the impact of incarceration on individuals, communities, and the nation?

4058 4. What evidence do you see that supports the argument of incarceration was a  
4059 significant moment in history and peoples' lives?

4060 Lesson Steps/Activities:

4061 **DAY 1** Materials: Slides, note taking paper, pens, Overview handout, timeline,  
4062 incarceration sites map

4063 1. Community Builder/Cultural Energizer: Students will view a PowerPoint of  
4064 photographs and art documenting the mass incarceration of all people of  
4065 Japanese ancestry on the West Coast. Teachers may begin the lesson by  
4066 modeling how to use an image as a source. After showing the first photo  
4067 teachers might share what they noticed and thought about the photo. This would  
4068 include:

4069 a. A white woman pointing to a large sign hanging from the roof of the house,  
4070 "Japs keep moving--This is a White Man's Neighborhood." She has a  
4071 stern look. The sign is hostile to Japanese Americans and suggests  
4072 racism and prejudice towards them.

4073 b. The caption lets us know the two signs in the window read, "Japs Keep  
4074 Out" and "Member Hollywood Protective Association." She really does not  
4075 want to have Japanese Americans in her neighborhood.



- 4076 c. “Member of Hollywood Protective Association” suggests that there was an  
4077 organized effort to keep Japanese Americans out. It suggests racism  
4078 towards Japanese Americans in that time.
- 4079 d. I also noticed that the date on the photo is 1920. That’s two decades  
4080 before World War II. Why is it in this slide show about the incarceration of  
4081 people of Japanese Ancestry in World War II?
- 4082 e. Modeling how to work with essential questions (articulated in step 2) by  
4083 working with question #1: “What were the causes that led up to the mass  
4084 incarceration of all people of Japanese ancestry during World War II?” I’m  
4085 theorizing that racism was one reason Japanese Americans were  
4086 incarcerated.
- 4087 f. After modeling, teachers will direct students to silently examine the rest of  
4088 the slide show, taking notes on what they see and what questions they  
4089 have. Following the slides, students can share their thinking with a partner  
4090 before a short class discussion.
- 4091 2. Teachers will present essential questions and inquiry questions.
- 4092 3. Students will read then discuss the historic overview and timeline annotating the  
4093 overview with overlapping dates from the timeline that reinforce and inform the  
4094 arguments framed in the overview, noting questions that the timeline raises. This  
4095 gives students the opportunity to begin developing an argument about the  
4096 causes and impact of the incarcerations. The two secondary sources provide  
4097 historical context that allows students to better understand what they viewed in  
4098 the primary source photographs and art created by incarcerated (see step 1).  
4099 Students may also consult the map.
- 4100 4. To close and to prepare for day 2, the class reads aloud the selected poems from  
4101 the slideshow. Pause after each poem so the language of the incarcerated  
4102 resonates with students. Pausing allows students to experience empathy with the

4103 poets. For each poem, the students should briefly discuss in the context of the  
4104 what happened during the removal and incarceration:

- 4105 • What events experiences led the poet to write the poem?
- 4106 • What does the poem reveal about the impact of the incarceration on  
4107 individuals, family, and community?
- 4108 • What words and phrases from in the poem support your response to  
4109 question 2?

#### 4110 HOMEWORK

4111 Minidoka, an American Concentration Camp

4112 <https://www.youtube.com/watch?v=m0xBBXSdONY>

4113 View “Kenji” from Fort Minor

4114 [www.youtube.com/watch?v=3BJjo0BCbGo](http://www.youtube.com/watch?v=3BJjo0BCbGo)

4115 NOTE TO TEACHERS AND STUDENTS: to learn more about the constitutional and  
4116 civil rights related to the mass incarceration go to [www.korematsuinstitute.org](http://www.korematsuinstitute.org).

4117 **DAY 2** Materials: Day 2 student handout, poetry handout, pens, markers, and chart  
4118 paper.

- 4119 1. Ten minutes quickwrite (with bullets) to review the basic overview of the  
4120 incarceration.
  - 4121 • Writing prompt: Why were people of Japanese ancestry incarcerated  
4122 during World War II? What was the impact of the incarceration on  
4123 individuals, families, and the community?

- 4124                   ● Ask students to informally cite their evidence as much as possible (i.e.,  
4125                   historical overview, timeline, images and art, poems, Manzanar video,  
4126                   etc.).
- 4127                   ● Have 1–2 students share their writing with the class.
- 4128           2. Teacher introduces inquiry questions for the day.
- 4129                   a. “What can we learn from poetry written during the incarceration and  
4130                   written today about the impact of incarceration on individuals,  
4131                   communities, and the nation?”
- 4132                   b. “What evidence do you see that supports the argument of incarceration  
4133                   was a significant moment in history and peoples’ lives?”
- 4134                           ○ To help students respond to this question have them consider the  
4135                           following questions that focus on a criteria for identifying historical  
4136                           significance:<sup>7</sup>
- 4137                           1. Who was affected by the event? Why was it important to them?
- 4138                           2. Was the experience profound, deeply affecting people’s lives?
- 4139                           3. Did the experience affect many or few people?
- 4140                           4. Was the impact of the event long lasting or only short-lived?
- 4141                           5. Is the event relevant to our understanding of the past and/or  
4142                           present?

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<sup>7</sup>Adapted from Stephane Levesque, *Thinking Historically: Educating Students for the Twenty-First Century* (Toronto: University of Toronto Press, 2008), 45–52.

4143 3. Students will dig deep into the historical and contemporary poems and interpret  
4144 them to answer the inquiry questions. Teachers will pass out poetry handout and  
4145 review directions with class.

4146 4. Directions for Individual Work (10 minutes)

4147 5. Scan the poems, then select 2–3 for focus. Be sure to select poems written while  
4148 in camp and a contemporary poem. In the interest of time, this selection could be  
4149 made by the teacher, but it could also be made by individual students or small  
4150 groups of students. After the poems are selected, place each poem’s number in  
4151 the left-hand column of the handout, and then have students respond to the  
4152 questions in each of the four columns to the right.

4153 6. Group Work (20 minutes)

4154 Share your poems. Then make a poster—a word drawing using your words and  
4155 drawing to show the impact of the incarceration to the Japanese Americans and  
4156 the nation. Think about why this experience is significant today. Include lines and  
4157 words from both the historical and contemporary poems in the graphic. Your  
4158 drawing, lines, and words are your evidence. Have fun! Post and share your  
4159 word drawing for a gallery walk.

4160 7. Gallery walk and discussion. If possible, work as a whole group during the gallery  
4161 walk. As you look at the posters consider the inquiry questions and discuss how  
4162 the posters address them.

4163 8. Final reflection—considering the materials you studied in this lesson, explain why  
4164 the incarceration of Japanese Americans during World is a significant moment in  
4165 American history and an important story to include in an ethnic studies course?  
4166 Teacher may ask students to write a one-page reflection as homework and for  
4167 assessment.

4168 Making Connections to the *History–Social Science Framework*:

4169 Chapter 14 of the framework includes a section (pages 294–297) on California’s  
4170 involvement in World War II and specifically mentions the breach of civil right for  
4171 Japanese Americans. The chapter highlights using sources including literature, art, and  
4172 music to understand the experiences of AAPI communities. Two guiding questions for  
4173 this chapter include:

4174 How did World War II impact California?

4175 What external forces shape people’s lives and make them who they are?

4176 Assessment, Application, Action, and Reflection:

- 4177 • Embedded in the lesson: quickwrite, group poster, final reflection

4178 Materials and Resources:

- 4179 • Historic Overview of the Japanese American Incarceration reading handout (see  
4180 below)

- 4181 • Chart paper and marking pens

- 4182 • Poetry handout (see below)

- 4183 • Day 2 student handout (see below)

- 4184 • Fact Sheet/timeline/terms -- JANM pre-visit resources

4185 ([http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-  
vocabulary.pdf](http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-<br/>4186 vocabulary.pdf))

- 4187 • PowerPoint of Japanese Incarceration photos, art, and historic poems (separate  
4188 file provided with this lesson)

- 4189 • Map of American Concentration Sites

4190 (<https://www.nps.gov/CRMjournal/Summer2004/images/article1A.jpg>)

- 4191 • Two student poster samples (see below)

4192

- Resources and Materials

4193

## Historical Overview of the Japanese American Incarceration

4194           Between 1942 and 1945, the US government forced more than 120,000  
4195 Japanese Americans from their homes, farms, schools, jobs, and businesses, in  
4196 violation of their constitutional civil rights and liberties. Within hours after the attack by  
4197 the imperial forces of Japan on Pearl Harbor, Hawaii on December 7, 1941, Japanese  
4198 community leaders, language school instructors, Buddhist and Shinto priests were  
4199 rounded up as “enemy aliens.” The United States soon entered World War II. Three  
4200 decades of anti-Japanese prejudice culminated into hate and suspicion. All people of  
4201 Japanese descent in Hawaii and the West Coast were looked upon as saboteurs, spies,  
4202 and as scapegoats for the attack in Hawaii.

4203           On the West Coast, in the aftermath a hysteria of fear against Japanese  
4204 Americans as “the enemy within” was created by inflammatory journalism, pressure  
4205 groups, agricultural interests, politicians, and the US Army. This suspicion of Japanese  
4206 Americans quickly led to cries for their expulsion. On February 19, 1942, President  
4207 Franklin D. Roosevelt signed Executive Order 9066, which called for the mass exclusion  
4208 and incarceration of all Japanese Americans from the West Coast--where the majority  
4209 of Japanese Americans lived, outside of Hawaii.

4210           Mass exclusion and incarceration of Japanese Americans began in March 1942.  
4211 Some communities like Terminal Island were given only 48 hours notice. During the first  
4212 phase, incarcerated were transported on trains and buses under military guard to the  
4213 hastily prepared temporary detention centers.

4214           Twelve temporary detention centers were in California and one was in Oregon.  
4215 They were set up on race tracks, fairgrounds, or livestock pavilions. Detainees were  
4216 housed in horse stalls or windowless shacks that were crowded and lacked sufficient  
4217 ventilation, electricity, and sanitation facilities. Food was often spoiled. There was a  
4218 shortage of food and medicine. The War Relocation Authority, or WRA, was established  
4219 to administer the centers.

4220           The second phase began midsummer and involved moving approximately 500  
4221 incarcerated daily from the temporary detention centers to permanent concentration  
4222 camps. These camps were located in remote, uninhabitable areas in the interior of the  
4223 US. In the desert camps, daytime temperatures often reached 100 degrees or more.  
4224 Sub-zero winters were common in the northern camps.

4225           Japanese Americans filed lawsuits to stop the mass incarceration, but the  
4226 wartime courts supported military necessity. The US Supreme Court ruled in  
4227 *Hirabayashi v US*, *Yasui v US*, and *Korematsu v US* that the denial of civil liberties  
4228 based on military necessity. In a later ruling in *Endo v. US*, the Supreme Court decided  
4229 in 1945 that a loyal citizen could no longer be detained, but not until the war was  
4230 winding down. Tule Lake camp closed in 1946.

4231           The American concentration camps were surrounded by barbed wire and guard  
4232 towers. Armed guards patrolled the perimeter and were instructed to shoot anyone

4233 attempting to leave. The barracks consisted of tar paper over two-by-sixes and no  
4234 insulation. Many families were assigned to one barracks and lived together with no  
4235 privacy. Meals were taken communally in mess halls and required a long wait in line. A  
4236 demonstration in Manzanar over the theft of food by personnel led to violence in which  
4237 two died and many were injured. The attempt at screening for loyalty and registering  
4238 inmates for military induction with the WRA's questionnaire "Application for Leave  
4239 Clearance," was conducted in a manner fraught with such confusion and distrust that  
4240 violence broke out at both California camps.

4241 Through the incarceration program, the Japanese Americans suffered greatly.  
4242 They first endured the shock of realizing they could not return to their communities, but  
4243 imprisoned behind barbed wire without due process without charges, hearings, or a trial.  
4244 They lost their homes and businesses. Their education and careers were interrupted  
4245 and their possessions lost. Many lost sons who fought for the country that imprisoned  
4246 their parents. They suffered the loss of faith in the government and the humiliation of  
4247 being confined as 'enemy aliens' and prisoners in their own country.

4248 Many young Japanese American men fought for the United States while their  
4249 families were imprisoned. The segregated, all-Japanese American 100th Battalion  
4250 /442nd Regimental Combat Team that fought in Europe and became the most highly  
4251 decorated unit for its size and length of service in US military history, is one example of  
4252 this irony. Other Japanese Americans also served secretly and with distinction in the  
4253 Military Intelligence Service in the Pacific theater, becoming America's "secret weapon."

4254 Throughout World War II, not a single incident of espionage or sabotage was  
4255 found to be committed by Japanese Americans. Japanese Americans living in Hawaii  
4256 were spared en masse removal because of the logistical difficulty of transporting a third  
4257 of the state's population to the mainland. With their numbers exceeding the entire  
4258 Japanese population on the mainland, Japanese Americans in Hawaii proved an  
4259 essential part of the state's labor force and defense.

4260 On December 17, 1944, President Roosevelt announced the end of the exclusion  
4261 of Japanese Americans from the West Coast, thus allowing the return home of the  
4262 incarcerated. Resettlement after incarceration was difficult, especially since prejudice still  
4263 ran high on the West Coast. Many Issei (first generation Japanese Americans) never  
4264 regained their losses, living out their lives in poverty and poor health.

4265 On July 31, 1980, Congress established the Commission on Wartime Relocation  
4266 and Internment of Civilians (CWRIC) to investigate causes of the Executive Order 9066.  
4267 The Commission concluded: "the promulgation of Executive Order 9066 was not  
4268 justified by military necessity and the decisions which followed from it-detention, ending  
4269 detention, and ending exclusion-were not driven by analysis of military conditions. The  
4270 broad historical causes which shaped these decisions were race prejudice, war  
4271 hysteria, and a failure of political leadership."



4272           In October 1983, in response to a petition for a writ of error Coram Nobis by Fred  
4273 Korematsu, the Federal District Court of San Francisco vacated his 1942 federal  
4274 conviction based on new evidence that revealed the government knowledge about  
4275 unconstitutional race-based rationale behind military necessity, and intentionally  
4276 covered it up all the way up to the Supreme Court.

4277           After two decades of civic engagement and public advocacy, a petition for  
4278 redress was won, an incredible milestone in American constitutional history. On August  
4279 10, 1988, President Ronald Reagan signed into law The Civil Liberties Act of 1988,  
4280 which offered an apology on behalf of the nation, and monetary restitution to the former  
4281 incarcerated still living. Nearly half of those who had been imprisoned died before the bill  
4282 was signed and monetary compensation was issued. Created by the passage of the  
4283 Civil Liberties Act of 1988, was the federal Civil Liberties Public Education Fund to  
4284 educate the public on the issues surrounding the wartime incarceration of individuals of  
4285 Japanese descent, and to publish and distribute the hearings, findings, and  
4286 recommendations of the Commission. After its expiration, in 1998, the California  
4287 legislature passed a bill for the California Civil Liberties Public Education Program,  
4288 which would support the development of educational resources about WWII  
4289 incarceration and the importance of protecting civil liberties, even in times of national  
4290 crisis.

4291           National Japanese American Historical Society

4292 Handout: The Power of Primary Source Poetry

4293 Inquiry Questions:

4294 What can we learn of the experience of Japanese American incarcerated from poetry?

4295 How can poetry be a primary source?

4296 You will work in a group. First individually scan the poems then read a poem or several

4297 short poems (15 minutes). Be sure to read poems written while in camp and

4298 contemporary poems. Consider what events the writer experienced that would have led

4299 them to write the poem. What led you to this conclusion? How does the poet seem to

4300 feel about the event? What key words and phrases led you to this conclusion? Write

4301 down the line or phrase (or word) that you find most powerful. What do you like about

4302 that line or phrase? What question does the poem prompt you to ask? (either about the

4303 poet, life in general)

4304 Poetry Written in American Concentration Camps by People of Japanese Ancestry <sup>8</sup>

4305 **Haiku and Senyo**

4306 In this desolate field

4307 Where only weeds have grown

4308 For millions of years,

4309 We mournfully bury

4310 Three comrades

4311 Who died in vain.

4312 Sojin Takei

4313 When the war is over

4314 And after we are gone

4315 Who will visit

4316 This lonely grave in the wild

4317 Where my friend lies buried?

4318 Keiho Soga

4319 There is no fence

4320 High up in the sky.

4321 The evening crows

4322 Fly up and disappear

4323 Into the endless horizon

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<sup>8</sup> Nakano & Nakano. et al.

4324 Sojin Takei

4325 Two Poems by Toyo Suyemoto Kawakami<sup>9</sup>

4326 **Barracks Home**

4327 This is our barracks, squatting on the ground,  
4328 Tar papered shacks, partitioned into rooms  
4329 By sheetrock walls, transmitting every sound  
4330 Of neighbor's gossip or the sweep of brooms  
4331 The open door welcomes the refugees,  
4332 And now at least there is no need to roam  
4333 Afar: here space enlarges memories  
4334 Beyond the bounds of camp and this new home.  
4335 The floor is carpeted with dust, wind-borne  
4336 Dry alkali, patterned with insect feet,  
4337 What peace can such a place as this impart?  
4338 We can but sense, bewildered and forlorn,  
4339 That time, disrupted by the war from neat  
4340 Routines, must now adjust within the heart.

4341 **Gain**

4342 I sought to seed the barren earth  
4343 And make wild beauty take  
4344 Firm root, but how could I have known  
4345 The waiting long would shake

4346 Me inwardly, until I dared  
4347 Not say what would be gain  
4348 From such untimely planting, or  
4349 What flower worth the pain?

4350 **That Damned Fence**<sup>10</sup>

4351 They've sunk the posts deep into the ground  
4352 They've strung out wires all the way around.  
4353 With machine gun nests just over there,

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<sup>9</sup> <https://japaneseinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/>

<sup>10</sup> <https://japaneseinternmentmemories.wordpress.com/category/japanese-internment-poetry/>

4354 And sentries and soldiers everywhere.  
4355 We're trapped like rats in a wired cage,  
4356 To fret and fume with impotent rage;  
4357 Yonder whispers the lure of the night,  
4358 But that DAMNED FENCE assails our sight.  
4359 They've sunk the posts deep into the ground  
4360 They've strung out wires all the way around.  
4361 With machine gun nests just over there,  
4362 And sentries and soldiers everywhere.  
4363 We're trapped like rats in a wired cage,  
4364 To fret and fume with impotent rage;  
4365 Yonder whispers the lure of the night,  
4366 But that DAMNED FENCE assails our sight.  
4367 We seek the softness of the midnight air,  
4368 But that DAMNED FENCE in the floodlight glare  
4369 Awakens unrest in our nocturnal quest,  
4370 And mockingly laughs with vicious jest.  
4371 With nowhere to go and nothing to do,  
4372 We feed terrible, lonesome, and blue:  
4373 That DAMNED FENCE is driving us crazy,  
4374 Destroying our youth and making us lazy.  
4375 Imprisoned in here for a long, long time,  
4376 We know we're punished—though we've committed no crime,  
4377 Our thoughts are gloomy and enthusiasm damp,  
4378 To be locked up in a concentration camp.  
4379 Loyalty we know, and patriotism we feel,  
4380 To sacrifice our utmost was our ideal,  
4381 To fight for our country, and die, perhaps;  
4382 But we're here because we happen to be Japs.  
4383 We all love life, and our country best,  
4384 Our misfortune to be here in the west,  
4385 To keep us penned behind that DAMNED FENCE,  
4386 Is someone's notion of NATIONAL DEFENCE!

4387 *Anonymous*

4388

4389 Children's Poetry<sup>11</sup>

4390 **Be Like the Cactus**

4391 Let not harsh tongues, that wag  
4392 in vain,  
4393 Discourage you. In spite of  
4394 pain,  
4395 Be like the cactus, which through  
4396 rain,  
4397 And storm, and thunder, can  
4398 remain.

4399 *Kimi Nagata*

4400 Plate in hand,  
4401 I stand in line,  
4402 Losing my resolve  
4403 to hide my tears

4404 I see my mother  
4405 In the aged woman who comes  
4406 And I yield to her  
4407 My place in line

4408 Four months have passed  
4409 And at last I learn  
4410 To call this horse stall  
4411 My family's home  
4412 *Yukari*

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<sup>11</sup> <https://japaneseinternmentmemories.wordpress.com/category/japanese-internement-poetry/>

4413 Contemporary Poems and Spoken Word

4414 **"Kenji"**<sup>12</sup>

4415 (Spoken word poem: [www.youtube.com/watch?v=3BJjo0BCbGo](http://www.youtube.com/watch?v=3BJjo0BCbGo))

4416 My father came from Japan in 1905  
4417 He was 15 when he immigrated from Japan  
4418 He worked until he was able to buy respect and build a store  
4419 Let me tell you the story in the form of a dream,  
4420 I don't know why I have to tell it but I know what it means,  
4421 Close your eyes, just picture the scene,  
4422 As I paint it for you, it was World War II,  
4423 When this man named Kenji woke up,  
4424 Ken was not a soldier,  
4425 He was just a man with a family who owned a store in LA,  
4426 That day, he crawled out of bed like he always did,  
4427 Bacon and eggs with wife and kids,  
4428 He lived on the second floor of a little store he ran,  
4429 He moved to LA from Japan,  
4430 They called him 'Immigrant,'  
4431 In Japanese, he'd say he was called "Issei,"  
4432 That meant 'First Generation In The United States,'  
4433 When everybody was afraid of the Germans, afraid of the Japs,  
4434 But most of all afraid of a homeland attack,  
4435 And that morning when Ken went out on the doormat,  
4436 His world went black 'cause,  
4437 Right there; front page news,  
4438 Three weeks before 1942,  
4439 "Pearl Harbour's Been Bombed And The Japs Are Comin',"  
4440 Pictures of soldiers dyin' and runnin',  
4441 Ken knew what it would lead to,  
4442 Just like he guessed, the President said,  
4443 "The evil Japanese in our home country will be locked away,"  
4444 They gave Ken, a couple of days,  
4445 To get his whole life packed in two bags,  
4446 Just two bags, couldn't even pack his clothes,  
4447 Some folks didn't even have a suitcase, to pack anything in,

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<sup>12</sup> <https://www.azlyrics.com/lyrics/fortminor/kenji.html>

4448 So two trash bags is all they gave them,  
4449 When the kids asked mom "Where are we goin'?"  
4450 Nobody even knew what to say to them,  
4451 Ken didn't wanna lie, he said "The US is lookin' for spies,  
4452 So we have to live in a place called Manzanar,  
4453 Where a lot of Japanese people are,"  
4454 Stop it don't look at the gunmen,  
4455 You don't wanna get the soldiers wonderin',  
4456 If you gonna run or not,  
4457 'Cause if you run then you might get shot,  
4458 Other than that try not to think about it,  
4459 Try not to worry 'bout it; bein' so crowded,  
4460 Someday we'll get out, someday, someday.  
4461 As soon as war broke out  
4462 The F.B.I. came and they just come to the house and  
4463 "You have to come"  
4464 "All the Japanese have to go"  
4465 They took Mr. Ni  
4466 People didn't understand  
4467 Why did they have to take him?  
4468 Because he's an innocent laborer  
4469 So now they're in a town with soldiers surroundin' them,  
4470 Every day, every night look down at them,  
4471 From watch towers up on the wall,  
4472 Ken couldn't really hate them at all;  
4473 They were just doin' their job and,  
4474 He wasn't gonna make any problems,  
4475 He had a little garden with vegetables and fruits that,  
4476 He gave to the troops in a basket his wife made,  
4477 But in the back of his mind, he wanted his families life saved,  
4478 Prisoners of war in their own damn country,  
4479 What for?  
4480 Time passed in the prison town,  
4481 He wondered if they would live it down, if and when they were free,  
4482 The only way out was joinin' the army,  
4483 And supposedly, some men went out for the army, signed on,  
4484 And ended up flyin' to Japan with a bomb,  
4485 That 15 kilotonne blast, put an end to the war pretty fast,  
4486 Two cities were blown to bits; the end of the war came quick,  
4487 Ken got out, big hopes of a normal life, with his kids and his wife,

4488 But, when they got back to their home,  
4489 What they saw made them feel so alone,  
4490 These people had trashed every room,  
4491 Smashed in the windows and bashed in the doors,  
4492 Written on the walls and the floor,  
4493 "Japs not welcome anymore."  
4494 And Kenji dropped both of his bags at his sides and just stood outside,  
4495 He, looked at his wife without words to say,  
4496 She looked back at him wiping tears away,  
4497 And, said "Someday we'll be OK, someday,"  
4498 Now the names have been changed, but the story's true,  
4499 My family was locked up back in '42,  
4500 My family was there it was dark and damp,  
4501 And they called it an internment camp  
4502 When we first got back from camp... uh  
4503 It was... pretty... pretty bad  
4504 I, I remember my husband said  
4505 "Are we gonna stay 'til last?"  
4506 Then my husband died before they close the camp.  
4507 Mike Shinoda

4508 **SILENCE...NO MORE** <sup>13</sup>

4509 Silence, forty years of silence  
4510 Forty years of anger, pain, helplessness  
4511 Shackled in the hearts of Issei, Nisei, Kibei.\*

4512 Many died in silence  
4513 Some by their own hands  
4514 Some by others.

4515 Today  
4516 The survivors Stood tall, strong, proud  
4517 Issei, Nisei, Kibei, all vowed  
4518 No more enryo, giri, gaman  
4519 Shattering the silence.

4520 Today

---

<sup>13</sup> Funabiki, Kiku



4521 the survivors  
4522 Cried out redress, restitution, reparations  
  
4523 for a father detained in five  
4524 prisoner-of-war camps in America  
4525 for the crime of being Japanese  
4526 and joined his loved ones  
4527 in yet another barbed wire compound  
4528 then returned home to die at seventy-three  
4529 in San Francisco\*\*\*  
  
4530 for a mother whose demons drove her  
4531 to hammer her infant to death  
4532 now skipping merrily after butterflies  
4533 in the snow  
  
4534 for a brother, honor student,  
4535 star athlete, Purple Heart veteran  
4536 now alone in a sleazy Seattle hotel room  
4537 sitting on the edge of a cot rocking, rocking  
4538 for  
4539 a girl of fourteen  
4540 mother to the Japanese American children  
4541 in Petersburg  
4542 orphaned by the FBI seizure  
4543 of all Japanese adults  
4544 now agonizing in guilt  
4545 at having detoured the jailhouse  
4546 too ashamed at the sight of her father  
4547 waving desperately to her  
4548 for  
4549 a baby whose whimpers  
4550 were silenced forever  
4551 in a camp hospital  
4552 the Caucasian doctor who never came  
4553 was a father of a son killed  
4554 in the Pacific  
  
4555 Silence  
4556 Silence, no more  
4557 ...no more

4558 Kiku Funabiki

4559 **We Came Back for You**<sup>14</sup>

4560 We came back for you because...we know mass incarceration.

4561 We came back for you because...we know family separation.

4562 We came back for you because...we know deportation.

4563 Because...we know barbed wire.

4564 Because...we know indefinite detention.

4565 We came back for you because...we care.

4566 Some say, "It's not our fight, it's not the same."

4567 But we say incarceration of innocent people is inhumane,

4568 we say mothers and children are not to blame.

4569 Back in 1942, we disappeared.

4570 Empty chairs in the classroom,

4571 empty homes, shops, and farms.

4572 America turned their backs on us.

4573 No one marched, no one protested,

4574 there were no petitions, there was no outrage.

4575 Silence filled the empty spaces of our invisibility.

4576 Silence was the scourge of our trauma.

4577 Silence filled our hearts, our homes, our community so...

4578 We came back to let you know that we will not forget you.

4579 We came back to drum our message loud and clear.

4580 We came back to hang paper cranes of hope and caring.

4581 We didn't know there would be a healing for us.

4582 We didn't know that you would cry listening to our stories.

4583 We didn't know that the power of our shared voices

4584 would be like shards ripping away the scabs of silence.

4585 We didn't know that the small act of folding a paper crane

4586 would speak to so many people in our community.

4587 In protest we chanted, we raised our fists,

4588 we sang in Spanish, "De colores."

4589 We held hands,

4590 we sang in Japanese, "Kutsu ga Naru."

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<sup>14</sup> Ina, S & Staff, et.al.

4591 We sang for our grandmothers and grandfathers,  
4592 We sang for our mothers and fathers,  
4593 And we sang for you.  
4594 And in return you reached into your brown paper bag  
4595 and tied a string bracelet to my wrist,  
4596 You pushed a tortilla through the chain-link fence,  
4597 You welcomed us wearing ties and hats,  
4598 You even saved a rock from the old swimming pool,  
4599 placed it in my hand, saying  
4600 You had been waiting years for me to come back.  
4601 Your big brown eyes stared up at me as tears welled up in mine.  
4602 Little child, you are me. I am you.  
4603 We will not forget you.  
4604 We will not be silent.  
4605 We will come back for you.  
4606 And we will bring others until you are free!  
4607 Satsuki Ina

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4617

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4619 Ridge.

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4621 <https://japaneseinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/>.  
4622

4623

4624 Day 2 - Handout

4625 I. Quickwrite: Using what you learned yesterday write a brief response to the following  
4626 questions.

4627 Why were people of Japanese ancestry incarcerated during World War II? What was  
4628 the impact of the incarceration on individuals, families, and the community?

4629 Which sources of information viewed and read yesterday most informed your  
4630 response? Identify specific images, dates and events, words and statements, and  
4631 poems.

4632 II. Returning to the poetry

4633 Poems to Consider -

4634 Identify by number

4635 What events experiences led the poet to write the poem?

4636 What does the poem reveal about the impact of the incarceration on individuals, family,  
4637 and community?

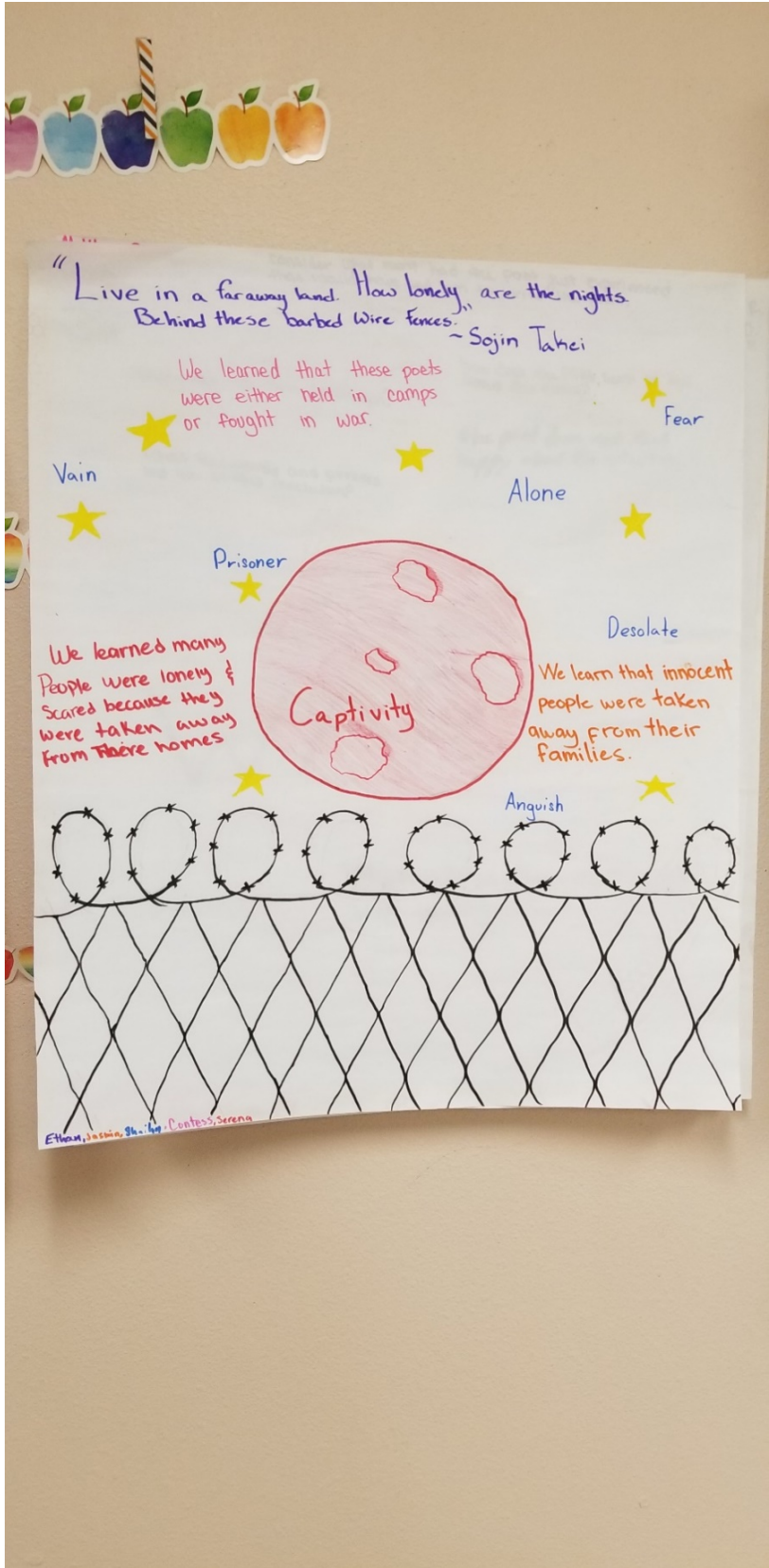
4638 What words and phrases from the poem support your response to question 2?

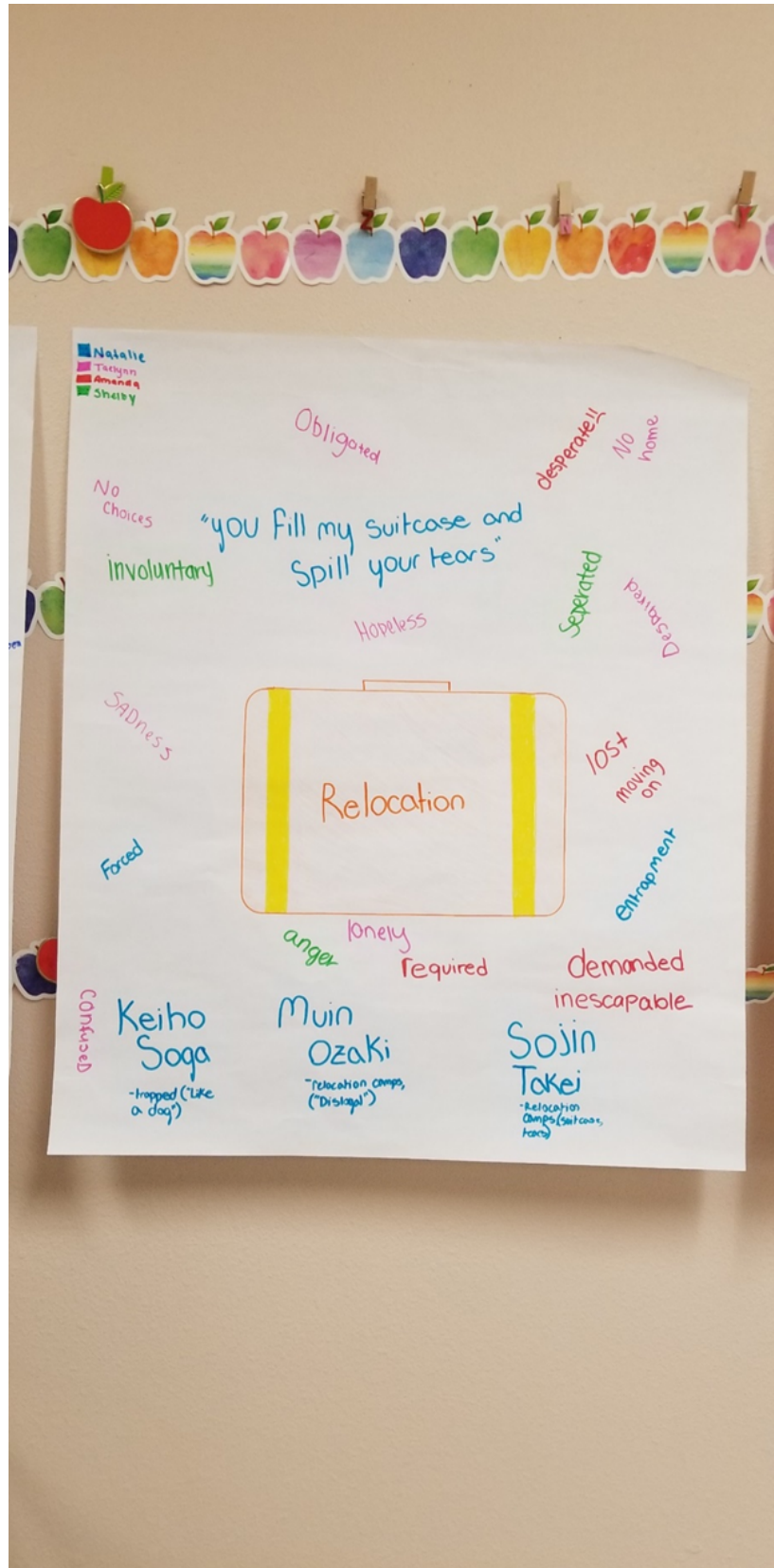
4639 What else do you want to say about this poem and what it reveals about the  
4640 incarceration of Japanese Americans during World War II?

4641 Final reflection - Considering the materials you studied in this lesson and the criteria for  
4642 establishing historical significance, write a brief response to the following question.

4643 Why is the incarceration of Japanese Americans during World a significant moment in  
4644 American history and an important story to include in an ethnic studies course?

4645





- 4650 RESOURCES and MATERIALS
- 4651 Angel Island Immigration Station (AIIS) – Japanese  
4652 [www.aiisf.org](http://www.aiisf.org)
- 4653 Asian American Curriculum Project (AACP)  
4654 <https://asianamericanbooks.com/>
- 4655 Densho: Japanese American Legacy Project  
4656 [www.densho.org](http://www.densho.org)
- 4657 Go For Broke National Education Center (GFBNEC)  
4658 [www.goforbroke.org](http://www.goforbroke.org)
- 4659 Japanese American Museum of Oregon (JAMO)  
4660 [www.oregonnikkei.org](http://www.oregonnikkei.org)
- 4661 Japanese American Museum of San Jose (JAMsj)  
4662 [www.jamsj.org](http://www.jamsj.org)
- 4663 Japanese American National Museum (JANM)  
4664 [www.janm.org](http://www.janm.org)
- 4665 Timeline of Japanese American History and Vocabulary List:  
4666 [http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-](http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf)  
4667 [vocabulary.pdf](http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf)
- 4668 Fred T. Korematsu Institute (KI)  
4669 [www.korematsuinstitute.org](http://www.korematsuinstitute.org)
- 4670 National Japanese American Historical Society (NJAHS)  
4671 [www.njahs.org](http://www.njahs.org)
- 4672 PBS Learning Media  
4673 [www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/](http://www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/)  
4674 [www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/](http://www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/)
- 4675 Smithsonian Asian Pacific American Center  
4676 <https://smithsonianapa.org/>
- 4677 Smithsonian American History Museum  
4678 [www.americanhistory.si.edu](http://www.americanhistory.si.edu)  
4679 [www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-](http://www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii)  
4680 [world-war-ii](http://www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii)
- 4681



4682 **Sample Lesson 21: Korean American Experiences and Interethnic**  
4683 **Relations**

4684 Theme: History and Movement

4685 Disciplinary Area: Asian American and Pacific Islander Studies

4686 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6

4687 Standards Alignment:

4688 HSS Content Standard 11.11.1

4689 CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

4690 Lesson Purpose and Overview:

4691 Overview: Koreatown in Los Angeles is a transnational enclave whose formation and  
4692 development are an integral part of America’s multicultural history. The heart of Korean  
4693 America is in Koreatown Los Angeles. Koreatown was a central hotspot of violence  
4694 during the 1992 Los Angeles Civil Unrest/Uprising, and Korean Americans were thrust  
4695 onto the national and international scenes where they were scapegoated, marginalized,  
4696 and discriminated against. The media inflamed the so called Black-Korean conflict at  
4697 the time, exposed the deep seeded interethnic issues plaguing inner-city communities.  
4698 The shooting of Latasha Harlins on March 16, 1991, happened about two weeks after  
4699 the beating of African American citizen Rodney King. The murder of Harlins by liquor  
4700 store owner Soon Ja Du stirred the interethnic conflict between Korean Americans and  
4701 African Americans. The case went to court, and Du received a light sentence and no jail  
4702 time. The African American community was outraged, and tensions mounted between  
4703 the two communities. Interethnic relations and conflicts, racism, and police brutality  
4704 against African Americans fanned the flames of unrest in 1992. When the not-guilty  
4705 verdicts of the police officers involved in the case of the beating of African American  
4706 citizen Rodney King came back, inner-city community residents rose up and protested.

4707 Today, the 1992 L.A. Civil Unrest/Uprising resonates strongly with communities of color  
4708 whose voices are being channeled through the Black Lives Matter movement. Studying  
4709 the 1992 L.A. Civil Unrest/Uprising provides a framework for students to understand and  
4710 apply to current events. The manufactured interethnic conflict between Korean  
4711 Americans and African Americans created by the racially systemic lack of resources,  
4712 coupled with the socioeconomic issues and police brutality issues, are relevant to this  
4713 day. The interethnic, socioeconomic, and police brutality issues that African Americans  
4714 protested about in 1992 are the same issues the BLM movement is fighting against  
4715 now. Thus, it is important to include such a major event in ethnic studies curriculum  
4716 because the 1992 L.A. Civil Unrest/Uprising is a perfect case study in the field and is  
4717 applicable to current events. In the aftermath of the uprising, the Korean American  
4718 community transformed and became visible by exercising their political, social, and  
4719 community voices.

4720 The goal of this lesson is to provide an overview of the historic, ethnic, political, and  
4721 sociocultural background of Koreatown to understand the formation of the Korean  
4722 American community as we know it today. The goal is also to introduce concepts in  
4723 interethnic relations/studies through the lens of Korean Americans during the 1992 L.A.  
4724 Civil Unrest/Uprising and contextualize this with current events. The lesson uses the  
4725 voices of Korean Americans, articles, textbooks, documentaries, and interviews.<sup>15</sup>

4726 Key Terms and Concepts: Korean Americans, oral history, Koreatown, 1992 L.A. Civil  
4727 Unrest/Uprising, 1965 Immigration Act, Los Angeles, Interethnic Relations.

4728 Lesson Objectives (Students will be able to...):

- 4729 • better understand the diverse experiences of Korean Americans by engaging a  
4730 range of primary and secondary sources including, oral histories, textbooks,  
4731 documentaries, and scholarly articles;

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<sup>15</sup> In addition to this lesson, teachers can also discuss the causes of events in Los Angeles during 1992 and African American experiences during this tremulous time.

- 4732 • introduce concepts in interethnic relations/studies through the lens of the so-  
4733 called Black-Korean conflict and contextualize this with current events; and  
4734 • conduct an interview of someone who was there during the L.A. Civil  
4735 Unrest/Uprising or who is Korean American. Students will develop and ask  
4736 questions that explore the lived experiences of the subject being interviewed.  
4737 Students will transcribe the interview and write a short essay on what they  
4738 learned about the Korean American community through the interview. In doing  
4739 so, students will gain key skills in how to develop and structure interviews,  
4740 transcriptions, and essays.

