Ethnic Studies Model Curriculum
Chapter 4: Sample Lessons and Topics

Third Field Review Draft with Recommended Edits

Contents

Ethnic Studies Model Curriculum Chapter 4: Sample Lessons and Topics 1
Fostering Democratic Classrooms 5
General Ethnic Studies 10
Sample Lesson 1: Migration Stories and Oral History 10
Sample Lesson 2: Social Movements and Student Civic Engagement 15
Sample Lesson 3: Youth-led Participatory Action Research (YPAR) 22
Sample Lesson 4: Introducing Narratives 25
Sample Lesson 5: Introducing Dominant Narratives 31
African American Studies 40
Sample Lesson 6: Classical Africa and Other Major Civilizations 40
Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing Covenants 45
Sample Lesson 8: An Introduction to African American Innovators 55
Sample Lesson 9: #BlackLivesMatter and Social Change 71
Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction 75
Additional Sample Topics 84
Chicana/o/x and Latina/o/x Studies 86
Sample Lesson 11: Salvadoran American Migration and Collective Resistance 86
Sample Lesson 12: US Undocumented Immigrants from Mexico and Beyond: Mojada: A Medea in Los Angeles 103
Sample Lesson 13: The East L.A. Blowouts: An Anchor to the Chicano Movement 110
Additional Sample Topics 116
Asian American and Pacific Islander Studies 119
Sample Lesson 14: Asian Americans and Pacific Islanders and the Model Minority Myth 119
Sample Lesson 15: Cambodian Americans—Deportation Breaking Families Apart 131
Sample Lesson 16: Chinese Railroad Workers 149
Sample Lesson 17: Little Manila, Filipino Laborers, and the United Farm Workers (UFW) 156

Sample Lesson 18: Hmong Americans—Community, Struggle, Voice 166
Sample Lesson 19: Indian Americans: Creating Community and Establishing an Identity in California 177
Sample Lesson 20: The Japanese American Incarceration Experience through Poetry and Spoken Word—A Focus on Literary Analysis and Historical Significance 186
Sample Lesson 21: Korean American Experiences and Interethnic Relations 213
Sample Lesson 22: The Immigrant Experience of Lao Americans 227
Sample Lesson 23: Historical and Contemporary Experiences of Pacific Islanders in the United States 233
Sample Lesson 24: South Asian Americans in the United States 251
Sample Lesson 25: Vietnamese American Experiences – The Journey of Refugees 305
Additional Sample Topics 322
Native American Studies 325
Sample Lesson 26: This is Indian Land: The Purpose, Politics, and Practice of Land Acknowledgment 325
Sample Lesson 27: Develop or Preserve? The Shellmound Sacred Site Struggle 337
Sample Lesson 28: Native American Mascots 344
Additional Sample Topics 354
Affirming Identity 358
Exploring and Embracing Your Own Community 359
Complicating Single Stories 360
Sharing a Wide Picture of Democratic Participation 361
Widening Our Universe of Obligation 362
Seeking Models of Interethnic Bridge-building 364
Sample Lesson 29: The Sikh-American Community in California 366
Sample Lesson 30: Antisemitism and Jewish Middle Eastern-Americans 371
Sample Lesson 31: Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race 380
Sample Lesson 32: An Introduction to Arab American Studies 403
Sample Lesson 33: Armenian Migration Stories and Oral History 425

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

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

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

- Identity
- History and Movement
- Systems of Power
- Social Movements and Equity

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

Fostering Democratic Classrooms

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

California are able to participate in the conversation from their personal and community perspectives. Such a learning environment provides a powerful foundation and model for students' future civic participation.

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

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

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

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

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

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

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

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

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

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

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

Guiding Outcome 1: Pursuit of Justice and Equity

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

3. How have individual and collective efforts challenged and overcome inequality and discriminatory treatment?
4. How can individuals or groups of people overcome and dismantle systemic discrimination and marginalization, including systemic racism?

Guiding Outcome 2: Working Toward Greater Inclusivity

1. What does it mean to be inclusive? How is inclusivity achieved? What barriers to inclusivity exist?
2. What does it mean to be marginalized? What does that look like? What does that feel like?
3. Whose voices or perspectives have been historically emphasized when studying this topic/event? Whose voices or perspectives have been historically silenced or marginalized?
4. How have those groups attempted to make themselves heard? To what extent have these attempts been successful?

Guiding Outcome 3: Furthering Self-Understanding

1. What does ethnicity mean? What does race mean? What is the difference between ethnicity and race?
2. How are our identities formed? To what extent can a person's identity change over time? To what extent do our own upbringing and culture instill bias?
3. How much control do we have over our own identities? What external factors influence our identities?

Guiding Outcome 4: Developing a Better Understanding of Others

1. How do we develop a better understanding of other people, cultures, and ethnic groups? Why is this important?
2. What does it mean to show respect for others? What does that look like?
3. What do we need to be able to do to hear perspectives and experiences that are different from ours? How do we effectively engage with opposing or unfamiliar views as part of exercising civil discourse?

Guiding Outcome 5: Recognizing Intersectionality

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

Guiding Outcome 6: Promoting Self-Empowerment for Civic Engagement

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

Guiding Outcome 7: Supporting a Community Focus

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

Guiding Outcome 8: Developing Interpersonal Communication

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

General Ethnic Studies

Sample Lesson 1: Migration Stories and Oral History

Theme: History and Movement

Disciplinary Area: General Ethnic Studies

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

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

Essential Questions:

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

Lesson Steps/Activities:

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

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

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

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

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

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

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

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

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

time to demonstrate their public speaking skills—maintaining eye contact, using "the speaker's triangle," and avoiding reading slides or poster boards.

8. As part of the culmination of this project, using these guiding questions students make the broader connection of all migration stories represented in the classroom.
    - How are our migration stories similar?
    - How are they different?
    - How does knowing the shared migration stories of your peers impact how we relate to one another?
9. After completing the assignment, teachers and students can share the projects with the broader student body, their families, and communities by posting them on a class/school website, displaying poster boards around the class, or by coordinating a community presentation event.

Assessment, Application, Action, and Reflection:

- Peer assessments are used to help students refine their oral history presentations prior to presenting them to the class. The teacher should visit the practice groups and provide constructive feedback to students who are having difficulty with the assignment.
- During the student presentations, the teacher can evaluate the students' presentation skills in the context of the grade-level expectations in the *CA CCSS for ELA/Literacy,* especially the standards for Speaking and Listening.
- Teachers can use the students' graphic organizers to determine how effectively they have absorbed the key concepts and connections from the student presenters.

Materials and Resources:

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

Sample Lesson 2: Social Movements and Student Civic Engagement

Theme: Social Movements and Equity

Disciplinary Area: General Ethnic Studies

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

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

Lesson Objectives (Students will be able to…):

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

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

Essential Questions:

1. What causes social movements?

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

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

Lesson Steps/Activities:

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

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

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

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

7. While still in groups of four, assign each group a contemporary social movement. Alternatively, the students can work with the teacher to select the movement that they wish to research.

8. Let each group of four know that they are now responsible for completing the two previous assignments (primary source analysis and poster board) with their new social movement. Students are to identify two primary sources on the movement, conduct research (including a review of secondary sources like credible news articles, scholarly research, interviews, informational videos, etc.), and complete the primary source analysis worksheet. They are also to complete a poster board displaying the goals, vision, and tactics/strategies of their assigned contemporary social movement.

9. At the end of the unit, each group presents their poster board and social movement to their peers. After all group presentations have been completed, students will have an opportunity to have a class discussion around the impact of social movements. The class will ultimately return back to the original guiding questions for the lesson.

Source Analysis Worksheet

What Kind of Source? (Circle All that Apply)

Letter	Chart
Photo	Legal document (city ordinance, legislation, etc.)
Newspaper article	Diary
Speech	Oral history interview
Photograph	Artistic piece (poem, song, poster, etc.)
Press Release	Event flyer
Report	Identification document

Other:

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

Identifying the Source

1. Is it a primary or secondary source?

2. Who wrote/created the source?

3. Who is the audience?

4. When and where is it from?

Making Sense of the Source

1. What is the purpose of the source?

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

3. What did you learn from this source?

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

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

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

Assessment, Application, Action, and Reflection:

- Peer assessments are used to help students refine their primary source worksheets and poster boards prior to presenting them to the class. The teacher should visit the groups and provide constructive feedback to students who are having difficulty with the assignment.

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

- Teachers can use the completed poster boards and the final discussion session to determine how effectively the students have absorbed the key concepts and connections from the lesson.

Materials and Resources:

- For Primary Sources on the Third World Liberation Front
    - University of California, Berkeley Third World Liberation Front Archive (includes oral histories, bibliography of sources, access to dissertations on the topic, primary sources and archived materials, etc.): http://guides.lib.berkeley.edu/twlf

- For Information on Contemporary Social Movements:
    - #BlackLivesMatter/The Movement for Black Lives

- The Standing Rock Movement
    - National Geographic Article, "These are the Defiant 'Water Protectors' of Standing Rock": https://news.nationalgeographic.com/2017/01/tribes-standing-rock-dakota-access-pipeline-advancement/

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

Theme: Social Movements and Equity

Disciplinary Area: All disciplinary areas

Youth-led Participatory Action Research

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

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

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

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

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

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

The following shows how each term in YPAR is operationalized.

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

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

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

RESEARCH: A systematic investigation of a problem facing youth.