4741 Essential Questions:

- 4742 1. What is the history of Koreatown and its formation?  
4743 2. How did the 1992 Los Angeles Civil Unrest/Uprising effect and transform the  
4744 Korean American community?  
4745 3. Why is the Korean American experience important to understand within the  
4746 context of Asian American studies and US history?

4747 Lesson Steps/Activities:

- 4748 1. The teacher makes a note of telling the class, “If anyone here has experiences or  
4749 knows someone with experiences that they feel could help others better  
4750 understand this content, feel free to add to our discussions.”  
4751 2. The teacher tells students that they are going to learn about Korean Americans  
4752 and focus on three essential questions (read essential questions 1–3 aloud).  
4753 3. The teacher presents some basic information about Korean American history and  
4754 identity via PowerPoint or other presentation method. The teacher asks students  
4755 if they have questions about Korean Americans and writes them on the white  
4756 board. Arirang (documentary on Korean American history by Tom Coffman)  
4757 <https://www.youtube.com/watch?v=jELVFvva720&feature=youtu.be>.

4758 4. The teacher leads a read aloud of the Quick Fact Sheet about the Korean  
4759 American community in the US. Alternate choral reading—teacher reads one  
4760 fact, the whole class reads the next fact, teacher walks around the room as  
4761 students and teacher read the facts. Quick Fact Sheet attached.

4762 5. The teacher and students discuss the quick facts and determine which of the  
4763 essential questions were answered by the information presented. Go through the  
4764 questions and answers together.

4765 The teacher leads a deeper discussion about the Korean American experience in  
4766 the US, focusing on the essential questions. The teacher shows a short history  
4767 video about the Korean American community. The teacher notes that the  
4768 students should think about the hardships and difficulties immigrants experienced  
4769 coming to the US. The teacher also asks students to take note of how the film  
4770 addresses racism and discrimination. In the Korean American community, the  
4771 Los Angeles civil unrest/uprising is remembered as Sa-i-gu (April 29 in Korean).  
4772 For the Korean American community, Sa-i-gu is known as its most important  
4773 historical event, a “turning point,” “watershed event,” or “wake-up call.” Sa-i-gu  
4774 profoundly altered the Korean American discourse, igniting debates and dialogue  
4775 in search of new directions. Many believe that as Los Angeles burned, the  
4776 Korean American was born—or reborn—on April 29, 1992. The riot served as a  
4777 catalyst to critically examine what it meant to be Korean American in relation to  
4778 multicultural politics and race, economics and ideology.

4779 6. “Footsteps of Korean Americans” a short documentary about the experiences of  
4780 Koreans in the United States gives a concise overview of when, how, why,  
4781 Koreans came to America. The film also identifies major moments in Korean  
4782 American history that helped define the United States and also discusses the  
4783 1992 L.A. Civil Unrest/Uprising, racism, marginalization, and discrimination. The  
4784 film also touches on the so-called Black-Korean conflict that was fueled by  
4785 negative media coverage and the lack of economic resources brought on by  
4786 systemic racial redlining and understanding. The documentary’s narrative shows

4787 the development of the Korean American community within the context of race  
4788 relations in the United States. The film ends on a positive note with an overview  
4789 of how Korean Americans are facing and dealing with the racial divide in the US  
4790 and at the same time learning to deal with its newfound identity. The teacher  
4791 should warn students that some images in the video could be disturbing:  
4792 <https://www.youtube.com/watch?v=PGtOtB-5yuQ> (37 minutes).

4793 7. The teacher shows two to three videos from the Korean American Oral Histories  
4794 Archive hosted by the YOK Center, UC Riverside. The videos are of Korean  
4795 Americans who talk about their lives and experiences in the United States. As  
4796 students watch them, they should think about how these individuals have  
4797 developed their identity as being Korean American within the context of race and  
4798 identity. <http://kaoralhistories-yokcenter.weebly.com>. Some suggestions of which  
4799 oral histories to show include: Ralph Ahn; Cindy Ryu; Julie Ha; Philip Yu.

4800 8. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let  
4801 students think about this question: How do these Korean Americans describe  
4802 their experiences and how racism and discrimination effected their lives? Ask  
4803 students to think for about a minute quietly then have them write for two to three  
4804 minutes on their own. Afterward, students will be paired and asked to share their  
4805 thoughts with a partner. Students can be put into breakout sessions for online  
4806 courses or paired in class at random for in person teaching.

4807 Some important things to point out in the discussion:

- 4808 • Being caught between two worlds, Korean Americans (immigrants) feel  
4809 the pressures and the divide in the US along racial lines, especially as  
4810 they enter small businesses and inner-city communities
- 4811 • Koreatown's development over the century; its evolution from small  
4812 unknown community to a recognized ethnic enclave

- 4813
- 4814
- 4815
- The racial inequalities and mistreatment of Korean Americans during the 1992 L.A. Civil Unrest/Uprising and the historic nature of this scenario and how it applies to other Asian American communities
- 4816
- 4817
- The racial and socioeconomic disparities that exist in the United States for minority communities including Asian Americans, African Americans, etc.
- 4818
- 4819
- 4820
- 4821
- Learning how Korean Americans embraced their new host society and became visible after the 1992 L.A. Civil Unrest/Uprising and how Koreatown emerged from the ashes of the violence and became a hotspot for culture, food, and all things Korean in America
- 4822
- Developing an identity of their own as proud Korean Americans
- 4823
- 4824
- 4825
- 4826
- 4827
9. Have students read an excerpt from “Memoir of a Cashier: Korean Americans, Racism, and Riots.” As they read this excerpt, students should think about a similar question: What it is like to be a young Korean American during the tumultuous 1990s and during the 1992 L.A. Civil Unrest/Uprising? (pages 57–62, “Memoir of a Cashier: Korean Americans, Racism, and Riots” by Carol Park.)
- 4828
- 4829
- 4830
- 4831
- 4832
- a. As students read the excerpt, give them the annotation chart and direct them to annotate as they read. (Adding a symbol next to a sentence that corresponds to their thinking or feeling about the text. Annotation sheet attached.) Tell the students to be ready to answer the question using evidence from the text.
- 4833
- 4834
- b. Hold a reflective class discussion: According to the author, Carol Park, what was the Black-Korean conflict?
- 4835
- c. Some important things to point out in the discussion:
- 4836
- 4837
- i. Similar to other minorities, Korean Americans were marginalized and discriminated against throughout US history.

4838 ii. The invisibility and categorization off Asian American and Pacific  
4839 Islander groups as model minorities needs to be recognized and  
4840 discussed.

4841 iii. Korean American history is important and should be taught about  
4842 because of pivotal moments like the 1992 L.A. Civil  
4843 Unrest/Uprising.

4844 Making Connections to the *History–Social Science Framework*:

4845 Chapter 14 of the framework includes a section (pages 297–299) on California’s  
4846 involvement in the civil rights movement during the 1960s and discrimination as well as  
4847 modern immigration, and the state’s post-1965 Immigration Act demographics. The  
4848 chapter asks two essential questions where the Korean American experience and the  
4849 L.A. Civil Unrest/Uprising could fit in under the Asian American studies curriculum:

- 4850 • What did protests and frustrations expressed by Californians in the late Cold War  
4851 Era reveal about the state?
- 4852 • In what directions is California growing in the twenty-first century?

4853 10. Assessment—to show evidence of what you have learned the teacher can  
4854 choose one of two assignments:

4855 a. Write 1–3 paragraphs of 5–10 sentences answering each essential  
4856 question using the evidence from the sources we used, or

4857 b. Discussion group exercise where students collectively write a paper about  
4858 the Korean American experience and answering the two essential  
4859 questions. Each student can be paired with one other student or there can  
4860 be groups of three. Each student in the group writes one paragraph.

4861 Assessment, Application, Action, and Reflection:

4862 See Step 10 above.

- 4863 Materials and Resources:
- 4864 “Footsteps of Korean Americans” - A short Documentary Korean American history,  
4865 identity, and the L.A. Civil unrest as well as current issues.  
4866 <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.
- 4867 Park, Carol, “Memoir of a Cashier: Korean Americans, Racism, and Riots,” Young Oak  
4868 Kim Center for Korean American Studies, UC Riverside. 2017. Pages 57–62.
- 4869 “Korean American Oral Histories Project” (a series of video interviews and  
4870 documentaries of Korean Americans in the United States discussing their immigrant  
4871 experiences, the L.A. Civil unrest, and more) [https://kaoralhistories-](https://kaoralhistories-yokcenter.weebly.com/)  
4872 [yokcenter.weebly.com/](https://kaoralhistories-yokcenter.weebly.com/).
- 4873 Legacy Project: Preserving the collective history of Korean Americans.  
4874 <https://koreanamericanstory.org/legacy-project/>.
- 4875 Interview with Angela Oh, a civil-rights attorney.  
4876 <https://m.youtube.com/watch?v=NM8Xpee9bdg>.
- 4877 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/)  
4878 [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/).
- 4879 Quick Fact Sheet (below)
- 4880 Think Write Pair/Share Group Share Handout (below)
- 4881 Annotation Chart (below)
- 4882 Additional resources for teaching Korean American studies can be found at  
4883 <https://www.caeducatorstogether.org/groups/ethnic-studies-statewide-group>. These  
4884 resources include lessons on Colonel Young Oak Kim, Dosan Anh Chang Ho, the  
4885 Korean independence movement, Dr. Sammy Lee, and Korean pop culture in the  
4886 United States.



4887 Quick Fact Sheet about the Koreans in the US

- 4888 • The Korean American population is about 1.8 million today. The heart of Korean  
4889 America resides in Los Angeles where Koreatown flourishes amid a diverse  
4890 demographic. Official Korean immigration to the United States began on  
4891 January 13, 1903, with the arrival of 102 Koreans in Hawaii.
  
- 4892 • In March 1920, Korean Americans establish the Willows Korean Aviation  
4893 School/Corps in Willows, Northern California. The school is considered the origin  
4894 of the Korean Air Force today. Many Korean Americans donated to start the  
4895 school, including Kim Chong-lim. He was the first Korean American millionaire.
  
- 4896 • On April 12, 1960, Alfred Song is elected to the city council of Monterrey Park.  
4897 He later becomes the first Korean American admitted to the California Bar and  
4898 the first Asian American to be elected to the California State Legislature.
  
- 4899 • On October 3, 1965, the Hart-Celler Act of 1965 opens the door for immigration  
4900 in the United States. Koreans emigrate to America and the population of Koreans  
4901 grows from 69,150 in 1970 to 354,953 in 1980 and 798,849 by 1990.
  
- 4902 • On April 29, 1992, the Los Angeles Civil Unrest/Uprising erupt, and Koreatown is  
4903 burned, looted, and businesses are destroyed. Korean Americans are left to fend  
4904 for themselves and are marginalized and scapegoated by media. The moment in  
4905 US history is also considered the birth of the Korean American identity as we  
4906 know it today.
  
- 4907 • On November 4, 1992, Jay Kim is elected to the US House of Representatives  
4908 and becomes the first Korean American to be elected to the United States  
4909 Congress.
  
- 4910 • On September 14, 1994, Korean American actor Margaret Cho's sitcom *All-*  
4911 *American Girl* premieres on ABC and is the first network sitcom to feature a  
4912 predominantly Asian American cast.

- 4913 • Korean American Day is declared by the US government in 2005.
- 4914 • In 2015 David Ryu becomes the first Korean American elected to the Los Angeles  
4915 City Council.
- 4916 • During the 2018 Winter Olympic Games, Korean American Chloe Kim becomes  
4917 the youngest woman to win an Olympic Gold medal in snowboarding at the  
4918 games in PyeongChang, South Korea.
- 4919 • During the February 2020 Oscars, *Parasite* wins awards for Best Picture,  
4920 Directing, International Feature Film, and Writing, making it the first foreign  
4921 language film and Korean film to win such honors.

4922 Sources:

- 4923 Chang, Edward T. "A Concise History of Korean Americans" In Mary Connor,  
4924 Teaching East Asia: Korea Lessons and Resources for K-12 Classrooms.  
4925 Los Angeles, California: National Korean Studies Seminar and Korean  
4926 Cultural Center Los Angeles, 2017: 249–256.
- 4927 Chang, Edward T and Jeannette Diaz-Veizades, *Ethnic Peace in the American*  
4928 *City: Building Community in Los Angeles and Beyond*. New York: New York  
4929 University Press, 1999.
- 4930 Chang, Edward and Carol Park, *Korean Americans: A Concise History*. Korea  
4931 University Press. 2019.
- 4932 Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press.  
4933 1994.
- 4934 Park, Root, director. "Footsteps of Korean Americans," YouTube, 23 May 2019,  
4935 <https://www.youtube.com/watch?v=PGtOtB-5yuQ>.
- 4936 Park, Carol K., *Memoir of a Cashier: Korean Americans, Racism and Riots*.  
4937 Young Oak Kim Center for Korean American Studies at UC Riverside.

4938 Jennings, Tom, director. "The Lost Tapes: L.A. Riots," Smithsonian Channel, 16  
4939 April 2017, <https://www.youtube.com/watch?v=jK88wmL1EZk>.

4940 Think Write Pair/Share Group Share

4941 Essential Question: (See sample essential questions from the Making Connections to  
4942 the *History–Social Science Framework* above).

4943 **Think** for one minute about how the source had details that answered the  
4944 essential question.

4945 **Write** for one minute about the details and facts you can remember from the  
4946 source which addresses the essential question.

4947 **Pair/Share** for one minute per person, share out your thinking and writing  
4948 about the essential question using the sources provided. Be ready to share out the  
4949 information your partner provided if the teacher calls on you.

4950 **Group Share** for 5–10 minutes. At the end, have the class share out their  
4951 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...

4953

4954 **Sample Lesson 22: The Immigrant Experience of Lao Americans**

4955 Theme: History and Movement

4956 Disciplinary Area: Asian American and Pacific Islander Studies

4957 Ethnic Studies Values and Principles Alignment: 1, 4, 5, 6

4958 Standards Alignment:

4959       • HSS Content Standard 11.11

4960       • CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; WHST.9–10.2, 4, 5; SL.9–10.1

4961 Lesson Purpose and Overview:

4962 Students will discuss the reasons for the changing immigration policies of the United  
4963 States, with emphasis on how the Immigration Act of 1965 and successive acts  
4964 transformed American society with focus on the unique challenges confronting Lao  
4965 American immigrants and the different groups among them (i.e., Lao, Hmong, Iu-Mien,  
4966 Akha, etc.).

4967 Students will learn how the lesser-known immigrants from Laos contributed to greater  
4968 diversity in American society since the middle of the twentieth century.

4969 Key Terms and Concepts (ties into larger unit key terms but may also include terms  
4970 specific to the lesson):

4971 The evolving US immigration policies since 1965, their effects on Lao Americans to their  
4972 contributions to the diversity of the population of the United States of America, refugee.

4973 Lesson Objectives: (“Students will be able to...”):

4974       1. discuss the reasons for the nation’s changing immigration policy, with  
4975       emphasis on how the Immigration Act of 1965 and successive acts have  
4976       transformed American society;

- 4977 2. understand the unique challenges confronting Lao American immigrants and  
4978 the different groups among them (i.e., Lao, Hmong, Iu-Mien, Akha, etc.);
- 4979 3. examine the origins and stages of Lao American immigration and their effects on  
4980 Lao Americans;
- 4981 4. learn how the lesser-known immigrants from Laos contributed to greater diversity  
4982 in American society since the middle of the twentieth century; and
- 4983 5. Understand how the Vietnam War changed US immigration policy since 1975.

4984 Essential Questions:

- 4985 1. Which period of US policy immigration did your family arrive in the United States?  
4986 How has that policy supported/unsupported your family?
- 4987 2. How has the immigration policies of 1975 and 1980 benefited the United States?
- 4988 3. What current policies exist to support the original intentions of the United States  
4989 as a country that receives all whom are oppressed?

4990 Lesson Steps/Activities:

- 4991 1. Instructor opens the class by giving a brief lecture on the following: At the end of  
4992 the Vietnam War, the Royal Lao Government was overthrown by the Pathet Lao  
4993 in a communist revolution. Lao politically aligned individuals or families with the  
4994 USA were allowed entry to the United States with the passage of the Indochina  
4995 Migration and Refugee Assistance Act in 1975. The Refugee Act of 1980  
4996 authorized further Lao refugee migration to the US. Between 1975 and 1992 with  
4997 over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien,  
4998 Tai-Dam, Tai Lue, Lua, Akha, Lahu and other ethnic communities from Laos  
4999 immigrated to the US, especially to California, Wisconsin, Minnesota, and Texas.
- 5000 2. The instructor then shows a short film clip on the Lao immigrant experience ('The  
5001 Betrayal').



- 5002 3. Classroom
- 5003 a. Individual students read packet materials in class to prepare for student  
5004 presentations and discussion comparing and contrasting experiences of  
5005 Lao immigrants, independently organizing information in note-taking guide  
5006 while viewing video and reading, identifying and evaluating sources in  
5007 each media format. (Model writing down points on organizer)
- 5008 b. Small Group: Students assigned to one memoir/oral history account  
5009 assemble in individual groups. Students discuss the main ideas and  
5010 details of the memoir/oral history. They then create a visual display/poster  
5011 that communicates the immigrant experience (e.g., isolate one quotation  
5012 for presentation). (Instructor will demonstrate before small group  
5013 discussion.)
- 5014 c. Large Group: The class holds a discussion on Immigrant Experience of  
5015 Lao Americans. Each student shares their response to the discussion.  
5016 Students compare and contrast the unique and common/general aspects  
5017 of each memoir/oral history account.
- 5018 4. Homework: Students write an essay or letter describing their critical analysis  
5019 and their opinion of how federal/state/local government policy should be  
5020 changed to better aid new immigrants in their integration to American society.  
5021 This may include, student's opinion, of the US government role in assisting  
5022 migrants from Laos stemming from US involvement in the war in Laos.
- 5023 Assessment, Application, Action, and Reflection:
- 5024 • Ability to accurately present facts from the videos and readings as support for  
5025 their opinion on the war
- 5026 • Clearly express their position on the war during debate and small group  
5027 discussion.
- 5028 • Ability to correctly identify its influence on US foreign policy.

5029 Materials and Resources:

5030 Materials

5031       • Video [time-stamp] to be shown to class: “The Betrayal” (Nerakhoon)

5032       • Packet:

5033             ◦ Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a*  
5034             *journey to the land where the sun falls* (Lao Century Media, 2010)

5035             Chapter 6 ‘Coming To America’

5036             ◦ Joanna Scott, *Indochina’s Refugees: Oral Histories from Laos,*  
5037             *Cambodia and Vietnam* (MacFarland Publishing, 1989) Laos: Land of  
5038             the Seminar Camps; Khamsamong Somvong: Not so wonderful was that  
5039             time

5040             ◦ Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir*  
5041             (Minneapolis: Coffee House Press, 2008) Chapter 8: Before the Babies

5042       • Writing prompt: homework

5043 Resources

5044 General works:

5045       • Hein, Jeremy, *From Vietnam, Laos, and Cambodia: A Refugee Experience in*  
5046       *the United States* (New York: Simon & Schuster Macmillan, 1995)

5047       • Lee, Jonathan X. and the Center for Lao Studies, *Laotians in the San Francisco*  
5048       *Bay Area* (Arcadia Publishing, 2012)

5049       • Robinson, W.C., *Terms of Refuge: The Indochinese Exodus and the*  
5050       *International Response* (London: Zed Books, 1998)

5051 Lao Immigrant Memoirs:

- 5052       • Bounsang Khamkeo, *I little Slave: A Prison Memoir from Communist Laos*  
5053       (Eastern Washington University Press, 2007). Interview:  
5054       <https://www.youtube.com/watch?v=R24i9I1qg20>
- 5055       • Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir* (Minneapolis:  
5056       Coffee House Press, 2008)
- 5057       • Kao Kalia Yang, *The Song Poet: A Memoir of My Father* (New York:  
5058       Metropolitan Books, 2016)
- 5059       • Joanna Scott, *Indochina's Refugees: Oral Histories from Laos, Cambodia and*  
5060       *Vietnam* (MacFarland Publishing, 1989)
- 5061       • Nakhonkham Bouphanouvong, *Sixteen Years in the Land of Death: Revolution*  
5062       *and Reeducation in Laos* (Bangkok: White Lotus Press, 2004)
- 5063       • Sucheng Chan, ed., *Hmong Means Free: Life in Laos and America*  
5064       (Philadelphia: Temple University Press, 1994)
- 5065       • Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a journey to the*  
5066       *land where the sun falls* (Lao Century Media, 2010)
- 5067       Documentary Film
- 5068       • The Betrayal (Nerakhoon) Written and directed by Ellen Kuras and Thavisouk  
5069       Phrasavath
- 5070       Ethnic Studies Outcomes:
- 5071       • The student will expand on previous lesson(s) covering the US foreign policy  
5072       during the Cold War, including the Vietnam War and the US Civil Rights  
5073       movement, including the anti-war movement.
- 5074       • Recognizing the Laotian American refugee experiences, their unbreakable spirit  
5075       through survival and resilience with visibility, acknowledgment, and celebration  
5076       through Ethnic Studies provides Southeast Asian American youth and their

5077 colleagues with an understanding around a subject that is historically  
5078 overlooked.

5079

5080 **Sample Lesson 23: Historical and Contemporary Experiences of Pacific**  
5081 **Islanders in the United States**

5082 Theme: History and Movement, Identity

5083 Disciplinary Area: Asian American and Pacific Islander Studies

5084 Ethnic Studies Values and Principles Alignment: 1, 2, 3, 4

5085 Standards Alignment:

5086 HSS Content Standards: 11.4.2

5087 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.

5088 Lesson Purpose and Overview:

5089 This lesson is designed to be an introduction to the study of people of Pacific Islander  
5090 descent in the United States, while drawing connections to the Pacific Islands and the  
5091 Pacific Island diaspora more broadly. Pacific Islanders in the United States are often left  
5092 out of conversations about communities of color in America. The purpose of this lesson  
5093 is to understand the ways in which American expansion in the Pacific since the 1800s  
5094 has grown and created a variety of issues among growing Pacific Islander communities  
5095 in Oceania and in the US today. This lesson will use geography, data disaggregation,  
5096 and narratives to explore the US experiences of Pacific Islanders from Guam, American  
5097 Samoa, Palau, Marshall Islands, Fiji, Samoa, and Tonga. This lesson is designed to be  
5098 an introduction to the study of Pacific Islander migrations to the continental United  
5099 States, including the history, culture, and politics of Hawai'i and US Pacific territories.

5100 Key Terms and Concepts: Pacific Islanders, race, annexation, migration, militarization,  
5101 citizenship, Oceania, Melanesia, Micronesia, Polynesia, data disaggregation, Census

5102 Lesson Objectives (Students will be able to...):

5103 1. identify varying experiences of Pacific Islanders in relation to the United States;

5104 2. analyze differences and similarities between Pacific Islander experiences and  
5105 history; and

5106 3. explore the relationships between colonialism, citizenship, and identity.

5107 Essential Questions:

5108 1. Who are Pacific Islanders in the United States? What is their history with  
5109 immigration and settlement?

5110 2. What systems, structures, and events have contributed to the racialization of  
5111 Pacific Islanders in the US? Why is it important to disaggregate census,  
5112 educational, and demographic data to understand the Pacific Islander  
5113 population?

5114 3. What are the contemporary experiences of Pacific Islanders in the United  
5115 States? How do they respond to discrimination and displacement?

5116 Lesson Steps/Activities:

5117 Day One: Pacific Islander Immigration to the US.

5118 *Who are Pacific Islanders in the United States? What is their history with immigration*  
5119 *and settlement?*

5120 1. Students will write down seven words that describe their identity that will be  
5121 shared later in the lesson.

5122 2. Teacher displays an example of a world map.

5123 3. Teacher will lead a discussion by asking the following questions, writing down  
5124 student responses:

5125 a. What are maps and what do they tell us?

5126 b. Who and what gets left out of understanding people through maps?

5127 c. What do maps tell us about who created them?

5128 *Teacher notes:* ex: borders, boundaries, difference, power, etc.

5129 4. Students will answer the question, “How might maps connect to the seven words  
5130 you chose?,” on a piece of paper and then share out to class.

5131 5. Teacher shares examples of maps of the Pacific Islands and explains:

5132 a. The Pacific includes 1200 distinct cultural groups among 7–10 million people  
5133 living in and around the world’s largest and oldest ocean, in some of the  
5134 world’s most vulnerable and precious ecosystems. These groups maintain  
5135 their respective cultural, political, familial knowledge systems under  
5136 categories known as Melanesia, Micronesia, and Polynesia

5137 ([http://asiapacific.anu.edu.au/mapsonline/sites/default/files/styles/cartogis\\_70\\_0x700/public/maps/bitmap/standard/2019/06/00-](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)

5138 [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,

5139 when encountering the US, they are defined by their relationships with maps,  
5140 borders, and American empire in the Pacific.  
5141

5142 *Teacher notes:*

5143 • Melanesia: Papua New Guinea, the Solomon Islands, Vanuatu, New  
5144 Caledonia, and Fiji

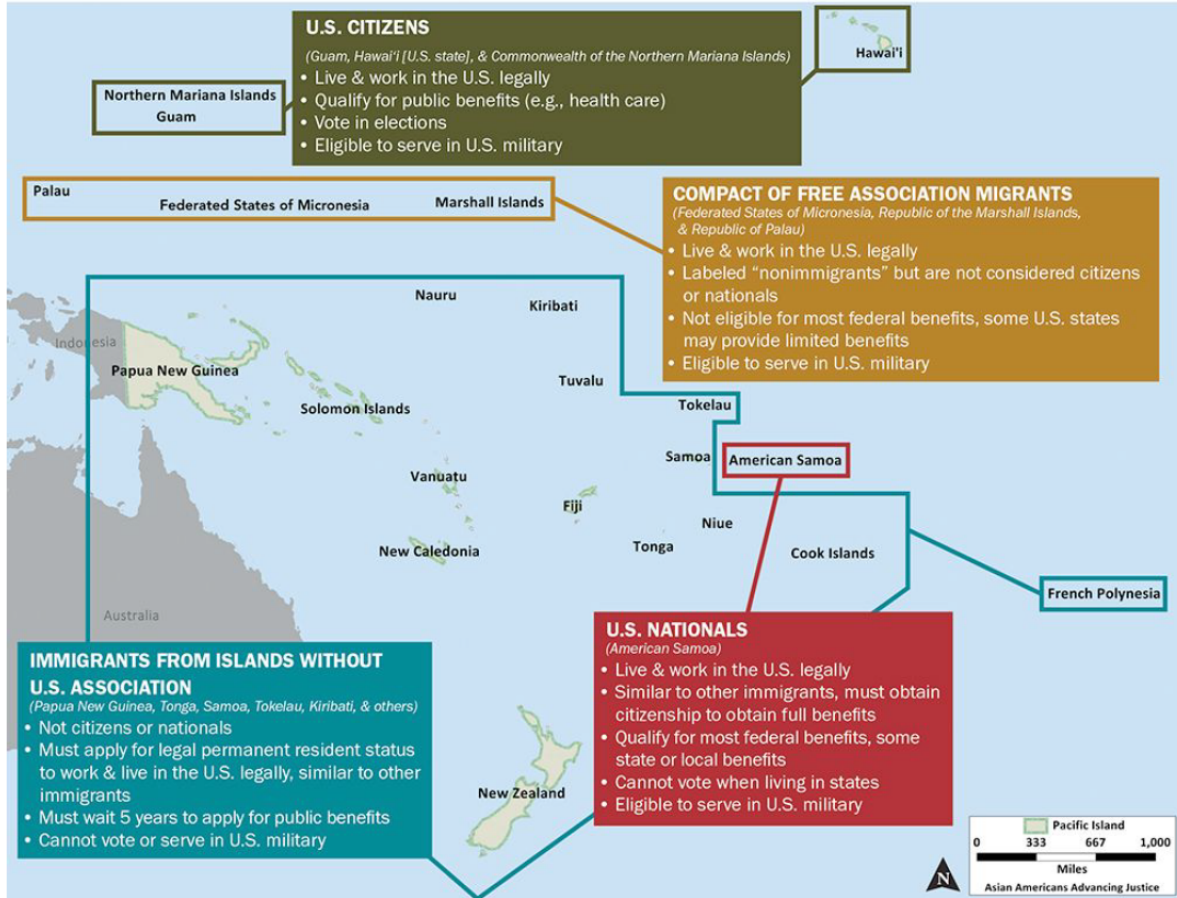
5145 • Micronesia: Guam, Mariana Islands, the Federated States of  
5146 Micronesia (Yap, Chuuk, Pohnpei, Kosrae), Kiribati, Nauru, Marshall  
5147 Islands, and Palau

5148 • Polynesia: Hawaiian Islands, Samoa, American Samoa, Tonga,  
5149 Tuvalu, Tokelau, Wallis and Futuna, the Cook Islands, French  
5150 Polynesia, Niue, Easter Island, Pitcairn, Norfolk, and New Zealand

5151 6. Teacher displays and explains the “U.S. Immigration Status by Pacific Island  
5152 Birth” infographic, which shows the varying US immigration statuses of Pacific  
5153 Islanders that continue to shift over time.

5154 7. Students will share observations of the graphic, while answering the following  
 5155 question: “What do you immediately recognize about the different statuses?”

**U.S. Immigration Status by Pacific Island of Birth**



5156  
 5157 Source: Empowering Pacific Islander Communities. “Native Hawaiian & Pacific  
 5158 Islanders: A Community of Contrasts in the United States.” Policy Report, Los Angeles,  
 5159 CA, 2014. [Long description of South Pacific map.](#)

5160 8. Teacher passes out a worksheet and explains each short write up prior to  
 5161 viewing each video, while students follow along.

5162 a. US Citizens: Hawai'i

5163 i. Hawai'i was colonized by Euro-American capitalists and missionaries in  
 5164 the eighteenth and nineteenth centuries. In 1893 Americans invaded,  
 5165 overthrew Indigenous peoples, and secured an all-white planter oligarchy



5166 in place of reigning ali'i (nobility), Queen Lili'uokalani, which led to  
5167 annexation in 1898. This included dispossession of the Hawaiian  
5168 government, lands, and citizenship that colonized Indigenous Hawaiians.

5169 ii. Students watch a clip of *Act of War* (21:45-36:25)  
5170 (<https://www.youtube.com/watch?v=yBmrPH1sNgg&t=2917s>) and write  
5171 down 7–10 explicit details/facts from the video. Teachers can also provide  
5172 the full documentary online for the students to watch outside of class.

5173 b. Compact of Free Association: Marshall Islands

5174 i. In 1946, the United States started testing nuclear bombs in the Marshall  
5175 Islands under the codename Operation Crossroads. To clear the way for  
5176 the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167  
5177 residents east to Rongerik Atoll—a move that Bikinians understood as  
5178 temporary and believed would be “for the good of mankind.” When  
5179 Rongerik’s food supply proved insufficient to support the population, the  
5180 US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On  
5181 Kile, Bikinians faced numerous challenges including insufficient food  
5182 supplies, lack of fishing grounds, drought, typhoons, dependence on  
5183 canned food supplied by the US Department of Agriculture, and  
5184 accompanying health problems (e.g., high blood pressure and diabetes).

5185 ii. Students watch Kathy Jetnil-Kijiner - Anointed (0:00-6:08)  
5186 (<https://www.youtube.com/watch?v=hEVpExaY2Fs>) and write down 5–7  
5187 explicit details/facts from the video.

5188 c. US Nationals: American Samoa

5189 i. In the 1890s, Germany, the United Kingdom, and the United States were  
5190 locked in a dispute over who should have control over the Samoan  
5191 islands. In 1899, these countries came to an agreement where the  
5192 Germans had influence in the western islands, and the US would maintain  
5193 influence in the eastern islands. The US Navy wanted to utilize Pago Pago

- 5194 Harbor as a coaling site for their ships, which also became key during  
5195 World War II until the closing of the base in 1951.
- 5196 ii. Teachers can have students watch the first 10 minutes of the 1978 film  
5197 *Omai Fa'atasi* by Takashi Fuji and write down 7–10 explicit details/facts  
5198 from the video.
- 5199 9. Using examples from the lecture and videos, students will work in groups to  
5200 complete the worksheet and provide an analysis of American influence in the  
5201 Pacific.
- 5202 10. As a class, each group will share their reflections and answers to: What does this  
5203 tell us about “American expansion” in the Pacific? How might this impact  
5204 migration to the US?

5205 Extension Assignment:

5206 Teachers can assign an essay that utilizes the information on the worksheet to write  
5207 about the impact of American expansion on the Pacific Islanders.

5208 Day Two: Analyzing Racialization of Pacific Islanders through Data

5209 *What systems, structures, and events have contributed to the racialization of Pacific*  
5210 *Islanders in the US? Why is it important to disaggregate census, educational, and*  
5211 *demographic data on the Pacific Islander population?*

5212 1. Teacher begins with a group discussion.

5213 a. Teacher asks: What is a Pacific Islander? Who is a Pacific Islander? Is it one  
5214 group or many groups?

5215 b. In this lesson, we are going to learn that this broad label is composed of many  
5216 groups, and we are going to analyze what has contributed to this label and  
5217 what are the outcomes of only relying on this label.

5218 *Teacher notes:*

- 5219 • The poverty rate of Pacific Islanders is 20% vs. 12% of the general  
5220 population.
- 5221 • Pacific Islanders are half as likely to have a bachelor's degree in  
5222 comparison with 27% for the total population and 49% of Asian  
5223 Americans.
- 5224 • Bachelor degree attainment rate is 69.1% for Asian Indians whereas only  
5225 9.4% for Samoans.
- 5226 • This data shows there is a large difference between the Pacific Islander  
5227 community and the general and Asian American community.
- 5228 • It is important to disaggregate the data to identify the needs of the Pacific  
5229 Islander community.
- 5230 • This shows there is a need for more services and programs for the Pacific  
5231 Islander community (i.e., to get into and graduate from college).
- 5232 • By lumping Pacific Islanders under Asian Americans, Pacific Islander  
5233 issues become invisible.

5234 2. Students read and analyze the following sources:

- 5235 a. What Census Calls Us: A Historical Timeline  
5236 (<https://www.pewresearch.org/interactives/what-census-calls-us/>; PDF at  
5237 [https://www.pewresearch.org/wp-](https://www.pewresearch.org/wp-content/uploads/2020/02/PH_15.06.11_MultiRacial-Timeline.pdf)  
5238 [content/uploads/2020/02/PH\\_15.06.11\\_MultiRacial-Timeline.pdf](https://www.pewresearch.org/wp-content/uploads/2020/02/PH_15.06.11_MultiRacial-Timeline.pdf))
- 5239 b. Excerpt of Community of Contrasts - Executive Summary and Demographics  
5240 (5–10) ([https://www.advancingjustice-](https://www.advancingjustice-la.org/sites/default/files/A_Community_of_Contrasts_NHPI_US_2014.pdf)  
5241 [la.org/sites/default/files/A\\_Community\\_of\\_Contrasts\\_NHPI\\_US\\_2014.pdf](https://www.advancingjustice-la.org/sites/default/files/A_Community_of_Contrasts_NHPI_US_2014.pdf))
- 5242 c. The State of Higher Education in California ([https://www.advancingjustice-](https://www.advancingjustice-la.org/sites/default/files/2015-State-of-Higher-Education_AANHPI2.pdf)  
5243 [la.org/sites/default/files/2015-State-of-Higher-Education\\_AANHPI2.pdf](https://www.advancingjustice-la.org/sites/default/files/2015-State-of-Higher-Education_AANHPI2.pdf))

5244 d. Lisa Kahaleole Hall - Which Of These Things Are Not Like The Other (pages  
5245 729–733, 736–738) (<https://pistudies.weebly.com/resources.html>)

5246 3. Teacher will pass out the worksheet “The Disaggregation of Pacific Islander  
5247 Data,” which has a number of content questions. Students can work in pairs or in  
5248 groups to help each other answer the questions.

5249 4. Before students answer the last question from the worksheet and write their  
5250 paragraph, have a class discussion on what they have learned. Ask the question:  
5251 How have racial categories impacted Pacific Islanders? Provide one example.  
5252 Why is it important to disaggregate census, educational, and demographic data  
5253 on the Pacific Islander population?

5254 Extension Assignment:

5255 The handout and paragraph can develop into a larger assignment that uses data  
5256 disaggregation to do a report on Pacific Islanders. This report can be an infographic or  
5257 in essay form. This can also lead in a Youth Participatory Action Research project that  
5258 provides students an opportunity to do more research on Pacific Islander communities.  
5259 This could consist of interviews and oral histories. This could potentially add to the  
5260 growing research on Pacific Islanders.

5261 Day Three: Contemporary Pacific Islander Experiences

5262 *What are the contemporary experiences of Pacific Islanders in the United States? How*  
5263 *do they use storytelling to share about these experiences and reframe dominant*  
5264 *narratives about Pacific Islanders?*

5265 1. Students will draw two images, side by side, showing: 1) How they think the  
5266 world/society views them; and 2) Who they really are. Students will share and  
5267 explain their drawings.

5268 2. Teacher hands out an excerpt of “Our Sea of Islands” by Epeli Hau’ofa  
5269 (<https://savageminds.org/wp-content/image-upload/our-sea-of-islands-epeli->

5270 [hauofa.pdf](#)) (pages 6–11), and after student finish they participate in a think, pair,  
5271 share to answer:

5272 a. How does Hau’ofa discuss the perspectives of the Pacific as islands in a  
5273 far sea versus Oceania as our sea of islands?

5274 b. Teacher facilitates class discussion to tie in mapping, race, genealogy,  
5275 and the importance of storytelling.

5276 3. Students will review the following narratives to read/hear examples of Pacific  
5277 peoples stories on contemporary issues of land displacement, climate change  
5278 and movements for independence.

5279 a. Standing Above the Clouds  
5280 (<https://www.youtube.com/watch?v=peDRsxYaF1U>)—short documentary

5281 b. Frontline Truths by the Pacific Climate Warriors ([https://350.org/frontline-](https://350.org/frontline-truths/)  
5282 [truths/](https://350.org/frontline-truths/))—first person narratives of Climate Justice Warriors

5283 c. The Question of Guam ([http://webtv.un.org/search/fourth-committee-3rd-](http://webtv.un.org/search/fourth-committee-3rd-meeting-general-assembly-72nd-session/5595945643001/?term=&lan=english&cat=4th%20Committee&page=9)  
5284 [meeting-general-assembly-72nd-](http://webtv.un.org/search/fourth-committee-3rd-meeting-general-assembly-72nd-session/5595945643001/?term=&lan=english&cat=4th%20Committee&page=9)  
5285 [session/5595945643001/?term=&lan=english&cat=4th%20Committee&pa](http://webtv.un.org/search/fourth-committee-3rd-meeting-general-assembly-72nd-session/5595945643001/?term=&lan=english&cat=4th%20Committee&page=9)  
5286 [ge=9](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  
5287 2:48:13-2:52:02)

5288 i. Discussion: What stood out to you about these stories? Why is it  
5289 important to learn about Pacific experiences by listening to/reading  
5290 the stories of Pacific peoples?

5291 4. Students will create “I Am” poems to share:

5292 a. For each of the items, write 3–5 things that answer each item about you.  
5293 Use the list to create a poem which repeats the line, “I am from...”  
5294 followed by your lists. Be creative.

- 5295 i. Items that were important to you growing up or had significance in your  
5296 upbringing
- 5297 ii. Events that changed your life
- 5298 iii. Names of relatives and/or community members, especially ones that  
5299 link you to your past
- 5300 iv. Names of food and dishes that are always at family and/or community  
5301 gatherings
- 5302 v. Places important to you
- 5303 vi. Sayings and beliefs important to you

5304 Assessment, Application, Action, and Reflection:

5305 Assessment: The summative assessment has three parts in this lesson. Part 1: An  
5306 essay on the impact on American expansion on the immigration of Pacific Islanders.  
5307 Part 2: Data analysis infographic. Part 3: "I Am" poem. These three parts come together  
5308 to both build the analytical skills of the students and also provide direct opportunities for  
5309 them to connect to the lesson.

5310 Application: Students will apply the ethnic studies principles to their essay, data  
5311 analysis, and poems.

5312 Action: Students can do a number of things with what they learned. First, they can use  
5313 the material to analyze immigration policy that is important today. The teacher can  
5314 include an extension activity that can compare Pacific Islander immigration with  
5315 immigration of other Asian American groups. These immigration patterns and trends  
5316 can be connected back to American expansion and imperialism. Another option is  
5317 having students choose another racialized group and compare their experiences to  
5318 Pacific Islanders. The teacher could also have students apply the content and skills of  
5319 this lesson to develop a more robust Youth Participatory Action Research Project to  
5320 learn more about Pacific Islanders by conducting interviews or collecting oral histories

5321 with community members. This could contribute to the growing research and literature  
5322 on Pacific Islanders.

5323 Reflection: Students will use the “I Am From” poems to reflect on how the lesson on  
5324 Pacific Islanders connects to their own lives.

5325 Materials and Resources:

5326 Day 1 Worksheets:

5327 Name: \_\_\_\_\_ Period: \_\_\_\_\_ Date: \_\_\_\_\_

5328 PACIFIC ISLANDERS IN THE US

5329 Learning Target(s):

- 5330 • Identify varying experiences of Pacific Islanders in relation to the United States.
- 5331 • Analyze differences and similarities between Pacific Islander experiences and
- 5332 history.
- 5333 • Explore the relationships between colonialism, citizenship, and identity.

5334 Essential Question:

- 5335 1. Who are Pacific Islanders in the United States?
- 5336 2. What is their history with immigration and settlement?

5337 Directions: Read the three descriptions about US American involvement in the following  
5338 islands below. For each island nation, you will watch a short video. While watching, you  
5339 will write down explicit details/facts from the video. After, you will work with your group  
5340 to write a collective response.

5341 1. HAWAI'I – US Citizenship

5342 Hawai'i was colonized by Euro-American capitalists and missionaries in the eighteenth  
5343 and nineteenth centuries. In 1893 Americans invaded, overthrew Indigenous peoples,  
5344 and secured an all-white planter oligarchy in place of reigning ali'i, Queen Lili'uokalani –  
5345 which led to annexation in 1898. This included dispossession of the Hawaiian  
5346 government, lands, and citizenship that colonized Indigenous Hawaiians.

5347 Video: Act of War – produced by PBS Hawai'i (Write 7–10 explicit details)



5348 2. MARSHALL ISLANDS – Compact Free Association

5349 In 1946, The United States started testing nuclear bombs in the Marshall Islands under  
5350 the codename Operation Crossroads. To clear the way for the tests, the US Navy  
5351 negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll—a  
5352 move that Bikinians understood as temporary and believed would be “for the good of  
5353 mankind.” When Rongerik’s food supply proved insufficient to support the population,  
5354 the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile,  
5355 Bikinians faced numerous challenges including insufficient food supplies, lack of fishing  
5356 grounds, drought, typhoons, dependence on canned food supplied by the US  
5357 Department of Agriculture, and accompanying health problems (e.g., high blood  
5358 pressure and diabetes).