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

Culturally Responsive Pedagogy Course Implementation:

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

Sample Lesson 4: Introducing Narratives

Theme: Systems of Power

Disciplinary Area: General Ethnic Studies

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

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

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

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

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

- identify sources of narratives;
- articulate how narratives are shaped by who is telling the story;

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

Key Concepts and Vocabulary:

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

Materials:

- Reflection Worksheet for homework (p. 4)

Preparation:

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

In-Class Activities:

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

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

2. **Comparing Narratives Partner Activity**—Pair each student with a classmate. Within each pair, one student will write an autobiography and the other student will write a biography of their partner. Give the pairs 15 minutes to write independently. Once students are done writing, ask each partner to read what they wrote to their partner. Write the following questions on the board, and ask the pairs to discuss among themselves:
    - How do the two narratives differ? What is similar about them?
    - What information did the autobiographer choose to highlight about themselves? What information did their partner highlight?
    - Which biography is more reliable? Can either be seen as an "objective source"?
3. **Class Discussion about Activity**—Bring the class back together and lead a discussion about their answers to the questions they discussed in their pairs. Use this activity to open a class discussion about how narratives are shaped by the assumptions and biases of the author. Explain that the narratives we read or hear on a daily basis also shape our viewpoints, so we have to be careful to examine authors' motivations, underlying assumptions, and bias. Explain to students that narratives also influence our perceptions of members of different ethnic groups. Some discussion questions might include:
    - Where do we encounter narratives about other people?
    - What role do prior knowledge, preconceptions, or bias play in shaping someone's narrative about other people?

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

- What are some examples of narratives about you? How would your parents or guardians talk about you? How would your siblings, your friends, your teachers? And why would their narratives about you be different from each other? And does it influence how they behave towards you?

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

Homework:

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

Additional Resources:

- Equality and Human Rights Commission, "Lesson 11 – Influencing Attitudes" – https://www.equalityhumanrights.com/en/secondary-education-resources/lesson-plan-ideas/lesson-11-influencing-attitudes

- UC Berkeley Greater Good Magazine, "How to Avoid Picking Up Prejudice from the Media" –https://greatergood.berkeley.edu/article/item/how_to_avoid_picking_up_prejudice_from_media

- Fairness & Accuracy in Reporting, "How to Detect Bias in News Media" – https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-new

s-media/

- Civic Online Reasoning, “News Versus Opinions,” “Who’s Behind the Information?”, “What’s the Evidence?,” “What do Other Sources Say?” “How to Find Better Information Online,” and “Civic Online Reasoning,” https://cor.stanford.edu/curriculum/

- Center for Media Literacy, “Questions/ Tips: Media Deconstruction/Construction Framework” http://www.medialit.org/sites/default/files/QTIPS%20CHART_1_0.pdf

Reflection Worksheet

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

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

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

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

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

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

Sample Lesson 5: Introducing Dominant Narratives

Theme: Systems of Power

Disciplinary Area: General Ethnic Studies

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

Lesson Objectives (Students will be able to…):

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

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

Key Concepts and Vocabulary:

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

Materials:

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

Preparation:

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

In-Class Activities:

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

2. **Show Chimamanda Ngozi Adichie's Ted Talk "The Danger of a Single Story"** (https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en&t-261411)—This Ted Talk further explores the concept of dominant narratives by explaining the damaging effects of being exposed to only one powerful narrative. This video will help students to recognize one-sided perspectives, missing voices, and bias in the dominant narratives they encounter about ethnic groups.

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

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

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

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

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

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

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

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

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

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

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

Homework:

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

Additional Resources:

- University of Michigan's Inclusive Teaching Collaborative, "Dominant Narratives" – https://sites.lsa.umich.edu/inclusive-teaching/sample-activities/dominant-narratives/
- Reclaim Philadelphia, "What is a Dominant Narrative?" by Kelly Morton – https://www.reclaimphiladelphia.org/blog/2019/2/11/what-is-a-dominant-narrative
- Teaching Tolerance, "Shifting Out of Neutral" by Jonathan Gold – http://www.tolerance.org/sites/default/files/general/TT52_Shifting%20Out%20of

%20Neutral.pdf

- Teaching Tolerance, “The Danger of a Single Story” by Jonathan Gold – https://www.tolerance.org/magazine/the-danger-of-a-single-story
- Culturally Responsive Teaching & the Brain, “The First Six Weeks--Create a Counter Narrative” by Zaretta Hammond – https://crtandthebrain.com/the-first-six-weeks_create-a-counter-narrative/
- Journal of Language & Literacy Education, “Disrupting the Dominant Narrative: Beginning English Teachers’ Use of Young Adult Literature and Culturally Responsive Pedagogy” by Elsie Lindy Olan & Kia Jane Richmond – http://jolle.coe.uga.edu/wp-content/uploads/2017/11/Olan_JoLLE2017.pdf
- Facing History and Ourselves, “Teaching with The 1619 Project in Ethnic Studies” by Kimberly Young – https://lanetwork.facinghistory.org/teaching-with-the-1619-project-in-ethnic-studies
- Opportunity Agenda, “Vision, Values, and Voice: A Communications Toolkit” https://www.opportunityagenda.org/sites/default/files/2019-05/2019.05.06%20Toolkit%20Without%20Comic%20Book.pdf

What is a Dominant Narrative?

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

Dominant narratives "achieve dominance through repetition, the apparent authority of the speaker (often accorded to speakers who represent the dominant social groups), and the silencing of alternative accounts."[2] Dominant narratives are normalized by being presented as objective facts.

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

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

---

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

[3] 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.

certain information or framing a policy in a certain light.

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

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

[4] 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/.
[5] “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.

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

1. What is a dominant narrative?

2. Whom do dominant narratives serve?

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

4. Where do we often find dominant narratives?

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

African American Studies

Sample Lesson 6: Classical Africa and Other Major Civilizations

Theme: Identity

Disciplinary Area: African American Studies

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

Standards Alignment:

HSS 10.4

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

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

CA ELD Standards: 1.1, 1.2, 1.5, 1.10

Lesson Purpose and Overview:

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

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

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

Lesson Objectives (Students will be able to…):

1. understand the importance of culture to African values and beliefs;

2. develop an understanding and analyze the classical history of African people;

3. identify how African classical cultures set the models for future civilizations in terms of philosophy, architecture, medicine, spirituality, and mathematics; and

4 understand the relationship to Africa of all people and the nature of world development from an African perspective which challenges the particular racial constructions of enslavement, colonialization, and imposition on African women, men and children. Thus, students will be able to deconstruct racial imaginations regarding their common humanity.

Essential Questions:

1. What were the antecedents to the Classical African civilizations? Use references to archaeological creations such as Inzalo Y'Langa, or Adam's Calendar, as a point of departure to examine the ancient past of Africa.

2. How did Africans in the Americas and many in Africa lose sight of their contact with their own classical past? How was it erased, distorted, and colonized?

3. What is the point of today's modern African Americans making links to their African cultural past?

Lesson Steps/Activities:

1. To access this lesson, have the students think of something in today's society that came from Africa. Prompt them with the Washington monument (show image if possible) then show image of the obelisks of Egypt and Ethiopia (Aksum, also spelled Axum). Use the pyramid on the back of the dollar bill to let them know it is an African architectural design. Think of other connections, the calendar, and the 24-hour day.

2. Begin the lesson by discussing why Inzalo Y'Langa, popularly named Adam's Calendar, is called the oldest human made structure in the world? Show on the map where it is located in southern Africa and point out that even if it is not more than 100,000 years old as suggested, it is still older than the Great Pyramid on the same continent and Stonehenge in England.

3. From the map of Africa point to the Nile Valley and explain the fact that the Nile River, the earth's longest flows through only one continent, Africa. Explain to the students that the Nile River runs down to the Mediterranean from the up in the interior of Africa around Uganda and Rwanda, almost touching the other great river of Africa, the Congo.

4. Engage students in a study of the history of the Sahara Desert, the world's largest, showing how it was not always a massive desert and that humans in the past had occupied it for thousands of years.

5. Divide the students into three groups and assign each group a civilization to report on (e.g., Kemet, Nubia, Axum). Each group is responsible for researching the following:

    a. Describe the region where the civilization is located by stating on what continent it is found, its chronology, that is, when was it developed, its major contributions that could be considered permanent, and identify the people who may have been influenced in language, customs, and traditions by this civilization.

b. Allow the students to choose one of these cultures—Yoruba, Zimbabwe, or Asante—and ask them to write a two-page narrative of the history of the people.

c. What were the borders, as far as scholars are concerned, of these civilizations? What other kingdoms, empires, or nations were connected to them?

d. Show evidences of the impact of these civilizations in contemporary life in the United States that might be invisible to most people. Do you see pyramids anywhere? For example, the American dollar has a pyramid on it. Anywhere else? What does the Washington monument look like when you think of ancient Axum or Kemet?

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

Print Sources:

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

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

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

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

Videos:

Senegal: https://www.youtube.com/watch?v=9o7S0l7Q76w

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

Ancient Egypt: https://www.youtube.com/watch?v=hO1tzmi1V5g&list=PL9HP4__K2t69XXOkGHvWeaJY75AWeSnBI&index=99

Kush: https://youtu.be/CwaP1kyAqqo

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

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

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

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

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

Sample Lesson 7: US Housing Inequality: Redlining and Racial Housing Covenants

Theme: Systems of Power

Disciplinary Area: African American Studies

Ethnic Studies Values and Principles Alignment: 4, 6

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

1. draw connections between what they learned from the lesson overview, *A Raisin in the Sun*, and their own narratives, highlighting the overarching theme of housing inequality;

2. understand how housing inequality has manifest in the form of institutional racism through racial housing covenants, redlining, and other forms of legalized segregation;

3. engage and comprehend contemporary language being used to describe the current housing crisis and the history of racial housing segregation (i.e., gentrification, resegregation, and redlining); and

4. analyze Lorraine Hansberry's play, *A Raisin in the Sun*, identifying key themes as they relate to housing discrimination, and become familiar with the use of dramatic devices in written plays.