5359 Video: Anointed by Kathy Jetnil-Kijiner (Write 5–7 explicit details)

5360 3. AMERICAN SAMOA – US Nationals

5361 In the 1890s, Germany, the United Kingdom, and the United States were locked in a  
5362 dispute over who should have control over the Samoan islands. In 1899, these  
5363 countries came to an agreement in which the Germans had influence in the western  
5364 islands, and the US would maintain influence in the eastern islands. The US Navy  
5365 wanted to utilize Pago Pago Harbor as a coaling site for their ships, which also became  
5366 key during World War II.

5367 Video: Omai Fa’atasi by Takashi Fujii w/Pacific Islander Communications (Write 7–10  
5368 explicit details)

5369 PART B: Analysis

5370 In your group, share your notes from each of the videos. Using your notes from the  
5371 lecture and videos, discuss and write a collective response explaining US American  
5372 influence in the Pacific, on a separate lined sheet of paper.

5373 \*\*Remember to use a proper heading and include all member names.

5374 Day 2 Worksheets:

5375 Name:

Period:

Date:

5376 THE DISAGGREGATION OF PACIFIC ISLANDER DATA

5377 Learning Target(s):

- 5378 • Identify varying experiences of Pacific Islanders in relation to the United States.
- 5379 • Analyze differences and similarities between Pacific Islander experiences &
- 5380 history.
- 5381 • Explore the relationships between colonialism, citizenship, and identity.

5382 Essential Question:

- 5383 1. What systems, structures, and events have contributed to the racialization of
- 5384 Pacific Islanders in the US?
- 5385 2. Why is it important to disaggregate census, educational, and demographic data
- 5386 on the Pacific Islander population?

5387 Directions: Using the four different readings discussed and analyzed in class, answer  
5388 the following questions about disaggregating Pacific Islander data. Answer in complete  
5389 sentences.

5390 1. How has the Census changed over time?

5391 2. How do these sources define Pacific Islanders?

5392 3. List ALL the Pacific Islander ethnicities.

5393 4. List three important data points for Pacific Islanders

5394 5. What does this data tell us about race and Pacific Islanders?

5395 Part B:

5396 Write a paragraph using the evidence from the sources you have read and analyzed.

5397 Answer the following questions: 1) How have racial categories impacted Pacific

5398 Islanders? Provide at least one example. 2) Why is it important to disaggregate census,  
5399 educational, and demographic data on the Pacific Islander population?

5400 Long Description Text for Graphic:

5401 US Immigration Status by Pacific Island of Birth

5402 US Citizens

5403 (Guam, Hawai'i [US state], & Commonwealth of the Northern Mariana Islands)

5404 • Live & work in the US legally

5405 • Qualify for public benefits (e.g., health care)

5406 • Vote in elections

5407 • Eligible to serve in US military

5408 COMPACT OF FREE ASSOCIATION MIGRANTS

5409 (Federated States of Micronesia, Republic of the Marshall Islands & Republic of Palau)

5410 • Live & work in the US legally

5411 • Labeled “nonimmigrants” but are not considered citizens or nationals

5412 • Not eligible for most federal benefits, some US states may provide limited  
5413 benefits

5414 • Eligible to serve in US military

5415 US NATIONALS

5416 (American Samoa)

5417 • Live & work in the US legally

5418 • Similar to other immigrants, must obtain citizenship to obtain full benefits

5419 • Qualify for most federal benefits, some state or local benefits

5420 • Cannot vote when living in states

- 5421 • Eligible to serve in US military
- 5422 IMMIGRANTS FROM ISLANDS WITHOUT US ASSOCIATION
- 5423 (Papua New Guinea, Tonga, Samoa, Tokelau, Kiribati, & others)
- 5424 • Not citizens or nationals
- 5425 • Must apply for legal permanent resident status to work & live in the US legally,
- 5426 similar to other immigrants
- 5427 • Must wait five years to apply for public benefits
- 5428 • Cannot vote or serve in US military

5429 **Sample Lesson 24: South Asian Americans in the United States**

5430 Theme: History and Movement

5431 Disciplinary Area: Asian American and Pacific Islander Studies

5432 Day 1: South Asian Americans in the United States

5433 Time: 45 Minutes

5434 Essential Questions:

5435 • How does history shape present-day attitudes towards South Asian Americans?

5436 • What are the challenges faced by immigrants (and their children and  
5437 grandchildren)?

5438 • How do we make our society more inclusive?

5439 Lesson Objectives (Students will be able to...):

5440 • define key terms related to bullying and xenophobia;

5441 • understand the historical migration of South Asians to the United States; and

5442 • explore instances of discrimination and xenophobia at the individual, community  
5443 and policy-level.

5444 Materials and Resources:

5445 1. Handout on “Who are South Asian Americans?” (one page, one copy per student)

5446 2. Glossary Handout (one page, one copy per student)

5447 3. Printouts of Images (11 pages, one image per group)

5448 4. Short Timeline of South Asian Americans in the US handout (two pages, one  
5449 copy for each student)

5450 5. Chart paper with a timeline from 1870s to the present (this can also be  
5451 written on a blackboard or white board as long as it's large enough for the  
5452 images to be posted).

5453 6. Post-its and pens/markers

5454 Main Activity (30 minutes)

5455 1. Make sure that a timeline from the 1850s to the present is drawn (or a  
5456 clothesline can be hung with dates dangling and clothespins for students to  
5457 attach their images) somewhere in the room with room for students to  
5458 hang/stick their images on.

5459 2. Divide students into 11 groups (ideally of no more than 2–3 students per group).

5460 3. Distribute the Timeline of South Asian Americans in the US (one per student)  
5461 and the images (one per group).

5462 4. Ask students to discuss their image and utilize any terms from the glossary that  
5463 apply to the example and situation given. Students can apply post-its with  
5464 keywords that apply to their historical image on the bottom of the page or if  
5465 using a clothesline, on the back of the printed image.

5466 5. After students have discussed their image, have them look at the timeline of  
5467 South Asian Americans in the US and decide where on the timeline their  
5468 image goes.

5469 6. Once all images are lined up, have students read out chronologically the  
5470 historical timeline of events and examine the images. [Variations: students can  
5471 line up with their images and read out chronologically. Students can do a silent  
5472 gallery walk to read about the images and look at the historical timeline.]

5473 Discussion/Closing (15 minutes)

5474 1. Pose the question: What did you learn in today's lesson that you didn't know



5475            before?

5476            2. What things can lead to a rise in xenophobia (historically or in the present)?

5477            3. How can tolerance be promoted?

5478            Homework:

5479            Ask students to investigate their migration stories using the worksheet enclosed.

5480 1885



5481

5482 A memento of the Dean's reception, held October 10, 1885; Photograph of  
5483 Anandabai Joshee, Kei Okami, and Tabat M. Islambooly, students from the  
5484 Woman's Medical College of Pennsylvania taken in 1885 (left). Gurubai Karmarker  
5485 (from India) graduated from Women's Medical College of Pennsylvania in 1892  
5486 (right). (1885;1892) From Drexel University College of Medicine, Philadelphia, PA.

5487 With international ships and missionary societies, people from India began visiting  
5488 the United States as early as the late 1700s. In the late 1800s, international students  
5489 from India attended the Women's Medical College of Pennsylvania, such as the  
5490 women pictured above.

5491 Image #1 courtesy of the Legacy Center Archives, Drexel University College of  
5492 Medicine, Philadelphia. "Students posing for photo," photo# ahc1\_003

5493 Image #2 courtesy of the Legacy Center Archives, Drexel University College of  
5494 Medicine, Philadelphia. "Gurubai Karmarker," photo# ahc\_1520

5495 1912



Sikh Temple at Stockton, California.

5496

5497 The first Gurudwara (Sikh Temple) in the United States was established in 1912 in  
5498 Stockton, California. Immigrants from India, usually men and generally from the region  
5499 of Punjab, came to the United States to study, work on the Pacific & Eastern Railroad  
5500 as construction workers, in lumberyards, or in agriculture. By 1910, 5,000 men had  
5501 migrated to the West Coast of the United States from colonial India.

5502 Many early immigrants were not able to bring family members to the United States with  
5503 them, and few women were allowed to migrate, so many migrants inter-married with  
5504 other groups, such as European Americans, Mexican Americans, or other Asian  
5505 Americans. The PBS film, *Roots in the Sand*, documents the history of this community.

5506 "Exterior photograph of the Stockton Gurdwara." January 1916. *The Hindusthanee*  
5507 *Student*. Courtesy of South Asian American Digital Archive.

5508 (<http://www.saadigitalarchive.org/item/20121224X1186>).

5509 1917



5510

5511 In February 1917, during World War I, the US Congress passed the **Immigration Act of**  
5512 **1917** (also known as the **Asiatic Barred Zone Act**). Although President Woodrow  
5513 Wilson previously vetoed it in 1916, the congressional majority overrode the President's  
5514 veto. The act added people originating from the Asiatic Barred Zone (see above) to the  
5515 list of people who were considered "undesirable" for immigration to the US; the list also  
5516 included: "homosexuals", "idiots", "feeble-minded persons", "criminals", "epileptics",  
5517 "insane persons", "alcoholics," "professional beggars", all persons "mentally or  
5518 physically defective", "polygamists," and "anarchists."

5519 The Chinese Exclusion Act of 1882 had barred Chinese from entering the US, and the  
5520 1917 legislation expanded the categories to the entire Asian region. The rising  
5521 "nativism" and "xenophobia" in the US led to the passage of the Act in prohibiting  
5522 immigration of certain groups. Congress repealed the Chinese Exclusion Act in 1943  
5523 and the Luce-Cellar Act of 1946 ended discrimination against Asian Indians and  
5524 Filipinos, who were accorded the right to naturalization, allowed a quota of 100  
5525 immigrants per year. The Immigration and Nationality Act of 1952, known as the  
5526 McCarran-Walter Act allowed other Asian groups (Japanese, Korean, and others) to  
5527 become naturalized US citizens.

5528

Accessed from:

5529

[http://en.wikipedia.org/wiki/File:Asiatic\\_Barred\\_Zone.png](http://en.wikipedia.org/wiki/File:Asiatic_Barred_Zone.png)



5530 1918



5531

5532 **Bhagat Singh Thind at Camp Lewis.** Photograph dated November 18, 1918, of  
5533 Bhagat Singh Thind with his battalion at Camp Lewis, Washington. His unit was called  
5534 Washington Company No. 2, Development Battalion No. 1, 166th Depot Brigade. From  
5535 the South Asian American Digital Archive, donated by David Thind.

5536 **Bhagat Singh Thind** (who lived from 1892 to 1967) was born in Punjab, India and  
5537 came to the US to study in 1913. He was enlisted to join the US military during World  
5538 War I (in 1918). He was first granted US citizenship because his military service in  
5539 1918, but it was revoked four days later because citizenship was only available at the  
5540 time for “free white men.” Later, Thind brought a case to the Supreme Court (in 1923)  
5541 arguing the immigrants from India to the US should be allowed to be naturalized  
5542 citizens. The Supreme Court disagreed since only commonly understood “Caucasian”  
5543 immigrants were eligible to become citizens. Thind finally became a citizen in 1936. He  
5544 went on to study spirituality and lecture extensively in the US.

5545 “Bhagat Singh at Camp Lewis” November 18, 1918. Courtesy of South Asian  
5546 American Digital Archive. With Permission from Donor David Thind.

5547 (<http://www.saadigitalarchive.org/item/20110802;264>)

5548 1937



5549

5550 "East India Store Section," Honolulu Advertiser, Hawaii (1937), From South Asian  
5551 American Digital Archive, from the collection of the Watumull Family, donated by Indru  
5552 Watumull

5553 Description: This four-page advertisement insert from the June 3, 1937, edition of the  
5554 *Honolulu Advertiser*, marking the opening of the Watumull Building on 1162 Fort Street.  
5555 Includes several short articles about G.J. Watumull and J. Watumull, advertisements for  
5556 the stores, products, and boutiques housed in the building, as well as photographs of  
5557 the East India Store interior and its employees.

5558 "East India Store Section," Honolulu Advertiser (1937). Courtesy of South Asian  
5559 American Digital Archive.

5560 With Permission from Watumull Family.

5561 (<http://www.saadigitalarchive.org/item/20110722;249>)

5562 1961



5563

5564 **Congressional Coffee Hour at the White House with President John F.**  
5565 **Kennedy, May 18, 1961.**

5566 From Left to Right: Congressmen **Dalip Singh Saund** (California), Congressman  
5567 Harold C. Ostertag (New York); Congressman James A. Haley (Florida); President John  
5568 F. Kennedy; Congressman Frank W. Boykin (Alabama); Congressman Harold T.  
5569 Johnson (California); Congressman John W. Byrnes (Wisconsin). Photographer Robert  
5570 Knudsen. From J.F. Kennedy Presidential Library & Museum.

5571 **Dalip Singh Saund** (who lived from 1899 to 1973) was the first Asian-American  
5572 member of the US House of Representatives (Congress). He served as the  
5573 Congressman from the 29th District of California from 1957;1963. He was born in  
5574 Punjab, India while it was under British rule and migrated to the United States (via Ellis  
5575 Island) in 1920 and pursued his Masters and Doctoral degrees at the University of  
5576 California, Berkeley. He campaigned for the rights of South Asian immigrants in the  
5577 United States. After the Luce-Celler Act was signed into law by then-President Harry  
5578 Truman in 1946 (allowing for people from India and the Philippines to become  
5579 naturalized US citizens), Saund could become a US citizen, and later, successfully ran

5580 for national office.

5581                    Photograph No. KNX17834, "President John F. Kennedy at  
5582                    Congressional Coffee Hour," May 18, 1961. John F. Kennedy  
5583                    Presidential Library and Museum.





5585

5586 **President Lyndon B. Johnson signing the 1965 Immigration Act** with Vice President  
5587 Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the President. Source:  
5588 LBJ Library and Museum, Photo credit: Yoichi Okamoto.

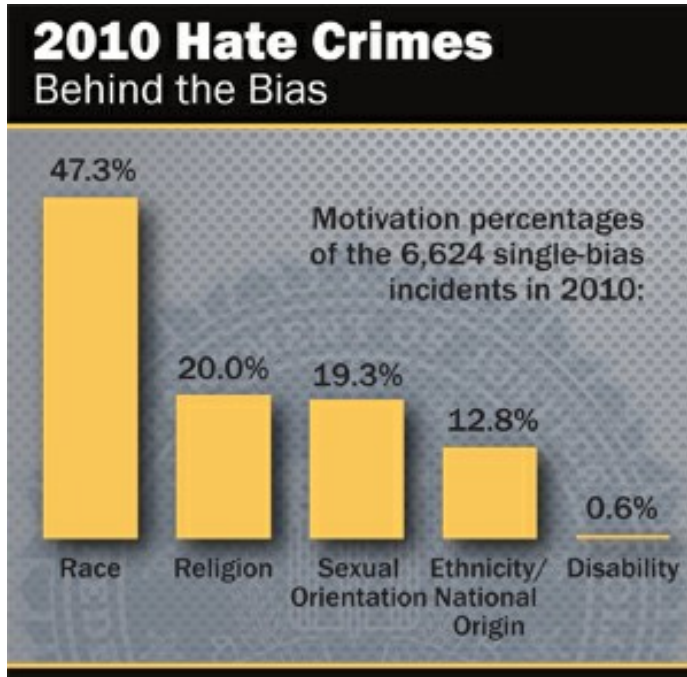
5589 In 1965, President Lyndon B. Johnson signed the Immigration Act of 1965, which  
5590 changed US immigration policy. Previously, immigrants from Asia and Africa were  
5591 allowed into the United States in very small numbers (even if they were highly educated  
5592 or had family living in the US). The Act of 1965 was signed in front of the Statue of  
5593 Liberty, on Liberty Island, and reflected the Civil Rights movement's gains for racial  
5594 equality. US immigration policies had been severely discriminatory given decades of  
5595 exclusion of non-European immigrants.

5596 Departing from the previous system of country-based quotas, US immigration after 1965  
5597 has focused on the skills that immigrants bring and reunification of families (immigrants  
5598 sponsoring their families to join them in the United States).

5599

Image from the LBJ Library Archive

5600 1987



5601

5602 Long Description Text for Graphic:

5603 2010 Hate Crimes: Behind the Bias

5604 Motivation percentages of the 6,624 single bias incidents in 2010.

5605 Race: 57.3 percent

5606 Religion: 20.0 percent

5607 Sexual Orientation: 19.3 percent

5608 Ethnicity/National Origin: 12.8 percent

5609 Disability: 0.6 percent

5610 In 1987, a 30-year-old immigrant from India who worked in a bank, Navroze Mody, was  
5611 brutally beaten to death by a group of teenagers who called themselves "Dotbusters."

5612 This group was active in New Jersey, where a large South Asian immigrant community  
5613 is concentrated, and they had been harassing immigrants from South Asia for months.

5614 A month before Mody's killing, Dotbusters (referring to the *bindi* that Hindu women wear

5615 on their foreheads for religious purposes), sent a letter to a local newspaper. Part of  
5616 their letter read:

5617 "I'm writing about your article during July about the abuse of Indian People. Well I'm  
5618 here to state the other side. I hate them, if you had to live near them you would also. We  
5619 are an organization called dot busters. We have been around for 2 years. We will go to  
5620 any extreme to get Indians to move out of Jersey City. If I'm walking down the street and  
5621 I see a Hindu and the setting is right, I will hit him or her. We plan some of our most  
5622 extreme attacks such as breaking windows, breaking car windows, and crashing family  
5623 parties. ... They are a weak race physically and mentally. We are going to continue our  
5624 way. We will never be stopped."

5625 In Jersey City, after Mody's death, another person of South Asian descent was  
5626 assaulted by three men with baseball bats. Laws against hate crimes have been in  
5627 existence in New Jersey though incidents still continue.

5628 Information sourced from Pluralism.org and from the FBI hate crimes statistics.

5629 2011



5630



5631

5632 The federal government has ordered Hamtramck to print election ballots and other  
5633 materials in the Bangla language. By Charles Sercombe.

5634 Here's more proof that Hamtramck's Bengali community is a major voting bloc. The  
5635 federal government is now requiring the city to print all election material, including  
5636 ballots and candidate nominating petitions, in the Bangla language as well as in English.

5637 That's because, according to the US Census, the Bangladeshi community is sizeable  
5638 enough to warrant separate ballots. The agency said it used a variety of data to  
5639 determine this mandate, but just what exactly the decision was based on was not  
5640 immediately known.

5641 Hamtramck is not alone in being ordered to print separate ballots. Some 248 voting  
5642 districts across the country have been told to print up separate ballots for their dominant  
5643 ethnic group. City Clerk Ed Norris said the mandate will mean an additional cost to the  
5644 city, but he did not know how much more elections will now run.

5645 He said there is not enough time to ready ballots for the Bengali community for the  
5646 Nov. 8 General Election. The next election after the November election is the  
5647 Republican Primary on Feb. 28. Norris said he's not sure if the additional ballots will be  
5648 ready by then, either.

5649 "We're going to try to comply the best we can, as soon as we can," he said. Part of the  
5650 problem in getting ballots ready is finding both a reliable translation service, and a  
5651 printer that has the proper font for the Bangla language. Another issue to figure out is  
5652 who is responsible for preparing and paying for the separate ballots when elections are  
5653 under the jurisdiction of the county or state.

5654 Not all elections are solely city elections. Norris said trying to coordinate this mandate  
5655 with county and state officials is another hurdle to jump. In the online social network site  
5656 Facebook, there has been criticism of this mandate. There are some who believe that if  
5657 you are a citizen and are eligible to vote, you should be able to understand the English  
5658 language. But the Voting Rights Act of 2006 mandates special language ballots for  
5659 there is a significant ethnic presence in a community. Norris said that there is no appeal  
5660 option to challenge the mandate.

5661 Norris added that the city has already provided some election material in Polish, Arabic  
5662 and Bangla.

5663 2011 Article Accessed and Reprinted with permission from the Hamtramck Review

5664 Post-2001



5665

5666 New York Neighbors is an inter-faith organization that uses the symbols of Judaism,  
5667 Christianity, and Islam to show how people of different backgrounds can get along.

5668 In the weeks following the attacks on 9/11/2001, there were significant increases to bias  
5669 incidents aimed at persons believed to be of Middle Eastern or South Asian descent.  
5670 Many groups came together to unite against extremism, and to understand individuals  
5671 from different backgrounds in order to make sure that unfair laws and practices don't  
5672 result in discriminatory treatment. One organization included the New York Neighbors.  
5673 An inter-faith coalition of over 130 groups in New York City that strive to "defend the  
5674 constitutional and American values of religious freedom, diversity and equality while  
5675 fighting against anti-Muslim bigotry and discrimination against our neighbors no matter  
5676 what their national origin or religion.



5678

5679 On Sunday August 5, 2012, an armed gunman entered a Gurudwara (Sikh house of  
5680 worship) in **Oak Creek, Wisconsin** and opened fire on innocent people praying in their  
5681 house of worship. Six people were killed (Seeta Singh and Parkash Singh who were  
5682 responsible for official duties and leading services at the Gurudwara; Ranjit Singh;  
5683 Satwant Singh Kaleka, president of the Gurudwara committee; and Subegh Singh and  
5684 Parmjit Kaur, members of the Gurudwara community). Two other worshippers were  
5685 injured. A police officer fatally shot the gunman, Wade Michael Page, aged 40. Wade  
5686 Michael Page is reported to have been affiliated with white supremacist and hate groups  
5687 and was on the watchlist of organizations that track hate crimes like the Southern  
5688 Poverty Law Center.

5689 After the shooting, President Obama released a statement that, “At this difficult time, the  
5690 people of Oak Creek must know that the American people have them in our thoughts  
5691 and prayers, and our hearts go out to the families and friends of those who were killed  
5692 and wounded. My Administration will provide whatever support is necessary to the  
5693 officials who are responding to this tragic shooting and moving forward with an  
5694 investigation. As we mourn this loss which took place at a house of worship, we are  
5695 reminded how much our country has been enriched by Sikhs, who are a part of our  
5696 broader American family.”

5697 White House Statement from the Whitehouse blog August 8, 2012, and map adapted  
5698 from Wikipedia: [http://en.wikipedia.org/wiki/File:USA\\_Wisconsin\\_location\\_map.svg](http://en.wikipedia.org/wiki/File:USA_Wisconsin_location_map.svg)



5699 Glossary

5700 **Ally:** Someone who acts to help an individual of a group targeted by bullying or  
5701 discrimination. Allies can help by standing up on behalf of (and together with) the victim,  
5702 or advocating for changes in attitudes or policies.

5703 **Bigotry:** Intolerance or inability to stand those people who have different opinions or  
5704 backgrounds.

5705 **Empathy:** The ability to understand someone else's feelings, challenges, or problems.  
5706 Empathy for another's difficult situation should ideally lead to some action to help  
5707 address that situation or its causes.

5708 **Harassment:** Any type of repeated or persistent behavior that is unwanted, unwelcome  
5709 and causes emotional distress in the person it is directed at. It is typically motivated by  
5710 gender, race, religion, national origin etc.

5711 **Institutionalized racism:** A system, policy, or agency that discriminates based on race  
5712 or ethnic origin through its policies or practices.

5713 **Islamophobia:** Irrational fear and strong dislike of anyone who is, or appears to be,  
5714 Muslim.

5715 **Micro-aggressions:** Interactions between people of different races, genders, cultures,  
5716 or sexual orientations where one person exhibits non-physical aggression. Micro-  
5717 aggressions can be intentional or unintentional but they convey hostility, discrimination,  
5718 and attitudes of superiority.

5719 **Nativism:** Literally refers to the practice of favoring the interests of those of a particular  
5720 place over immigrants. In the 1900s, nativist policies in the United States made  
5721 immigration policies restrictive to non-European countries.

5722 **Naturalized Citizen:** Someone born in one country that becomes a citizen of another  
5723 country. In the US, there are three ways people become citizens: (1) *Jus Sanguinis*  
5724 (Right of Blood) in which case if one parent is a US citizen, then the child is also entitled

5725 to US citizenship, even if s/he is born outside the US; (2) *Jus Soli* (right of birthplace) in  
5726 which case if a person is born in the US, they are granted citizenship; (3) through  
5727 naturalization in which case, after living in the US for multiple years, a person must  
5728 apply for citizenship and complete a citizenship test.

5729 **Prejudice:** Negative feelings and stereotyped attitudes towards members of a different  
5730 group. Prejudice or negative prejudgments can be based on race, religion, nationality,  
5731 economic status, sexual orientation, gender, age, or other factors.

5732 **Refugee:** Someone who is outside of the country where they are from or have lived  
5733 because s/he has been targeted, harassed or persecuted because of her/his race,  
5734 religion, sexual orientation, political beliefs, etc. Refugees are often seeking asylum in  
5735 other countries.

5736 **Second Generation:** This term refers to the US-born children of immigrant parents.  
5737 Second-generation children and youth sometimes face discrimination because of their  
5738 appearances or religion even though they are Americans.

5739 **Solidarity:** Demonstrating unity or cooperation to work with others who may or may not  
5740 share the same interests or challenges. Being an ally and working in solidarity go hand  
5741 in hand together.

5742 **Tolerance:** The ability to be fair and open to people or beliefs that are different than  
5743 oneself. Being tolerant means being free from prejudice and bigotry.

5744 **Xenophobia:** A strong and unreasonable hatred of people who are from other  
5745 countries, or other ideas and things that are foreign.

5746 Who are South Asian Americans?

5747 Population of South Asians in the US (density)

5748 According to the 2010 Census, approximately 4.3 million South Asians live in the USA.

5749 South Asian Americans trace their origins to **Afghanistan, Bangladesh, Bhutan, India,**

5750 **Nepal, Pakistan, Sri Lanka, and the Maldives.** Some were born there, while others

5751 are descended from immigrants from these nations.

5752 The community also includes double migrants—members of diasporic communities in

5753 the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Kenya,

5754 South Africa, Tanzania, Uganda, Zanzibar), Canada, Europe, the Middle East, and the

5755 Pacific Rim (Fiji, Indonesia, Malaysia, and Singapore) who have subsequently migrated

5756 to the US.

5757 The South Asian American community is diverse not just in terms of national origin, but

5758 also in terms of ethnicity, religion, and language. South Asian Americans practice

5759 Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and

5760 Zoroastrianism; others have no faith. The most common languages spoken by South

5761 Asians in the United States, other than English, include Bengali, Gujarati, Hindi,

5762 Punjabi, Telugu, and Urdu.

5763 South Asians are also diverse in terms of immigration and socioeconomic status. While

5764 many are citizens or permanent residents, thousands live here on short-term work visas

5765 or are undocumented. With respect to employment, there are notable concentrations of

5766 South Asians in tech and the health professions, in education, and in service work, taxi

5767 work, domestic work, and the hotel and restaurant industry.

5768 *Adapted from South Asian Americans Leading Together (SAALT)'s factsheets and*

5769 *from the curriculum "In the Face of Xenophobia: Lessons to Address the Bullying of*

5770 *South Asian American Youth" (2013) available online at: <http://saalt.org/wp->*

5771 *[content/uploads/2013/06/InTheFaceOfXenophobia-Final-11.4.2013.pdf](http://saalt.org/wp-content/uploads/2013/06/InTheFaceOfXenophobia-Final-11.4.2013.pdf).*

5772 Short Timeline of South Asian Americans in the US

5773 *[Key moments in US & world history are also presented in brackets]*

5774 1838:

5775 By 1838 approximately 25,000 Indian laborers have been transported as indentured  
5776 workers to the British sugar colony of Mauritius. By 1917 more than 3.5 million South  
5777 Asians will have been transported to European colonies in Africa, Caribbean, and the  
5778 Pacific as indentured “coolies,” often undertaking harsh work once performed by  
5779 slaves for a “penny a day” as historians have noted. *[Slavery was abolished*  
5780 *throughout the British Empire in 1834 and in the US in 1865)*

5781 1880s & 1890s:

5782 Approximately 2,000 South Asians are residing in the US On the West Coast many  
5783 are farmworkers from the Punjab region who are members of the Sikh faith. Others  
5784 are students. *[The modern nations of India, Bangladesh, Pakistan, Sri Lanka, and*  
5785 *Burma were all part of the British Empire from the mid-nineteenth century to the late*  
5786 *1940s.]*

5787 1907–1908:

5788 The Asian Exclusion League, an anti-immigrant nativist group, opposes immigration  
5789 from Asia and sparks violent race riots against South Asians in Washington, California,  
5790 and Oregon in order to drive out “cheap labor.” The Bureau of Naturalization issues  
5791 directives to dissuade citizenship applications from “Hindoos” (a derogatory term  
5792 inaccurately applied to all South Asians; of the early migrants, 85% were Sikh, about  
5793 13% Muslim, and only 2% Hindus).

5794 1912–1913:

5795 Sikh migrants build the first Gurudwara (Sikh house of worship) in the US in Stockton,  
5796 California in 1912. Founders of the Gurudwara were also founders of the Ghadar  
5797 Party in 1913. Ghadar leaders galvanized a cross-class community of laborers and  
5798 students to fight the British by *connecting* colonialism to the racist conditions of labor  
5799 and life they experienced in the US. As the Ghadar Party expanded, it established

5800 official headquarters in San Francisco. Its leaders attracted the attention of the British  
5801 government, who recruited US immigration officials to keep tabs on Indian  
5802 nationalists in America, to limit the growing strength of Ghadar's revolutionary aims.

5803 1917:

5804 Immigration Act of 1917 defines a geographic "barred zone" in the Asia-Pacific  
5805 (including South Asia) from which no immigrants can come to the US [*World War I*  
5806 *lasts from 1914 to 1918*]

5807 1920:

5808 State Alien land laws prohibit transfer and ownership of land to noncitizens; as a  
5809 consequence Indian farmers lose over 120,000 acres in California. In the following  
5810 years, over 3,000 Indians return to their homeland due to xenophobic pressures.  
5811 Migrants still come to the US as traders or merchants through port cities such as New  
5812 Orleans or New York, and some settle in African American or Puerto Rican  
5813 communities. [*Women in the US are granted the right to vote in 1920*]

5814 1923:

5815 In the *US v. Bhagat Singh Thind* decision, the US Supreme Court found that Asian  
5816 Indians are ineligible for US citizenship because they are not white. [*In 1924, US*  
5817 *Pres. Calvin Coolidge signs the Snyder Act giving Native Americans US citizenship,*  
5818 *but many states still denied them the right to vote until 1948.*]

5819 1946:

5820 The Luce-Celler Act grants right of naturalization and small immigration quotas to  
5821 Asian Indians and Filipinos, including a national quota of 100 per year for immigrants  
5822 from India. [*World War II lasts from 1939 to 1945.*]

5823 1957:

5824 Dalip Singh Saund, an Indian American from Imperial Valley, California, is elected to  
5825 the US House of Representatives and serves from 1957 to 1963. South Asian  
5826 Americans number more than 12,000. [*In 1955, the Montgomery Bus Boycott starts in*  
5827 *Alabama. In 1956, the Supreme Court declares segregation on buses to be illegal.*]

5828 1965:  
5829 The Immigration and Nationality Act, which removes quotas for Asian immigrants,  
5830 triggers the second wave of South Asian immigration. *[1965: President Lyndon B.*  
5831 *Johnson signs the Voting Rights Act.]*

5832 1966-1977:  
5833 Eighty-three percent of South Asians enter the United States under employment  
5834 visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors.  
5835 Most have been educated at great public expense in their nations of origin.

5836 1987:  
5837 In Hoboken, New Jersey, Navroze Mody is beaten to death by “Dotbusters”—a violent  
5838 hate group active in the state. South Asian Americans number more than 200,000 in  
5839 the United States. *[1989 marks the fall of the Berlin Wall and the beginning of the end*  
5840 *of the Cold War.]*

5841 1990:  
5842 Third wave of South Asian immigrants begins, including H1-B visa holders (many  
5843 working in high tech), students, and working class families.

5844 2000:  
5845 Hamtramck, Michigan is the first jurisdiction to provide language assistance in a  
5846 South Asian language—Bengali—to voters following a lawsuit by the Department  
5847 of Justice.

5848 September 11–17, 2001:  
5849 Attacks against the World Trade Center and the Pentagon take place on  
5850 September 11, 2001. In the week following 9/11, there are 645 reports of bias  
5851 incidents aimed at persons perceived to be of Middle Eastern or South Asian descent.  
5852 South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev  
5853 Patel of Texas are all killed in post-9/11 hate crimes. Harassment and threats make up  
5854 more than two-thirds of all reported bias incidents.

5855 September 2001–February 2002:

5856 The US government detains without charge about 1,100 individuals (many from India  
5857 and Pakistan). Many are denied access to counsel and undergo secret hearings.  
5858 Many are detained for months on end; others are deported with no evidence ever  
5859 presented of terrorist activity.

5860 2002:

5861 The FBI reports that after 9/11, reports of violence against Muslims rose by 1600%.  
5862 Nineteen people are murdered in hate crimes prompted by the events of 9/11.

5863 2002:

5864 The Special Registration (NSEERS) program requires men and boys—ages 16 and  
5865 older—from 25 Asian and African countries (24 of them predominantly Muslim,  
5866 including Pakistan and Bangladesh), to report to their local immigration office for  
5867 fingerprinting and interrogation. Over 93,000 people register throughout the country.  
5868 **None** are ever charged with any terrorist related activity. More than 13,000 people  
5869 were placed in deportation proceedings, while thousands more voluntarily leave the  
5870 country.

5871 2005:

5872 Piyush Bobby Jindal becomes the second South Asian American member of  
5873 Congress. Many South Asians are elected to state office. [In **2007**, Jindal becomes the  
5874 first ever South Asian American state governor (Louisiana). Nikki Haley becomes the  
5875 second in **2011** (South Carolina). Haley later becomes the US Ambassador to the  
5876 United Nations under Donald Trump (2016)]

5877 2012:

5878 Wade Michael Page, a white supremacist, walks in and opened fire during services at  
5879 a Sikh gurdwara in Oak Creek, Wisconsin, killing six and wounding four. Page  
5880 subsequently commits suicide after police arrived on the scene. The shooting is  
5881 labeled an act of “domestic terrorism.”

5882 2012/2013:

5883 According to the 2010 US Census, there are 4.3 million people of South Asian

5884 descent in the United States. In 2012, Ami Bera from California becomes the third  
5885 Indian American to be elected to the US House of Representatives.

5886 2015:

5887 The assault of Sureshbhai Patel occurred on February 6, 2015. Patel, a 57-year-old  
5888 Indian national who was visiting his son in Madison, Alabama, US, was seriously  
5889 injured after being detained by three police officers in a residential neighborhood  
5890 responding to a call from a neighbor that there was a “skinny black man” walking  
5891 around the predominately white neighborhood. There is video footage of the officer  
5892 slamming Patel to the ground. He had to be hospitalized and is partially paralyzed as a  
5893 result of the injuries. The police officer (Eric Parker) was at first fired due to  
5894 international uproar, but then reinstated in 2016, and was later acquitted of all charges.

5895 2016–2019:

5896 After the November 2016 election of Donald Trump, hate crimes have skyrocketed  
5897 across the US. Islamophobia and xenophobia targeting anyone with brown-skin have  
5898 resulted in many deaths and injuries. In February 2017, two men originally from India  
5899 chatted after work at a bar in Kansas. Asking them about their legal status and yelling  
5900 at them to “get out of my country,” Adam Purinton opened fire, killing Srinivas  
5901 Kuchibhotla and wounding his friend Alok Madasani as well as Ian Grillot who was at  
5902 the bar and tried to help the men who were being attacked.

5903 2020/2021:

5904 Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of  
5905 color nominated to a major party’s ticket as Vice-President. She is sworn in as Vice-  
5906 President in January 2021.

5907 *Adapted from “South Asians in the US: A Social Justice Timeline,” developed by*  
5908 *SAALT*



5909

## Migration Worksheet

5910 Use this worksheet to find out as much information as possible about how your family  
5911 came to the United States. If your ancestors are Native American, find out any stories  
5912 of migration within the US over the past few centuries. It is hard to pinpoint many  
5913 historical dates, but just get as much information as you can to share with classmates.

5914 What can you find out about the first person in your family (on either or both sides)  
5915 who migrated to the US? Around what year did that migration take place?

5916 Any additional details?

5917            *Feel free to affix copies of any photos or documents you can find to the*  
5918            *back of this sheet.*

5919 Day 2: South Asians and Xenophobic Violence

5920 Time: 60 minutes

5921 Essential Questions:

- 5922 • What turns xenophobia into violence?

5923 Lesson Objectives (Students will be able to...):

- 5924 • understand the Oak Creek tragedy in historical context; and
- 5925 • build empathy.

5926 Materials Needed:

- 5927 1. Handout 1: BBC Article
- 5928 2. Handout 2: Graphic Organizer (optional)
- 5929 3. Handout 3: Oak Creek Testimony
- 5930 4. Projector or smart board for YouTube viewing

5931 Performance tasks

5932 Understanding and Situating the Oak Creek Tragedy

5933 Activity (3 min)

- 5934 1. Connect students to the activity from the previous Lesson where they  
5935 represented their own migration story and the xenophobia their families may  
5936 have faced and also to the South Asians in America timeline that they walked  
5937 through for the previous Lesson.

5938 Part I: Opening Activity (15 min)

5939 Before beginning the lesson, the teacher should warn students that this lesson contains  
5940 details and stories from a recent mass shooting.

5941 Direction for Students:

5942 1. Today, we will examine the treatment of South Asians and Muslims in America.  
5943 We will begin class by reading and reacting to a current event. In the fall of  
5944 2012, a white supremacist opened fire in a Gurudwara (Sikh house of worship),  
5945 and killed seven innocent people. As you read this article, pay attention to what  
5946 happened and why it happened. Use the headings to take note of the key ideas  
5947 the author wants to illustrate, and also pay attention to how you are feeling.  
5948 Annotate the article as you read for key ideas and your reactions. Draw on  
5949 information you learned in the previous two lessons as you respond to the text.

5950 Instructions for Facilitator/Teacher:

5951 When implementing this lesson, teachers should take care to ensure that students  
5952 do not conflate Islam with terrorism. Questions 3-4 in this section have been added  
5953 to address this point.

5954 1. Give students 7–10 minutes to read and react to the article and follow with a  
5955 facilitated discussion. After reading the article, the teacher should provide time  
5956 for comment and reflection to help the student process the traumatic events.

5957 • Handout 1: BBC News Article

5958 • Handout 2: Graphic Organizer (optional)

5959 2. Guiding Questions for Discussion: What are your reactions to this article?  
5960 What do you see happening here? Why do you think this happened? How do  
5961 you see xenophobia and racism at play?

5962 3. What is problematic about the following statement in the article which makes  
5963 reference to mistaken identity and negative stereotypes? 'Members of the  
5964 community have been attacked in the past by assailants mistaking them for  
5965 Muslims.' Why should Islam not be conflated with terrorism? What challenges  
5966 occur when people who are Muslim, or perceived to be Muslim are targeted

5967 with Islamophobic sentiment?

5968 4. Compare the above statement from the article with the following one from  
5969 Harpreet Singh Saini's testimony. 'So many have asked Sikhs to simply blame  
5970 Muslims for attacks against our community or just say "We are not Muslim."  
5971 But we won't blame anyone else. An attack on one of us is an attack on all of  
5972 us'. Why do you think many Sikhs refrain from using the phrase 'we are not  
5973 Muslim'?

5974 Part II: Historicize Oak Creek – 9/11 Connections (15 minutes)

5975 1. If a student doesn't mention this, highlight that a key idea the article mentions  
5976 is that this is not the first of these kinds of incidents. Twenty years ago, after  
5977 the World Trade Center attack on 9/11, Muslims, Sikhs, South Asians, and  
5978 Arab Americans became targets of xenophobic harassment and attack.

5979 2. Guiding Questions:

5980 • What do you know about 9/11?

5981 • What knowledge do you have of what happened to members of the  
5982 Muslim, Sikh, South Asian, and Arab American communities after 9/11?

5983 • Why do you think this happened?

5984 3. Use a T-chart/graphic organizer to capture student responses.

5985 • Key Understanding:

5986 ○ After 9/11, Muslims, Sikhs, South Asians, and Arab Americans  
5987 have experienced increased incidents of racial profiling,  
5988 harassment, discrimination, bullying, and hate crimes.

5989 4. Have students watch the opening sequence of the documentary Divided We  
5990 Fall (0–4:30) <https://www.youtube.com/watch?v=d22ZuUbgZeg>. Frame the  
5991 viewing by telling students that you will now watch a segment of a film that

- 5992 captures the aftermath of 9/11 faced by Muslims, Sikhs, South Asians, and  
5993 Arab Americans. Tell students to record their reactions.
- 5994 5. Discussion: What are your thoughts regarding the connections between the  
5995 Oak Creek tragedy and post-9/11 aftermath?
- 5996 Part III. Building Empathy: Oak Creek Testimony and Response Letter (25 min)
- 5997 1. Bring students back to the Oak Creek tragedy by suggesting that hearing  
5998 people’s testimonies and narratives deepens our understandings. Tell students  
5999 that you will now read a testimony from the Oak Creek tragedy.
- 6000 2. Engage in a shared reading of the Oak Creek testimony (Teacher reads aloud,  
6001 students follow along).
- 6002 • Handout 3: Oak Creek Testimony
- 6003 3. Ask students to reread the Oak Creek testimony independently, and respond  
6004 by writing a letter to Harpreet. As they read the Oak Creek testimony again,  
6005 guide them to capture their emotional reactions, and think about what they  
6006 would like to share with teenagers who share Harpreet’s religious background.
- 6007 4. Before the end of the class period, ask if any student would like to share any  
6008 excerpts from their letter. Ask students: How did it feel to write the letter?
- 6009 If useful, share with the students this infographic prepared by the Sikh Coalition (based  
6010 in New York): Who are the Sikhs?  
6011 [http://sikhcoalition.org/images/education\\_resources/whoarethesikhs\\_national\\_web.pdf](http://sikhcoalition.org/images/education_resources/whoarethesikhs_national_web.pdf)

6012 **BBC NEWS**

6013 US and Canada

6014 6 August 2012

6015 Last updated at 09:21 ET <https://www.bbc.com/news/world-us-canada-19143281>

6016 Sikhs express shock after shootings at Wisconsin temple

6017 **Sikhs living in the United States have expressed their shock and fear after a**  
6018 **shooting at a temple in Wisconsin on Sunday which left seven people dead.**

6019 Some community members could not believe what happened. Others said they had  
6020 feared such attacks since 9/11.

6021 A gunman entered the Sikh temple on Sunday morning and opened fire, killing six  
6022 people and injuring a policeman.

6023 The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in  
6024 US media reports.

6025 But his identity has not been independently confirmed to the BBC.

6026 A vigil for the victims was held in nearby Milwaukee as police searched the suspect's  
6027 home.

6028 FBI and bomb squad officers have surrounded the property of the alleged gunman in  
6029 Cudahy, about 2.5 miles (4km) north of the Wisconsin Sikh Temple, and evacuated  
6030 local residents.

6031 In total, seven people died in the attack in Oak Creek, a suburb of Milwaukee, including  
6032 the gunman. A police officer and two other men were critically injured.

6033 Indian Prime Minister Manmohan Singh, who is himself a Sikh, said he was "deeply  
6034 shocked and saddened" by the attack.

6035 "That this senseless act of violence should be targeted at a place of religious worship is  
6036 particularly painful," Mr Singh said in a statement.

6037 **Muslim confusion**

6038 Officials have not yet identified the gunman or a possible motive, but Sikh organisations  
6039 in the US say the community has been vulnerable since the 9/11 attacks.

6040 "This is something we have been fearing since 9/11, that this kind of incident will take  
6041 place," said Rajwant Singh, chairman of the Washington-based Sikh Council on  
6042 Religion and Education.

6043 "It was a matter of time because there's so much ignorance and people confuse us [as]  
6044 being members of Taliban or belonging to [Osama] bin Laden," he told Associated  
6045 Press.

6046 "We never thought this could happen to our community," Devendar Nagra, 48, told  
6047 Associated Press. "We never did anything wrong to anyone."

6048 Sikhism hails from the Indian subcontinent, and observant Sikhs wear turbans.  
6049 Members of the community have been attacked in the past by assailants mistaking  
6050 them for Muslims.

6051 "That turban has tragically marked us as automatically suspect, perpetually foreign and  
6052 potentially terrorists," Valarie Kaur, a filmmaker based in the US who has chronicled  
6053 attacks on Sikhs, told AP.

6054 Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday  
6055 evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple  
6056 after he heard about the attack.

6057 "When the shooting happened, I was at home watching the news. I went straight out  
6058 and drove to the temple. There were lots of police and the area was closed off.

6059 "The press was already there and there were lots of people from the Sikh community. I



6060 spoke to one girl who was in the temple when the shooting happened.

6061 "She said when the shooting started, everyone panicked. People were running around  
6062 trying to hide. She said she lost her uncle.

6063 "People here are in a state of a shock. This is a very small and peaceful place, you  
6064 would never imagine this kind of attack could happen here. Nobody can believe it.

6065 "Lots of people have gathered in the area. People just stop by to express their  
6066 sympathies."

6067 **'Terrorist-type incident'**

6068 There are an estimated 2,500–3,000 Sikh families in and around the city worshipping at  
6069 two gurdwaras, or temples, including the Wisconsin Sikh Temple.

6070 Lakhwinder Singh, a member of the congregation there, told Reuters that two of the  
6071 victims were believed to be the president of the temple and a priest.

6072 "It will take a long time to heal. We're hurt very badly," he said.

6073 President Barack Obama expressed his condolences with victims of the attack, which  
6074 comes just over two weeks after a gun massacre left 12 people dead at a Colorado  
6075 cinema.

6076 "As we mourn this loss which took place at a house of worship, we are reminded how  
6077 much our country has been enriched by Sikhs, who are a part of our broader American  
6078 family."

6079 The US embassy in India said it was "deeply saddened by the senseless loss of lives  
6080 and injuries" caused by the shooting.

6081 "Our hearts, thoughts, and prayers go out to the victims and their families," a statement  
6082 said.

6083 "The United States takes very seriously the responsibility to respect and protect people

6084 of all faiths. Religious freedom and religious tolerance are fundamental pillars of US  
6085 society."

6086 Local politician Mark Honadel called the attack "craziness".

6087 The state representative told CNN: "Unfortunately, when this type of stuff hits your area,  
6088 you say to yourself, 'why?' But in today's society, I don't think there's any place that's  
6089 free from idiots."

6090 Police have described it as a "domestic terrorist-type incident". The FBI are taking over  
6091 the criminal investigation.

6092 There was believed to be only one attacker, with eyewitness reports suggesting it was a  
6093 white male.

6094 BBC Article: "Sikhs express shock after shootings at Wisconsin temple"

6095 Information from the Article

6096 My Reactions

6097 Testimony before the US Senate of Harpreet Singh Saini (age 18) [Survivor of the Oak  
6098 Creek Shooting]

6099 Subcommittee on the Constitution, Civil Rights and Human Rights Committee on the  
6100 Judiciary on "Hate Crimes and the Threat of Domestic Extremism"

6101 September 19, 2012 (excerpts)

6102 My name is Harpreet Singh Saini. I am here because my mother was murdered in an  
6103 act of hate 45 days ago. I am here on behalf of all the children who lost parents or  
6104 grandparents during the massacre in Oak Creek, Wisconsin. A little over a month ago, I  
6105 never imagined I'd be here. I never imagined that anyone outside of Oak Creek would  
6106 know my name. Or my mother's name. Paramjit Kaur Saini.

6107 As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred

6108 walked into our local Gurdwara with a loaded gun. He killed my mother, Paramjit Kaur,  
6109 while she was sitting for morning prayers. He shot and killed five more men – all of them  
6110 were fathers, all had turbans like me. And now people know all our names: Sita Singh.  
6111 Ranjit Singh. Prakash Singh. Suvegh Singh. Satwant Singh Kaleka.

6112 This was not supposed to be our American story. This was not my mother's dream. My  
6113 mother and father brought Kamal and me to America in 2004. I was only 10 years-old.  
6114 Like many other immigrants, they wanted us to have a better life, a better education.  
6115 More options. In the land of the free. In the land of diversity.

6116 It was a Tuesday, 2 days after our mother was killed, that my brother Kamal and I ate  
6117 the leftovers of the last meal she had made for us. We ate her last *rotis* – which are a  
6118 type of South Asian flatbread. She had made the *rotis* from scratch the night before she  
6119 died. Along with the last bite of our food that Tuesday...came the realization that this  
6120 was the last meal, made by the hands of our mother, that we will ever eat in our lifetime.  
6121 My mother was a brilliant woman, a reasonable woman. Everyone knew she was smart,  
6122 but she never had the chance to get a formal education.

6123 She couldn't. As a hard-working immigrant, she had to work long hours to feed her  
6124 family, to get her sons educated, and help us achieve our American dreams. This was  
6125 more important to her than anything else.

6126 Senators, my mother was our biggest fan, our biggest supporter. She was always there  
6127 for us, she always had a smile on her face. But now she's gone. Because of a man who  
6128 hated her because she wasn't his color? His religion? I just had my first day of college.  
6129 And my mother wasn't there to send me off. She won't be there for my graduation. She  
6130 won't be there on my wedding day. She won't be there to meet her grandchildren. I want  
6131 to tell the gunman who took her from me: You may have been full of hate, but my  
6132 mother was full of love. She was an American. And this was not our American dream.

6133 We ache for our loved ones. We have lost so much. But I want people to know that our  
6134 heads are held high. We also know that we are not alone. Tens of thousands of people  
6135 sent us letters, attended vigils, and gave us their support – Oak Creek's Mayor and

6136 Police Chief, Wisconsin's Governor, the President and the First Lady. All their support  
6137 also gave me the strength to come here today.

6138 Senators, I came here today to ask the government to give my mother the dignity of  
6139 being a statistic. The FBI does not track hate crimes against Sikhs. My mother and  
6140 those shot that day will not even count on a federal form. We cannot solve a problem  
6141 we refuse to recognize.

6142 Senators, I also ask that the government pursue domestic terrorists with the same vigor  
6143 as attackers from abroad. The man who killed my mother was on the watch lists of  
6144 public interest groups. I believe the government could have tracked him long before he  
6145 went on a shooting spree.

6146 Finally, Senators, I ask that you stand up for us. As lawmakers and leaders, you have  
6147 the power to shape public opinion. Your words carry weight. When others scapegoat or  
6148 demean people because of who they are, use your power to say that is wrong.

6149 So many have asked Sikhs to simply blame Muslims for attacks against our community  
6150 or just say "We are not Muslim." But we won't blame anyone else. An attack on one of  
6151 us is an attack on all of us.

6152 I also want to be a part of the solution. That's why I want to be a law enforcement officer  
6153 like Lt. Brian Murphy, who saved so many lives on August 5, 2012. I want to protect  
6154 other people from what happened to my mother. I want to combat hate – not just  
6155 against Sikhs but against all people.

6156 Senators, I know what happened at Oak Creek was not an isolated incident. I fear it  
6157 may happen again if we don't stand up and do something.

6158 I don't want anyone to suffer what we have suffered. I want to build a world where all  
6159 people can live, work, and worship in America in peace.

6160 Because you see, despite everything, I still believe in the American dream. In my  
6161 mother's memory, I ask that you stand up for it with me. Today. And in the days to

6162 come.

6163 Accessed and excerpted from full testimony available at:

6164 <https://www.judiciary.senate.gov/imo/media/doc/9-19-12SainiTestimony.pdf>

6165 Day 3: South Asian Americans: Past and Present

6166 Time: 60 minutes

6167 Essential Question:

6168 How can examining historical manifestations of xenophobia and racism help us  
6169 understand present forms of bias-based bullying?

6170 Lesson Objectives (Students will be able to...):

6171 • examine historical roots of xenophobia against Muslims, Sikhs, South Asians,  
6172 and Arab Americans in America; and

6173 • compare past occurrences with modern day forms of bias-based bullying.

6174 Materials Needed:

6175 1. Background Information handout

6176 2. Past & Present sets

6177 3. Graphic Organizer

6178 Performance Tasks: Connecting the past to the present

6179 Before beginning the lesson, the teacher should warn students that this lesson  
6180 describes acts of violence that led to death. Time for process and reflection should be  
6181 given to students because each of the sets can be traumatic for some students.

6182 Activity: (5 min)

6183 Connect students to the previous lesson in which they developed an understanding that  
6184 the Oak Creek tragedy was not a new phenomenon. Rather hate crimes against  
6185 Muslims, Sikhs, South Asians, and Arab Americans have significantly increased after  
6186 the attacks on the World Trade Center. Tell students that today, they will further  
6187 historicize this and understand how xenophobia is most often linked to what is

6188 happening in the political landscape.

6189 Quick Write (5 mins)

6190 • Ask students to recall when the earliest South Asians came to the United States.

6191 Draw upon the timeline.

6192 • *Prompts:* What you think early arrivers might have experienced? What leads you

6193 to make these inferences?

6194 Part I: Background Information (10 min)

6195 Instructions for Facilitator/Teacher:

6196 For the main activity for this lesson, students will be working in groups in order to  
6197 compare the harassment of South Asians and Muslims in the past and present. In the  
6198 next 10 minutes, you will provide students with background knowledge to set them up  
6199 effectively for their independent work. As a class you can read through **Handout 1**  
6200 which provides a brief synopsis of each historical occurrence that students will examine.

6201 You may want to include visual media that can be accessed below:

6202 1907 Bellingham Riots:

6203 [http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm);

6204 [http://depts.washington.edu/civilr/bham\\_film.htm](http://depts.washington.edu/civilr/bham_film.htm)

6205 *The Persian Gulf War:* <http://www.pbs.org/wgbh/pages/frontline/gulf/>

6206 *Dotbusters:* <http://www.youtube.com/watch?v=X1tG6mwjOtM> (begin at 0:42)

6207 Part II: Small Group Work (25 min)

6208 Break students into three larger groups and then create sub-groups of 3–4 students.

6209 Before you break students into groups, discuss terms:

6210 ***Microaggressions:*** contemporary form of racism—invisible, unintentional, and

6211 subtle in nature; usually outside the level of conscious awareness but which  
6212 cumulatively and over time creates a uncomfortable or hostile environment for  
6213 the victim

6214 **Bullying:** verbal, physical, or psychological acts of intimidation where there is  
6215 an imbalance of power

6216 **Harassment:** systemic and/or continued unwanted actions, including threats  
6217 and demands, often based upon race, sex, religion, gender, etc.

6218 **Hate crimes:** acts of violence against individuals, groups, places of worship,  
6219 etc., typically motivated by some form of prejudice.

6220 Ask students to independently read their set of events (**Handout 2**). Thereafter, they  
6221 should work together to complete the graphic organizer (**Handout 3**) (this could be  
6222 completed using chart paper as well). Students will summarize each event and identify  
6223 whether the occurrence is an example of microaggression, bullying, or hate crime. Next,  
6224 they will analyze the language used to describe Muslims, Sikhs, South Asians, and Arab  
6225 Americans either by perpetrators or by media sources in each excerpt. Finally, they will  
6226 use guiding questions to synthesize the exercise and compare and contrast the  
6227 xenophobic and racist treatment of the past and present. Students should prepare a  
6228 quick three-minute presentation for the class on their event set.

6229 Note: You may want to model or use guided practice for the first set to give students an  
6230 example of the type of thinking they will need to do.

6231 Part III: Whole Class Share (15 min)

6232 After each group shares, debrief the comparison of the past/present and discuss why  
6233 the analysis of historical forms of xenophobic/racist phenomena is significant.

6234 • Guiding Questions:

6235 ○ What did you realize as you read about the Bellingham Riots, the hate  
6236 crimes that occurred during the Persian Gulf War, and the Dotbusters?



- 6237           ○ Why do you think the events of the past occurred? What was happening
- 6238            between the United States and other countries during this time that
- 6239            influenced those events?
  
- 6240           ○ What about present day occurrences?
  
- 6241           ○ What was similar to the present day forms of harassment? What was
- 6242            different?
  
- 6243           ○ What can be done?

6244 South Asians Past and Present—Background Information 1907

6245 Bellingham Riots

6246 “Located in the northwest corner of Washington State, just shy of the Canadian border,  
6247 Bellingham boomed in the early 20th century as a center of extractive industries like  
6248 mining, fishing and timber. Workers from all over the world arrived in Bellingham looking  
6249 for jobs, including a sizable number from Asia.

6250 In the early 1900s, Asian immigrants numbered in the hundreds and were a substantial  
6251 presence in Bellingham, sustaining small communities with their own restaurants, pool  
6252 halls and barbershops. Yet, due to sustained campaigns of racism and exclusion, little  
6253 to nothing of these communities remains in the city today. By 1950, city census  
6254 numbers reported a mere eight individuals of Asian ancestry.

6255 The most visible manifestation of these campaigns was the riot of 1907. A group of  
6256 South Asian migrant workers arrived in Bellingham in 1906, employed mostly in the  
6257 city's lumber mills.

6258 Immediately, white labor leaders demanded the South Asian workers be expelled from  
6259 the city, claiming the newcomers took jobs away from white workers and drove down  
6260 wages.”

6261 Information excerpted from [http://depts.washington.edu/civilr/bham\\_intro.htm](http://depts.washington.edu/civilr/bham_intro.htm)

6262 Dotbusters: Anti-Indian Hate Group in New Jersey

6263 In the fall of 1987, an anti-Indian hate group formed in New York and New Jersey that  
6264 committed their crimes in Jersey City. Hate crimes included burglary, vandalism, and  
6265 assault to murder. While the violence seemed to be aimed at the Hindu community,  
6266 where the wearing of the bindi is most common, it is believed that the Dotbusters  
6267 actions were based on racial grounds, aimed at South Asian immigrants.

6268 See [https://www.nytimes.com/1987/10/12/nyregion/in-jersey-city-indians-  
6269 protest-violence.html](https://www.nytimes.com/1987/10/12/nyregion/in-jersey-city-indians-protest-violence.html)

6270

## Hate Crimes During the Persian Gulf War

6271 The Persian Gulf War against Iraq was led by the United States, backed by a UN  
6272 Coalition of 34 nations, and followed Iraq's invasion of Kuwait. This conflict led to an  
6273 eruption of hate crimes against Arabs and Muslims, and other ethnic communities  
6274 perceived to be Middle Eastern in the United States.

6275 Information excerpted from: <http://www.pbs.org/wgbh/pages/frontline/gulf/> and  
6276 <http://www.hrw.org/sites/default/files/reports/usa1102.pdf>

6277 Xenophobic Racism Against South Asians and Muslims in the United States: Past and  
6278 Present

6279 Set #1

6280 Event #1: 1907



6281

6282 Description:

6283 On September 4, 1907, 500 white working class men in Bellingham, Washington

6284 attacked South Asian millworkers and their families. Within ten days the entire South

6285 Asian population departed town.

6286 It should be noted that the use of the term 'Hindu' in this article is inaccurate and

6287 actually refers to Sikhs. 'Hindu' or 'Hindoo' was a common label in Canada and the U.S.

6288 for all South Asians, though most early 20th century immigrants from India were Sikhs

6289 from the Punjab region. (See

6290 <https://www.bellinghamherald.com/news/local/article22195713.html>)

6291 The Sikh Coalition's teacher resources about the Bellingham Riots provide greater

6292 detail about the Sikh community specifically being targeted, and can supplement this

6293 source. (<https://www.sikhcoalition.org/get-involved/resources-for-educators/middle-high->

6294 [school-resources/bellingham-riots-resources/](#)).

6295 *Morning Reveille* September 6, 1907, p. 4 (Editorial)

6296 The Hindus Have Left Us.

6297 While any good citizen must be unalterably opposed to the means employed, the result  
6298 of the crusade against the Hindus cannot but cause a general and intense satisfaction.  
6299 The school kids, who made up the greater portion of the mob that put the heathen out of  
6300 business, should, of course, be spanked and sent to bed and the hoodlums should go to  
6301 jail, but the fact that the fear instilled into the hearts of the Hindus induced them to  
6302 return to the land which owes them protection [note: reference here is to Canada] is a  
6303 cause for rejoicing. Two wrongs never make a right, it is true, and such riotous  
6304 demonstrations are to be discouraged and prevented, but the departure of the Hindus  
6305 will leave no regret.

6306 From every standpoint it is most undesirable that these Asians should be permitted to  
6307 remain in the United States. They are repulsive in appearance and disgusting in their  
6308 manners. They are said to be without shame and, while no charges of immorality are  
6309 brought against them, their actions and customs are so different from ours that there  
6310 can never be tolerance of them. They contribute nothing to the growth and up-building  
6311 of the city as the result of their labors. They work for small wages and do not put their  
6312 money into circulation. They build no homes and while they numerically swell the  
6313 population, it is of a class that we may well spare. ... They have been working here  
6314 because of the labor shortage, but now that they have decamped their places will be  
6315 filled by white men. ... There can be no two sides to such a question. The Hindu is a  
6316 detriment to the town, while the white man is a distinct advantage.

6317 Information sourced from:

6318 Image: "The Reveille (September 5, 1907) (Accessed July 18, 2011). Courtesy of the  
6319 Asian American Curriculum and Research Project

6320 Article: "The Reveille" The Hindus Have Left Us (September 6, 1907), Seattle Civil

6321 Rights & Labor History Project: [http://depts.washington.edu/civilr/bham\\_news.htm](http://depts.washington.edu/civilr/bham_news.htm)

6322 Event #2: 2005

6323 “In the fall of 2005, seventh-grader Mandeep Singh’s daily routine included fighting off  
6324 classmates who pulled and yanked at his *jurdha* (the topknot worn by Sikh men) while  
6325 calling him “Bin Laden” and “meatball head.” Though Mandeep and the Sikh Coalition  
6326 repeatedly complained to his school’s administration, nothing was done to stem the  
6327 harassment for almost two years. In February 2005 students hit the seventh-grader  
6328 twice on his head, leading to contusions and a severe injury that left Mandeep confined  
6329 to bed rest for weeks. Unconvinced that the school could do anything to ensure their  
6330 son’s safety, Mandeep’s parents sent him back to his native England to finish his  
6331 schooling.”

6332 Information sourced from The Sikh Coalition Website. [https://www.sikhcoalition.org/wp-](https://www.sikhcoalition.org/wp-content/uploads/2016/11/Hatred-In-The-Hallways.pdf)  
6333 [content/uploads/2016/11/Hatred-In-The-Hallways.pdf](https://www.sikhcoalition.org/wp-content/uploads/2016/11/Hatred-In-The-Hallways.pdf)

6334

Set #2

6335 Scenario #1: 1987

6336 In 1987, a 30-year old immigrant from India who worked in a bank, Navroze Mody,  
6337 was brutally beaten to death by a group of teenagers who called themselves  
6338 "Dotbusters." This group was active in New Jersey, where a large South Asian  
6339 immigrant community is concentrated, and they had been harassing immigrants from  
6340 South Asia for months. A month before Mody's killing, Dotbusters (referring to the  
6341 *bindi* that Hindu women wear on their foreheads for religious purposes), sent a letter to  
6342 a local newspaper.

6343 Part of their letter read:

6344 "I'm writing about your article during July about the abuse of Indian People. Well I'm  
6345 here to state the other side. I hate them; if you had to live near them you would also.  
6346 We are an organization called dot busters. We have been around for 2 years. We will  
6347 go to any extreme to get Indians to move out of Jersey City. If I'm walking down the  
6348 street and I see a Hindu and the setting is right, I will hit him or her. We plan some of  
6349 our most extreme attacks such as breaking windows, breaking car windows, and  
6350 crashing family parties. ... They are a weak race physically and mentally. We are  
6351 going to continue our way. We will never be stopped."

6352 In Jersey City, not long after Mody's death, another person of South Asian origin was  
6353 assaulted by three men with baseball bats. Incidents still continue even though laws  
6354 against hate crimes have been instituted in New Jersey.

6355 Scenario #2: 2003

6356 "On November 27, 2003 *Metro West* reported that an Ashland, Massachusetts  
6357 teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17,  
6358 was convicted of spray-painting hate messages. Police said Piccioli spray painted  
6359 'Sand NRRRRRRR beware,' and 'head,' on a rock near the Hindu temple. Police said  
6360 'head' was short for 'towel head.' On June 25, 2003 in Boston, an Indian graduate

6361 student named Saurabh Bhalerao, who was working part time as a pizza  
6362 deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned  
6363 with cigarettes, stuffed in a trunk and stabbed twice before finally being dumped  
6364 along a road. Police suspect that the attackers mistook the Hindu man for a Muslim.  
6365 As they were beating him, the attackers supposedly taunted, 'go back to Iraq.'”

6366 Information sourced from

6367 [https://www.tandfonline.com/doi/pdf/10.1300/J500v04n01\\_08](https://www.tandfonline.com/doi/pdf/10.1300/J500v04n01_08) and

6368 <https://archive.is/20130123221104/http://www.fstdt.com/fundies/comments.aspx?q=480>

6369 [54](#)



6370

Set #3

6371 Event #1: 1991

6372 *Suspicious Fires Probed for Ties to Gulf Tension: Crime: An arson unit studies a West*  
6373 *Los Angeles market blaze and police label the torching of a Sherman Oaks store a likely*  
6374 *hate crime. Owners of both businesses are of Mideast descent*

6375 "...The Los Angeles Fire Department, meanwhile, opened an arson investigation into  
6376 the other blaze that seriously damaged the Elat Market on West Pico Boulevard and  
6377 destroyed an adjoining stationery store and storage area. The fire, which occurred  
6378 about 11 p.m. Tuesday, caused an estimated \$325,000 damage.

6379 "Because of the situation in the Middle East, we called for an arson unit right away,"  
6380 said Assistant Fire Chief Ed Allen. "The market is owned by a gentleman from Iran."

6381 "The fire had a very good start," Allen added. "There was a lot of heavy smoke when the  
6382 first companies arrived. It very quickly broke through the roof. When that happens, you  
6383 take a hard look at it."

6384 Although the owner, Ray Golbari, said repeatedly he thought the fire was "just an  
6385 accident," some neighbors said it was possible someone had started the fire in the  
6386 mistaken belief that Golbari is of Arab, rather than Jewish, descent.

6387 The Elat Market has signs in both Hebrew and Persian script on the front, but Golbari  
6388 said the Persian script is sometimes misread as Arabic.

6389 There have been two other suspicious fires in the Pico-Robertson district in recent  
6390 weeks. One occurred Dec. 27 at an insurance agency, and another on the night of Jan.  
6391 17 at a hot dog stand.

6392 "This is the kind of violence that we have been warning the authorities that the Arab-  
6393 American community would be subjected to," said Nazih Bayda, regional director of the  
6394 American-Arab Anti-Discrimination Committee.

6395 Information sourced from [https://www.latimes.com/archives/la-xpm-1991-01-24-mn-](https://www.latimes.com/archives/la-xpm-1991-01-24-mn-1117-story.html)  
6396 [1117-story.html](https://www.latimes.com/archives/la-xpm-1991-01-24-mn-1117-story.html)

6397 Event #2: February 2009

6398 "As an eighth-grade student at Beckendorf Junior High School in Katy, Texas--the same  
6399 town where residents infamously held pig races to protest a proposed mosque in 2006  
6400 R R Abdul Hamed initially accepted a classmate's explanation that jibes like "terrorist"  
6401 and "your family blows things up," were just jokes.

6402 But the teasing continued almost daily, and soon escalated into shoving.

6403 Abdul alerted his teachers, who separated the boys in class, but the bullying  
6404 would continue in the hallways. In early February 2009, on the school's track field,  
6405 Abdul shoved back.

6406 According to Abdul, the boy left but returned several minutes later and sucker  
6407 punched him, knocking him out and breaking his jaw. That was how Abdul's  
6408 Palestinian parents first learned about the bullying.

6409 Abdul said school officials made the boy go to anger management counseling. "For  
6410 what I went through, that punishment wasn't even close," said Abdul, whose jaw was  
6411 wired shut and missed several weeks of school.

6412 Abdul, now a 15-year-old sophomore at Seven Lakes High School where his attacker  
6413 also goes, said he's "moved on."

6414 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)  
6415 [teens-push-back-against-911-bullying](https://www.christiancentury.org/article/2011-09/muslim-teens-push-back-against-911-bullying)

**SUMMARIZE!**

6416

6417 What's happening in each event? Which acts are microaggressions, which might be  
6418 called bullying, and which are hate crimes?

6419 Event #1

6420 Event #2

**ANALYZE!**

6421

6422 What terms are used to describe Muslims, Sikhs, South Asians, and/or Arab  
6423 Americans in each event?

6424 Event #1

6425 Event #2

**SYNTHESIZE!**

6426

6427 Why does this matter? What does this show us? How?

6428 Event #1

6429 Event #2

6430

6431 **Sample Lesson 25: Vietnamese American Experiences – The Journey of**  
6432 **Refugees**

6433 Theme: History and Movement

6434 1. What does it mean to live on this land? Who may become an American?

6435 What happens when multiple narratives are layered on top of each other?

6436 2. How should societies integrate newcomers? How do newcomers develop a

6437 sense of belonging to the places where they have arrived?

6438 3. How does migration affect the identities of individuals, communities and

6439 nations?

6440 4. How do ideas about who may belong in a nation affect immigration

6441 policy, the lives of immigrants, and host communities?

6442 5. What role have immigrants played in defining notions of democracy?

6443 Disciplinary Area: Asian American and Pacific Islander Studies

6444 Ethnic Studies Values and Principles Alignment: 1, 2, 6

6445 Standards Alignment:

6446 HSS Content Standard 11.11.1: Discuss the reasons for the nation’s changing

6447 immigration policy, with emphasis on how the Immigration Act of 1965 and successor

6448 acts have transformed American society.

6449 CA CCSS for ELA/Literacy: RH.11–12.1, 2, 3, 4, 5, 6, 7; W.11–12.1; SL.11–12.1

6450 Lesson Purpose and Overview:

6451 The lesson focuses on the history, politics, culture, contributions, challenges, and

6452 current status of Vietnamese Americans in the United States.

6453 *Overview:* Vietnamese Americans play an integral part in shaping the America’s

6454 multicultural and multilingual transformation. To understand this process, we  
6455 must examine the following:

6456 • **Vietnamese Refugees:** Vietnamese refugees arrived in waves from 1975 to 1995.  
6457 Some refugees escaped Vietnam in boats while others were repatriated to other  
6458 counties. There were estimates of up to two million people escaping by boats and  
6459 approximately half of them perished in the high seas. Many faced hunger, thirst,  
6460 piracy, or other traumatic experiences during their journeys. Many others who  
6461 were not able to flee remained in Vietnam and faced economic hardships,  
6462 persecution and re-education camps, and from the totalitarian government led by  
6463 the Communist Party. The international community made great efforts to support  
6464 these coming waves of refugees but that exhausted around 1995 when it started  
6465 to stop accepting these refugees and forced them to return to their homeland. The  
6466 boat people saga and the hypervisibility of the plight of refugees forced the US,  
6467 and the international community, to negotiate with Vietnam to allow other waves of  
6468 Vietnamese leaving through other humanitarian programs under the auspices of  
6469 family reunification that particularly targeted former political prisoners, Amerasian  
6470 children, and former employees of the US government. Most of the refugees were  
6471 accepted for resettlement to sanctuary countries all over the world, and many  
6472 resettled in the US. The resettling refugees were first scattered all over the US, but  
6473 most of them eventually congregated around the largest concentrations of  
6474 Vietnamese communities in Orange County, San Jose, Houston, Virginia, or  
6475 Florida.

6476 • **New Life in America.** Most of Vietnamese refugees arrived in America without  
6477 any preparation economically, educationally, or culturally. Children were enrolled  
6478 in schools at their age level with a new language and education system and limited  
6479 support. Adults were either enrolled in adult schools or began new lives with new  
6480 job skills or life experiences which were totally different from their normal lives in  
6481 Vietnam. Many refugees who settled in the US had no proof of certification of their  
6482 trades or professional careers. They worked in manually laborious jobs that did not  
6483 require a mastery of the English language. Many Vietnamese children adapted

6484 well in American schooling, but their parents or adult relatives were less  
6485 successful. Overall, they adapted well in their new homeland, but the scars of the  
6486 war, life under community rule, boat escapes, and cultural shock upon arrival in  
6487 America continued with many of them in varying degrees.

6488 • **Vietnamese American Success and Contributions.** The Vietnamese have been  
6489 resettled throughout the US with varying degree of success, and California is  
6490 home to many of the largest Vietnamese communities outside of the Vietnam. In  
6491 California, there are large Vietnamese American communities in Orange County,  
6492 San Jose, Los Angeles, San Diego, San Francisco, and Sacramento. Vietnamese  
6493 students make up one of the highest performing groups academically. Vietnamese  
6494 Americans have also made large contributions in high-tech businesses, health  
6495 care, education, military high-ranking officers, or government officials. Despite  
6496 some successes, the Vietnamese American community continues to have some of  
6497 the lowest level of education and income and is one of the most linguistically  
6498 isolated and Limited English Proficient communities compared to the general  
6499 population.

6500 Key Terms and Concepts: Vietnamese Americans, refugees, oral histories

6501 Lesson Objectives (Students will be able to...):

6502 • enhance understanding and analyze the refugee experiences of Vietnamese  
6503 Americans by engaging in a variety of primary and secondary sources  
6504 including, oral histories, books, documentaries, scholarly articles, community  
6505 programs and resources;

6506 • introduce the distinction between refugees, those who seek political and  
6507 economic refuge as a result of the various wars taken place on Vietnam soil, and  
6508 immigrants in America seeking opportunity for a better life; and

6509 • conduct an interview of someone who is a Vietnamese refugee or listen to  
6510 archived interviews of Vietnamese refugees. Students will develop and ask  
6511 questions that explore the lived experiences of Vietnamese refugees. Students

6512 will record and transcribe the interviews. Students analyze the transcription and  
6513 create a presentation (using various formats such as PowerPoint, video, paper)  
6514 on the experiences of Vietnamese refugees.

6515 Essential Questions:

- 6516 1. What is the history of Vietnamese Americans in the US?
- 6517 2. How has the cultural perception of Vietnamese people and Vietnamese  
6518 Americans been shaped and framed by mainstream discourse in the US?
- 6519 3. How did the first-generation Vietnamese refugees' experiences differ from their  
6520 children who were born in the US. How did their refugee status factor into  
6521 differing experiences?
- 6522 4. Why is the Vietnamese American experience important to understand within the  
6523 context of Asian American studies and US history? What are the differences  
6524 between the refugee and immigrant experience?

6525 Lesson Steps/Activities:

6526 Day 1

- 6527 1. The teacher begins the lesson by asking students, "Tell me one thing about you  
6528 that shapes your experiences and how you see the world." This provides the  
6529 students with the opportunity to hear the various perspectives.
- 6530 a. Students engage in writing "I am From..." poem. Students write a three-  
6531 stanza poem that speaks to their identity, background, experience, and  
6532 where they are from. Each line of the poem begins with "I am From..." and  
6533 should follow something specific about their life, upbringing, and identity.  
6534 Teachers can provide examples. Allow students 10–15 minutes to write  
6535 their poem. After everyone has finished writing, students can share their  
6536 poems in class throughout this lesson.
- 6537 2. The teacher tells students that they are going to learn about Vietnamese



- 6538 Americans and focus on four essential questions (read essential questions 1–4  
6539 aloud).
- 6540 3. The teacher asks students about what they know about Vietnam and its  
6541 relationship to the United States. “What comes to mind when you think of  
6542 Vietnam?”
- 6543 4. The teacher presents some basic information about Vietnamese American history  
6544 and Vietnamese Americans via article, poem, PowerPoint, or other presentation  
6545 method. Suggested short video clips to share with students are below. Teachers  
6546 should note that some materials may be sensitive for some students.
- 6547 a. American Experience: Last Days in Vietnam Collection – Refugees:  
6548 [https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-](https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/)  
6549 [vietnam-refugees/](https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/)
- 6550 b. PBS Asian Americans Collection – Southeast Asian Refugees:  
6551 [https://ca.pbslearningmedia.org/resource/southeast-asian-](https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/)  
6552 [refugees/asian-americans/](https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/)
- 6553 5. The teacher leads a read aloud of the Quick Fact Sheet about the Vietnamese  
6554 Americans in the US. Alternate choral reading—teacher reads one fact, the whole  
6555 class reads the next fact, teacher walks around the room as students and teacher  
6556 read the facts. Quick Fact Sheet attached.
- 6557 a. After the watching the videos and reviewing the Quick Fact Sheet, the  
6558 teacher asks students to draft a set of questions that they would like to  
6559 learn more about the Vietnamese refugees based on the information  
6560 provided. Prompting questions may include: “What questions do you  
6561 have about the refugee experience? What would you like to know more  
6562 about the refugee experiences of Vietnamese Americans? Whose story  
6563 is being told? Whose narrative is being left out?” The class writes down  
6564 and compiles a list of shared questions.

6565 For homework, students can conduct research on the outstanding questions.

6566 Day 2 –

6567 1. The teacher begins a deeper discussion about the Vietnamese refugee  
6568 experience in the US, focusing on the essential questions. The teacher  
6569 then shows additional video clips showcasing the diversity of experiences  
6570 for refugees and their families in the United States. Students are also  
6571 asked to reflect on how the video clips address how refugees are being  
6572 portrayed in the context of racism and discrimination in the US.

6573 a. PBS WQED Specials – Vietnam: Another View:

6574 <https://www.pbs.org/video/vietnam-another-view-libeph/>

6575 b. PBS Finding Refuge in KC: Hank - <https://www.pbs.org/video/hank-tmh9ae/>

6576 c. PBS Borders & Heritage – In Washington, a Vietnamese Refugee Lives Life  
6577 in Limbo: <https://www.pbs.org/video/in-washington-a-vietnamese-refugee-lives-life-in-limbo-i6nbkp/>  
6578

6579 2. After the video clips, students engage in a Think, Write, Pair/Share  
6580 followed by Group Share exercise, guided by the following questions:

6581 a. How do Vietnamese Americans describe their refugee experience? How do  
6582 experiences differ for Vietnamese refugees and their families and children  
6583 who were raised in the US?

6584 b. How were/are Vietnamese refugees being perceived by both  
6585 Vietnamese Americans and the American public?

6586 c. How was/is the Vietnamese refugee experience being shaped  
6587 by racial and discrimination policy and practices in the US?

6588 d. How are the Vietnamese refugee experiences similar to and different  
6589 from other immigrant groups?

6590 Some important things to point out in the discussion:

6591 • The wars in Southeast Asia have been framed by a general understanding  
6592 in mainstream discourse of the Vietnam War as a proxy war to a global Cold  
6593 War between two international superpowers, the United States and the  
6594 Soviet Union, as a precursor to discussions surrounding communist/anti-  
6595 communist political ideological difference and divide that would exacerbate  
6596 the experiences of resettling Vietnamese later.

6597 • Many Vietnamese refugees experience loss, trauma, and suffering  
6598 as they flee their homeland and seeking political and economic  
6599 refuge in a foreign land.

6600 • Being caught between two worlds, Vietnamese American are neither  
6601 accepted by the country they left behind nor America given their refugee  
6602 status, a reminder of the war that America played a role in it.

6603 • Vietnamese American community development over the past four  
6604 decades—its resettlement from refugee camps to recognized ethnic  
6605 enclaves throughout California and the US.

6606 • The racial inequalities and discriminatory practices to Asian Americans  
6607 and how they negatively impact the Vietnamese community. The COVID-  
6608 19 pandemic shed light on the racial and socioeconomic disparities that  
6609 communities of color experience (California governor's remarks about  
6610 nail salons as the center of the widespread illness has a negative impact  
6611 on the industry and its workers).

6612 • Recognize the growth, development, and contributions that many  
6613 Vietnamese Americans are making to the shape the diversity of *our*  
6614 America.

6615 Homework/Action/Assessment –

6616 To demonstrate learning of the material, students can choose between two activities to  
6617 complete as a homework assignment. The options are:

6618 1. The teacher provides students with a resource list of various articles and short  
6619 books through the perspective of Vietnamese American refugees. Students are to  
6620 choose at least three resources and write a 2-page essay answering the reflection  
6621 questions below.

6622 a. Book: *Being Vietnamese in America* (Hay Song “My” Mot Cach Rat “Viet  
6623 Nam”) by Nguyen Ha Tran:

6624 [http://www.fullerton.edu/nrcal/orderbooks\\_2020.php](http://www.fullerton.edu/nrcal/orderbooks_2020.php)

6625 b. Book: *The Best We Could Do* by Thi Bui: [https://www.amazon.com/Best-We-  
6626 Could-Do-Illustrated/dp/1419718770](https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770)

6627 c. Article : Vietnamese American Art and Community Politics: An Engaged  
6628 Feminist Perspective by Lan Duong, Isabelle Thuy Pelaud. *Journal of Asian  
6629 American Studies*: <https://muse.jhu.edu/article/488126/pdf>

6630 d. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject  
6631 in US Scholarship by Yên Lê Espiritu. *Journal of Vietnamese Studies*:  
6632 <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>

6633 e. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>

6634 f. Article: Our Vietnam War Never Ended by Viet Thanh  
6635 Nguyen: [https://vietnguyen.info/2015/vietnam-war-  
6636 never-ended](https://vietnguyen.info/2015/vietnam-war-never-ended)

6637 g. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in  
6638 America by Viet Thanh Nguyen: [https://vietnguyen.info/2018/author-viet-  
6639 thanh-nguyen-struggles-refugee-america](https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america)

6640 h. Article: Asian Americans are still caught in the trap of the model minority  
6641 stereotype and it creates inequality for all by Viet Thanh Nguyen:

6642 [https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-](https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all)  
6643 [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)

6644 i. Excerpt: Prologue and Introduction from *Nothing Ever Dies: Vietnam and*  
6645 *the Memory of War* by Viet Thanh Nguyen

6646 Reflection Questions:

6647 • Viet Thanh Nguyen’s book *Nothing Ever Dies* begins with the statement  
6648 that “All wars are fought twice: the first time on the battlefield, the second  
6649 time in memory.” – drawing from the chosen articles/books, how might this  
6650 make sense for in different ways for the first generation of Vietnamese  
6651 refugees and their second-generation Vietnamese American children?

6652 • What is it like to be Vietnamese American today?

6653 • How is the identity of Vietnamese Americans being shaped? What is  
6654 visible and what is invisible?

6655 2. Students conduct oral histories by interviewing Vietnamese refugees using the set  
6656 of questions that the class has compiled in Day 1, Activity 5(a) above. Students  
6657 can also personalize their project by considering how their personal and/or family  
6658 stories connect to Vietnamese American experience and how the Vietnamese  
6659 American experience connect to the larger historical narratives and how and why  
6660 some narratives have been privileged over others. For students who do not have  
6661 personal/family connections, the teacher can prepare ahead of time to help  
6662 connect students to Vietnamese American-serving organizations. Lastly, students  
6663 may consider how to improve their own community, what constructive actions can  
6664 be taken, and whether they provide a model for change for those in other parts of  
6665 the state, country, and world.

6666 See: REFUGENE Project “Record Family Stories” Storytelling Kit for oral history  
6667 resources in partnership with the Union of North American Vietnamese Student  
6668 Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>

6669 Students will write a 2-page essay answering each of the guiding questions below and  
6670 using the evidence from the oral histories collected.

6671 Guiding Questions:

6672 a. How has the refugee experience shaped the identity of Vietnamese  
6673 Americans?

6674 b. What are the stories that were told and what remain invisible?

6675 i. Why did some remain invisible? What conversation topics/themes  
6676 were more difficult to talk about?

6677 c. What emotions and/or trauma arise from refugees in sharing their  
6678 experiences?

6679 d. How do Vietnamese Americans see themselves in relation to other  
6680 Asian American communities?

6681 e. What are the hopes and dreams for the next generation of Vietnamese  
6682 Americans?

6683 Making Connections to the *History–Social Science Framework*

6684 Chapter 14 of the framework includes the civil rights movement of the 1960s which  
6685 brought attention to the discrimination faced by various ethnic groups after generations  
6686 of prejudice, discrimination, and discriminatory policies and practices against  
6687 communities of color (Hispanic farm workers, Native, and Blacks protested against the  
6688 heavy hand of racism in housing, employment, and educational opportunities).  
6689 Following this civil rights movement, California’s diversity increased only after  
6690 President Johnson’s immigration act of 1965, opening the door to increasingly large  
6691 numbers of immigrants from Asia and Central America (page 297). Students may  
6692 analyze the push-and-pull factors that contributed to shifting immigration patterns, but  
6693 they should also learn about changes in immigration policy (page 299). Two guiding  
6694 questions for this chapter include: **1) What did protests and frustrations expressed**

6695 **by Californians in the late Cold War Era reveal about the state?; and 2) In what**  
6696 **directions is California growing in the twenty-first century?**

6697 Assessment, Application, Action, and Reflection: See above.

6698 Materials and Resources:

- 6699 1. Video: American Experience: Last Days in Vietnam Collection – Refugees:  
6700 <https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in->  
6701 [vietnamrefugees/](https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnamrefugees/)
- 6702 2. Video: PBS Asian Americans Collection - Southeast Asian Refugees:  
6703 <https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian->  
6704 [americans/](https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/)
- 6705 3. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by  
6706 Nguyen Ha Tran: [http://www.fullerton.edu/nrcal/orderbooks\\_2020.php](http://www.fullerton.edu/nrcal/orderbooks_2020.php)
- 6707 4. Book: The Best We Could Do by Thi Bui
- 6708 5. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US  
6709 Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies:  
6710 <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
- 6711 6. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
- 6712 7. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen:  
6713 <https://vietnguyen.info/2015/vietnam-war-never-ended>
- 6714 8. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America  
6715 by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen->  
6716 [struggles-refugee-america](https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america)
- 6717 9. Article: Asian Americans are still caught in the trap of the model minority stereotype  
6718 and it creates inequality for all by Viet Thanh Nguyen:  
6719 <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the->  
6720 [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)
- 6721 10. Audio/Podcast: New Books in History – Viet Thanh Nguyen – Nothing Ever Dies:  
6722 Vietnam and the Memory of War - <https://vietnguyen.info/2020/viet-thanh-nguyen->  
6723 [nothing-ever-dies-vietnam-and-the-memory-of-war](https://vietnguyen.info/2020/viet-thanh-nguyen-nothing-ever-dies-vietnam-and-the-memory-of-war)

- 6724 11. REFUGENE Project “Record Family Stories” Storytelling Kit for oral history  
6725 resources in partnership with the Union of North American Vietnamese Student  
6726 Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>
- 6727 Supplemental Resources:
- 6728 1. Voices of Vietnamese Boat People by Cargill and Huynh (stories directly from  
6729 refugees). Incorporated, Publishers, Mar 1, 2000
- 6730 2. Hearts of Sorrow by Freeman (stories directly from refugees).  
6731 <https://www.bookdepository.com/publishers/Stanford-University-Press>, Apr 1, 1991
- 6732 3. The Gangster We Are All Looking For by Le Thi Diem Thuy. Knopf Doubleday  
6733 Publishing, Apr 13, 2011
- 6734 4. Immigrant Acts: On Asian American Cultural Politics by Lisa Lowe. Duke University  
6735 Press, Oct 1996
- 6736 5. When Heaven and Earth Changed Places by Le Ly Hayslip. Plume, 1990
- 6737 6. *I Love You are for White People* by Lac Su
- 6738 7. *Body Counts: The Vietnam War and Militarized Refuge(es)* by Yen Le Espiritu
- 6739 8. *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen
- 6740



6741 Quick Fact Sheet about Vietnamese Americans in the US

- 6742 • **Vietnamese Americans** (*Người Mỹ gốc Việt*) make up about half of all overseas  
6743 Vietnamese (*Người Việt hải ngoại*, also known as *Việt Kiều*) and are the fourth-  
6744 largest Asian American ethnic groups after Chinese, Filipino, and Indian  
6745 Americans.
  