Essential Questions:

1. How are wealth and housing inequality connected?

2. How is housing discrimination and segregation a form of institutional racism?

Lesson Steps/Activities:

1. Introduce the lesson by posting the definition of "racial housing covenants" and "redlining" to engage students in a discussion on the housing conditions African Americans often encounter in urban cities, both in the past and currently.

2. Provide an abbreviated walk-through of how to purchase a home (identifying a realtor, finding a lender, mentioning the Federal Housing Administration and loan underwriters, etc.). See videos in resources section for more context.

    a. Request for students to research and find evidence of how African Americans have historically been subjected to housing discrimination. If necessary, provide the examples of the Federal Housing Administration's refusal to underwrite loans for African Americans looking to purchase

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

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

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

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

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

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

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

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

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

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

Chapter 14 of the framework includes an outline of an elective ethnic studies course. This course outline includes a classroom example (page 313) where students engage in an oral history project about their community. This example includes discussion of redlining and other policies that resulted in "white flight" and the concentration of communities of color into certain neighborhoods. Teachers can expand upon the current lesson by using this example, and connecting it to the themes described in this model curriculum.

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

- *A Raisin in the Sun* by Lorraine Hansberry

- Mapping Inequality: https://dsl.richmond.edu/panorama/redlining/#loc=5/39.105/-94.583andopacity=0.8
- T-RACES Archive: http://salt.umd.edu/T-RACES/
- The Case of Dorothy J. Mulkey: https://www.kcet.org/shows/lost-la/how-one-oc-woman-took-her-fight-for-fair-housing-all-the-way-to-the-supreme-court-and

Race – The Power of an Illusion: https://www.pbs.org/race/000_General/000_00-Home.htm Vignette

A Raisin in the Sun by Lorraine Hansberry

Act II Scene Three

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

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

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

MAN (Coming in) Thank you.

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

MAN Yes … well, of a sort.

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

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

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

LINDNER How do you do.

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

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

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

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

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

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

RUTH (Innocently) Some coffee?

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

LINDNER Well, I don't know how much you folks know about our organization. (He is a gentle man; thoughtful and somewhat labored in his manner) It is one of these

community organizations set up to look after—oh, you know, things like block upkeep and special projects and we also have what we call our New Neighbors Orientation Committee …

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

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

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

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

BENEATHA Yes—and what are some of those?

WALTER Girl, let the man talk.

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

WALTER Go ahead.

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

BENEATHA Yes.

WALTER Be still now!

LINDNER Well—

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

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

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

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

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

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

WALTER What do you mean?

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

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

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

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

WALTER (Tightly) Go ahead, man.

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

BENEATHA Thirty pieces and not a coin less!

WALTER Yeah?

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

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

WALTER All right, you through?

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

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

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

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

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

WALTER Get out.

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

WALTER Get out.

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

Sample Lesson 8: An Introduction to African American Innovators

Theme: Identity

Disciplinary Area: African American Studies

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

Standards Alignment:

HSS 10.3, 11.5, 11.10, 12.4

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

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

CA ELD Standards: 1.1, 1.2, 1.5, 1.10

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

1. develop research questions in order to conduct exploratory research into historical events and figures;
2. interpret historical narratives in order to develop a more robust understanding of historical events and figures;

3. learn from each other by presenting the histories and contributions of African Americans that are often unknown or often untold. Explain the role African Americans have played in the advancement of the science, technology and other areas in the American society;

4. strengthen their public speaking skills through presenting their research findings;

5. build upon interpersonal communication skills in order to adequately receive and convey information; and

6. compile research and information in order to create a visual presentation or display of a historical event or figure.

Essential Questions:

1. What contributions have African Americans made to the United States, and how has society benefited from them?

2. Why are some of these contributions not widely known?

3. How can these contributions be given greater recognition in society today?

Lesson Steps/Activities:

Part 1: Research Presentation

1. Develop an electronic visual presentation for the lesson opening that shows images of various contributions in the five areas of science and mathematics, literature and journalism, education, government, and business/entrepreneurship. The presentation ends with the quote: “There is nothing new in the world except the history you do not know.” Harry S. Truman 33rd President of the United States. As students view the presentation invite them to write down what they know and what they want to know about the images.

2. Introduce the lesson by asking students what they believe all of these things have in common. This should be a class conversation.

3. Present the five stations of African American contributions, being sure to connect them with the images and discussions from steps 1 and 2.

4. Invite students to explore the five stations in the in-person or virtual classroom and view the introductory resources on each topic. As students view the introductory resources, they write down their learnings as well as their wonderings and identify one station further research.