- 6746 • The Vietnamese community in the United States was minimal until the South  
6747 Vietnamese refugees arrived in the US following the Vietnam War which ended in  
6748 1975. Early refugees were refugee boat people who fled political persecution or  
6749 sought economic opportunities as a result of US involvement on the war in  
6750 Vietnam.
  
- 6751 • More than half of Vietnamese Americans reside in the two most populous states of  
6752 California and Texas, primarily their large urban areas. Orange County, California  
6753 is the home to the largest Vietnamese American population outside of Vietnam.
  
- 6754 • As a relatively recent immigrant group, most Vietnamese Americans are either first  
6755 or second generation Americans. As many as one million people five years of age  
6756 and older speak Vietnamese at home, making it the fifth-most-spoken language in  
6757 the US.
  
- 6758 • April 30, 1975, marked the fall of Saigon, which ended the Vietnam War,  
6759 prompted the first large-scale wave of immigration; many with close ties to  
6760 America or the South Vietnam government feared communist reprisals. Most of  
6761 the first-wave immigrants were well-educated, financially comfortable, and  
6762 proficient in English.
  
- 6763 • From 1978 to mid-1980s marked the second wave of Vietnamese refugees.  
6764 Political and economic instability under the new communist government led  
6765 many to escape Vietnam by small, unsafe, crowded fishing boats. The second  
6766 wave of refugees were generally lower socioeconomically, as most were peasant  
6767 farmers or fishermen, small-town merchants, or former military officials.  
6768 Survivors were picked up by foreign ships and brought to asylum camps in  
6769 countries that agreed to accept them.
  
- 6770 • After suffering war and psychological trauma, Vietnamese immigrants had to  
6771 adapt to a very different culture. Language was the first barrier Vietnamese  
6772 refugees with limited English proficiency had to overcome. Still today, Vietnamese  
6773 Americans have the highest rate of Limited English Proficiency compared to  
6774 Asian Americans a whole and compared to other racial groups. This adversely  
6775 affects many socioeconomic outcomes due to poor language access for  
6776 resources and support.
  
- 6777 • Emotional health is still considered an issue common to many Vietnamese

6778 refugees.

6779

6780 **Sources/Citations**

- 6781 1. "Southeast Asian Americans State Populations 2010 US Census"
- 6782 2. 2012 American Community Survey: Selected Population Profile in the United States".  
6783 United States Census Bureau
- 6784 3. "ACS DEMOGRAPHIC AND HOUSING ESTIMATES". United States Census Bureau.
- 6785 4. "Vietnamese Immigrants in the United States". *Migrationpolicy.org*. Migration  
6786 Information Source. 13 September 2018.
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6788 I, edited by Susan Gall and Irene Natividad, 165-173. Detroit: Gale Research Inc., 1996
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6790 *America* vol 2, edited by Judy Galens, Anna Sheets, and Robyn V. Young, 1393-1407.  
6791 Detroit: Gale Research Inc., 1995
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6799 Manhattan Institute. Retrieved 2008-05-18.
- 6800 10. Gonzalez-Barrera, Ana; Krogstad, Jens Manuel (2018-01-18). "Naturalization rate  
6801 among US immigrants up since 2005, with India among the biggest gainers". Pew  
6802 Research Center. Retrieved 2018-03-13.

6803 **11.** Le, L. K., & Su, P. H. (2016). Vietnamese Americans and Electoral Participation. In  
6804 K. L. Kreider & T. J. Baldino (Eds.), *Minority Voting in the United States*, (pp. 363, 365,  
6805 349-368), Santa Barbara: Praeger Press.

**12.** Countries of Birth for US Immigrants 1960 – Present. Migration Policy Institute.

6806 Think Write Pair/Share Group Share

6807 Essential Question:

6808 **Think** for one minute about how the source had details that answered the essential  
6809 question.

6810 **Write** for one minute about the details and facts you can remember from the  
6811 source which addresses the essential question.

6812 **Pair/Share** for one minute per person, share out your thinking and writing  
6813 about the essential question using the sources provided. Be ready to share out the  
6814 information your partner provided if the teacher calls on you.

6815 **Group Share** for five to ten minutes. At the end, have the class share out  
6816 their information, giving students a chance to present to their peers. information, giving  
6817 students a chance to present to their peers.

6818 **Additional Sample Topics**

6819 The following list of sample topics is intended to help ethnic studies teachers develop  
6820 content for their courses. It is not intended to be exhaustive.

- 6821 • Asian and Pacific Islander Immigration to the United States
- 6822 • The History of Anti-Asian Immigration Policies (Chinese Exclusion Act of 1882,  
6823 Gentleman’s Agreement, etc.)
- 6824 • Anti-Asian Violence (e.g., Chinese Massacre of 1871 in Los Angeles, Rock  
6825 Springs Massacre, Tacoma Method of removing Chinese in 1885, Galveston Bay  
6826 KKK attacks on Vietnamese Fishermen in the 1970s, Stockton school yard  
6827 shooting in 1989, etc.)
- 6828 • The Formation of US Asian Enclaves (i.e., Koreatowns, Chinatowns,  
6829 Japantowns, Little Saigon, Cambodia Town, Pachappa camp, etc.)
- 6830 • Coolie Labor and The Early Asian American and Pacific Islander Work Force
- 6831 • Yellow Peril and Anti-Asian Sentiment (e.g., Dr. Seuss racist political cartoons  
6832 during World War II, William Randolph Hearst’s racist propaganda against Asian  
6833 Americans, etc.)
- 6834 • World War II and Japanese Incarceration
- 6835 • The Model Minority Myth
- 6836 • The Asian American and Pacific Islander Movement, Yellow Power, and Asian  
6837 American and Pacific Islander Radicalism
- 6838 • Deportations of Cambodian Americans
- 6839 • The Vietnam War and the Southeast Asian Refugee Crisis and Resettlement in  
6840 the United States

- 6841 • Hurricane Katrina: Vietnamese and African Americans unite to get more
- 6842 resources
- 6843 • Asian Americans and Pacific Islanders and Access to Higher Education
- 6844 • Desi American Cultural Production
- 6845 • Filipino/a/x Americans and the Farm Labor Movement
- 6846 • Asian Americans and Pacific Islanders in California Politics
- 6847 • The Hapa Movement
- 6848 • Pacific Islander Cultures
- 6849 • Asian American and Pacific Islander Feminism
- 6850 • Asian American and Pacific Islander Foodways
- 6851 • Contemporary Asian American and Pacific Islander Youth Movements
- 6852 • Asian American and Pacific Islander Entrepreneurship and Co-operative
- 6853 Economics
- 6854 • From K-Pop to Kawaii: Asian Popular Culture in the US
- 6855 • Mixed Asian Identities and Colorism
- 6856 • Asian Americans and Pacific Islanders in the Media Challenging Stereotypes
- 6857 (e.g., Margaret Cho, Awkwafina, Jacqueline Kim, Ken Jeong, Mindy Kaling,
- 6858 Hasan Minhaj, Ali Wong)
- 6859 • Asian Law Caucus
- 6860 • Asian Women United

- 6861 • Center for Asian American Media (National Asian American Telecommunications Association)
- 6862
- 6863 • Gidra
- 6864 • International Hotel Tenants Association
- 6865 • KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
- 6866 • Kearny Street Workshop
- 6867 • Yellow Brotherhood



6868 **Native American Studies**

6869 **Sample Lesson 26: This is Indian Land: The Purpose, Politics, and Practice**  
6870 **of Land Acknowledgment**

6871 Theme: Identity

6872 Disciplinary Areas: Native American Studies

6873 Ethnic Studies Values and Principles Alignment: 3, 5

6874 Standards Alignment:

6875 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical  
6876 Research, Evidence, and Point of View 3; Historical Interpretation 4.

6877 Lesson Purpose and Overview:

6878 Students will be introduced to the purpose, politics, and practice of Indigenous land  
6879 acknowledgement in order to: show respect for Indigenous peoples and recognize their  
6880 enduring relationship to the land, raise awareness about histories that are often  
6881 suppressed or forgotten, recognize that colonization is an ongoing process, and to  
6882 inspire critically conscious action and reflection. Students will be introduced to the  
6883 concept of settler colonialism, and identify counter hegemonic truth telling and  
6884 reconciliation efforts.

6885 Key Terms and Concepts: hegemony, counter-hegemony, Indigenous, land  
6886 acknowledgement, pre-contact, settler colonialism, genocide, master narrative, counter-  
6887 narrative.

6888 Lesson Objectives (Students will be able to...):

- 6889 1. recognize Indigenous people’s enduring relationship to the land;
- 6890 2. analyze histories that are often suppressed or forgotten, and critique ongoing  
6891 systems of colonization;

- 6892 3. collaborate to create, deliver, and propose their own First Nations land  
6893 acknowledgement statement as part of a broader historical truth telling  
6894 campaign; and
- 6895 4. understand the environmental issues that affect the Native American traditions  
6896 and the fragility of Mother Earth.

6897 Essential Questions:

- 6898 1. What makes someone a guest? Do you consider people in your community to be  
6899 guests? Why or why not?<sup>16</sup>
- 6900 2. What does “guests” mean to Native and non-Native communities?
- 6901 3. What are the Indigenous protocols involved in being a “guest,” and what are our  
6902 responsibilities towards our host, Mother Earth? To what extent are our events,  
6903 actions benefiting our host, Mother Earth?

6904 Lesson Steps/Activities:

- 6905 1. Start the lesson by asking the class the following questions and having students  
6906 respond to them in small groups. After each group has responded to the  
6907 questions, have one point person share their group’s discussion with the larger  
6908 class.
- 6909 a. When guests come to your home or neighborhood, what, if anything is  
6910 expected to them? As a host, how do you communicate hospitality?

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<sup>16</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.

- 6911                    b. When you are a guest in someone’s house or neighborhood, how might  
6912                    you show respect?
- 6913                    2. Next, have each student write a written response to the following  
6914                    quotes/prompts:
- 6915                    a. “When the blood in your veins returns to the sea, and the earth in your  
6916                    bones returns to the ground, perhaps then you will remember that the land  
6917                    does not belong to YOU, it is YOU that belong to the land.” -Chief Seattle
- 6918                    b. “We all need relationships. I don’t believe in fake relationships, instead I  
6919                    try to establish genuine relationships everywhere I go. As a guest/visitor,  
6920                    you do that by being respectful and then this will be  
6921                    reciprocated...because in the end, we’re only from one place.” -Nipsey  
6922                    Hussle
- 6923                    3. After providing students with 10–15 minutes to respond to the aforementioned  
6924                    quotes, ask students to share their writing and thoughts with the larger class.  
6925                    Below are some key takeaways that should be emphasized as the teacher  
6926                    facilitates this discussion:
- 6927                    a. Indigenous peoples have had, and continue to have, an enduring  
6928                    relationship to Mother Earth.
- 6929                    b. We should strive for a genuine and respectful relationships wherever we  
6930                    go.
- 6931                    4. After discussing the quotes above, have students reflect on one of the lesson’s  
6932                    essential question:
- 6933                    a. What are the Indigenous protocols involved in being a “guest” and what  
6934                    are our responsibilities towards our host Mother Earth?
- 6935                    5. After splitting the class into two groups, have the first group read an excerpt from  
6936                    *An Indigenous People’s History of the United States* (<http://www.beacon.org/An->

6937 [Indigenous-Peoples-History-of-the-United-States-P1164.aspx](#), click on  
6938 “Excerpt”). Meanwhile, have the second group read the introduction from A  
6939 *Patriot’s History of the United States: From Columbus’s Great Discovery to the*  
6940 *War on Terror* (excerpted below). Ask each group to have a discussion  
6941 addressing the following prompts and questions after they have finished reading  
6942 their assigned text:

6943 a. What are the main arguments? What does the author assume? Do you  
6944 agree or disagree?

6945 b. In mixed pairs (one person from each group), compare and contrast the  
6946 two authors’ perspectives on how the nation was built and why this  
6947 matters.

6948 c. In those same pairs, discuss which perspective you would identify as the  
6949 master narrative and why? Which perspective might be the counter  
6950 narrative?

6951 6. Create four stations around the room that have copies of the articles and  
6952 handouts listed below. Allow students to spend at least five minutes at each  
6953 station to review the provided handouts.

6954 a. Station 1: Purpose of Land Acknowledgement: Indigenous Land  
6955 Acknowledgement, Explained  
6956 ([https://www.teenvogue.com/story/indigenous-land-acknowledgement-](https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained)  
6957 [explained](https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained))

6958 b. Station 2: Politics of Land Acknowledgement: Native Artists Speak: This is  
6959 [fill in] Land Artistic Posters (<https://usdac.us/nativeland>)

6960 c. Station 3: Practice of Land Acknowledgement: TDSB schools now pay  
6961 daily tribute to Indigenous lands they're built on  
6962 ([https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-](https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050)  
6963 [1.3773050](https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050))

6964 d. After reading and sharing thoughts about the enduring relationship to  
6965 Mother Earth, students will explore different tribal creation stories that  
6966 demonstrate the importance of the environment and the Native American  
6967 people. Students are given Chapter 2 Naming, pp. 28–29 (*California*  
6968 *Through Native Eyes; Reclaiming History*, William J. Bauer Jr.), to read  
6969 before researching a creation story from different local or regional tribes to  
6970 review the relationship of the people and the land.

6971 7. After each student has visited all three stations, have students reflect on the  
6972 following in pairs:

6973 a. What are First Nations land acknowledgements and why are they done?

6974 b. Should our school begin assembly announcements with a land  
6975 acknowledgement? If so, what might this announcement sound like, and  
6976 would it be part of a broader historical truth telling campaign?

6977 8. While still in pairs, have students work together to create their own land  
6978 acknowledgement statement and poster. Start this activity by having each pair  
6979 identify an area in the state that they would like to learn more about, specifically  
6980 around the Indigenous people from that area. Have each pair visit [https://native-](https://native-land.ca/)  
6981 [land.ca/](https://native-land.ca/) to research which tribes inhabit the area that they've identified, as well  
6982 as any traditions, customs, languages, practices, etc.

6983 9. After each pair has finished conducting research on the area of their choosing,  
6984 they should begin to draft language to formulate a land acknowledgement  
6985 statement. Express that there is no exact template or script, so they will need to  
6986 incorporate their research and draw from examples. Be sure to provide students  
6987 with an example of your own or the one below:

6988 a. At minimum, a land acknowledgement should include the following: “We  
6989 acknowledge that we are on the traditional land of the ... People.”  
6990 Beginning with just this simple sentence would be a meaningful  
6991 intervention in most US gathering spaces. However, this statement could

6992 also include a recognition of sacred sites, elders, the local environment,  
6993 history specific to the tribe, among other topics, to make the statement  
6994 more tailored and robust. Below are other examples:

6995 1. Often, statements specifically honor elders:

6996 “I would like to acknowledge that this meeting is being held on the  
6997 traditional lands of the ... People, and pay my respect to elders both  
6998 past and present.”

6999 2. Some allude to the caring, reciprocal relationship with land:

7000 “I want to respectfully acknowledge the ... People, who have  
7001 stewarded this land throughout the generations.”

7002 3. Acknowledgments may also make explicit mention of the occupied  
7003 nature of the territory in which a gathering is taking place:

7004 “We would like to begin by acknowledging that the land on which we  
7005 gather is the occupied/unceded/seized territory of the ... People.”

7006 “I would like to begin by acknowledging that we are in ..., the ancestral  
7007 and unceded territory of the ... People.

7008 10. After each pair has come up with their land acknowledgement statement and  
7009 written it out on a poster board (this can also be decorated), have them share  
7010 their statement with the class. Teachers should also consider hosting a larger  
7011 event where other students, faculty, parents, and community members can hear  
7012 the students present their school land acknowledgement statements for possible  
7013 adoption by school community.

7014 11. To close out the lesson, reiterate the following:

7015 a. Acknowledgment should be approached not as a set of obligatory words  
7016 to rush through. These words should be offered with respect, grounded in  
7017 authentic reflection, presence, and awareness.

7018 b. Statements of acknowledgment do not have to be confined to spoken  
7019 words.

7020 c. Any space presents an opportunity to surface buried truths and priming  
7021 our collective culture for deeper truth and reconciliation efforts.

7022 Assessment, Application, Action, and Reflection:

7023 • Students will conduct research on different Native American tribes and draft a  
7024 land acknowledgement statement and corresponding poster.

7025 Materials and Resources:

7026 • Honor Native Land Guide  
7027 ([https://drive.google.com/file/d/0B\\_CAYH4WUfQXTXo3MjZHRC00aig/view?usp=](https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view?usp=sharing)  
7028 [sharing](https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view?usp=sharing))

7029 • Native Artists Posters on Land Acknowledgement (<https://usdac.us/nativeland>)

7030 • “Indigenous land acknowledgement explained”  
7031 (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>)

7032 • Map of Native Lands (<https://native-land.ca/>)

7033 • “What does it mean to acknowledge the past?”  
7034 ([https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-](https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-acknowledge-the-past.html)  
7035 [acknowledge-the-past.html](https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-acknowledge-the-past.html))

7036 • “America Before Columbus”  
7037 ([https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America](https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America%20Before%20Columbus.pdf)  
7038 [%20Before%20Columbus.pdf](https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America%20Before%20Columbus.pdf))

- 7039 • Interactive Time-Lapse Map of the Conquest of America
- 7040 ([http://www.slate.com/blogs/the\\_vault/2014/06/17/interactive\\_map\\_loss\\_of\\_india](http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_india)
- 7041 [n\\_land.html](http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_india_n_land.html))
- 7042 • An Indigenous Peoples' History of the United States ([http://www.beacon.org/An-](http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx)
- 7043 [Indigenous-Peoples-History-of-the-United-States-P1164.aspx](http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx))
- 7044 • A Patriot's History of the United States (see excerpt below)
- 7045 • TDSB schools now pay daily tribute to Indigenous lands they're built on
- 7046 (<https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>)
- 7047 • Article: "Beyond Territorial Acknowledgements"
- 7048 (<https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>)

7049 Excerpt from the Introduction of *A Patriot's History of the United States: From*  
 7050 *Columbus's Great Discovery to the War on Terror* by Larry Schweikart and Michael  
 7051 Allen (New York: Penguin Group, 2004)

7052 Is America's past a tale of racism, sexism, and bigotry? Is it the story of the conquest  
 7053 and rape of a continent? Is US history the story of white slave owners who perverted the  
 7054 electoral process for their own interests? Did America start with Columbus's killing all  
 7055 the Indians, leap to Jim Crow laws and Rockefeller crushing the workers, then finally  
 7056 save itself with Franklin Roosevelt's New Deal? The answers, of course, are no, no, no,  
 7057 and NO.

7058 One might never know this, however, by looking at almost any mainstream US history  
 7059 textbook. Having taught American history in one form or another for close to sixty years  
 7060 between us, we are aware that, unfortunately, many students are berated with tales of  
 7061 the Founders as self-interested politicians and slaveholders, of the icons of American  
 7062 industry as robber-baron oppressors, and of every American foreign policy initiative as  
 7063 imperialistic and insensitive. At least Howard Zinn's *A People's History of the United*  
 7064 *States* honestly represents its Marxist biases in the title!



7065 What is most amazing and refreshing is that the past usually speaks for itself. The  
7066 evidence is there for telling the great story of the American past honestly—with flaws,  
7067 absolutely; with shortcomings, most definitely. But we think that an honest evaluation of  
7068 the history of the United States must begin and end with the recognition that, compared  
7069 to any other nation, America’s past is a bright and shining light. America was, and is, the  
7070 city on the hill, the fountain of hope, the beacon of liberty. We utterly reject “My country  
7071 right or wrong”—what scholar wouldn’t? But in the last thirty years, academics have  
7072 taken an equally destructive approach: “My country, always wrong!” We reject that too.

7073 Instead, we remain convinced that if the story of America’s past is told fairly, the result  
7074 cannot be anything but a deepened patriotism, a sense of awe at the obstacles  
7075 overcome, the passion invested, the blood and tears spilled, and the nation that was  
7076 built. An honest review of America’s past would note, among other observations, that  
7077 the same Founders who owned slaves instituted numerous ways—political and  
7078 intellectual—to ensure that slavery could not survive; that the concern over not just  
7079 property rights, but all rights, so infused American life that laws often followed the  
7080 practices of the common folk, rather than dictated to them; that even when the United  
7081 States used her military power for dubious reasons, the ultimate result was to liberate  
7082 people and bring a higher standard of living than before; that time and again America’s  
7083 leaders have willingly shared power with those who had none, whether they were  
7084 citizens of territories, former slaves, or disenfranchised women. And we could go on.

7085 The reason so many academics miss the real history of America is that they assume  
7086 that ideas don’t matter and that there is no such thing as virtue. They could not be more  
7087 wrong. When John D. Rockefeller said, “The common man must have kerosene and he  
7088 must have it cheap,” Rockefeller was already a wealthy man with no more to gain.  
7089 When Grover Cleveland vetoed an insignificant seed corn bill, he knew it would hurt him  
7090 politically, and that he would only win condemnation from the press and the people—but  
7091 the Constitution did not permit it, and he refused.

7092 Consider the scene more than two hundred years ago when President John Adams—  
7093 just voted out of office by the hated Republicans of Thomas Jefferson—mounted a

7094 carriage and left Washington even before the inauguration. There was no armed  
7095 struggle. Not a musket ball was fired, nor a political opponent hanged. No Federalists  
7096 marched with guns or knives in the streets. There was no guillotine. And just four years  
7097 before that, in 1796, Adams had taken part in an equally momentous event when he  
7098 won a razor-thin close election over Jefferson and, because of Senate rules, had to  
7099 count his own contested ballots. When he came to the contested Georgia ballot, the  
7100 great Massachusetts revolutionary, the “Duke of Braintree,” stopped counting. He sat  
7101 down for a moment to allow Jefferson or his associates to make a challenge, and when  
7102 he did not, Adams finished the tally, becoming president. Jefferson told confidants that  
7103 he thought the ballots were indeed in dispute, but he would not wreck the country over a  
7104 few pieces of paper. As Adams took the oath of office, he thought he heard Washington  
7105 say, “I am fairly out and you are fairly in! See which of us will be the happiest!”<sup>1</sup> So  
7106 much for protecting his own interests! Washington stepped down freely and  
7107 enthusiastically, not at bayonet point. He walked away from power, as nearly each and  
7108 every American president has done since.

7109 These giants knew that their actions of character mattered far more to the nation they  
7110 were creating than mere temporary political positions. The ideas they fought for together  
7111 in 1776 and debated in 1787 were paramount. And that is what American history is truly  
7112 about—ideas. Ideas such as “All men are created equal”; the United States is the “last,  
7113 best hope” of earth; and America “is great, because it is good.”

7114 Honor counted to founding patriots like Adams, Jefferson, Washington, and then later,  
7115 Lincoln and Teddy Roosevelt. Character counted. Property was also important; no  
7116 denying that, because with property came liberty. But virtue came first. Even J. P.  
7117 Morgan, the epitome of the so-called robber baron, insisted that “the first thing is  
7118 character...before money or anything else. Money cannot buy it.”

7119 It is not surprising, then, that so many left-wing historians miss the boat (and miss it,  
7120 and miss it, and miss it to the point where they need a ferry schedule). They fail to  
7121 understand what every colonial settler and every western pioneer understood: character  
7122 was tied to liberty, and liberty to property. All three were needed for success, but

7123 character was the prerequisite because it put the law behind property agreements, and  
7124 it set responsibility right next to liberty. And the surest way to ensure the presence of  
7125 good character was to keep God at the center of one's life, community, and ultimately,  
7126 nation. "Separation of church and state" meant freedom to worship, not freedom from  
7127 worship. It went back to that link between liberty and responsibility, and no one could be  
7128 taken seriously who was not responsible to God. "Where the Spirit of the Lord is, there  
7129 is liberty." They believed those words.

7130 As colonies became independent and as the nation grew, these ideas permeated the  
7131 fabric of the founding documents. Despite pits of corruption that have pockmarked  
7132 federal and state politics—some of them quite deep—and despite abuses of civil rights  
7133 that were shocking, to say the least, the concept was deeply imbedded that only a  
7134 virtuous nation could achieve the lofty goals set by the Founders. Over the long haul,  
7135 the Republic required virtuous leaders to prosper.

7136 Yet virtue and character alone were not enough. It took competence, skill, and talent to  
7137 build a nation. That's where property came in: with secure property rights, people from  
7138 all over the globe flocked to America's shores. With secure property rights, anyone  
7139 could become successful, from an immigrant Jew like Lionel Cohen and his famous  
7140 Lionel toy trains to an Austrian bodybuilder-turned-millionaire actor and governor like  
7141 Arnold Schwarzenegger. Carnegie arrived penniless; Ford's company went broke; and  
7142 Lee Iacocca had to eat crow on national TV for his company's mistakes. Secure  
7143 property rights not only made it possible for them all to succeed but, more important,  
7144 established a climate of competition that rewarded skill, talent, and risk taking.

7145 Political skill was essential too. From 1850 to 1860 the United States was nearly rent in  
7146 half by inept leaders, whereas an integrity vacuum nearly destroyed American foreign  
7147 policy and shattered the economy in the decades of the 1960s and early 1970s. Moral,  
7148 even pious, men have taken the nation to the brink of collapse because they lacked  
7149 skill, and some of the most skilled politicians in the world—Henry Clay, Richard Nixon,  
7150 Bill Clinton—left legacies of frustration and corruption because their abilities were never  
7151 wedded to character.

7152 Throughout much of the twentieth century, there was a subtle and, at times, obvious  
7153 campaign to separate virtue from talent, to divide character from success. The latest in  
7154 this line of attack is the emphasis on diversity—that somehow merely having different  
7155 skin shades or national origins makes America special. But it was not the color of the  
7156 skin of people who came here that made them special, it was the content of their  
7157 character. America remains a beacon of liberty, not merely because its institutions have  
7158 generally remained strong, its citizens free, and its attitudes tolerant, but because it,  
7159 among most of the developed world, still cries out as a nation, “Character counts.”  
7160 Personal liberties in America are genuine because of the character of honest judges  
7161 and attorneys who, for the most part, still make up the judiciary, and because of the  
7162 personal integrity of large numbers of local, state, and national lawmakers.

7163 No society is free from corruption. The difference is that in America, corruption is viewed  
7164 as the exception, not the rule. And when light is shown on it, corruption is viciously  
7165 attacked. Freedom still attracts people to the fountain of hope that is America, but  
7166 freedom alone is not enough. Without responsibility and virtue, freedom becomes a  
7167 soggy anarchy, an incomplete licentiousness. This is what has made Americans  
7168 different: their fusion of freedom and integrity endows Americans with their sense of  
7169 right, often when no other nation in the world shares their perception.

7170 **Sample Lesson 27: Develop or Preserve? The Shellmound Sacred Site**  
7171 **Struggle**

7172 Theme: Social Movements and Equity

7173 Disciplinary Area: Native American Studies

7174 Ethnic Studies Values and Principles Alignment: 2, 3

7175 Standards Alignment:

7176 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 4; Historical  
7177 Research, Evidence, and Point of View 1, 2, 4; Historical Interpretation 1, 5.

7178 CA CCSS for ELA/Literacy: RH.9–10.1, 4, 6, 9; WHST. 9–10.1, 4, 5, 6, 7

7179 CA ELD Standards: ELD PI.9–10. 1, 2, 3, 6, 9, 10, 11

7180 Lesson Purpose and Overview:

7181 This lesson exposes students to a highly contentious and ongoing debate around Native  
7182 American sacred sites. Students will be introduced to the history of the Ohlone people,  
7183 the significance of shellmounds and ongoing protests that have been organized to  
7184 protect sacred sites. Students will engage sources that both support the preservation of  
7185 these sites and those that are in favor of development. Finally, students will develop a  
7186 persuasive essay where they are able to offer their own opinion on the issue supported  
7187 by primary and secondary source research.

7188 Key Terms and Concepts: marginalization, sacred sites, shellmounds, preservation,  
7189 repatriation

7190 Lesson Objectives (Students will be able to...):

7191 1. learn about the significance of shellmounds and sacred sites for Native  
7192 Americans, specifically for the Ohlone people; and

- 7193 2. analyze how redevelopment and gentrification further settler colonial practices  
7194 and violate the sovereignty of Indigenous lands and sacred sites.

7195 Essential Questions:

- 7196 1. Should Indigenous lands and sacred sites be saved and protected? If so, what  
7197 are the challenges in doing so?

- 7198 2. Who should determine what happens to Indigenous lands and sacred sites?

- 7199 3. What should be done to reclaim and restore sacred lands?

- 7200 4. What laws protect modern cemeteries and why aren't ancient cemeteries given  
7201 the same protections? What happens to the burials?

7202 Lesson Steps/Activities:

7203 \*Lesson Note: This lesson focuses on the San Francisco Bay Area, but can be adapted  
7204 to highlight a number of sacred sites that are currently or have been a space of  
7205 contention. For example, a similar lesson on the Puvungna burial site located at  
7206 California State University, Long Beach or the Standing Rock Movement, would also  
7207 introduce students to contemporary debates and struggles regarding the use of sacred  
7208 lands.

7209 Day 1

- 7210 1. Begin with a community building activity (5–10 minutes). A sample list of  
7211 community building activities is provided in chapter 5.

- 7212 2. Engage the class by asking how many students have shopped or visited the  
7213 movie theater at the Emeryville Bay Street Mall. While students briefly discuss  
7214 their experiences at Bay Street Mall, project a current image of the mall next to a  
7215 1924 image of the Emeryville Shellmound.

- 7216 3. Explain to the students that the second image depicts what parts of Berkeley and  
7217 Emeryville looked like prior to development, specifically noting that the Bay Street

7218 Mall was constructed atop of one of the largest shellmound sites in the area.  
7219 Mention that shellmounds often served as burial grounds and sacred sites where  
7220 Ohlone people would meet for rituals and traditions thousands of years before  
7221 the formation of the United States. Point out that there was once over 400  
7222 shellmounds all around the San Francisco Bay Area, making the region part of  
7223 the Ohlone people's sacred geography.

7224 4. As a class, read aloud a local news article, "Emeryville: Filmmaker tells story of  
7225 forgotten Indian burial ground disrupted by quest for retail." After reading the  
7226 article, screen two short videos, "A New Vision for the West Berkeley  
7227 Shellmound" and "The Shellmound: Berkeley's Native Monument." Prior to  
7228 screening the videos, remind students to be attentive and take notes.

7229 5. After screening the videos, ask students to define the following terms in their own  
7230 words: shellmound, monument, sacred geography, burial grounds, development,  
7231 and repatriation, using context clues from the sources they recently read and  
7232 watched. After taking five minutes to define the terms on their own, have  
7233 students talk through each term aloud.

7234 Day 2

7235 1. After reviewing the previous day's discussion, divide the class into four groups  
7236 and ask them to respond to the following questions:

7237 a. What is the significance of shellmounds and land in the  
7238 Berkeley/Emeryville area to the Ohlone people?

7239 b. Why are the West Berkeley and Bay Street sites highly sought after by  
7240 non-Native American groups?

7241 c. How does the struggle for shellmounds intersect with environmental  
7242 issues in the region?

- 7243 d. Do you think places where shellmounds are or once stood should be  
7244 preserved?
- 7245 e. Are there any sacred or historical sites that members in your community  
7246 and/or family revere? If so, please share with the group.
- 7247 2. After allowing the groups to discuss the five reflection questions for fifteen to  
7248 twenty minutes, provide a few minutes for the class to come together and debrief  
7249 what was discussed in groups.

7250 Day 3

- 7251 1. Continue the third day of class by introducing a new assignment. Have students  
7252 conduct research on both sides (the position of the Ohlone people and those in  
7253 support of further developing the area) of the Berkeley/Emeryville Shellmound  
7254 struggle and write a persuasive essay in response to the essential question  
7255 based on the evidence they have gathered, class discussions, and their own  
7256 observations and insights. The persuasive essay should be assigned as  
7257 homework; however, students should be provided ample time in class over the  
7258 next three days to conduct research, draft an outline and thesis statement, and  
7259 have their work peer reviewed.
- 7260 2. For additional guidance, collaborate with an English language arts teacher to  
7261 create a grading rubric for the persuasive essay (or ask to use an existing rubric),  
7262 compile a brief list of recommended sources, and let students know that their  
7263 essays must include the following:
- 7264 a. Your persuasive essay must be five paragraphs (introduction, three body  
7265 paragraphs, and a conclusion), be typed in 12 point Times New Roman  
7266 font, and include a bibliography listing at least four sources (scholarly and  
7267 credible) in MLA format.
- 7268 b. Your persuasive essay must have a well-conceived thesis statement that  
7269 includes your three major talking points/arguments.



7270 c. Each of your talking points/arguments must be supported with evidence.

7271 d. Your essay should be well organized and include rhetorical devices.

7272 3. After a week, students should submit their persuasive essays in class. Provide  
7273 each student with a 3x5 index card where they are tasked with writing down their  
7274 three talking points/arguments. After everyone has finished filling out their index  
7275 card, have students form groups of 3 – 5 students. Group members should take  
7276 turns sharing their talking points. When all students have shared, they should  
7277 collectively decide what their three or four strongest points are, create a thesis  
7278 statement based on those points, and select one group representative to share  
7279 their points with the class. Group members should help their representative write  
7280 a short (two to three-minute) explanation that includes a thesis statement and  
7281 their key points.

7282 Making Connections to the *History–Social Science Framework*:

7283 Chapter 16 of the framework discusses a number of civil rights movements that were  
7284 created in response to political, economic, and social discrimination. Teachers can build  
7285 upon the example of the struggle to preserve the shellmound sites and have students  
7286 compare that to some of the other movements referenced in the framework, such as the  
7287 1969–1971 occupation of Alcatraz or the American Indian Movement’s 1972–73  
7288 standoff at Wounded Knee in South Dakota. This lesson can also be connected to the  
7289 Social Movements and Student Civic Engagement lesson.

7290 Assessment, Application, Action, and Reflection:

- 7291 • Students will conduct research on Native American sacred lands. They will  
7292 analyze the positions of both the Ohlone people and developers in the ongoing  
7293 movement around sacred sites.
- 7294 • Students will write a five paragraph essay detailing the significance of these sites  
7295 as well as the social, cultural, and environmental impact of development on and

7296 near sacred sites. They will also present their research findings and arguments to  
7297 the class.

7298 Materials and Resources:

- 7299 • West Berkeley Shellmound Website. Includes articles, history and visuals  
7300 <https://shellmound.org/>
- 7301 • “Beyond Recognition” Documentary explores the struggle to preserve Native  
7302 American and Ohlone culture and homeland in the ever shifting Bay Area,  
7303 <https://underexposedfilms.com/beyond-recognition>
- 7304 • Sororea Te Land Trust, First Urban Indigenous Land Trust in the Country  
7305 Website. Lisjan (Ohlone) History and current work in the Bay Area.  
7306 <https://sogoreate-landtrust.org/lisjan-history-and-territory/>
- 7307 • “A New Vision for the West Berkeley Shellmound”  
7308 <https://www.youtube.com/watch?v=QZoapMtyRsA>
- 7309 • “The Shellmound: Berkeley’s Native Monument”  
7310 <https://www.youtube.com/watch?v=YL4LaCkEnNE>
- 7311 • “Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by  
7312 quest for retail” [https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-](https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-tells-story-of-forgotten-2690138.php#ixzz15O32O3N7)  
7313 [tells-story-of-forgotten-2690138.php#ixzz15O32O3N7](https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-tells-story-of-forgotten-2690138.php#ixzz15O32O3N7)
- 7314 • Sacred Land Film Project Website <https://sacredland.org/>
- 7315 • The Phoebe A. Hearst Museum of Anthropology “San Francisco Bay  
7316 Shellmounds” Website <https://hearstmuseum.berkeley.edu>
- 7317 • “There Were Once More Than 425 Shellmounds in the Bay Area. Where Did  
7318 They Go?” (article and audio interview)  
7319 [https://www.kqed.org/news/11704679/there-were-once-more-than-425-](https://www.kqed.org/news/11704679/there-were-once-more-than-425-shellmounds-in-the-bay-area-where-did-they-go)  
7320 [shellmounds-in-the-bay-area-where-did-they-go](https://www.kqed.org/news/11704679/there-were-once-more-than-425-shellmounds-in-the-bay-area-where-did-they-go)

- 7321 • Nelson, N.C. "Shellmounds of the San Francisco Bay Region"
- 7322 <http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp007-006-007.pdf>
- 7323 • "Shellmound" – Documentary produced by Andres Cediell – UC Berkeley
- 7324 Graduate School of Journalism. About the Emeryville Shellmound and Mall.
- 7325 <https://www.newday.com/film/shellmound>
- 7326 • Indian People Organizing for Change
- 7327 <http://ipocshellmoundwalk.homestead.com/index.html>
- 7328 • *An Indigenous People's History of the United States*. By Roxanne Dunbar-Ortiz
- 7329 • *California through Native Eyes: Reclaiming History*. By William J. Bauer Jr.
- 7330 • Films: *Beyond Recognition* and *In the White Man's Image*
- 7331 • *A Cross of Thorns*. By Elias Castillo <https://eliasacastillo.net/>
- 7332 • *An American Genocide*. By Benjamin Madley
- 7333

7334 **Sample Lesson 28: Native American Mascots**

7335 Theme: Identity

7336 Disciplinary Area: Native American Studies

7337 Ethnic Studies Values and Principles Alignment: 1–6

7338 Standards Alignment:

7339 CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1, 4

7340 Lesson Purpose and Overview: Students will examine past and present historical  
7341 portrayals of Native American iconography and culture used as mascots for major US  
7342 sports teams. Students will explore and discuss how mascots can be viewed as  
7343 negative or prideful. Students will have an opportunity to read and analyze various  
7344 articles and sources on the topic and determine if the use of Native American mascots  
7345 should be continued or banned.

7346 Key Terms and Concepts: Stereotypes, Colonialism, Disenfranchisement, Hegemony

7347 Lesson Objectives (Students will be able to...):

- 7348 1. understand the historical context of Native American iconography and symbolism  
7349 used in American sports and popular culture;
- 7350 2. compare and contrast differing arguments around the debate on the use of  
7351 Native American iconography and symbolism within American sports; and
- 7352 3. analyze why some sports teams have opted to change their mascots and/or  
7353 nicknames from Native American figures, and why others have not. Students will  
7354 document potential social, economic, legislative, and historic factors that have  
7355 contributed to these decisions.

7356 Essential Questions:

- 7357 1. How have Native Americans in the US historically been portrayed by non-  
7358 Indigenous peoples?
- 7359 2. How has the use of Native American iconography, imagery, and culture by non-  
7360 Indigenous peoples impacted Native Americans today?
- 7361 3. Should sports teams continue to use these mascots? Use evidence from the  
7362 texts and documents you have analyzed to support your claim.

7363 Lesson Steps/Activities:

7364 Day 1

- 7365 1. Show internet search engine public images of American Indians. How might  
7366 these images portray public opinion of American Indians?
- 7367 2. Introduce the lesson by writing the following on the board: “Why are Native  
7368 American mascots considered offensive by some but considered prideful to  
7369 others?” Have students respond to this question on a sheet of paper. After  
7370 completing their written responses, have each student share their work with a  
7371 neighbor. After allowing about three to five minutes for the pairs to share, have a  
7372 whole class discussion responding to the question.
- 7373 3. Ask two students to come to the board and list sports teams that use Native  
7374 American imagery, iconography, or cultural traits as part of their mascots, team  
7375 names, or nicknames. Below is a sample list just in case students struggle to  
7376 identify some teams:
- 7377 a. Atlanta Braves
- 7378 b. Kansas City Chiefs
- 7379 c. The former Washington Redskins
- 7380 d. Florida State Seminoles

- 7381 e. Chicago Blackhawks
- 7382 f. Cleveland Indians
- 7383 g. San Diego State Aztecs



7384

- 7385 4. After drafting the list, project some images of the mascots, logos, etc. on the
- 7386 other side of the board. Feel free to use some of the images provided above.
- 7387 Again, ask students if they find the images to be disrespectful.
  
- 7388 5. Ask students if they are aware of the Washington Redskins name change. Ask
- 7389 students to share what they have heard about the decision to rename the team,
- 7390 including the reasons for the change, how people responded to the change, and
- 7391 what events preceded and coincided with the decision (for example, BLM, the
- 7392 decision to remove Confederate statues, the decision to remove statues of
- 7393 Christopher Columbus and the push to rename the city of Columbus, Ohio, as
- 7394 well as other relevant events). If time permits, a news clip, article, or headlines
- 7395 can be shown to students.
  
- 7396 6. After projecting the images, show the following video clips of the Florida State
- 7397 Seminoles pre-game ceremony performed by Chief Osceola Renegade, as well
- 7398 as a clip of the Kansas City Chiefs and Atlanta Braves Tomahawk chop. Ask that
- 7399 student take notes on the videos and reflect on the earlier questions.

- 7400 a. Florida State Seminoles:

7401 <https://www.youtube.com/watch?v=J20wsKNV0NI>

- 7402                    b. Kansas City Chiefs Tomahawk chop:  
7403                    [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)
- 7404                    c. Atlanta Braves Tomahawk chop:  
7405                    <https://www.youtube.com/watch?v=2bN7f4AlaGM>
- 7406                    7. Hand out a copy of the NPR article “Are You Ready for Some Controversy?” and  
7407                    have students read it in class. Ask students to also respond to the following  
7408                    questions:
- 7409                    a. What do those who refuse to say the name “Redskin” call the team?  
7410                    b. What media outlets have protested the use of the name Redskins?  
7411                    c. When was the term “Redskin” first recorded, and whom was it used by?  
7412                    Why was it used?  
7413                    d. How did Earl Edmonds’ book, “Redskins Rime” portray Native Americans  
7414                    and the name Redskin?  
7415                    e. What did the Washington Redskins owner say about the possibility of  
7416                    changing the name?
- 7417                    8. Provide students with two additional NPR articles “After Mounting Pressure,  
7418                    Washington’s NFL Franchise Drops Its Team Name” and “Washington NFL  
7419                    Team’s Sponsor FedEx Formally Asks For Team Name Change,” and have  
7420                    students respond to the following questions. If there is not enough time in class,  
7421                    this can be assigned for homework.
- 7422                    a. How long after the first article was the second article written? The third  
7423                    article?  
7424                    b. What events took place during that time? What prompted the decision to  
7425                    change the name? How have attitudes about the name changed over  
7426                    time?

7427 Day 2

7428 1. Start the second day of the lesson by asking students to pull out their homework.  
7429 Ask the student to discuss their answers with a neighbor. After about five minutes  
7430 of discussion be sure to collect the homework assignment.

7431 2. First play commercial “Proud to Be”- [https://www.youtube.com/watch?v=mR-](https://www.youtube.com/watch?v=mR-tbOxIhV_E)  
7432 [tbOxIhV\\_E](https://www.youtube.com/watch?v=mR-tbOxIhV_E). Next, play “Redskins is a Powerful Name”-  
7433 <https://www.youtube.com/watch?v=40SFqadRTQ0>

7434 3. Ask students to identify the differences between these two videos. Discuss in  
7435 pairs and later as a whole class. Also ask students, “Is there a difference  
7436 between what Chief Osceola Renegade does at the beginning of Florida State  
7437 University’s games versus what occurs at the Kansas City Chiefs and Atlanta  
7438 Braves games?”

7439 4. If time permits, have student research the Florida State University’s relationship  
7440 with the Seminole tribe. This can also be assigned as homework. As a starting  
7441 point, have students review the website listed below:

7442 a. Seminole Tribe of Florida Website- <https://www.semtribe.com/stof>

7443 b. “Relationship with the Seminole Tribe of Florida”-  
7444 <https://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>

7445 c. National Congress of Indian Americans. “Anti-Defamation & Mascots”-  
7446 [http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)  
7447 [mascots](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)

7448 Day 3

7449 1. Start the day by having students report back what they learned from the  
7450 homework assignment to the whole class.



7451 2. Show images of mascots from Indian Schools like Haskell University and  
7452 Sherman Indian High School. Students are asked to use the information given in  
7453 Day 2 to analyze and write in letter form why these mascots are acceptable or  
7454 not acceptable.

7455 3. Ask students if there are any sports teams that have removed/retired Native  
7456 American mascots or names. If students are unable to respond to the question,  
7457 emphasize that the following teams and/or institutions have removed or retired  
7458 the use Native American imagery from their sports teams marketing: Stanford  
7459 University, the University of Illinois, the Golden State Warriors, the University of  
7460 Oklahoma, Marquette University, Marquette University, Dartmouth College,  
7461 Syracuse University, Coachella Valley High School, and Fremont High School in  
7462 Sunnyvale. Provide some images of the retired mascots for additional reference.  
7463 Two examples are included below.



- 7464
- 7465 4. Show an excerpt of the film "In Whose Honor"-  
7466 <https://www.youtube.com/watch?v=8IUF95ThI7s>
- 7467 5. After watching the film, have students complete the handout provided below.
- 7468 6. After completing the handout, have students share their answers with each other  
7469 in pairs.
- 7470 7. Students will go beyond sports to evaluate the use of other American Indian  
7471 images in popular culture. Show images of products that use native American

7472           imagery, and Halloween costumes. Students write an essay providing their  
7473           critical analysis of the use of these images.

7474   Making Connections to the *History–Social Science Framework* and the *California Arts*  
7475   *Education Framework*:

7476   The *History–Social Science Framework* (chapter 20) and the *California Arts Framework*  
7477   (chapter 7) both include a discussion of culturally responsive teaching/pedagogy. These  
7478   sections could add insight to this lesson, which is about how cultural symbols can be  
7479   appropriated by an outside culture without regard for the potential impact upon those  
7480   affected by that appropriation.

7481   Possible discussion questions that you can use to explore this topic include:

- 7482   • How has your culture been portrayed in the US media? How is that similar or  
7483   different to the portrayal of Native Americans?
- 7484   • How has the use of your culture’s iconography, imagery, and culture impacted your  
7485   community/culture?
- 7486   • How can we combat the perpetuation of stereotypes and cultural appropriation in  
7487   today’s media?

7488   Assessment, Application, Action, and Reflection:

- 7489   • Students will conduct research on the history of Native American iconography,  
7490   culture, and imagery being used in the marketing of US sports teams.
- 7491   • Students will engage in class dialogue and debate around Native American tribes  
7492   using or allowing use of their tribe as a mascot. This can take the form of a  
7493   Socratic seminar where the teacher asks open-ended questions and invites  
7494   students to react to their peers’ responses. Students should be given questions  
7495   and relevant resources ahead of time to allow them to prepare relevant notes to  
7496   support the discussion. The teacher should reiterate that the focus of the  
7497   discussion should be the discussion of ideas and evidence. This can also be

7498 done using philosophical chairs or a fishbowl discussion to allow students to work  
7499 in pairs or groups.

7500 • Students will have several opportunities to reflect on the differing positions of  
7501 Native American tribes related to this topic.

7502 • Students will analyze and evaluate the impact of Native American imagery  
7503 beyond sports in a five paragraph essay on social, economic, legislative, and  
7504 historic factors.

7505 Materials and Resources:

7506 • “Anti-Defamation & Mascots”- [http://www.ncai.org/policy-issues/community-and-](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)  
7507 [culture/anti-defamation-mascots](http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots)

7508 • “Sports Teams That Retired Native American Mascots, Nicknames”-  
7509 [https://www.sportingnews.com/us/baseball/list/washington-redskins-native-](https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65)  
7510 [american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65](https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65)

7511 • “Redskins Is a Powerful Name”-  
7512 <https://www.youtube.com/watch?v=40SFqadRTQ0>

7513 • National Congress of American Indians. “Proud to Be (Mascots)”-  
7514 <https://www.youtube.com/watch?v=mR-tbOxlhvE>

7515 • “The Final Chop at Turner Field”-  
7516 <https://www.youtube.com/watch?v=2bN7f4AlaGM>

7517 • “Kansas City Chiefs Tomahawk Chop- Loudest Crowd in the World (Guinness  
7518 World Record).”- [https://www.youtube.com/watch?v=N4P6z\\_DTHf8](https://www.youtube.com/watch?v=N4P6z_DTHf8)

7519 • “FSU Football Chief Osceola Renegade at Doak Tomahawk Chop”-  
7520 <https://www.youtube.com/watch?v=J20wsKNV0NI>

- 7521 • “Are You Ready For Some Controversy? The History of ‘Redskin’-  
7522 [https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-  
for-some-controversy-the-history-of-redskin](https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-<br/>7523 for-some-controversy-the-history-of-redskin)
- 7524 • “Washington NFL Team's Sponsor FedEx Formally Asks For Team Name  
7525 Change” - [https://www.npr.org/sections/live-updates-protests-for-racial-  
justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-  
asks-for-team-name-change#:~:text=Live%20Sessions-  
.Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks  
%20For%20Team%20Name,they%20change%20the%20team%20name.%22](https://www.npr.org/sections/live-updates-protests-for-racial-<br/>7526 justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-<br/>7527 asks-for-team-name-change#:~:text=Live%20Sessions-<br/>7528 .Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks<br/>7529 %20For%20Team%20Name,they%20change%20the%20team%20name.%22)
- 7530 • “After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name” -  
7531 [https://www.npr.org/sections/live-updates-protests-for-racial-  
justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-  
franchise-drops-its-team-name](https://www.npr.org/sections/live-updates-protests-for-racial-<br/>7532 justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-<br/>7533 franchise-drops-its-team-name)
- 7534 • “Relationship with the Seminole Tribe of Florida”-  
7535 <http://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/>
- 7536 • “Two Years Later, Effect of California Racial Mascots Act Looks Diminished”-  
7537 [https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-  
mascots-act-looks-diminished/](https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-<br/>7538 mascots-act-looks-diminished/)

7539

## “In Whose Honor” Video Questions

7540 This documentary profiles Charlene Teeters, a Native American activist who tries to  
7541 educate the University of Illinois community about the negative impact of the “Chief  
7542 Illiniwek” mascot, which is an inaccurate, stereotypical portrayal of a Native American.

7543 1. Why is Charlene Teeters Upset?

7544 2. Why does she find the use of Native American iconography and imagery in  
7545 mascots offensive?

7546 3. What forms of resistance does she use against the university?

7547 4. What is the reaction from the community?

7548 5. What is the university’s response to Charlene’s protest?

7549 6. What resolution is made?

7550 7. What is your opinion of the university’s use of the mascot?

7551 **Additional Sample Topics**

7552 The following list of sample topics is intended to help ethnic studies teachers develop  
7553 content for their courses. It is not intended to be exhaustive.

- 7554 • Five Phases- American Indian History
  - 7555 ○ Pre-Contact- Creation Stories
  - 7556 ○ Contact- Benevolent to Confrontational
  - 7557 ○ Reservations- Governmental Patrilineage
  - 7558 ○ Termination- Political Genocide
  - 7559 ○ Self Determination- Indian Definition
- 7560 • Pre-contact Native American knowledge, epistemologies, and culture
- 7561 • Cahokia Pyramids Cliff Dwellings
- 7562 • Settler Colonialism and Land Removal
- 7563 • Land acknowledgement and the recognition of the different regions (California  
7564 Region, Plains, Northeast, Northwest, Southwest, Southeast)
- 7565 • The Doctrine of Discovery and Manifest Destiny<sup>17</sup>
- 7566 • The History and Implications of Broken Treaties
- 7567 • The Enslavement of California Native Americans during the Mission Period and  
7568 the Gold Rush
- 7569 • Symbolism of Regalia Worn at Pow Wows.

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<sup>17</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.

- 7570 • Destruction of the Ecology, Sacredness of Nature, and traditional ecological
- 7571 knowledge (TEK)
- 7572 • The Medicine Wheel
- 7573 • The Peace and Dignity Journeys
- 7574 • The Prophecy of the Eagle and the Condor
- 7575 • Genocide Against Native Americans
- 7576 • American Indian Religious Freedom Act
- 7577 • Native American Graves Protection and Reparation Act
- 7578 • Forced Assimilation and American Indian Boarding Schools
- 7579 • Native American Foodways and Seed Protection
- 7580 • The Contributions of Native Americans During World War II
- 7581 • The American Indian Movement (AIM)
- 7582 • Native American Cultural Retention
- 7583 • The Occupation of Alcatraz
- 7584 • The Struggle for and Separation of Native American Sacred Lands
- 7585 • Native Americans and the Environmental Justice Movement
- 7586 • Contemporary Debates on the Appropriation of Native American Culture
- 7587 • Native American Identity and Federal Recognitions
- 7588 • Native American Literature and Folklore
- 7589 • The Native American Oral Tradition

- 7590 • Identification of Contemporary Debates on Claiming Indigeneity and Blood
- 7591 • Quantum Restrictions
- 7592 • Life on Reservations and Rancherias, and Forced Urban Relocation
- 7593 • Native American Intergenerational Health Disparities and Healing
- 7594 • Native American Feminism
- 7595 • Eighteen California Treaties that were Unratified
- 7596 • Native American Mascot Controversy in Mainstream Sports
- 7597 Potential California Tribes to Cover<sup>18</sup>:
- 7598 • Cahuilla
- 7599 • Chumash
- 7600 • Hupa
- 7601 • Kumeyaay
- 7602 • Maidu
- 7603 • Ohlone
- 7604 • Patwin Wintun
- 7605 • Shoshone
- 7606 • Winnemen Wintu
- 7607 • Tataviam

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<sup>18</sup> It is recommended that teachers do an intensive research on local Indigenous groups and their current status.



- 7608 • Tongva
- 7609 • Tuolumne Band Me-Wuk
- 7610 • Wiwok
- 7611 • Yurok
- 7612 • When developing lessons for Native American studies, it may be helpful to  
7613 include a timeline of major events for the tribe(s) being studied. It is important  
7614 that educators work together with local tribal organizations to gather accurate  
7615 and relevant information specific to their tribe-specific timeline. A sample timeline  
7616 courtesy of the North Fork Rancheria of Mono Indians of California can be found  
7617 at <https://www.northforkrancheria-nsn.gov/our-people/history/timeline/>.
- 7618 • The Smithsonian National Museum of the American Indian provides resources  
7619 for educators who wish to engage students in Native American studies. In  
7620 addition to the Dialogue Toolkit for Educators, the Smithsonian offers the Native  
7621 Knowledge 360 Education Initiative: Transforming teaching and learning about  
7622 Native Americans which provides teacher support and resources, virtual field  
7623 trips for students, and professional development. <https://americanindian.si.edu/>.

7624 **Affirming Identity**

7625 While raising the voices and experiences of the four core groups, ethnic studies is not  
7626 intended to silence other voices. Many students have experienced some type of  
7627 othering, whether individually or collectively with their community. Intersectional  
7628 identities heighten the possibility that different elements of one’s identity will make such  
7629 experiences even more likely.

7630 You may have students in your class who do not identify with the groups at the core of  
7631 the ethnic studies curriculum. The lessons here can help you provide identity-affirming  
7632 moments in your class and help students connect their own identities and experiences  
7633 with the themes of the course. These lessons do not replace the core curriculum, but  
7634 provide avenues to enter and expand upon the themes in the core curriculum. In  
7635 particular, these lessons provide the students opportunities to

- 7636 • explore parallel experiences and connections between populations;
- 7637 • look for commonalities and related strengths across groups;
- 7638 • identify points of contact between groups, including tension points and  
7639 resolutions; and
- 7640 • allow all students to see their own identity affirmed such that the curriculum can  
7641 move away from a sense of competition between groups and towards  
7642 compassion for each other.

7643 As an example, the lesson “Armenian Migration Stories and Oral History” presents a  
7644 window into one particular community’s story of living in diaspora, while also serving as  
7645 a mirror for considering migration experienced by others. The Armenian community in  
7646 California grew over the course of the twentieth century as thousands of Armenians fled  
7647 violence in their home country. The Hamidian massacres, the Armenian genocide  
7648 during World War I, the escape from Soviet rule of Armenia, and other conflicts  
7649 launched multiple waves of immigration to the United States. This serves as a reminder  
7650 that even within a community that may seem similar from the outside, there can be

7651 many differences. Someone who migrated from communist Armenia may have a very  
7652 different mindset than someone whose family has lived in the United States for a  
7653 century. Interviewing elders in a community—in this lesson and at other points within  
7654 ethnic studies—allows history to be told by those who both experienced marginalization  
7655 (in their country of origin and in the United States) and acted as agents of change for  
7656 their own life. Who tells history matters.

## 7657 **Exploring and Embracing Your Own Community**

7658 To fully support the growth and learning of all of California’s students, it is necessary for  
7659 schools to engage their communities in the process of building and strengthening  
7660 connections across the ethnic groups they serve. An ethnic studies curriculum is just  
7661 one component of this work. The entire educational program should promote this  
7662 endeavor, even while the social studies bear particular responsibility for helping  
7663 students develop a deep understanding of the community’s history—within the context  
7664 of state, national, and world histories—and the legacy of the past. Beyond classrooms,  
7665 there is an opportunity for adult learning that engages whole faculties and the  
7666 community at large. This wider engagement strengthens the community restoration  
7667 noted in chapter 1.

7668 Some of the ways students can be involved in exploring their own community include:

- 7669 • **Oral History:** The best resources for learning about a community are often the  
7670 people who live there. By bringing voices from the community into the classroom,  
7671 teachers can help ensure that students’ identities are affirmed and the  
7672 community’s stories are told.
- 7673 • **Cultural Institutions:** Cultural organizations in your community play a key role in  
7674 raising up the histories and contributions of the groups who live there. They also  
7675 highlight those interactions between groups that have shaped the character of  
7676 the community.
- 7677 • **Memorials:** Memorials, monuments, and murals are key markers of a  
7678 community’s identity and history. They offer students opportunities to analyze

7679 critically whose voices are shared and whose history is acknowledged, and to  
7680 identify opportunities for giving voice to additional stories and histories within the  
7681 community.

7682 These lessons support educators in differentiating their instruction in order to reflect the  
7683 diversity of Californians, and the diversity of their own classrooms. When integrating  
7684 these lessons, students from all backgrounds have the opportunity to recognize their  
7685 role as agents of change.

### 7686 **Complicating Single Stories**

7687 These lessons provide opportunities for students to reflect explicitly on unnoticed or  
7688 unintended marginalization and the increase in stereotyping during times of heightened  
7689 fear. As students become civic actors, they have an opportunity to challenge  
7690 misperceptions which contribute to oppression for any. This begins with challenging our  
7691 own misperceptions, as noted in Author Chimamanda Ngozi Adichie’s thought-  
7692 provoking TED Talk, “The Danger of a Single Story.” (See related lesson:  
7693 [https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-](https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-stories)  
7694 [stories](https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-stories))

7695 Deborah Tannen, psychologist, has noted, “We all know we are unique individuals, but  
7696 we tend to see others as representatives of groups. It’s a natural tendency, since we  
7697 must see the world in patterns in order to make sense of it; we wouldn’t be able to deal  
7698 with the daily onslaught of people and objects if we couldn’t predict a lot about them and  
7699 feel that we know who and what they are. But this natural and useful ability to see  
7700 patterns of similarity has unfortunate consequences. It is offensive to reduce an  
7701 individual to a category, and it is also misleading.” This tendency towards patterns can  
7702 lead to a single narrative about groups which are not our own. Ethnic studies provides a  
7703 space to challenge that single narrative and fosters the space for all members of society  
7704 to define their own identities rather than be defined by others.

7705 For example, “Arab American” can refer to individuals with roots in 22 Arab countries.  
7706 These countries are located across land stretching roughly from northern Africa through

7707 western Asia, which in itself suggests a far greater range of diversity than a single  
7708 experience. Contrary to popular representation, not all Muslims are Arabs, and not all  
7709 Arabs—or Arab Americans—are Muslim. Many Arab countries include Christian  
7710 communities, and some have also had Jewish communities. Arabs have migrated to the  
7711 United States for a variety of reasons, including economic need, educational  
7712 opportunity, political conflict, and even war. Like many groups in the United States, the  
7713 demographics of Arab Americans has shifted over time and continues to be fluid in  
7714 nature. Also like many groups, the misperceptions about Arab Americans is often  
7715 exacerbated by representation in the media which focuses on single stories. The lesson  
7716 “Introduction to Arab American Studies” presents resources to guide students through  
7717 discussions of the immigrant experiences of Arab Americans.

7718 The lesson “Jewish Americans: Identity, Intersectionality, and Complicating Ideas of  
7719 Race” provides another example for complicating single stories. Jewish Americans are  
7720 connected through many ties, and yet each identity is a unique combination of facets. In  
7721 this lesson, the single story is challenged by presenting experiences and perspectives  
7722 from diverse voices who all identify with being Jewish American.

### 7723 **Sharing a Wide Picture of Democratic Participation**

7724 These lessons include narratives that emphasize the contributions of diverse individuals  
7725 in shaping US democratic life. It is important for students to see the widest range of  
7726 individual backgrounds as well as forms of engagement to recognize the contributions  
7727 already made to our democracy by different groups. Sometimes we look to the national  
7728 stage for representation, but Californians can also look to local government and  
7729 community leaders for examples of how individuals from many different backgrounds  
7730 can and have already engaged in our democracy.

7731 One example of this comes from the Sikh community. Sikh have lived in California for  
7732 over a century and have served as civic leaders at local, state, and national levels. The  
7733 first Sikh place of worship in the United States was established in Stockton, California,  
7734 and California is now home to the largest Sikh population in the United States  
7735 (approximately 250,000 with 74 Sikh houses of worship). The first-ever Asian and the

7736 first Indian to be elected to the United States Congress (1957–1963) was Dalip Singh  
7737 Saund, who was Sikh. His civic leadership set an example and opened doors not just  
7738 for the Sikh community, but for others as well. The lesson “The Sikh-American  
7739 Community in California” provides more detail.

## 7740 **Widening Our Universe of Obligation**

7741 These lessons draw out another crucial opportunity for all students: to examine closely  
7742 those moments in our history that cause increased fear in society and are often  
7743 accompanied by heightened distrust of others, increased “othering” treatment, and even  
7744 the violent targeting of individuals based on the identities they are perceived to hold. In  
7745 many cases, these events exacerbate or make more visible historical divisions between  
7746 groups. We have seen such behavior in times of war, following the September 11  
7747 terrorist attacks, and during the COVID pandemic. Such targeting leaves entire groups  
7748 vulnerable, and in some cases has led to mass violence including ethnic cleansing and  
7749 genocide.

7750 Within high school classrooms, students should be expected to explore this level of  
7751 exclusion and violent targeting at a number of points. These are historical periods to use  
7752 in reference during ethnic studies as well, and will include:

- 7753 • The Armenian Genocide during World War I
- 7754 • The Holocaust during World War II
- 7755 • The incarceration of Japanese Americans in California and across the nation  
7756 during World War II
- 7757 • The increased targeting of Muslims and others perceived to be different after the  
7758 9/11 terrorist attacks

7759 The lesson “Antisemitism and Jewish Middle Eastern-American” provides one example  
7760 for looking into how long-lasting division and misperceptions become exacerbated in  
7761 particular moments. Antisemitism is an ancient hatred that has persisted for centuries. It

7762 is also a contemporary hatred and form of prejudice, and reported incidents of  
7763 antisemitism are increasing around the world and in California. One of the things seen  
7764 through history is that antisemitism has been fluid in shape—sometimes taking the form  
7765 of religious targeting, at other times defined around ethnic or racial arguments. It has  
7766 also been interwoven at times with white nationalism and other forms of prejudice and  
7767 discrimination.

7768 In conjunction with these lessons, teachers might consider introducing their students to  
7769 the concept of “universe of obligation” to help them better understand and discuss how  
7770 societies define who is protected and who is not. Sociologist Helen Fein coined this  
7771 term to describe the group of individuals within a society “toward whom obligations are  
7772 owed, to whom rules apply, and whose injuries call for amends.” In other words, a  
7773 society’s universe of obligation includes those people that society believes deserve  
7774 respect and whose rights it believes are worthy of protection.

7775 A society’s universe of obligation can change. History has shown that in times of fear  
7776 and uncertainty—such as war, economic depression, or pandemic—a society’s universe  
7777 of obligation often narrows. Widely shared beliefs and attitudes about such social  
7778 categories as religion, gender, and race also influence which people a society protects  
7779 and which people it does not.

7780 Although Fein conceived of “universe of obligation” to describe the way nations  
7781 determine membership, we might also refer to an individual’s universe of obligation to  
7782 describe the circle of other individuals that a person feels a responsibility to care for and  
7783 protect. Applying this concept to individuals gives us the opportunity to recognize the  
7784 internalized hierarchies that influence how we think about and respond to the needs of  
7785 others. While it is neither practical nor possible that one’s universe of obligation could  
7786 include everyone equally, acknowledging the way we think about and prioritize our  
7787 obligations toward others can help us act in a more thoughtful, compassionate manner.

7788 The “universe of obligation” concept offers a powerful lens through which students can  
7789 examine both their individual beliefs and actions as well as the systems and structures  
7790 in our society that indicate who belongs and who does not, and how these thoughts

7791 change over time. The concept also lays the foundation for discussions about how  
7792 students can use their own agency to help widen the circle of people who are included,  
7793 respected, and protected in our society.

### 7794 **Seeking Models of Interethnic Bridge-building**

7795 As ethnic studies students explore social movements and equity, it is valuable to share  
7796 examples of interethnic initiatives in which individuals from different groups have worked  
7797 together for change. Depending on the history, interests, concerns, and demographics  
7798 of your class and community, here are a few additional examples to add to those in the  
7799 model curriculum:

- 7800 • When the *Mendez v. Westminster* case challenged school segregation in  
7801 California, amicus curiae briefs in support of Mendez were submitted by the  
7802 American Civil Liberties Union, the National Lawyers Guild, the Japanese  
7803 American Citizens League, the American Jewish Congress, and the National  
7804 Association for the Advancement of Colored People.
- 7805 • When his Japanese American friends were incarcerated during World War II,  
7806 Mexican American high school student Ralph Lazo entered the camps with them.
- 7807 • Black Civil Rights leaders provided critical support for the Asian American civil  
7808 rights movement after the killing of Vincent Chin.
- 7809 • Cesar Chavez and Dolores Huerta are perhaps the best-known names  
7810 associated with The United Farmworkers movement, but Larry Itliong and Nagi  
7811 Daifullah mobilized participation from Filipino and Arab-American communities,  
7812 respectively, which contributed to the impact for a common goal.
- 7813 • As the genocide in Darfur became visible globally, Armenians were one of the  
7814 groups particularly vocal in advocating for action.
- 7815 • In 2017, as talk increased about a “Muslim ban,” many Japanese Americans  
7816 mobilized to actively oppose it and increase education on civil rights.



7817 Social movements present a complicated history, with spaces of more singular  
7818 advocacy living side-by-side with collaboration. These examples are not intended to  
7819 replace the presence and importance of civil rights movements dedicated to single  
7820 groups. However, as we move forward as a diverse state, these examples can provide  
7821 models for how to work together for change that benefits all. Such interethnic  
7822 collaboration towards a shared purpose is, after all, crucial to strengthening democracy  
7823 in the United States.

7824 These lessons support educators in differentiating their instruction in order to reflect the  
7825 diversity of Californians, and the diversity of their own classrooms. When integrating  
7826 these lessons, students from all backgrounds have the opportunity to recognize their  
7827 role as agents of change.

7828 **Sample Lesson 29: The Sikh-American Community in California**

7829 Theme: History and Movement

7830 Disciplinary Area: Asian American and Pacific Islander Studies

7831 Ethnic Studies Values and Principles Alignment: 1, 2, 3

7832 Standards Alignment:

7833 HSS Framework alignment

7834 • Chapter 7: Grade 4, California: A Changing State

7835 • Chapter 11: Grade 7, World History and Geography: Medieval and Early  
7836 Modern Times

7837 • Chapter 12: Grade 8, United States History and Geography: Growth and  
7838 Conflict

7839 Lesson Purpose and Overview:

7840 This lesson introduces students to the history of Sikh immigration to the United States  
7841 West Coast, patterns of settlement, and how the Sikh community has responded to the  
7842 challenges and opportunities they have encountered in California over time. This  
7843 lesson plan can be used at any time immigration is being discussed but is designed to  
7844 explore the history of Sikh contributions to California.

7845 Key Terms and Concepts: assimilation, integration, stereotype, identity, racism,  
7846 religion, culture, migration, diaspora, farming, industry, economy

7847 Lesson Objectives (Students will be able to...):

7848 Students will be able to understand Sikh identity, Sikh migration to California, and Sikh  
7849 contributions to California's history through articles and videos.

7850 They will have opportunities to address essential and compelling questions through

7851 tasks such as creating lists, graphics, writing paragraphs, and conducting arguments  
7852 with evidence from featured historical and contemporary sources.

7853 Essential Questions:

7854 1. What is Sikhism?

7855 2. How did Sikhs immigrate to California?

7856 3. How did Sikhs shape Californian history?

7857 Lesson Steps/Activities:

7858 This lesson has been structured into three parts to address the three essential  
7859 questions. It is expected to take 4–5 40-minute class periods but can be adapted as  
7860 necessary.

7861 1. What is Sikhism?

7862 The first essential question has students understanding the fundamental beliefs and  
7863 practices of the Sikh religion. The formative performance task asks students to list the  
7864 important tenets of Sikhism using featured sources.

7865 The featured sources for this question are two short video clips from CNN’s show  
7866 *United Shades of America* with W. Kamau Bell and an informational chapter about  
7867 Sikhism from the National Council for the Social Studies. Featured Source A

7868 (<https://vimeo.com/353626143/c26f27df57>) is a video clip (4 minutes and 40 seconds)  
7869 featuring an introduction to Sikhism. Featured Source B

7870 (<https://vimeo.com/353627296/95fa5d6961>) is also a video clip (3 minutes and  
7871 8 seconds) on the Sikh turban. Featured Source C

7872 ([https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-  
7873 teaching-sikhism/](https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-teaching-sikhism/)) is a short chapter about Sikhism from the National Council for the  
7874 Social Studies bulletin, *Teaching About Religion in the Social Studies Classroom*.

7875 Formative Performance Task: Make a list of the important tenets of Sikhism.

7876 2. How did Sikhs immigrate to California?

7877 For this question, students create a graphic that shows how Sikhs immigrated to  
7878 America noting the contextual factors that impacted the community using featured  
7879 sources.

7880 Featured Source A (<https://vimeo.com/353627855/cfddb57f00>) is another short video  
7881 segment from CNN's *United Shades of America* with W. Kamau Bell. The clip  
7882 discusses farming and Sikh immigration to the United States. Featured Source B  
7883 ([http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-  
7884 SourceB.pdf](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  
7885 United States. Featured Source C ([https://www.sikhcoalition.org/wp-  
7886 content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf](https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf)) is a  
7887 newspaper article from The Washington Post by Benjamin Gottlieb (2012) entitled,  
7888 *Punjabi Sikh-Mexican American community fading into history*. Featured Source D  
7889 ([http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-  
7890 SourceD.pdf](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  
7891 California*.

7892 Formative Performance Task: Create a graphic that shows how Sikhs immigrated to  
7893 California noting the contextual factors that impacted the community.

7894 3. How did Sikhs shape Californian history?

7895 This question asks students to write a paragraph about one of the featured case  
7896 studies focusing on how that example shaped an aspect of American history.

7897 Featured Sources A–C are case studies on the following: Dr. Narinder Singh Kapany  
7898 ([https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-  
7899 bent-light/](https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/)), Dalip Singh Saund ([http://www.sikhcoalition.org/wp-  
7900 content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf)), and the AB1964  
7901 policy (<https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964>) .

7902 Together, these sources focus on three unique and compelling stories of how the Sikh  
7903 community has shaped American history.

7904 Formative Performance Task: Write a paragraph about one of the case studies and  
7905 how that example shaped an aspect of Californian history.

7906 Summative performance task:

7907 Argument

7908 How have Sikh Americans responded to the challenges and opportunities in California?

7909 Construct an argument (e.g., detailed outline, poster, essay) that discusses this

7910 compelling question using specific claims and relevant evidence from the historical and

7911 contemporary sources.

7912 Taking informed action

7913       • **Assessment:** Examine how CNN's *United Shades of America* show on  
7914 the Sikh community in Northern California's attempts to raise awareness  
7915 about Sikhism.

7916       • **Application:** Discuss how using popular media and pop culture may shape  
7917 attitudes towards Sikhs.

7918       • **Action and Reflection:** Determine how you might help the Sikh community  
7919 with their campaign.

7920 Assessment, Application, Action and Reflection:

7921 Integrated into lesson plan and summative performance task.

7922 Materials and Resources:

7923 Sources for Essential Question 1: **Source A:** Video, *United Shades of America*, W.

7924 Kamau Bell, Introduction to Sikhism segment

7925 (<https://vimeo.com/353626143/c26f27df57>); **Source B:** Video, *United Shades of*

7926 *America*, W. Kamau Bell, Sikh turban segment

7927 (<https://vimeo.com/353627296/95fa5d6961>); **Source C:** Chapter about Sikhism

7928 (<https://www.sikhcoalition.org/resources/national-council-social-studies-chapter->

7929 [teaching-sikhism/](#)) from NCSS publication.

7930 Sources for Essential Question 2: **Source A:** Video, *United Shades of America*, W.  
7931 Kamau Bell, Farming and immigration segment  
7932 (<https://vimeo.com/353627855/cfddb57f00>); **Source B:** World Map of the Punjab and  
7933 route to United States ([http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceB.pdf)  
7934 [Essential-Question-2-SourceB.pdf](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceB.pdf)); **Source C:** Article, *Punjabi Sikh-Mexican American*  
7935 *community fading into history* ([https://www.sikhcoalition.org/wp-](https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf)  
7936 [content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf](https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf))  
7937 (2012) by Benjamin Gottlieb; **Source D:** Speech, *A Century of Sikhs in California*  
7938 ([http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceD.pdf)  
7939 [SourceD.pdf](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceD.pdf)) (2011) by Bruce La Brack.

7940 Sources for Essential Question 3: **Source A:** Case Study, Dr. Narinder Singh Kapany  
7941 ([https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-](https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/)  
7942 [bent-light/](https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/)); **Source B:** Case Study, Dalip Singh Saund  
7943 ([http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf)  
7944 [SourceB.pdf](http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf)); **Source C:** Case Study, AB1964 policy  
7945 (<https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964>).

7946

7947 **Sample Lesson 30: Antisemitism and Jewish Middle Eastern-Americans**

7948 Theme: Identity

7949 Disciplinary Area: Asian American and Pacific Islander Studies

7950 Ethnic Studies Values and Principles Alignment: 1, 3, 4, 6

7951 Standards Alignment:

7952 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical

7953 Interpretation 1, 3, 4

7954 CCSS ELA/Literacy: W.9–10.7 10.4; CCSS ELA/Literacy: W.11–12.7; CCSS

7955 ELA/Literacy: W.11–12.8; CCSS ELA/Literacy: W.11–12.9

7956 Lesson Purpose and Overview:

7957 This lesson introduces students to antisemitism and its manifestations through the lens  
7958 of Jewish Middle Eastern Americans, also known as Mizrahi and Sephardic Jews,  
7959 whose contemporary history is defined by recent struggles as targets of discrimination,  
7960 prejudice and hate crimes in the United States and globally. Students will analyze and  
7961 research narratives, primary, and secondary sources about Mizrahi Jews. The source  
7962 analysis contextualizes the experience of Jewish Middle Eastern Americans within the  
7963 larger framework of systems of power (economic, political, social).

7964 Key Terms and Concepts: Mizrahi, antisemitism, indigeneity, ethnicity, prejudice,  
7965 refugees, diaspora, immigration, intersectionality

7966 Lesson Objectives (Students will be able to...):

- 7967 1. develop an understanding of Jewish Middle Eastern Americans (who are also  
7968 referred to as Arab Jews, Mizrahi Jews, Sephardic Jews, and Persian Jews) and  
7969 differentiate the various identities, nationalities, and subethnicities that make up  
7970 the Jewish American community;

- 7971 2. develop an understanding of contemporary antisemitism and identify how the  
7972 Jewish Middle Eastern American community today is impacted by prejudice and  
7973 discrimination against them, as intersectional refugees, immigrants, and  
7974 racialized Jewish Americans; and
- 7975 3. students will construct a visual, written, and oral summary of antisemitism in the  
7976 United States using multiple written and digital texts.

7977 Essential Questions:

- 7978 • Who are Jewish Americans? Who are Jews of Middle Eastern descent?
- 7979 • What is antisemitism? What are the manifestations of antisemitism as  
7980 experienced by intersectional, Jewish Middle Eastern Americans?
- 7981 • What new possibilities can students imagine and actions can they take to  
7982 address antisemitism?

7983 Lesson Steps/Activities:

7984 Day One: Antisemitism and Jewish Ethnic Diversity

7985 Introduce the lesson by posting the words “Antisemitism” and “Jewish Americans” to  
7986 engage students in a discussion of who Jewish Americans are and about the  
7987 discrimination that they face.

- 7988 1. Begin by asking students what is antisemitism and who are Jewish Americans?  
7989 Write their responses on the board under the columns of *Antisemitism* and  
7990 *Jewish Americans*. After responses have been written on the board list the  
7991 various subethnic groups under the *Jewish American* column such as  
7992 Ashkenazi/Eastern European, Mizrahi & Sephardic/Middle Eastern and North  
7993 African, Iranian/Persian, Israeli, Ethiopian, Russian, and Latinx.
- 7994 2. Tell students “that following expulsions by the Babylonians in 586 BCE and the  
7995 Romans in 70 CE from the land of Israel, many indigenous Jews established new  
7996 homes in the Middle East and beyond forming the Jewish diaspora. In a Jewish



7997 historical context, the term *diaspora* refers to Jews living outside of Israel. More  
7998 broadly, the term diaspora refers to ethnic or religious populations that are  
7999 dispersed from modern-day Israel. Today, Jews are a racially and ethnically  
8000 diverse group that continues to face antisemitism in the United States and in  
8001 countries around the world.

8002 Tell the students that today “they are going to delve deeper into the experience of  
8003 discrimination, hate, and violence against Jewish Middle Eastern Americans at  
8004 present while imagining a response to it. Explain to students that since the  
8005 1940s, one-million Jewish refugees from the Middle East, who are also known as  
8006 Mizrahi and Sephardic Jews, fled antisemitic persecution to countries around the  
8007 world.

8008 Today, the US has a population of an estimated 900,000 Jews who descend  
8009 from Mizrahi and Sephardic Jewish refugees from the Middle East including an  
8010 estimated 250,000 – 300,000 in California. Individuals in these communities have  
8011 intersectional identities as a result of experiencing prejudice and discrimination  
8012 as Jewish Americans, as Middle Eastern refugees and immigrants, and some as  
8013 people of color.”

8014 Today and for homework, the students will explore primary and secondary  
8015 sources to understand antisemitism as it is experienced by Jewish Middle  
8016 Eastern Americans in the US.

8017 3. Provide Handout A and read it together.

8018 4. Distribute Handout B to each student in groups of six. These graphic organizers  
8019 have hyperlinks for all the sources but students will need to take notes in a  
8020 notebook. If computers are available, students can use them to read material and  
8021 watch videos. Within groups, students can work in elbow pairs to complete one  
8022 or two sources on the graphic organizer.

8023 5. Explain the columns of the graphic organizer and provide a small amount of  
8024 context for the sources (e.g., highlighting primary or secondary sources,

8025 identifying narratives, and including a review of secondary sources like credible  
8026 news articles, scholarly research, interviews, statistics, informational videos,  
8027 etc.).

8028 6. Provide students with class time to work on the assignment. They should also  
8029 work on the assignment as homework.

8030 a. For individual student assessments, each student is required to hand in  
8031 their graphic organizer notes in the form of an essay.

8032 7. As follow up, teachers should facilitate a discussion about antisemitism  
8033 experienced by Jewish Middle Eastern Americans utilizing the following  
8034 questions:

8035 a. How have the intersectional identities of Jewish Middle Eastern Americans  
8036 resulted in multiple experiences of discrimination? How have other ethnic  
8037 groups experienced similar forms of discrimination?

8038 b. What is the effect of hateful images and speech? Do images and words  
8039 reflect existing attitudes or create them?

8040 c. How is antisemitism similar to or different from other forms of group  
8041 hatred?

8042 d. What can we do to make a difference?

8043 Assessment, Application, Action, and Reflection:

8044 1. Students will conduct research on antisemitism (past and present) of Mizrahi  
8045 Jews in the United States through primary and secondary sources.

8046 2. Students will write a five-paragraph essay detailing the impacts of antisemitism  
8047 and linking them to past and present events. Students are encouraged to  
8048 imagine new possibilities to combat antisemitism by developing potential  
8049 responses to it.

8050 Materials and Resources:

8051 Day One:

8052 HANDOUT A—Definition of antisemitism

8053 HANDOUT B—Graphic Organizer (note all sources are also hyperlinked)

8054 • Naar, Devin. “The Myth of Jewish Immigration.” Jewish in Seattle Magazine, 29  
8055 Aug. 2018 [https://mag.jewishinseattle.org/community/2018/08/the-myth-of-](https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration)  
8056 [jewish-immigration](https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration)

8057 • Samuel, Sigal. “For Sephardic and Mizrahi Jews, Whiteness Was a Fragile  
8058 Identity Long Before Trump.” Forward, 6 Dec. 2016  
8059 [https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-](https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/)  
8060 [was-a-fragile-identity-long-before/](https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/)

8061 • Melamed, Karmel. “We survived Khomeini, we’ll survive this attack on Nessah.”  
8062 The Times of Israel, 16 Dec. 2019. [https://blogs.timesofisrael.com/we-survived-](https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/)  
8063 [khomeini-well-survive-this-attack-on-nessah-synagogue/](https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/)

8064 • Ellis, Emma Grey. “The Internet Protocols of the Elders of Zion.” Wired, 12 Mar.  
8065 2017 <https://www.wired.com/2017/03/internet-protocols-elders-zion/>

8066 • Facing History and Ourselves, Antisemitism on UC College Campuses  
8067 [https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-](https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses)  
8068 [campuses](https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses)

8069 • Los Angeles County Commission on Human Rights, 2018 Hate Crime Report,  
8070 [https://hrc.lacounty.gov/wp-content/uploads/2019/09/2018-Hate-Crime-](https://hrc.lacounty.gov/wp-content/uploads/2019/09/2018-Hate-Crime-Report.pdf)  
8071 [Report.pdf](https://hrc.lacounty.gov/wp-content/uploads/2019/09/2018-Hate-Crime-Report.pdf). Please note that this resource contains explicit language that will  
8072 need to be redacted or contextualized for students.

8073 Videos Options to Screen

8074 • CNN, Has antisemitism returned with a vengeance?

8075 <https://www.youtube.com/watch?v=jJQ3x9YDiYE>

8076 Podcast

8077 • UCLA, Then and Now. Are Jews White? A Conversation on Race, Erasure, and  
8078 Sephardic History with Devin Naar

8079 [https://www.buzzsprout.com/952522/5280526-are-jews-white-a-conversation-on-](https://www.buzzsprout.com/952522/5280526-are-jews-white-a-conversation-on-race-erasure-and-sephardic-history-with-devin-naar)  
8080 [race-erasure-and-sephardic-history-with-devin-naar](https://www.buzzsprout.com/952522/5280526-are-jews-white-a-conversation-on-race-erasure-and-sephardic-history-with-devin-naar)

8081 HANDOUT A: Defining Antisemitism

8082 History: Antisemitism as a form of racism

8083 In the late 1800s, many European and American scientists continued to divide  
8084 humankind into smaller and smaller “races.” One of these was the “Semitic race,” which  
8085 they used to categorize Jews. The term antisemitism was coined by German Wilhelm  
8086 Marr, who published a pamphlet in 1878 titled “The Victory of Judaism over  
8087 Germandom.” Filled with lies and myths about Jews, Marr’s pamphlet argued that Jews  
8088 were more than a distinct “race.” They were dangerous and alien, intent on maliciously  
8089 destroying German society.