5. Students should find additional sources of information on their topic of choice to conduct further research.

6. After students have completed their exploration of the different stations, they should compose a written response to the three essential questions that includes information they have learned from the lesson. Students should be encouraged to identify possible topics or areas of focus for further research in their responses. Time permitting, students can share these responses in small groups or with a partner.

Part 2: Museum Curation

1. Review the five stations that were discussed in Part 1. Then ask students to briefly discuss Essential Questions 1–3.

2. After the discussion, transition to discussing the value of museums as a way to bring the contributions of African Americans to the broader society. Provide examples of the African American Museum in DC and other museums or public displays in the local or surrounding areas. Also provide some examples of digital museum exhibits for local and national collections.

3. Introduce the project: museum curation. Each student will be creating a museum exhibit based on one historical figure or contribution from the stations that they explored previously. Instruct students to look for primary and secondary sources that can teach them more about their subject. These sources could be texts or oral histories found in the available databases. Students can also interview

experts to gather more information. Interviews can be conducted in person or remotely.

4. After introducing the project and providing examples of museum exhibits, provide an overview of the expectations for the research and presentations. Discuss the types of equipment and materials students will need; help students understand the difference between secondary and primary sources.

5. Allow the use of the next few class periods for students to conduct further research. Assist students with narrowing or broadening their research topic based on the amount of available information available on their topic of choice.

    a. Students may use relevant resources that they discovered during the first part of this lesson.

    b. For more rigor, students can be required to have a specific number of primary sources and secondary sources.

6. Once students have completed their research, ask students to create their own museum exhibit complete with pictures and artifacts related to their topic. The resources that they collected should be used as source materials for their exhibit.

    a. The exhibit should have at least one picture of the subject and a written description of the exhibit.

7. Students will develop a presentation to describe their learnings from their station and their historical even or figure. Each presentation should be no more than two minutes in length.

    a. Students will be the curators of their own classroom museum. The classroom should be arranged in stations where corresponding exhibits will be displayed.

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

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

Assessment, Application, Action, and Reflection:

Assessment:

- Peer assessments of preliminary research can be used to help students refine or focus their research for the museum curation project.
- The teacher should evaluate students’ research based on grade-level expectations in the history–social science content standards. Students can be assessed on their ability to: pose relevant research questions, compare documentary sources, differentiate between primary and secondary sources, and vet potential resources for credibility, validity, and bias.
- The teacher can use students’ museum exhibit to assess how well students synthesized their research and applied it to their displays and presentations.
- The teacher should evaluate students’ presentation skills based on grade-level expectations in the CA CCSS for ELA/Literacy standards.

Application, Action, and Reflection:

- Students will conduct research on the station of their choosing using appropriate grade-level skills as outlined in the history–social science content standards and recommended by the *History–Social Science Framework*.
- Students will create and present museum exhibits to demonstrate their abilities to conduct a grade-level appropriate synthesis of research and orally convey information learned.

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

Materials and Resources:

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

Station 1: Science, Technology, and Mathematics

Station Purpose and Overview:

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

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

Invite students to watch one or more these introductory videos:

Five African American Inventors that changed the World:
https://www.youtube.com/watch?v=vOKnOW7CLNQ

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

Awesome Inventions by African Americans
https://www.youtube.com/watch?v=56AwEjXzh-U

Videos are not exhaustive.

Students then explore African American innovators such as the following:

Scientists and Inventors, such as those found in the following links:

The A-Z List of Black Inventors:
https://interestingengineering.com/the-a-z-list-of-black-inventors

Famous African American Women in STEM:
https://napequity.org/resources/famous-african-american-women-stem/

16 Black STEM innovators who have defined our modern world:
https://www.idtech.com/blog/black-stem-innovators-who-defined-modern-world

People of Color in STEM: Black:
https://guides.tricolib.brynmawr.edu/c.php?g=285559&p=1901689

Black Explorers (video): https://blackhistoryintwominutes.com/black-explorers/

African Americans at NASA, such as those found in the following links:

NASA's African-American Astronauts:
https://www.nasa.gov/sites/default/files/atoms/files/african_american_astronauts_fs.pdf

NASA Figures: https://www.blackhistory.mit.edu/story/nasa-figures

'Black In Space' Explores NASA's Small 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

African American Doctors, such as those found in the following links:

California Academy of Sciences Library: African American Scientists Bibliography:
http://researcharchive.calacademy.org/research/library/biodiv/biblio/Africansci-update.htm

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

Other African American scientific contributions such as the following:

The Disturbing History of African-Americans and Medical Research Goes Beyond Henrietta Lacks: https://time.com/4746297/henrietta-lacks-movie-history-research-oprah/

Resources:

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

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

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

Station 2: Literature, Journalism, and the Arts

Station Purpose and Overview:

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

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

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

History Brief: The Harlem Renaissance: https://youtu.be/90PTxdsqfsA

Introduction to the Harlem Renaissance: Students will explore the vibrant artistic and intellectual life brought to New York and other northeastern American cities by African Americans fleeing the South in a large and massive migration to the North and away

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

Students explore African American writers, journalists, and artists.