8090 Historian Deborah Dwork explains that, “The move from anti-Judaism—against the  
8091 religion—to antisemitism with this notion of ‘race’ was only possible when Europeans  
8092 conceived of the idea of race. And once they had conceived of the idea of race in the  
8093 19th century, Wilhelm Marr had the notion that Jews constituted a ‘race.’ And thus,  
8094 antisemitism can be seen as a form of racism.” [https://www.facinghistory.org/resource-](https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/roots-and-impact-antisemitis)  
8095 [library/teaching-holocaust-and-human-behavior/roots-and-impact-antisemitis](https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/roots-and-impact-antisemitis)

8096 Modern Definitions of Antisemitism

8097 According to the **Anti-Defamation League (ADL)**, the world’s leading organization  
8098 committed to stopping the defamation of the Jewish people antisemitism is, “*The belief*  
8099 *or behavior hostile toward Jews just because they are Jewish. It may take the form of*  
8100 *religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to*  
8101 *isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped*  
8102 *views about Jews.*”

8103 According to the **International Holocaust Remembrance Alliance (IHRA)**, the only  
8104 intergovernmental organization mandated to focus solely on Holocaust-related issues,  
8105 “*Antisemitism is a certain perception of Jews, which may be expressed as hatred*  
8106 *toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward*  
8107 *Jewish or non-Jewish individuals and/or their property, toward Jewish community*  
8108 *institutions and religious facilities.*”

8109 HANDOUT B: Graphic Organizer

8110 Use the graphic organizer below to gather pertinent information from the articles. Each  
 8111 student is required to take notes and write a five-paragraph essay. Your essay could  
 8112 provide information on the historical background, factors that led to antisemitism, impact  
 8113 of antisemitism, and what resolutions/responses have been or could be created to  
 8114 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]

8115

8116 **Sample Lesson 31: Jewish Americans: Identity, Intersectionality, and**  
8117 **Complicating Ideas of Race**

8118 Theme: Identity

8119 Disciplinary Area: General Ethnic Studies

8120 Ethnic Studies Values and Principles Alignment: 1, 2, 4, 5

8121 Standards Alignment:

8122 CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 2, 4; Historical

8123 Research, Evidence, and Point of View 2, 4; Historical Interpretation 1, 2, 3

8124 CA CCSS for ELA/Literacy: RH.9–10. 1, 2, 3, 4, 6, 9, 10; WHST.9–10. 2, 4, 7; SL.9–

8125 10.1, 2, 3, 4

8126 CA ELD Standards: ELD.PI.9–10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12

8127 Lesson Purpose and Overview:

8128 This lesson examines the diversity of the Jewish American community and what unites

8129 it. Learning about Jewish diversity illustrates the concept of intersectionality, the idea

8130 that people have different overlapping identities (visible and invisible) and that the

8131 unique combination of identities shape individuals' experiences. While individual identity

8132 is personal, Jewish Americans are connected through ties of history, culture, language,

8133 religion, ancestry, celebrations, communal and familial traditions, common values, and a

8134 sense of a common ethnic peoplehood.

8135 By examining perceptions of Jews, the lesson will address how conceptions of race and

8136 labels change over time and place (racial formation), adding another lens to the study of

8137 race. The lesson explains some of the challenging experiences of Jewish Americans,

8138 including: prejudice, discrimination, antisemitism, racialization, hate crimes, Holocaust

8139 denial, and targeting by white supremacists. Jews have also experienced acculturation

8140 and assimilation, with associated benefits and losses.



8141 Jewish Americans' many positive experiences include cultural retention through  
8142 celebration of Jewish traditions, strong communities and sense of belonging, and  
8143 contributions to many spheres of life. Jewish tradition and communal experiences of  
8144 persecution and the Holocaust have led to a widespread commitment among Jews to  
8145 pursue justice and equity for all people, and a vigilance against rising antisemitism.  
8146 Jews are a distinct ethnic group connected by rich traditions, thousands of years of  
8147 history, ancestry, language, and religion.

8148 Key Terms and Concepts: antisemitism, white supremacy, conditional whiteness,  
8149 identity, intersectionality, racial formation, racialization, Jews of color, Mizrachi,  
8150 Sephardi, Ashkenazi

8151 Lesson Objectives (Students will be able to...):

8152 1. explain how identities are composed of visible and invisible attributes, and are  
8153 intersectional and multifaceted;

8154 2. learn about diversity within the Jewish American ethnic community;

8155 3. understand the varied intersectional identities of Jewish Americans and how Jews  
8156 see themselves; and

8157 4. identify the range of Jewish American experiences in relation to race and racial  
8158 hierarchies over time, and how Jews are seen by others.

8159 Essential Questions:

8160 1. How do visible and invisible components make up each person's unique identity?

8161 2. How does the concept of intersectionality help us understand Jewish American  
8162 experiences?

8163 3. How do conceptions of race change over time and place? What is racialization?

8164 4. How does the diversity of Jewish Americans deepen our understanding of the  
8165 concepts of race and ethnicity?

8166 Lesson Steps/Activities:

8167 Diversity of Jewish Americans: Identity and Intersectionality

8168 1. **Iceberg of Identity Activity for Students** - Only a small part of an iceberg is  
8169 visible above the waterline, while most of the iceberg's mass lies below the  
8170 waterline and is invisible. Share an image of an iceberg, or a blank copy of the  
8171 iceberg of identity worksheet. Tell students that some parts of identity are visible  
8172 to others, while other parts of identity are invisible to others.

8173 Distribute two blank copies of the Iceberg of Identity worksheet handout.

8174 Using one blank copy of the Iceberg of Identity worksheet, ask students to write  
8175 in categories of identity that are:

- 8176 • usually visible to others above the water line, in the top third.
- 8177 • sometimes visible, and sometimes invisible close to the waterline.
- 8178 • usually invisible to others in the bottom third of the iceberg.

8179 Teachers may give the option to add examples of these categories, either about  
8180 a hypothetical student or about themselves. Emphasize this is optional, and there  
8181 is no need to disclose private information unless they are comfortable sharing.

8182 Refer students to the Iceberg of Identity Categories list below. Suggest they add  
8183 at least three visible and three invisible examples from these categories to the  
8184 first Iceberg of Identity worksheet:

8185 a. Gender

8186 b. Race

8187 c. Ethnic appearance

8188 d. Visible religious signs (head coverings, kippah, yarmulke, hijab, turban;  
8189 tzitzit (Jewish ritual fringes); cross, kirpan, Star of David, other)

- 8190 e. Age (child, middle schooler, teen, young adult, middle age, elderly, etc.)
- 8191 f. Body type
- 8192 g. Ability/Disability
- 8193 h. Sexuality
- 8194 i. Clothing (casual, formal, brands, ethnic clothing)
- 8195 j. Language(s) (accent, second language, regional dialect, formality of  
8196 speech)
- 8197 k. Religion/ level of religious practice/ spirituality/ philosophy
- 8198 l. Family's national origin/ immigrant/ refugee/ forced migration
- 8199 m. Nationality/ citizenship
- 8200 n. Violence, trauma, or Intergenerational trauma
- 8201 o. Activity, passion, or a job that's an important part of identity
- 8202 p. Other cultural or group or family aspect of identity
- 8203 2. Explain the concept of intersectionality. Intersectionality is the idea that people  
8204 have different overlapping identities and that the unique combination of identities  
8205 shape individuals' experiences and how a person is perceived and treated by  
8206 others.
- 8207 3. Give students the second blank Ice Iceberg of Identity worksheet and ask them  
8208 to note down as many aspects of identity of the speaker in the video as they can  
8209 as they watch it.
- 8210 4. Watch one or two short videos:
- 8211 a. "Diverse Jewish Voices: Jonah," Jonah Tobin, Be'chol Lashon, 4/17/2019.

- 8212 (3:08):  
8213 <https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be> This  
8214 is a three-minute video about a 13-year-old African American Jewish teen  
8215 on his bar mitzvah and Jewish community.
- 8216 b. Michael J. Twitty, “Kosher/Soul Black-Jewish Identity Cooking,”  
8217 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23.  
8218 [https://www.youtube.com/embed/iUQcoulXk8?start=59&end=263&contro](https://www.youtube.com/embed/iUQcoulXk8?start=59&end=263&controls=0)  
8219 [ls=0](https://www.youtube.com/embed/iUQcoulXk8?start=59&end=263&controls=0) This is a three-minute excerpt from a one-hour video of Jewish  
8220 African American food historian Michael Twitty, author of *The Cooking*  
8221 *Gene*, on his intersectional identity, being a Jewish gay African American,  
8222 and about Jews of color. It’s an excerpt from a video on Jewish and  
8223 African American food and identity.
- 8224 5. To conclude the Iceberg activities above, ask the class to share their thoughts on  
8225 how visible and invisible identities shape personal and communal identity.
- 8226 6. Ask students to read the **Fact Sheet on Jewish American Diversity**.
- 8227 7. Ask students the following questions:
- 8228 a. In what ways is the Jewish American community diverse? (race and  
8229 physical appearance, language, food and cultural traditions, religious  
8230 observance, origins, ethnic subgroup, etc.)
- 8231 b. What bonds all Jewish Americans together despite other cultural, racial, or  
8232 ethnic differences? (shared Jewish history, values, sacred texts, religious  
8233 rituals, traditions, celebrations, culture, ancestry, sense of peoplehood,  
8234 etc.)
- 8235 8. Divide students into small groups and assign each group to read two to three  
8236 brief excerpts from *I Am Jewish: Personal Reflections Inspired by the Last*  
8237 *Words of Daniel Pearl*.

- 8238 9. Questions for students on the excerpts on personal and communal identity:
- 8239 a. Ask students to highlight or underline one key sentence or phrase for each  
8240 excerpt to share with the class.
- 8241 b. What elements of their identity does the author stress? (culture, family,  
8242 ancestry, history, religion, social justice, community, etc.)
- 8243 c. Why do Jewish Americans not fit neatly into racial and religious  
8244 categories?
- 8245 d. Ask students to share one word that jumps out on what being Jewish  
8246 means to the writers, and the teacher will compile them in a shared visual  
8247 medium.

8248 Jewish Americans and Complicating Ideas of Race

- 8249 10. The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and**  
8250 **Complicating Ideas of Race**, including Key Word Definitions on racialization,  
8251 conditional whiteness, racial formation, antisemitism, and white supremacy.

8252 11. Questions for students:

- 8253 a. What is racialization? What is racial formation? What is a racial hierarchy?
- 8254 b. When and how have Jews been racialized as non-white?
- 8255 c. What is conditional whiteness?
- 8256 d. When, how, and which Jews have experienced conditional whiteness?  
8257 What benefits and losses might people experience when whiteness is  
8258 conditional?
- 8259 e. Why do people acculturate or assimilate? What does a member of an  
8260 ethnic group gain from assimilation? What does a member of an ethnic  
8261 group lose from assimilation?

- 8262 f. How did the Holocaust shift Jewish Americans' position in American  
8263 society?
- 8264 g. Can you determine someone's membership in a racial group based only  
8265 on external appearance? Referring to the Fact Sheet or reflecting on your  
8266 own knowledge of racial groups, what other factors go into racial identity?
- 8267 h. Based on what we have learned about changes in how Jews as a whole  
8268 have been racially categorized, what conclusions can we draw about race  
8269 as a social construct?

8270 Assessment, Application, Action, and Reflection:

8271 Have students reflect and answer the following questions to conclude the lesson:

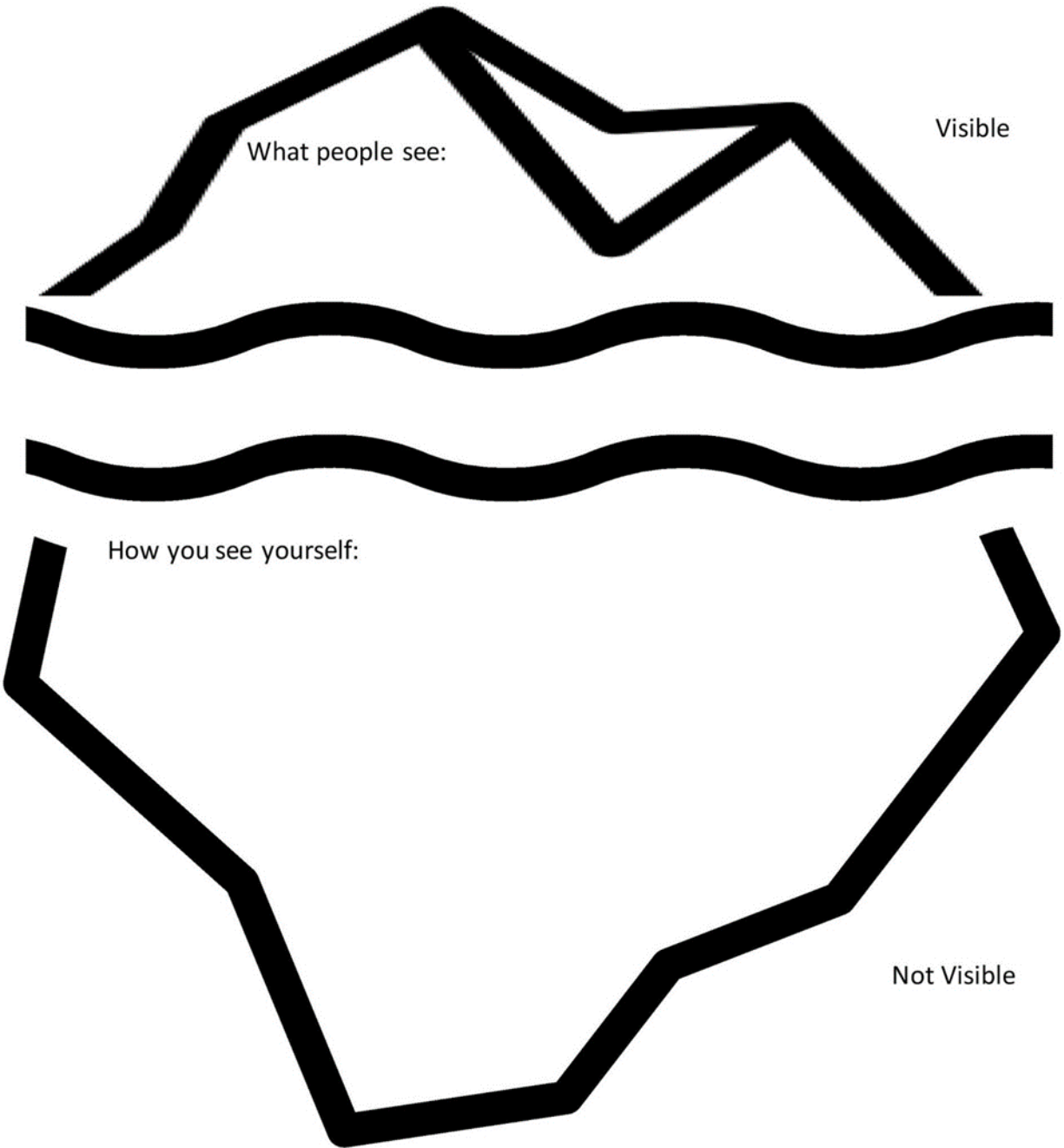
- 8272 a. Ask students to choose one aspect of their own identity, and write a one  
8273 paragraph reflection on why that aspect of their identity is important to them.  
8274 Please complete: "I am (choose an aspect of identity) because ..., and it is  
8275 important to me because ...."
- 8276 b. In what ways is the Jewish American ethnic group diverse? What bonds Jews  
8277 together across this diversity?
- 8278 c. What have we learned about the changeability of racial classifications and  
8279 hierarchies? How does this complicate or help us understand race more broadly?

8280 Materials and Resources:

- 8281 ● Two copies of the Iceberg of Identity worksheet
- 8282 ● Video: "Diverse Jewish Voices: Jonah," Jonah Tobin, Be'chol Lashon, 4/17/2019,  
8283 (3:08): <https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be>
- 8284 ● Video: Michael J. Twitty, "Kosher/Soul Black-Jewish Identity Cooking,"  
8285 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23.  
8286 [https://www.youtube.com/embed/\\_iUQcouIXk8?start=59&end=263&controls=0](https://www.youtube.com/embed/_iUQcouIXk8?start=59&end=263&controls=0)

- 8287       • Fact Sheet on Jewish Americans and Complicating Ideas of Race
- 8288       • Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of*  
8289       *Daniel Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish  
8290       Lights Publishing, 2004.
- 8291       • Fact Sheet on Jewish American Diversity and Complicating Ideas of Race
- 8292               • Key Word Definitions
- 8293   Ethnic Studies Outcomes
- 8294   Students will:
- 8295       1. Recognize intersectionality and understand how it is related to identity;  
8296       understand how intersectionality is related to systemic discrimination racism,  
8297       ethnic bigotry, discrimination, and marginalization. (Outcome5)
- 8298       2. Develop a better understanding of other people, cultures, and ethnic groups.  
8299       (Outcome 4)
- 8300       3. Further self-understanding by asking what ethnicity and heritage mean, and to  
8301       what extent can identity change over time. (Outcome3)
- 8302

# The Iceberg of Identity





8303

## Fact Sheet on Jewish American Diversity

8304 ● Jewish Americans have come to the United States from all over the world, and have  
8305 brought a rich variety of different Jewish cultural traditions with them.

8306 ● The Jewish people originated about 3,000 years ago in Southwest Asia, in the land  
8307 of Israel.

8308 ● Jews do not fit neatly into predefined categories and meet the criteria for being both  
8309 a religious group and an ethnic group.

8310 ● Jews are a distinct ethnic group connected by rich traditions, thousands of years of  
8311 history, ancestry, language, and religion. Jewish American ethnic identity may be  
8312 expressed through food, language, holidays, celebrations, expressions of  
8313 peoplehood, remembrances of historical and ancestral experiences, connections to  
8314 the land of Israel, a commitment to social justice, and cultural elements such as  
8315 music, literature, art, philosophy that are also part of Jewish life.

8316 ● There are several major Jewish ethnic subgroups:

8317 ○ Mizrahi Jews are racially diverse Arabic- and Farsi-speaking Jews indigenous to  
8318 the Middle East and North Africa for over 2,500 years.

8319 ○ Sephardic Jews are originally Judeo-Spanish or Ladino-speaking Jews expelled  
8320 from Spain and Portugal to North Africa and the Ottoman Empire beginning with  
8321 Spain's expulsion in 1492.

8322 ○ Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.

8323 ○ Ashkenazi Jews are or were Yiddish-speaking Eastern and Central European  
8324 Jews.

8325 ● Major languages and literature of Jewish expression include English, Hebrew,  
8326 Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is  
8327 often a lingua franca that has united different Jewish ethnic subgroups. The physical

8328 appearance of Jewish Americans is very diverse, and can skin color can range from  
8329 light skinned to dark skinned, and includes Middle Eastern Jews, African American  
8330 Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish  
8331 families include multiracial households and there are diverse appearances both  
8332 within families and within communities.

8333 ● The majority of Jewish Americans emigrated from Eastern Europe, and while their  
8334 racial appearance often reflects this, there is a range of physical appearances,  
8335 reflecting the movement of Jews over time and place.

8336 ● For many Jews with light skin, Jewish identity is primary, but they may be viewed as  
8337 white by others. Therefore, Jews often experience a divergence between internal  
8338 identity and external classification.

8339 ● Other Jewish Americans or their families emigrated from the Middle East (Iran, Iraq,  
8340 Israel, Lebanon, Syria, Turkey, Yemen), North Africa (Egypt, Libya, Tunisia, Algeria,  
8341 Morocco), East Africa (Ethiopia), Central Asia (Bukharan Jews from Uzbekistan and  
8342 Tajikistan) and are of Mizrachi and Sephardic heritage.

8343 ● American Judaism has a range of religious denominations, including Reform,  
8344 Reconstructionist, Conservative, and Orthodox, with a range of observances and  
8345 practices. At the same time, Jews are united by shared sacred texts, like the Torah,  
8346 by celebrations, traditions, and a feeling of connection to other Jews around the  
8347 world.

8348 ● American Jews have a wide range of opinions and beliefs about what it means to be  
8349 Jewish and how Jewish identity is defined.

8350 ● Across Jewish denominations, ancestry marks a person as Jewish regardless of the  
8351 individual's personal level of religious observance. Traditionally, a person was  
8352 considered Jewish if born to a Jewish mother. Reform Jews among others consider  
8353 a person with a Jewish father to also be Jewish.

8354 ● Jews consider a person who converts to Judaism, without Jewish ancestry, to be as

8355 Jewish as any other Jew.

8356 • Jews are part of the Jewish American community by birth, adoption, marriage, and  
8357 by throwing their lot in with the Jewish people through conversion, or being part of a  
8358 Jewish family.

8359

## Reflections on Jewish American Identity

8360 Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel*  
8361 *Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing,  
8362 2004. Daniel Pearl's parents asked a diverse range of Jews to reflect on what being  
8363 Jewish means to them in memory of Pearl, an American journalist for the *Wall Street*  
8364 *Journal*, raised in California, murdered in Pakistan by terrorists for being Jewish soon  
8365 after 9/11. Pearl's last words were: "My father is Jewish, my mother is Jewish, I am  
8366 Jewish."

8367 **1. Rabbi Angela Warnick Buchdahl** is an Asian American Rabbi ordained by Hebrew  
8368 Union College. She spent her college summers working as head song leader at Camp  
8369 Swig, a Reform Jewish camp in Saratoga, California.

8370 "My father is a Jew and my mother is a Korean Buddhist. As the child of a mother who  
8371 carried her own distinct ethnic and cultural traditions—and wore them on her face—I  
8372 internalized the belief that I can never be "fully Jewish" because I could never be  
8373 "purely" Jewish. My daily reminders included strangers' comments "Funny you don't  
8374 look Jewish"), other Jews' challenges to my halakhic [Jewish law] status, and every look  
8375 in the mirror.

8376 Jewish identity is not solely a religious identification, but also a cultural and ethnic  
8377 marker. While we have been a "mixed multitude" since Biblical times, over the centuries  
8378 the idea of a Jewish race became popularized. After all, Jews have their own language,  
8379 foods, even genetic diseases. But what does the Jewish "race" mean to you if you are  
8380 Black and Jewish? Or Arab and Jewish? Or even German and Jewish, for that matter?  
8381 How should Jewish identity be understood, given that *Am Yisrael* [people of Israel]  
8382 reflects the faces of so many nations?

8383 Years ago... I called my mother to declare that I no longer wanted to be Jewish. I did not  
8384 look Jewish. I did not carry a Jewish name, and I no longer wanted the heavy burden of  
8385 having to explain and prove myself every time I entered a new Jewish community. My  
8386 Buddhist mother's response was profoundly simple: "Is that possible?" At that moment I

8387 realized I could no sooner stop being a Jew than I can stop being Korean, or female, or  
8388 *me*. Judaism might not be my “race” but it is an internal identification as indestructible  
8389 as my DNA.

8390 Jewish identity remains a complicated and controversial issue in the Jewish community.  
8391 Ultimately, Judaism cannot be about race, but must be a way of walking in this world  
8392 that transcends racial lines. Only then will the “mixed multitude” truly be *Am Yisrael*.”  
8393 (pages 19-20)

8394 **2. Naim Dangoor** was a leader of Iraqi Jewry outside Iraq.

8395 “When I was a young boy a teacher at school asked me, “Why are you a Jew?” I,  
8396 with all the practicality of youth replied, because I was born one!”

8397 There is, however, something in this sentiment that rings truer than one might think  
8398 Judaism is a birthright, a glorious gift from one's forefathers of faith, culture, and  
8399 heritage.

8400 For me, it is this: my strong Babylonian heritage, the heritage that Daniel Pearl also  
8401 shared, his mother having been born in Baghdad, that makes me so proud to be a Jew.  
8402 Babylonia was one of the main birthplaces of the Jewish people, from where Abraham  
8403 emerged as a founder, and later from where the Babylonian Talmud, forming the  
8404 framework for Rabbinic Judaism, was created. Its glorious Jewish intellectual eminence  
8405 fanned out across the known world for more than a thousand years. Currently the  
8406 descendants of this tradition are spread throughout the globe.” (pages 97–98)

8407 **3. Julius Lester** was an African American civil rights activist, writer, and professor at  
8408 the University of Massachusetts, Amherst.

8409 “It is the particular responsibility of the Jew to suffuse history with holiness. This is not  
8410 something that, done once, is done for all time. It must be done every day, for every  
8411 day a Jew must choose anew the responsibility of holiness.

8412 To be holy is to be apart from, the Torah teaches us. We must be apart to possess

8413 our unique identity as a people. We must be apart to offer the world those aspects of  
8414 the holy which God put into our keeping.

8415 There is a paradox: The world needs us to be apart as Jews, though it may be loath to  
8416 acknowledge it. It does not need us to be just another ethnic group. It does not need us  
8417 to dissolve our particularity into an undifferentiated and colorless mass.

8418 The world needs us to assume the difficult task of living as Jews and to do as Jews  
8419 have sought to do through the ages past — merge past and present and future into  
8420 a Holy Now.

8421 We do this by becoming a continuous *bracha* [blessing] — a blessing of joy that refuses  
8422 to be suppressed or destroyed despite what others have said and done, despite what  
8423 others say and do. To be a Jew is to be a *bracha* of laughter expressing our surprise,  
8424 delight, and wonder in creation and our place in it as Jews. We are called to be a  
8425 *bracha* of unending love because to be a Jew is to be in love — with a God, a people,  
8426 and a land. To be a Jew is to live that love —boldly, defiantly, joyously —to become  
8427 that love and live with the fluidity of a melody understood in the silence of the soul.

8428 To be a Jew is to be a love song — to the God of our people — and to the world.”  
8429 (page 144)

8430 **4. Norman Lear** is a writer, producer, and social activist.

8431 “I identify with everything in life as a Jew. The Jewish contribution over the centuries  
8432 to literature, art, science, theater, music, philosophy, the humanities, public policy, and  
8433 the field of philanthropy awes me and fills me with pride and inspiration. As to  
8434 Judaism, the religion: I love the congregation and find myself less interested in the  
8435 ritual. If that describes me to others as a “cultural Jew,” I have failed. My description,  
8436 as I feel it, would be: total Jew.” (page 34)

8437 **5. Douglas Rushkoff** is a writer, journalist, and professor of media studies.

8438 “Jews are not a tribe but an amalgamation of tribes around a single premise that

8439 human beings have a role. Judaism dared to make human beings responsible for this  
8440 realm. Instead of depending on the gods for food and protection, we decided to enact  
8441 God, ourselves, and to depend on one another.

8442 So out of the death cults of *Mitzrayim* [Egypt] came a repudiation of idolatry and a way  
8443 of living that celebrated life itself. To say “*l’chaim* [to life]” was new, revolutionary, even  
8444 naughty. It overturned sacred truths in favor of living sacred living.

8445 ...

8446 It's important to me that those, who throughout our history, have attacked the Jews on  
8447 the basis of blood not be allowed to redefine our indescribable process or our  
8448 internally evolving civilization. We are attacked for our refusal to accept the  
8449 boundaries, yet sometimes we incorporate these very attacks into our thinking and  
8450 beliefs.

8451 It was Pharaoh who first used the term *Am Yisrael* [People of Israel] in Torah, fearing a  
8452 people who might replicate like bugs and not support him in a war. It was the Spanish of  
8453 the Inquisition who invented the notion of Jewish blood, looking for a new reason to  
8454 murder those who had converted to Catholicism. It was Hitler, via Jung, who spread the  
8455 idea of a Jewish “genetic memory” capable of instilling an uncooperative nature in even  
8456 those with partial Jewish ancestry. And it was Danny Pearl’s killers who defined his  
8457 Judaism as a sin of birth.

8458 I refuse these definitions.

8459 Yes, our parents pass our Judaism on to us, but not through their race, blood, or genes  
8460 — it is through their teaching, their love, and their spirit. Judaism is not bestowed; it is  
8461 enacted. Judaism is not a boundary; it is the force that breaks down boundaries. And  
8462 Judaism is the refusal to let anyone tell us otherwise.” (pages 90–91)

8463 **6. Senator Joe Lieberman** is a former U.S. Senator from Connecticut from 1989 to  
8464 2013, and a Vice-Presidential candidate in 2000.

8465 “What does being Jewish mean to me to me? To me, being Jewish means having help  
8466 in answering life's most fundamental questions. How did I come to this place? And, now  
8467 that I am here, how should I live?

8468 My faith, which has anchored my life, begins with a joyful gratitude that there is a God  
8469 who created the universe and then, because He continued to care for what He created,  
8470 gave us laws and values to order and improve our lives. God also gave us a purpose  
8471 and a destiny —to do justice and to protect, indeed to perfect, the human community  
8472 and natural environment.

8473 Being Jewish in America also means feeling a special love for this country, which has  
8474 provided such unprecedented freedom and opportunity to the millions who have come  
8475 and lived here. My parents raised me to believe that I did not have to mute my religious  
8476 faith or ethnic identity to be a good American, that, on the contrary, America invites all  
8477 its people to be what they are and believe what they wish....

8478 Jews around the world and all who love freedom— the freedom to think, to speak, to  
8479 write, to question, to pray—will hold Daniel [Pearl] near to our hearts, and from his  
8480 courage we will draw internal light and strength.” (pages 107-108)

8481 **7. Senator Dianne Feinstein** is the senior US Senator from California since 1992.

8482 “I was born during the Holocaust. If I had lived in Russia or Poland — the birthplaces of  
8483 my grandparents — I probably would not be alive today, and I certainly wouldn't have  
8484 had the opportunities afforded to me here. When I think of the six million people who  
8485 were murdered, and the horrors that can take hold of a society, it reinforces my  
8486 commitment to social justice and progress, principles that have always been central to  
8487 Jewish history and tradition.

8488 For those of us who hold elected office, governing in this complex country can often be  
8489 difficult. My experience is that bigotry and prejudice in diverse societies ultimately  
8490 leads to some form of violence, and we must be constantly vigilant against this. Our  
8491 Jewish culture is one that values tolerance with an enduring spirit of democracy. If I've  
8492 learned anything from the past and from my heritage, it's that it takes all of us who



8493 cherish beauty and humankind to be mindful and respectful of one another. Every day  
8494 we're called upon to put aside our animosities, to search together for common ground,  
8495 and to settle differences before they fester and become problems.

8496 Despite terrible events, so deeply etched in their souls, Jews continue to be taught to  
8497 do their part in repairing the world. That is why I've dedicated my life to the pursuit of  
8498 justice; sought equality for the underdog; and fought for the rights of every person  
8499 regardless of their race, creed, color, sex, or sexual orientation, to live a safe, good  
8500 life. For me that's what it means to be a Jew, and every day I rededicate myself to that  
8501 ideal." (pages 228–229)

8502 **8. Rabbi Eric H. Yoffie** is President Emeritus of the Union for Reform Judaism  
8503 who focuses on interfaith relations and social justice.

8504 "I am Jewish. This means, above all else, that I was present at Sinai and that when the  
8505 Torah was given on that mountain, my DNA was to be found in the crowd...

8506 A people is usually defined by race, origin, language, territorial or statehood, and none  
8507 of these categories is an obvious common denominator for the worldwide Jewish  
8508 people. Peoplehood is a puzzling concept for modern Jews, particularly the younger  
8509 ones, who often cannot understand what connects them to other Jews in Moscow,  
8510 Buenos Aires, and Tel Aviv. But I am convinced, to the depth of my being, that Jewish  
8511 destiny is a collective destiny... It is the covenant at Sinai that links all Jews, including  
8512 non-observant ones, in a bond of shared responsibility. And if we hope to strengthen  
8513 the unity and interdependence of the Jewish people, we will have to revive the religious  
8514 ideas on which these notions are based." (pages 114–115)

8515 **9. Justice Ruth Bader Ginsburg** was a Justice of the U. S. Supreme Court from  
8516 1993 to 2020 and advocate for women's rights.

8517 "I say who I am in certain visible signs. The command from Deuteronomy appears in  
8518 artworks, in Hebrew letters, on three walls and a table in my chambers. "*Zedek, zedek,*  
8519 *tirdof,*" Justice, Justice shalt thou pursue," these artworks proclaim; they are ever-  
8520 present reminders to me what judges must do "that they may thrive." There is also a

8521 large silver *mezuzah* [Torah verses in a small case] on my door post...

8522 I am a judge, born, raised, and proud of being a Jew. The demand for justice runs  
8523 through the entirety of Jewish history and Jewish tradition. I hope, in all the years I  
8524 have the good fortune to serve on the bench of the Supreme Court of the United  
8525 States, I will have the strength and courage to remain steadfast in the service of that  
8526 demand.” (pages 201–202)

8527 **10. Kerri Strug** is an Olympic Gold medalist in gymnastics.

8528 “I have heard the same question over and over since I received my gold medal in  
8529 gymnastics on the Olympic Podium. “You’re Jewish?” people ask me in a surprised  
8530 tone. Perhaps it is my appearance or the stereotype that Jews and sports don’t mix  
8531 that makes my Jewish heritage so unexpected. I think about the attributes that helped  
8532 me reach that podium: perseverance when faced with pain, years of patience and  
8533 hope in an uncertain future, and a belief and devotion to something greater than  
8534 myself. It makes it hard for me to believe that I did not look Jewish up there on the  
8535 podium. In my mind those are the attributes that have defined Jews throughout  
8536 history.” (page 98)

8537 **11. Sarah Rosenbaum** is 15 years old from Southern California.

8538 “When I say that I am Jewish, I am identifying myself as part of a tradition, connected to  
8539 our foremothers and fathers, and carrying on to the future a culture, a religion, a way of  
8540 life. I feel pride and am overwhelmed with joy when I declare that I am part of this  
8541 incredible people, our people Israel.” (page 54)

8542

8543 Fact Sheet on Jewish Americans and Complicating Ideas of Race

- 8544 ● The first Jews to arrive in 1654 to what became the United States were Sephardic  
8545 Portuguese Jews from Brazil, who fled the Portuguese expulsion and inquisition.
- 8546 ● In US immigration and naturalization law from 1898 to 1941, Jews were categorized  
8547 as part of the “Hebrew race.” This racialization deemed Jews as non-white.
- 8548 ● A large wave of Jewish immigrants came to the US from Eastern Europe between  
8549 1880 and 1924. White supremacist prejudice against Jews and Catholics from  
8550 Eastern and Southern Europe motivated the passing of the Johnson-Reed  
8551 Immigration Act of 1924, greatly restricting Jewish immigration through 1965.
- 8552 ● In addition to targeting African Americans, the white supremacist racism of the Ku  
8553 Klux Klan (KKK) deemed Jews as non-white, a separate and lesser race that was a  
8554 threat to American “racial purity,” and targeted Jews, such as with exclusionary  
8555 immigration legislation and intimidation in large marches on Washington, D.C.
- 8556 ● For the first half of the twentieth century, Jews were usually not considered white in  
8557 the US racial formation.
- 8558 ● From the 1880s, through the 1960s, antisemitic employment discrimination with  
8559 overt and covert “no Jews allowed” notices often led Jews to enter new industries  
8560 with less discrimination. Housing covenants prohibited Jews or “Hebrews” from  
8561 purchasing houses in many areas. Elite universities also had quotas, limiting the  
8562 number of Jews who could attend them until the early 1960s.
- 8563 ● In the 1920s and 1930s, anti-Jewish conspiracy theories (later used in Nazi  
8564 propaganda) were openly distributed in the US, for example by Henry Ford’s  
8565 newspaper (*The Dearborn Independent*) and Father Edward Coughlin’s radio show.
- 8566 ● Drawing upon white supremacist ideas about Jews and pseudoscientific eugenics  
8567 “theories,” Nazi racial theories deemed Jews a separate non-white race  
8568 (racialization), and the lowest race in their racial hierarchy, leading to the genocide

- 8569 of the Holocaust.
- 8570 ● In the 1930s, growing anti-Jewish prejudice in the US led to the US government's  
8571 refusal of entry to Jewish refugees from Nazi Germany until 1944 after millions were  
8572 already murdered.
- 8573 ● Jews often changed Jewish sounding names to avoid discrimination, to assimilate,  
8574 or for reasons of internalized oppression. Starting with immigrants, and common with  
8575 actors, this practice of name-changing continues to the present day.
- 8576 ● In the decades after the Holocaust, American attitudes toward Jews gradually  
8577 changed, and overt anti-Jewish discrimination decreased. Descendants of light-  
8578 skinned Jewish immigrants were able to acculturate or assimilate which brought  
8579 gains and losses.
- 8580 ○ Acculturation refers to the adoption of many of the practices and values of the  
8581 majority or dominant culture while still retaining a connection to one's culture of  
8582 origin, or a balance between cultures.
- 8583 ○ Assimilation is a process by which a minority group or culture comes to resemble  
8584 that of the majority culture.
- 8585 ● Assimilation allowed the children of Jewish immigrants to change their position on  
8586 the racial hierarchy from their immigrant parents, though they remained vulnerable to  
8587 antisemitism. Assimilation also brought loss of community, identity, and cultural  
8588 traditions and practices.
- 8589 ● While anti-Jewish prejudice became less socially accepted over time, antisemitism  
8590 persisted and persists in various forms today.
- 8591 ● White supremacists continue to racialize Jews as non-white. This was evident when  
8592 the Unite the Right March in Charlottesville chanted "The Jews will not replace us"  
8593 with "us" referring to white Americans. See  
8594 <https://www.washingtonpost.com/news/acts-of-faith/wp/2017/08/14/jews-will-not->

8595 [replace-us-why-white-supremacists-go-after-jews/](#)

- 8596 ● Jewish institutions continue to be targets of hate crimes, including synagogue  
8597 shootings in Poway, CA in 2019, and Pittsburgh, PA in 2018.
  
- 8598 ● In different contexts, an individual may have very different experiences.
  - 8599 ○ Light-skinned Jews may experience the benefits of conditional whiteness on the  
8600 basis of their appearance, for example, safer encounters with law enforcement,  
8601 and also experience antisemitic prejudice and discrimination on the basis of their  
8602 Jewishness from both extremes of the political spectrum.
  
  - 8603 ○ Jews of color, like all communities of color, face systemic racism, and also face  
8604 antisemitic prejudice and discrimination on the basis of their Jewishness.
  
- 8605 ● Jews of all skin colors who are visibly Jewish, from their appearance, name, self-  
8606 identification, or religious clothing or symbols, e.g., a Star of David necklace,  
8607 experience more overt antisemitism.
  

8608

8609

## Key Word Definitions

8610 **racialization** - When a group becomes categorized as a stigmatized group, and that  
8611 group is seen as a separate race by another dominant group.<sup>19</sup>

8612 **conditional whiteness** - When a person or group can gain the benefits of whiteness by  
8613 dropping ethnic markers of difference or assertions of belonging to a separate group.  
8614 The word conditional is significant as whiteness may be bestowed on light-skinned  
8615 members of a community (Jewish, Arab, Latina/o/x, or Native Americans, etc.) on the  
8616 condition that individuals assimilate and lose their religious or ethnic distinctiveness.

8617 **racial formation** - Racial formation is the combination of 1) a socially constructed  
8618 system of racial definitions and 2) hierarchies that can vary and change in different  
8619 times and places. Assignment to racial categories can change over time and place, and  
8620 a group can become racialized.<sup>20</sup>

8621 **antisemitism** - Hatred, discrimination, fear, and prejudice against Jews based on  
8622 stereotypes and myths.

8623 **white supremacy** - The belief that white people are a superior race and should  
8624 dominate society. White supremacists target other racial and ethnic groups, such as  
8625 African Americans and Jews, who they view as inferior.<sup>21</sup>

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<sup>19</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>20</sup> See Michael Omi and Howard Winant. *Racial Formation in the United States*. 3rd Edition. New York: Routledge and Kegan Paul, 2014.

<sup>21</sup> "White Supremacy," Lexico, [https://www.lexico.com/en/definition/white\\_supremacy](https://www.lexico.com/en/definition/white_supremacy)

8626 **Sample Lesson 32: An Introduction to Arab American Studies**

8627 Theme: Identity

8628 Disciplinary Area: Asian American and Pacific Islander Studies

8629 Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

8630 Standards Alignment:

8631 CA CCSS for ELA/Literacy: RH.11–12.1; RH 11–12.2; RH.11–12.7; RH.11–12.9;

8632 RST.11–12.2; WHST.11–12.2.b; WHST.11–12.4; WHST.11–12.7; WHST.11–12.9

8633 Lesson Purpose and Overview:

8634 From entrepreneurs and innovators to politicians and entertainers, Arab Americans  
8635 have formed an integral part of American society for centuries. Despite this, American  
8636 media, government, and education often put forth biased and inaccurate stereotypes of  
8637 Arab Americans. This lesson asks students to critically interrogate these biased  
8638 stereotypes and to listen to the authentic voices of Arab Americans.

8639 With an estimated 3.5 million people who trace their ancestry to 22 different Arab  
8640 countries, Arab Americans are one of the most diverse ethnic groups in the United  
8641 States with many different lived experiences, customs, and beliefs.<sup>22</sup> This lesson  
8642 introduces students to the diversity of experiences of Arab Americans, with a focus on  
8643 humanizing members of this population to combat the monolithic stereotypes that  
8644 students often encounter elsewhere.

8645 Part One of this lesson features an overview of the Arab region, the history of Arab  
8646 immigration to the United States, and current Arab American demographics. Part Two  
8647 introduces students to the origins of dominant narratives about Arab Americans and the  
8648 impact of these stereotypes. Finally, Part Three highlights the voices and contributions

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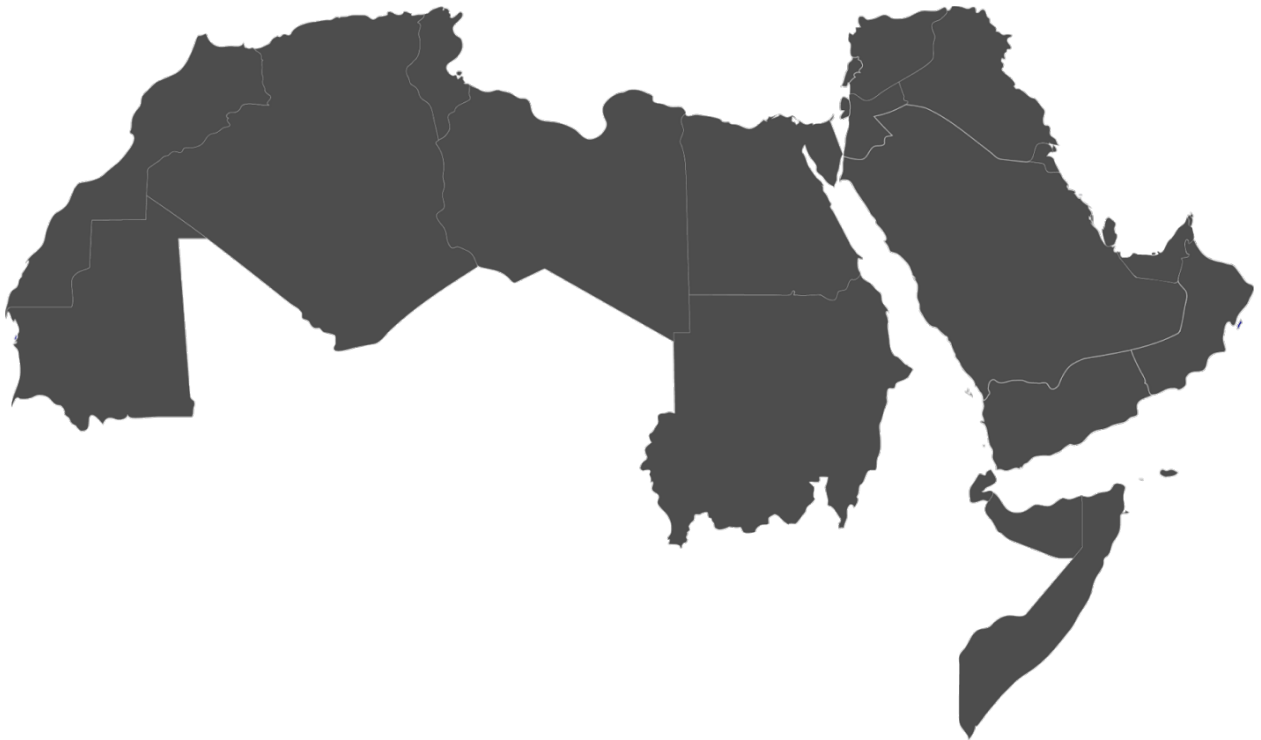
<sup>22</sup> Pierre Tristam, “Arab Americans Are a Growing Electoral Force in Swing States,” ThoughtCo, April 14, 2019, <https://www.thoughtco.com/arab-americans-in-the-united-states-2353696>.

8649 of Arab Americans and invites students to explore strategies for combating bias.

8650 Because this lesson covers a large amount of content, educators should consider  
8651 spreading the lesson across several class periods to allow sufficient time for class  
8652 discussion and reflection.

8653 While the term “Arab” used to only refer to those whose native language is Arabic, the  
8654 definition of Arab has broadened as more Arab Americans consider English as their first  
8655 language. Today, Arabs are primarily defined as individuals who trace their ancestry to  
8656 one or more of the 22 Arab countries (see map below). While these 22 countries have  
8657 majority Arab populations, they are also incredibly diverse and include other ethnic  
8658 groups, such as Kurds, Imazighen, and Persians.

8659



8660

8661

8662 The first wave of Arab immigration to the United States began in 1880 as significant  
8663 Christian populations from modern-day Syria and Lebanon came to the United States to



8664 pursue new economic opportunities and to flee war in their homelands.<sup>23</sup> From 1880-  
8665 1920, more than 95,000 Arabs moved to the United States and began lives as  
8666 merchants or small business owners. The second wave of Arab immigration occurred  
8667 after World War II and included mostly urban, highly educated Christians and Muslims.  
8668 The third wave of Arab immigration began in the 1970s when the United States lifted  
8669 many of its restrictive immigration laws.<sup>24</sup> Since 2000, many Arab immigrants and  
8670 refugees, particularly from Iraq, Syria, Lebanon, the Palestinian Territories, Egypt and  
8671 Somalia, have come to the United States to escape political instability and/or to seek  
8672 new economic and educational opportunities.<sup>25</sup>

8673 Today's Arab American population is one of the most diverse and fastest growing  
8674 diasporic groups in the United States. Although the majority of Arabs worldwide are  
8675 Muslim, the majority of Arab Americans are Christian. Almost 95% of Arab Americans  
8676 live in urban areas, with California, Michigan, and New York having the highest Arab  
8677 American populations.<sup>26</sup> The average income of Arab Americans is 22% higher than the  
8678 national average, and over 40% percent of Arab Americans have obtained at least a  
8679 college degree compared to the national average of 34%.<sup>27</sup>

8680 Despite the diversity and long history of Arab Americans in the United States, American

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<sup>23</sup> Mattea Cumoletti and Jeanne Batalova, "Middle Eastern and North African Immigrants in the United States" (Migration Policy Institute, January 10, 2018), <https://www.migrationpolicy.org/article/middle-eastern-and-north-african-immigrants-united-states-2016>.

<sup>24</sup> "Arab American Immigration," Reclaiming Identity: Dismantling Arab Stereotypes (Arab American National Museum, 2011), <http://arabstereotypes.org/who-are-arab-americans/arab-american-immigration>.

<sup>25</sup> Randa Kayyali, *Arab Americans: History, Culture & Contributions* (Dearborn, MI: Arab American National Museum, 2019), 6.

<sup>26</sup> "AMEMSA Fact Sheet" (Asian Americans/Pacific Islanders in Philanthropy, November 2011), <https://aapip.org/sites/default/files/incubation/files/amemsa20fact20sheet.pdf>.

<sup>27</sup> "Demographics," Arab American Stories (Arab American National Museum), accessed February 3, 2021, <http://www.arabamericanstories.org/arab-americans/demographics/>.

8681 media, governmental institutions, and educational sources often put forth harmful and  
8682 inaccurate stereotypes of Arab men as violent and un-American, and Arab women as  
8683 oppressed and submissive.<sup>28</sup> For example, Professor Jack Shaheen studied over 900  
8684 American films and found that 95% of the films presented Arabs as “heartless, brutal,  
8685 [or] uncivilized.”<sup>29</sup>

8686 These negative and inaccurate stereotypes stem from the colonial era and are referred  
8687 to by scholars as “Orientalist ideas.” Professor Edward Said, a pioneer in the field of  
8688 Middle Eastern and Arab American studies, coined the term “Orientalism” to describe  
8689 the pervasive Western (European and American) tradition of prejudiced interpretations  
8690 of the East (particularly the Middle East), shaped by the attitudes of European  
8691 imperialism in the 18th and 19th centuries.<sup>30</sup> Said argued that colonial figures defined  
8692 the Arab world in opposition to the West and characterized its people as barbaric and  
8693 uncivilized to justify the colonization and subjugation of Arab populations.<sup>31</sup> Said and  
8694 others argue that this legacy has persisted through the present day because it allows  
8695 Western countries to assert themselves as superior to the Arab countries over whom  
8696 they seek to exert power.<sup>32</sup>

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<sup>28</sup> Randa Kayyali, *Arab Americans: History, Culture & Contributions* (Dearborn, MI: Arab American National Museum, 2019), 18-19.

<sup>29</sup> Jack G Shaheen, “Reel Bad Arabs: How Hollywood Vilifies a People,” *The ANNALS of the American Academy of Political and Social Science* 588, no. 1 (2003): 171–93.

<sup>30</sup> Susan Douglass, “Orientalism,” Slideshow retrieved from <https://www.google.com/url?q=https://drive.google.com/file/d/1Q11ZRpgYyUt1U5-J0CMHcR8TdGqatalv/view?usp%3Dsharing&sa=D&source=editors&ust=1612366714453000&usg=AOvVaw1xnV-azwGad2qO5fO1CIBI>.

<sup>31</sup> “What is Orientalism?,” Reclaiming Identity: Dismantling Arab Stereotypes (Arab American National Museum), accessed February 3, 2021, <http://arabstereotypes.org/why-stereotypes/what-orientalism>.

<sup>32</sup> Tayyab Mahmud, “Colonialism and Modern Constructions of Race: A Preliminary Inquiry,” no. 53 (1999), <https://digitalcommons.law.seattleu.edu/faculty/501>

8697 These negative stereotypes have a tangible impact on Arab Americans every day.<sup>33</sup>  
8698 Hate crimes against Arab Americans and those perceived to be Arab or Muslim rose by  
8699 1700% in 2001.<sup>34</sup> Arab American youth in particular have reported feeling “afraid,  
8700 unsafe, and insecure” at school because of prejudiced rhetoric and actions by their  
8701 peers and school officials.<sup>35</sup> It is also important to note that not only Arabs are impacted  
8702 by anti-Arab bias. Often members of other ethnic minority groups from the Middle East  
8703 and other Asian regions, including Kurds, Imazighen, Persians, Sikhs, and South  
8704 Asians, are targeted because they are mistakenly perceived to be Arab.

8705 Despite these challenges, Arab Americans have continued to persist and succeed in  
8706 their careers, education, and daily lives. Arab Americans are central figures in fields as  
8707 diverse as science, technology, politics, and entertainment. Many organizations have  
8708 dedicated their attention to improving the lives of Arab Americans through educational  
8709 efforts and social justice campaigns. By elevating the voices and lived experiences of  
8710 Arab Americans, educators can combat the widespread stereotypes and contribute to  
8711 the humanization and appreciation of our fellow Americans.

8712 Lesson Objectives:

- 8713 • Students will be able to explain the long history and diversity Arab Americans  
8714 communities across the United States.
- 8715 • Students will be able to develop their media literacy skills by recognizing and  
8716 critiquing stereotypes of Arab Americans in popular culture.
- 8717 • Students will be able to explain Arab American contributions and

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<sup>33</sup> For more information on the lived experiences of Arab Americans after September 11, 2001, consider the book *How Does It Feel to Be a Problem? Being Young and Arab in America* by Moustafa Bayoumi.

<sup>34</sup> “‘We Are Not the Enemy’: Hate Crimes Against Arabs, Muslims, and Those Perceived to Be Arab or Muslim after September 11,” Human Rights Watch, November 14, 2002, <https://www.hrw.org/report/2002/11/14/we-are-not-enemy/hate-crimes-against-arabs-muslimsand-those-perceived-be-arab-or>.

8718 accomplishments in the face of adversity.

8719 Essential Questions:

8720 1. Who are Arab Americans and what factors shape their lived experiences?

8721 2. Where do dominant stereotypes about Arab Americans come from and what can  
8722 we do to improve them?

8723 3. How have Arab Americans demonstrated resilience and success in the face of  
8724 adversity?

8725 Key Terms and Concepts: Arab, Arab American, Arabic, diaspora, Orientalism,  
8726 stereotype, xenophobia

8727 Lesson Steps/Activities:

8728 1. **Pre-Class Homework - Background Information**

8729 In preparation for the first class, provide each student with a copy of the Know,  
8730 Wonder, Learn (KWL) Worksheet. Under the “Something I Know” column, ask  
8731 students to write down 2-3 bullet points on facts they know about Arab  
8732 Americans. Under the “Something I Wonder” column, ask students to write down  
8733 questions they have about Arab Americans or ideas they want to explore in  
8734 class. Students will revisit the KWL worksheet at the end of the lesson.

8735 Next, assign the Introduction and Chapter 1 (pages 1-15) of the short book *Arab*  
8736 *Americans: History, Culture, and Contributions* for homework to be completed  
8737 before the first class period dedicated to this lesson. The book provides an  
8738 overview of the history and demographic background of Arab Americans. The  
8739 book is available for free download through the Arab American National  
8740 Museum’s website (see hyperlink above).

8741 2. **Main Activity Part 1 - Arab American Identity and History**

8742 Pass out the student version of the worksheet “True or False: Facts about Arab

8743 Americans.” As a class, read out each of the statements and ask students to  
8744 write down whether they think each statement is true or false. After students  
8745 have written down their answers, read off the correct answers from the teacher  
8746 version of the worksheet.

8747 Next, pass out a copy of the article “Arab American Stories: History” and the  
8748 corresponding worksheet Arab Immigration Timeline. Divide the class into groups  
8749 of 3-4 students and ask students to read the article together, which discusses the  
8750 history of Arab immigration to the United States. As they read, students should  
8751 take notes on the worksheet.

8752 If time permits, ask students to read an interview with Mary Juma, an Arab  
8753 American who immigrated to North Dakota from Syria in the 19th century. The  
8754 interview focuses on her experience in the United States and humanizes the  
8755 immigration process.

### 8756 3. **Discussion Part 1**

8757 Use the Part 1 Discussion Questions to guide students through a 10-15 minute  
8758 class discussion about what they learned from the podcast and article.

### 8759 4. **Main Activity Part 2 - The History and Impact of Stereotypes**

8760 Show the following clips (00:00-03:06 and 47:23-48:23) of the documentary *Reel*  
8761 *Bad Arabs: How Hollywood Vilifies a People*, which discusses Hollywood’s long  
8762 history of portraying negative stereotypes about Arabs. Distribute a copy of the  
8763 Cornell Notes worksheet and ask students to take notes as they watch. Note: We  
8764 do not recommend showing other clips of the film due to images of violence and  
8765 nudity. The suggested clips (00:00-03:06 and 47:23-48:23) have been carefully  
8766 selected to feature the central arguments of Dr. Jack Shaheen and to avoid  
8767 inappropriate scenes.

8768 Once students have had the opportunity to identify and reflect upon dominant  
8769 stereotypes about Arabs in Hollywood, show the short video about Orientalism,

8770 which explains the origins of these biased depictions of Arabs. Provide the “What  
8771 is Orientalism?” Worksheet and ask students to take notes as they watch. We  
8772 recommend pausing the video at one-minute intervals to give students time to  
8773 ask clarifying questions and take notes since the material is dense. You may  
8774 want to ask a student to volunteer to summarize each one-minute interval to  
8775 ensure students have grasped the main arguments.

## 8776 **5. Discussion Part 2**

8777 Divide the class into groups of 4-5 students and ask each group to discuss the  
8778 following questions:

- 8779 1. Where do stereotypes about Arabs come from?
- 8780 2. What is Orientalism?
- 8781 3. How do negative stereotypes impact Arab Americans?

8782 Next, bring the class back together and use the Part 2 Discussion Questions to  
8783 guide students through a 15-20 minute reflective discussion.

## 8784 **6. Main Activity Part 3 - Highlighting the Voices of Arab Americans**

8785 Choose 1-2 episodes from Arab American Stories to show to the class. These  
8786 episodes feature diverse Arab American individuals discussing their own  
8787 experiences, successes, and challenges. We recommend the following episodes:

- 8788 ■ Episode 2: Bridge Builders
- 8789 ■ Episode 10: Civic Leaders
- 8790 ■ Episode 13: A New Generation

## 8791 **7. Discussion Part 3**

8792 Use this discussion to ask students to collectively brainstorm strategies to  
8793 combat bias and discrimination against Arab Americans. Use the Part 3

8794 Discussion Questions to guide the conversation.

8795 **8. Reflection**

8796 Dedicate the last 10-15 minutes of class to leading a reflective discussion about  
8797 the main takeaways from the lesson and any questions students may still have.

8798 Revisit the KWL worksheet that students completed at the beginning of the  
8799 lesson and ask students to spend five minutes to write 4–5 facts they learned  
8800 under the “Something I Learned” column.

8801 **9. Extension Activities** - Consider these ideas for further student exploration:

8802 ○ Ask students to independently research Arab American advocacy  
8803 organizations in their communities. For community engagement activities,  
8804 consider encouraging students to reach out to these organizations to  
8805 interview them about their efforts, inquire about volunteer opportunities, or  
8806 write about the achievements of these groups.

8807 ○ Ask students to conduct research on the issue of Arab American  
8808 representation on the U.S. Census.

8809 Discussion Questions

8810 **Part 1: Arab American Identity and History**

8811 1. What is one fact that surprised you?

8812 2. How did your understanding of Arab Americans change?

8813 3. How would you describe Arab Americans to your friends or family?

8814 4. What questions do you still have?

8815 **Part 2: The History and Impact of Stereotypes**

8816 1. Other than popular culture and the media, where else do you find stereotypes?

- 8817 2. Why do stereotypes from the colonial era still exist today?
- 8818 3. How do you think stereotypes impact Arab American youth in particular?
- 8819 4. What questions do you still have?

8820 **Part 3: Highlighting the Voices of Arab Americans**

- 8821 1. Where can we find accurate, unbiased information about Arabs and Arab  
8822 Americans?
- 8823 2. What types of advocacy or social justice efforts do you know of that work to  
8824 combat prejudice?
- 8825 3. How can you as an individual become involved in combating prejudice?
- 8826 4. How can we as a community become involved in combating prejudice?

8827 Homework

8828 Educators may choose to assign one or more of the following homework assignments.

- 8829 ● **Option 1:** Choose one of the projects from the Arab American National  
8830 Museum’s “Counter-Narratives: Importance of Positive Images”  
8831 (<https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-sD1KzJ4HtC0eDJkg/view>)  
8832 worksheet to complete at home. These projects ask students to independently  
8833 research and create multimedia presentations about Arab American  
8834 contributions. This activity reinforces students’ understanding of the integral role  
8835 of Arab Americans in US culture, politics, innovation, and other fields.
- 8836 ● **Option 2:** Listen to the NPR podcast “Being Young and Arab in Post-Sept. 11  
8837 America” ([https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-](https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-11-america)  
8838 [post-sept-11-america](https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-11-america)). In the podcast, Moustafa Bayoumi discusses his book,  
8839 *How Does It Feel to Be a Problem? Being Young and Arab in America*, which  
8840 highlights the lived experiences of young Arab Americans after 9/11.



8841 ● Option 3: Choose an Arab American that has made a significant contribution to  
8842 American history, technology, or culture. Students can use the episodes in Main  
8843 Activity Part 3 as a starting place. Additional significant figures can be located on  
8844 websites such as [www.biography.com](http://www.biography.com).

8845 ● **Option 4:** Develop an individualized “commitment to personal action” plan that  
8846 builds off of the list of strategies to combat bias and discrimination against Arab  
8847 Americans that students brainstormed in the Part Three Discussion. In this  
8848 commitment, students will commit to using what they learned in class to help  
8849 combat prejudice and improve perceptions of Arab Americans. Ideas for their  
8850 action plan could include:

8851 ○ Volunteer at an Arab American organization

8852 ○ Visit an Arab American cultural center to learn more about Arab history  
8853 and culture

8854 ○ Create a video, poster, or podcast educating their community about Arab  
8855 American

8856 ○ Develop a social media campaign to raise awareness about bias against  
8857 Arab Americans

8858 Assessment, Application, Action, and Reflection:

8859 Refer to steps 2-8 of the In-Class Activities section.

8860 Materials and Resources:

8861 ● Arab American National Museum: *Arab Americans: History, Culture, and*  
8862 *Contributions*: [https://arabamericanmuseum.org/wp-](https://arabamericanmuseum.org/wp-content/uploads/2020/03/Arab-Americans.pdf)  
8863 [content/uploads/2020/03/Arab-Americans.pdf](https://arabamericanmuseum.org/wp-content/uploads/2020/03/Arab-Americans.pdf)

8864 ● Arab American Stories: History: [http://www.arabamericanstories.org/arab-](http://www.arabamericanstories.org/arab-american/history/)  
8865 [americans/history/](http://www.arabamericanstories.org/arab-american/history/)

- 8866 • WPA Interview with Mary Juma, 19th Century Syrian Immigrant in North Dakota:  
8867 <https://bridgingcultures-muslimjourneys.org/items/show/85>
- 8868 • Reel Bad Arabs: How Hollywood Vilifies a People (00:00-03:06 and 47:23-48:23)
- 8869 • An Introduction to Edward Said's Orientalism- A Macat Sociology Analysis:  
8870 <https://www.youtube.com/watch?v=bZiyXEF1Aas>
- 8871 • Detroit Public TV: Arab American Stories
- 8872 ○ Episode 2, Bridge Builders:  
8873 <https://www.youtube.com/watch?v=XYekSbnTmG4>
- 8874 ○ Episode 10, Civic Leaders:  
8875 <https://www.youtube.com/watch?v=WzL4ImGY13g>
- 8876 ○ Episode 13, A New Generation:  
8877 <https://www.youtube.com/watch?v=t9ARHJdHPAU>
- 8878 • Worksheet, Arab American National Museum, “Counter-Narratives: Importance  
8879 of Positive Images”: [https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-](https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-sD1KzJ4HtC0eDJkg/view)  
8880 [sD1KzJ4HtC0eDJkg/view](https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-sD1KzJ4HtC0eDJkg/view)
- 8881 • NPR podcast “Being Young and Arab in Post-Sept. 11 America”:  
8882 [https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-](https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-11-america)  
8883 [11-america](https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-11-america)

<b>Something I Know...</b>	<b>Something I Wonder...</b>	<b>Something I Learned...</b>

8886 ***Reel Bad Arabs: How Hollywood Vilifies a People*** Cornell Notesheet

8887	<b>Topic:</b>	<b>Name:</b>
8888		<b>Class:</b>
8889	<b>Source:</b>	<b>Period:</b>
8890		<b>Date:</b>

8891	<b>Questions</b>	<b>Notes</b>
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8892 (00:00-03:06)

8893 According to Dr. Jack Shaheen, Hollywood portrays  
8894 Arabs as...

8895 Jack Shaheen studied more than ... films.

8896 These negative stereotypes rob Arabs of their ...

8897

Where did we inherit these stereotypes from?

8898

(47:23-48:23)

8899

Why is Jack Shaheen optimistic about the future?

8900

What should we do when we see anyone being

8901

vilified?

8902

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**Summary**

8903

8904 **True or False: Facts about Arab Americans (Student Version)**

8905 Read the following statements and mark which ones you think are true and which ones  
8906 are false.

8907 1. Most Arab Americans are Muslim.

8908 2. All Arab Americans speak Arabic.

8909 3. Arab Americans are integral parts of US culture, economics, and politics.

8910 4. California has the largest population of Arab Americans.

8911 5. Arab Americans have a higher average income than the national average.

8912 6. 'Arab American' is an official minority group listed on the U.S. Census.

8913 7. Arab Americans are very well educated.

8914 8. All Arab American women wear *hijabs* (head scarves).

8915 9. Arab American food includes dishes like *mansaf*, *hummus*, *tabouleh*, and  
8916 *shawarma*.

8917 10. Many Arab Americans consider family incredibly important.

8918 Adapted from the Arab American National Museum's *Ten Things You Should Know*  
8919 *about Arab Americans* [https://podcasts.apple.com/us/podcast/museum-](https://podcasts.apple.com/us/podcast/museum-podcast/id496559339?i=1000109739723)  
8920 [podcast/id496559339?i=1000109739723](https://podcasts.apple.com/us/podcast/museum-podcast/id496559339?i=1000109739723)

8921

8922 **True or False: Facts about Arab Americans (Teacher Version)**

8923 1. Most Arab Americans are Muslim.

8924 FALSE. Approximately 50–60% of the Arab American population is Christian. The  
8925 first Arab immigrants to the United States were mostly Christians from modern-day  
8926 Lebanon and Syria. More recently, more Arab Muslims have immigrated to the  
8927 United States from countries like Iraq, Somalia, and Egypt.

8928 2. All Arab Americans speak Arabic.

8929 FALSE. While many Arab Americans speak Arabic as their first language, some  
8930 Arab American families have lived in the United States for generations and in many  
8931 cases, don't speak Arabic.

8932 3. Arab Americans are integral parts of US culture, economics, and politics.

8933 TRUE. For generations, Arab Americans have made strides in all facets of American  
8934 society. Famous Arab Americans include Salma Hayek (actress), Rami Youssef  
8935 (actor), Steve Jobs (co-founder of Apple), Khalil Gibran (writer and poet), Ilhan Omar  
8936 (U.S. Congresswoman), and Robert Saleh (head coach of the NY Jets).

8937 4. California has the largest population of Arab Americans.

8938 TRUE. California is home to an estimated 400,000 Arab Americans. Other states  
8939 with large Arab American populations include Michigan, New York, Illinois, and  
8940 Texas.

8941 5. Arab Americans have a higher average income than the national average.

8942 TRUE. The average income of Arab Americans is 22% higher than the national  
8943 average.

8944 6. 'Arab American' is an official minority group listed on the U.S. Census.

8945 FALSE. The U.S. Census does not yet recognize Arab Americans as an official



8946 minority group in the United States. According to the Census, Arab Americans are  
8947 considered white, but many do not self-identify as white. For years, there has been a  
8948 push by Arab American groups to have the U.S. Census recognize Arab Americans  
8949 as a racial minority.

8950 7. Arab Americans are very well educated.

8951 TRUE. Compared to the national average, twice as many Arab Americans earn  
8952 graduate degrees. Over 40% of Arab Americans have at least a college degree,  
8953 compared to the national average of 34%. Arab Americans go on to use these  
8954 degrees in fields as diverse as medicine, technology, law, and politics.

8955 8. All Arab American women wear *hijabs* (head scarves).

8956 FALSE. Although some Arab Muslim American women choose to wear the hijab as  
8957 part of their faith, many women do not. The decision to wear a scarf is made on an  
8958 individual or family basis.

8959 9. Arab American food includes dishes like *mansaf*, *hummus*, and *tabouleh*.

8960 TRUE. Arab American food is rich with spices and savory flavors. Arab Americans  
8961 who trace their roots to different parts of the Arab region share different types of  
8962 food. Mansaf, hummus, tabouleh are well-known Levantine (Lebanese, Palestinian,  
8963 Jordanian, Syrian) dishes. Notable Egyptian dishes include *koshari* (lentils, pasta,  
8964 chickpeas, and onions) and *foul mudammas* (fava bean stew). Somali food includes  
8965 *sambusas* (fried pastries with meat and vegetables) and *anjero* (sourdough  
8966 flatbread).

8967 10. Many Arab Americans consider family incredibly important.

8968 TRUE. Family is often considered the foundation of Arab American cultures. Arab  
8969 American families often include extended relatives who gather together for  
8970 celebrations and to support one another. For newer Arab immigrants to the United  
8971 States, the family unit has provided a way to preserve cultural and religious

8972 traditions.

8973 **“What is Orientalism?” Worksheet**

8974 Take notes as you watch the video “An Introduction to Edward Said’s Orientalism- A  
8975 Macat Sociology Analysis.”

8976 **Word Bank**

8977 **Orient** – Edward Said’s term for Asia, particularly the Middle East

8978 **Enigmatic** – mysterious

8979 **Romanticizing** – describing something in an idealized on unrealistic way

8980 **Raucous** – making a disturbingly loud noise

8981 **Deviate** – to differ from

8982 **Domineering** – asserting one’s power over another in an arrogant way

8983 **Dubious** – of questionable value

8984 **Deduce** – come to a conclusion by reasoning

8985 **Patronizing** – treating someone as if you are better than them

8986 1. In Edward Said’s 1978 book *Orientalism*, he argued:

8987 2. According to Said, because Western scholars could not understand Eastern  
8988 cultures, they portrayed the Orient as:

8989 3. Finish the sentence: "Said believed the West thought...."

8990 4. Why did Said argue that Western scholarship was political?

8991 5. Stereotyping became a justification for...

8992 6. Edward Said's book became the foundational text for...

8993 7. The term 'Orientalism' describes...

8994 **Sample Lesson 33: Armenian Migration Stories and Oral History**

8995 Theme: History and Movement

8996 Disciplinary Area: General Ethnic Studies

8997 Ethnic Studies Values and Principles Alignment: 1, 3, 6

8998 Standards Alignment:

8999 CA HSS Analysis Skills (9–12): Historical Interpretation 1

9000 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,

9001 6

9002 CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

9003 Lesson Purpose and Overview:

9004 As part of a larger unit on migration and oral history, this lesson guides students to  
9005 explore the role of oral histories in historiography, with a particular focus on Armenian  
9006 personal stories. The goal of this lesson is to understand the history of Armenian  
9007 migration to the US and delve deeply into the Armenian-American experience. This  
9008 lesson uses the voices of Armenian women, men, girls, and boys through oral histories,  
9009 to create an understanding of the nuances and experiences of the Armenian-American  
9010 Community.

9011 The students will learn about how Armenian migration stories connect to their local  
9012 history.

9013 Key Terms and Concepts: oral history, Armenian migration, interviewing, archive,  
9014 memory

9015 Lesson Objectives (Students will be able to...):

9016 1. evaluate perspectives on history making and historiography through the lens of  
9017 oral history;

- 9018 2. watch, listen to, and conduct oral history interviews, transcribe narratives,  
9019 develop research questions, and build upon interpersonal communication skill;  
9020 and
- 9021 3. better understand the diversity of experiences of Armenian-Americans by  
9022 synthesizing and analyzing oral history sources.

9023 Essential Questions:

- 9024 1. What is the significance of oral history in the construction of minority histories in  
9025 the US?
- 9026 2. What is the history of Armenian immigration to the US?
- 9027 3. How did various cohorts and generations of Armenian immigrants' experiences  
9028 differ from each other and that of their children who were born in the US?

9029 Lesson Steps/Activities:

9030 Part I: What is Oral History?

- 9031 1. Ask students to write down a response to the question: *What is history?* This  
9032 could be in one word, quick responses, or a paragraph response to a writing  
9033 prompt. Have students share responses in a class discussion. See where  
9034 students have similar ideas about what defines history.
- 9035 2. Follow up questions: *How do we know what happened in the past? Who writes*  
9036 *history?*
- 9037 a. There are many ways we know about what happened in the past (journals,  
9038 objects, legal documents, photos, letters). Discuss the students' answers  
9039 and how they relate to what we know about the past.
- 9040 b. Point out that historians look at a lot of different topics when they study  
9041 history. They might study politics, wars, big national events, important

9042 things we might see on the news. But, historians also study the everyday  
9043 lives and activities of “regular” people.

9044 c. For upper high school grades and college students, the discussion can  
9045 focus on historiography and notions of what makes good, proper history.

9046 3. All of these ways we know what happened in the past are considered primary  
9047 sources. *Where do you usually go if you want to learn something?* (common  
9048 answers: books, internet, Wikipedia)

9049 4. These are all considered secondary sources. Primary sources are first-hand  
9050 accounts of an event or moment in time and are in their original form. Secondary  
9051 sources are books or articles that use a variety of primary sources to provide  
9052 commentary on an event, but these are created by people who do not have first-  
9053 hand knowledge of the event.

9054 5. Have students do some basic research using key search terms such as  
9055 Armenian-Americans, Armenians in America, Armenians in California, Armenians  
9056 in Los Angeles, etc.

9057 a. Look at scope of various existing resources for documenting Armenian  
9058 communities worldwide and California in particular.

9059 b. Divide students into groups and assign each group one of the following  
9060 categories to explore.

9061 c. Each group should discuss and report on what each of these resources  
9062 brings to the study of Armenian-Americans and also what each resource  
9063 may lack. Questions of sample size, representation, depth, disciplinary  
9064 lens, scope, date of publication, geography, and more can be addressed  
9065 in this discussion.

9066 i. Academic Books:

- 9067
- 9068
- Anny Bakalian: *Armenian-Americans: From Being to Feeling American*, 1992

9069

9070

9071

9072

9073

9074

Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings by sociologist Anny Bakalian, this book analyzes the individual and collective struggles of Armenian-Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream.

- 9075
- 9076
- Robert Mirak: *Torn Between Two Lands: Armenians in America, 1890 to World War I*, 1983

9077

9078

9079

9080

9081

This first comprehensive study of the Armenian American community examines the rich background, the patterns of migration and settlement in the New World, the complex economic and social adjustments, the family life, and the religious and political institutions of the newcomers.

9082

ii. Scholarly Articles:

- 9083
- 9084
- *But Why Glendale? A History of Armenian Immigration to Southern California*, 2019

9085

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Despite its many contributions to Los Angeles, the internally complex community of Armenian Angelenos remains enigmatically absent from academic print. As a result, its history remains untold. While Armenians live throughout Southern California, the greatest concentration exists in Glendale, where Armenians make up a demographic majority (approximately 40 percent of the population) and have done much to reconfigure this homogenous, sleepy, sundown town of the 1950s into an ethnically diverse and economically booming urban center. This article presents a brief history of Armenian immigration to Southern California and



9095 attempts to explain why Glendale has become the world's most  
9096 demographically concentrated Armenian diasporic hub. It does so  
9097 by situating the history of Glendale's Armenian community in a  
9098 complex matrix of international, national, and local events.

9099 [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)  
9100  
9101 [ia](#)

9102 iii. Food Journalism:

- 9103 • Liana Aghajanian: *In L.A., Armenians' Disparate Food Traditions*  
9104 *Live Side by Side*

9105 A food journalist looks at the various components that make up part  
9106 of the modern Armenian food lexicon in Los Angeles. In fact, in  
9107 order to understand the ancient, diverse, and often tragic history of  
9108 Armenians, one can start by looking at the food they eat. But this  
9109 story isn't an easy one. It's complex, reflecting the frequency with  
9110 which Armenians have had to remake their lives as refugees or  
9111 immigrants in foreign lands.

9112 Armenians have been conquered over millennia by the Byzantines,  
9113 Romans, Turks, Persians, and Russians. They have also been  
9114 displaced across the world because of war, revolution, and  
9115 genocide. Because of this, Armenians are not made up of one  
9116 place, but of many. Nowhere is this more apparent than in their  
9117 cuisine, and in no American city is this better reflected than Los  
9118 Angeles. It is here where these fragmented histories merge and  
9119 blend, where Armenians have managed not only to find some  
9120 permanence but to use food as a way to showcase and unify their  
9121 diverse and scattered nation.

9122 <https://www.eater.com/a/mofad-city-guides/la-armenian-history>

- 9123           iv.    Demographic Studies:
- 9124           •    James P. Allen and Eugene Turner: *The Ethnic quilt: Population*  
9125                 *Diversity in Southern California*, 1997
- 9126                 A demographic study of the various ethnic groups in Southern  
9127                 California, including Armenians, using maps, census data, and  
9128                 economic patterns.
- 9129           v.    Literary Works and Non-Fiction Memoirs:
- 9130           •    Peter Balakian: *Black Dog of Fate: A Memoir*, 2009
- 9131                 Nonfiction memoir about an Armenian-American family and a  
9132                 young man's transformation into adulthood.
- 9133           •    William Saroyan: *My Name is Aram*
- 9134                 This collection of tales chronicles the various ventures of Aram  
9135                 Garoghlanian, a boy of Armenian descent growing up in Fresno,  
9136                 California.
- 9137           vi.   Archives:
- 9138           •    Project Save – Armenian Photograph Archives, Preserving  
9139                 Armenian History Through Photographs from 1860 to the present,  
9140                 over 45,000 historical photos. <https://www.projectsave.org/>
- 9141           •    Digital Archives – Houshamadyan – A digital archive created to  
9142                 reconstruct and preserve the memory of Armenian life in the  
9143                 Ottoman Empire through research.  
9144                 <https://www.houshamadyan.org/home.html>
- 9145           vii. Museums:

9146 • William Saroyan House Museum – A museum built in the house of  
9147 Pulitzer Prize, Oscar-winning, Armenian-American writer William  
9148 Saroyan. <https://saroyanhouse.com/>

9149 viii. Podcasts:

9150 • Armenian Enough – Armenian Enough is about life and identity in  
9151 the Armenian diaspora.  
9152 [https://podcasts.apple.com/us/podcast/armenian-](https://podcasts.apple.com/us/podcast/armenian-enough/id1436860100)  
9153 [enough/id1436860100](https://podcasts.apple.com/us/podcast/armenian-enough/id1436860100)

9154 6. One way we know about the past is by doing oral history. What is oral history?

9155 Oral history is the systematic collection of living people's testimony about their  
9156 own experiences. Oral history is not folklore, gossip, hearsay, or rumor. Oral  
9157 historians attempt to verify their findings, analyze them, and place them in an  
9158 accurate historical context. Oral historians are also concerned with storage of  
9159 their findings for use by later scholars.

9160 As an example, teacher leads students to look at the USC Institute of Armenian  
9161 Studies **Displaced Persons Documentation Project**, which documents the  
9162 community of Armenians-Americans that formed during and after WWII, through  
9163 oral histories. Students can take a look at the photos, historical overview, and  
9164 sample oral history testimonies.

9165 <https://armenian.usc.edu/displaced-persons-documentation-project/>

9166 Part II: Why is oral history important? How does it add to history?

9167 7. Discuss as a class why oral history is important. Emphasize that it is important to  
9168 understand **people's stories and their experiences** related to an event. We all  
9169 have stories to tell, stories we have lived from the inside out. We give our  
9170 experiences an order. We organize the memories of our lives into stories. Oral  
9171 history listens to these stories. Historians currently recognize that everyday

9172 memories of everyday people, not just the rich and famous, have historical  
9173 importance. If we do not collect and preserve those memories, then one day they  
9174 will disappear forever.

9175 8. **Oral history accounts add the life to the facts.** And they give voice to people,  
9176 regular people, who often aren't involved in writing history.

9177 9. Review publicly available segments from the #MyArmenianStory archive and  
9178 follow up with the following questions: **After reviewing the example, why do**  
9179 **you think oral history is important? How does it add to historical accounts?**  
9180 **Do you understand the facts differently after listening to the oral history**  
9181 **account?** Sometimes statistics and numbers are difficult to relate to. But we  
9182 might be able to relate to an account of someone's life as told in their own words.

9183 a. Compilation #MyArmenianStory oral history submissions

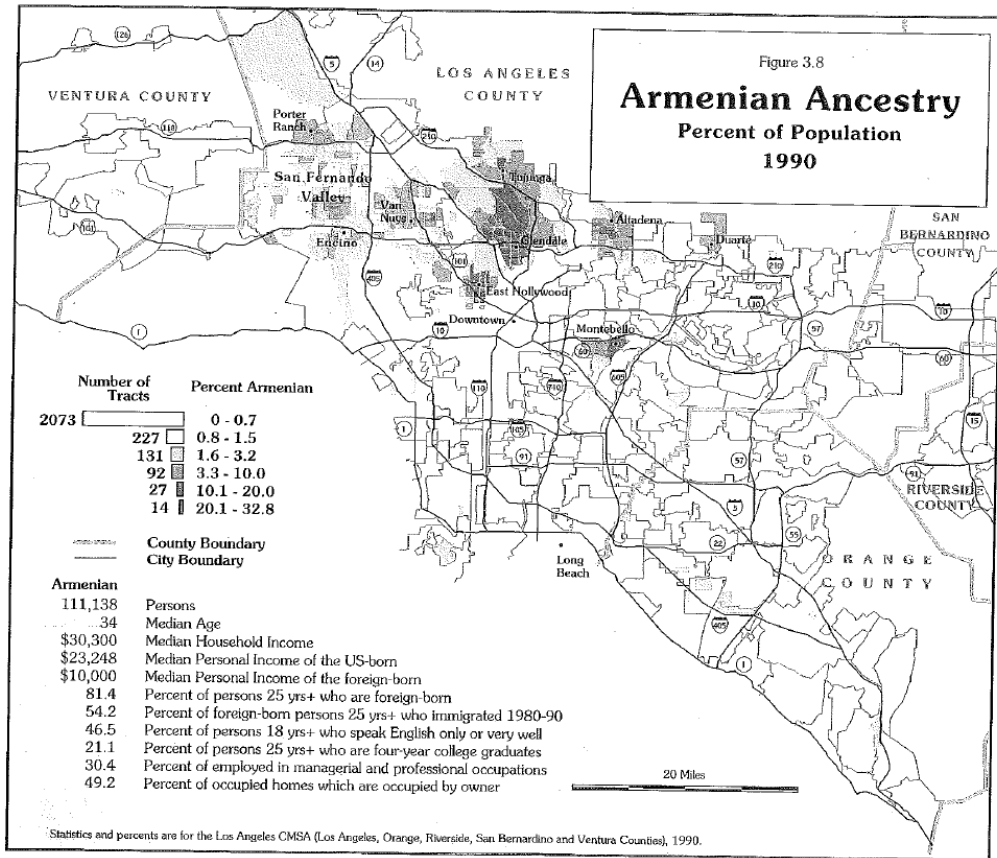
9184 <https://www.youtube.com/watch?v=14FKrw7Dep4>

9185 \*More segments of individual oral histories will be available on the USC  
9186 Institute of Armenian Studies page by January 2021 at  
9187 <https://armenian.usc.edu/myarmenianstory/>

9188 b. Segment of Oral History from Displaced Persons Documentation Project

9189 <https://youtu.be/bnKclOhwnP8>

9190 Students can use this map from The Ethnic Quilt demographic study to  
9191 look at Armenian settlement patterns in Southern California. They can  
9192 compare the visual data from the map to the details from the oral history  
9193 accounts.



9194

9195 Part III: Doing Oral History

9196 10. Explain to the class that they will be conducting some of **their own oral histories**  
9197 to learn about the **Armenian experience**.

9198 11. Advise students to think of the person they wish to interview. The teacher can  
9199 provide a list of Armenian organizations, institutions, and community centers  
9200 students can utilize. This will serve the dual purpose of familiarizing students with  
9201 the Armenian presence in California while helping them find an interview subject.

9202 a. USC Institute of Armenian Studies

9203 3518 Trousdale Parkway

9204 CPA 351, MC 0043, Los Angeles, CA 90089

9205 213-821-3943

- 9206            b. Armenian Society of Los Angeles
- 9207            117 S. Louise St., Glendale CA 91205
- 9208            818-241-1073
- 9209            c. Tekeyan Cultural Association
- 9210            1901 N. Allen Ave., Altadena CA 91001
- 9211            626-296-1806
- 9212            d. Armenian General Benevolent Union (AGBU)
- 9213            1720 Fulton St., Fresno CA 93721
- 9214            e. Ararat Home
- 9215            15105 Mission Hills Road., Mission Hills CA 91345
- 9216            818-365-3000
- 9217            f. Unified Young Armenians
- 9218            1110 Sonora Ave. Unit 106, Glendale CA 91205
- 9219            818-857-5892
- 9220            g. Homenetmen Western U.S.A.
- 9221            2324 Colorado, Los Angeles CA 90041
- 9222            323-344-4300

9223            12. Have the student determine what they hope to discover about the person's life. In  
9224            **preparation for the interview**, the student should research the following:

- 9225            a. Historical and significant events

- 9226            b. Social and economic conditions
- 9227            c. Culture and other interesting information about the time
- 9228            d. Appropriate linguistic skills based on which language(s) they'll be  
9229            conducting the interview
- 9230            13. Have students review the **#MyArmenianStory Guidelines, Interview Guides,**  
9231            **and FAQs** from the USC Institute of Armenian Studies #MyArmenianStory  
9232            project in detail. <https://armenian.usc.edu/myarmenianstory/>.
- 9233            14. Review **best practices in interviewing**; watch/listen to several sample oral  
9234            history recordings; conduct mock interviews in class.
- 9235            15. Students should set up an appointment with the interviewee. They should be  
9236            prepared with recording equipment and the question guides.
- 9237            16. Students can ask the interviewee if they have any letters, photographs, or objects  
9238            that they would like to share and use these for their final product in class.
- 9239            17. Students may be asked to transcribe the interview. The process of transcription  
9240            offers new insights on the content in a written medium.
- 9241            Part IV: Analysis and Reflection
- 9242            18. Students are given a choice in the **creative medium** (interpretive paper,  
9243            PowerPoint presentation, newspaper article, digital history videos, podcast,  
9244            portfolio, etc.) with which they would like to present their findings and analysis of  
9245            their interview. The **analysis** may focus on:
- 9246            a. A summary of their findings
- 9247            b. What were some of the most interesting things they learned
- 9248            c. What they found out that was surprising

- 9249 d. What the stories of the interviewee tell us about a certain time period or  
9250 event
- 9251 i. Perhaps discuss how what they learned from the interview conflicts  
9252 with what they know or what they have learned about in school
- 9253 e. Further questions they would ask if they could go back to learn more and  
9254 clarify some points
- 9255 f. After the whole class presents their findings, you may want to **discuss**  
9256 **and reflect** on some themes, such as
- 9257 a. the constant movement and migration;
- 9258 b. the process of adaptation and integration;
- 9259 c. the common threads and unique elements of the various interviews;
- 9260 d. intersectionality of identities; and
- 9261 e. the value of oral histories as primary resources.
- 9262 19. Students should carry out a series of **reflections** throughout the process at  
9263 various stages. The reflections can cover sociocultural, sociolinguistic, and  
9264 historical observations. For example, students can journal about their  
9265 expectations before the interview, the experience during the interview, and how  
9266 their oral history interview reflected or changed their thinking about central  
9267 themes. Encourage students to compare and contrast themes, perspectives, and  
9268 experiences based on the oral history projects.
- 9269 20. **Share** students' oral history projects with the larger school community by  
9270 organizing an oral history viewing/listening event.
- 9271 Assessment, Application, Action, and Reflection:
- 9272 See Steps 18-21 above.



9273 Materials and Resources:

9274 ● Oral History Association, How Do I Engage Students in Oral History Projects?:

9275 <http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/>

9276 ● USC Institute of Armenian Studies #MyArmenianStory Oral History Project

9277 <https://armenian.usc.edu/myarmenianstory/>

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