Journalists such as those found in the following links:

Black Press Comprehensive Timeline:
https://www.pbs.org/blackpress/timeline/timeline.html

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

The Black Press: From Freedom's Journal to The Crisis, Ebony & Jet (video):
https://blackhistoryintwominutes.com/the-black-press-from-freedom-journal-thecrisis-ebony-jet-magazine/

Authors such as those found in the following links:

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

Musicians such as those found in the following links:

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

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

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

Additional Resources:

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

Nathan Huggins, *Harlem Renaissance*

James Weldon, Johnson. *Black Manhattan*

Alain Locke, *The New Negro*

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

Station 3: Education

Station Purpose and Overview:

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

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

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

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

African American Higher Education: https://youtu.be/-iyZYTcWQN4

Students explore the history and contributions of African Americans to education.

Have students research and identify outstanding African educators such as Booker T. Washington, Mary McLeod Bethune, and Octavius Catto. What historically Black colleges are they associated with in history?

Historically Black Colleges and Universities (as told by documentaries such as):

Timeline of Historically Black Colleges and Universities: https://hbcufirst.com/hbcu-history-timeline

Tell Them We Are Rising: The Story of Historically Black Colleges and Universities: https://www.pbs.org/video/tell-them-we-are-rising-the-story-of-black-colleges-and-uni-cheqjr/

African American Higher Education (video): https://youtu.be/-iyZYTcWQN4

Pioneers in African American Education such as those found in the following links:

Important Milestones in African American Education: https://www.sutori.com/story/important-milestones-in-african-american-education--9BBnQqqWj81u6e4opQFpRDAD

Key Events in Black Higher Education: https://www.jbhe.com/chronology/

Booker T. Washington – Mini Biography: https://www.biography.com/video/booker-t-washington-mini-biography-11188803909

Station 4: Government, Military, and Civics

Station Purpose and Overview

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

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

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

Invite students to watch this introductory video:

African Americans in Congress in the 19th Century: https://www.youtube.com/watch?v=IS_qWkgPBeo&feature=youtu.be

It may be helpful to frame the discussion around this topic. Facing History and Ourselves provides sample lessons and resources that may help with this: https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy.pdf

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

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

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

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

Black Legislators: https://libguides.franklinpierce.edu/black-history/black-legislators

The Black Congressman of Reconstruction: Death of Representation: https://www.mobituaries.com/the-podcast/the-black-congressmen-of-reconstruction-death-of-representation/

African Americans in the White House Timeline: https://www.whitehousehistory.org/african-americans-in-the-white-house-timeline

Black Americans in Congress: https://history.house.gov/Exhibitions-and-Publications/BAIC/Black-Americans-in-Congress/

Moments in History, Thurgood Marshall: https://youtu.be/kAZdZFa3OkI

African Americans in the Armed Forces such as those found in the following links:

Tuskegee airmen:

https://www.youtube.com/watch?v=pp3_7Yo2xFw

https://www.youtube.com/watch?v=zv4HtBaKKXs

African Americans in the US Army: https://www.army.mil/africanamericans/timeline.html

African Americans in the US Armed Forces: https://www.battlefields.org/learn/articles/african-americans-armed-forces-timeline

African Americans in the US Army: Profiles of Bravery: https://www.army.mil/africanamericans/profiles.html

The History of Allensworth, California (1908–): https://www.blackpast.org/african-american-history/history-allensworth-california-1908/

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

Eyes on the Prize: America's Civil Rights Movement PBS series: https://www.facinghistory.org/books-borrowing/eyes-prize-americas-civil-rights-movement

Eyes on the Prize: America's Civil Rights Movement 1954-1985 accompanying lessons: https://www.facinghistory.org/resource-library/eyes-prize-americas-civil-rights-movement

The Reconstruction Era and the Fragility of Democracy, Section 4: https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy.pdf

Station 5: Business and Entrepreneurship

Station Purpose and Overview:

Students will explore African American business innovators and entrepreneurs as well as successful African American business ventures such as those found in Tulsa, Oklahoma's Black Wall Street. Students will be introduced to well know figures such as Oprah Winfrey and lesser known figures like Annie Malone.

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

Invite students to view the introductory video: The Rise of African-American Entrepreneurs in America (https://youtu.be/kJjPEBCfBFQ)

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

Black In Business: Celebrating The Legacy Of Black Entrepreneurship: https://www.forbes.com/sites/ruthumoh/2020/02/03/celebrating-black-history-month-2020/?_sm_au_=iVVqVW5T1TNQnjnFMRtVGK34F24MF#1243ba362b45

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

Black Excellist: Most Powerful Black CEOs in Corporate America: https://www.youtube.com/watch?v=z0Bc3DzqjsY

Sample Lesson 9: #BlackLivesMatter and Social Change

Theme: Social Movements and Equity

Disciplinary Area: African American Studies

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

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

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

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

Essential Questions:

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

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

Lesson Steps/Activities:

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

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

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

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

a. Describe the issue and the surrounding details.

b. What are the arguments? Present all sides.

c. Investigate the underlying context: Research the root causes of the issue.

d. What is the legal context surrounding the issue? (e.g., stand your ground, stop and frisk, noise ordinance, police officers bill of rights, cash bail system, 3-Strikes laws, prison abolition, the death penalty, etc.)?

e. What was/has been the community's response? Were there any protests or direct actions? If so, what types of tactics did activists employ?

f. What organizations are working to address this issue?

g. What social changes, political changes, or policy changes occurred or are being proposed to address the underlying issue??

10. Students are encouraged to identify sources online (including looking at social media posts or hashtags that feature the name of the person they are studying), examine scholarly books and articles, and even contact non-profits or grassroots organizations that may be organizing around the case that they were assigned. Stress the importance of students being able to identify credible first-person sources.

11. As a second component of this lesson, each student (individually) is tasked with responding to the last question required for their project, "what can you do to help support those impacted by police brutality?" In response, students must come up with an idea/plan of how they would help advocate for change in their communities if an issue around police brutality were to arise. Please note that this exercise is to explore the possible actions of advocacy for social justice and social change. Students should not be encouraged to place themselves or others in a situation that could lead to physical conflict.

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

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

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

Sample Lesson 10: Afrofuturism: Reimagining Black Futures and Science Fiction

Theme: Identity, Systems of Power

Disciplinary Area: African American Studies

Ethnic Studies Values and Principles Alignment: 4, 5

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

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

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

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

Lesson Objectives (Students will be able to…):

1. identify and analyze Afrofuturism as it manifests within various forms of art and cultural production, including literature, music, comic books, and film;

2. understand how systems of power and history are being reimagined through the lens of Afrofuturism;

3. discern how authors and artists use literary and poetic devices and technology within Afrofuturist texts; and

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

Essential Questions:

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

Lesson Steps/Activities:

Day 1

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

5. Have the groups share some of their takeaways and summaries of the article with the entire class. Also use this time to define any terms that students may have been unfamiliar with.
    a. Potential Terms to Define:
        i. Subaltern—–the term is primarily used to describe people socially and politically marginalized within society; those who are deemed powerless, especially within colonial territories.
        ii. Pulp—–the term has historically been used to describe early magazines that were printed on low quality paper made from wood pulp. However, the term has been used more broadly to describe works of art and literature (e.g., fiction, music, zines, etc.) that often included sensational material, short-fiction works, and what was often viewed as “low-quality literature.” Pulp fiction and other works are often seen as the predecessors of superhero comic books.
        iii. Speculative fiction—–is a broad artistic genre that is defined by its inclusion of supernatural, futuristic, and dystopian elements. Speculative fiction includes the genres of: science fiction, fantasy, horror, fairytales, superhero fiction, and more.
        iv. Appropriate/appropriation—–to take elements of something for one’s own use, often without permission.
        v. Antebellum—–refers to the period in the United States prior to the Civil War.

Day 2

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

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

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

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

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

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

2. Engage students in a discussion around what is and is not Afrofuturism grounded in contemporary examples that students may be familiar with.
    a. Guide the students through features like settings, characters, and other literary devices and elements of Afrofuturism.
        i. Option: Utilize the recent film and comic books *Black Panther.*
        ii. Option: Teachers can also select a podcast, text, short story, or novel.
3. Break the students into groups and ask them to brainstorm other elements that may be found in Afrofuturism.
4. Once students have had a chance to discuss some ideas, ask them to imagine an Afrofuturistic setting in which a story may take place.
    a. Using butcher paper or large post-it paper, students will write down their ideas.
5. Ask student groups to share their settings with the class and explain why they chose the details that they did.

Day 3

1. As a class, revisit the texts from Day 2 and begin to discuss how the texts draw on Afrofuturism. If possible, bring in copies of comic books, short stories, and zines.

2. After discussing the cultural texts for 10–15 minutes, let the students know that they will create their own cultural text that engages Afrofuturism and/or reimagines their own community's future.

3. Select a short story, poem, or song lyrics for students to read, and guide them through a discussion of the elements of Afrofuturism.

4. Introduce the assignment by telling students that they have the option of creating a zine, comic book, short story, or poem that incorporates what they've learned about Afrofuturism, specifically drawing on the overall aesthetic and analytical framework. They will also need to write a one-page artists' statement describing their work and rationale. It is highly recommended that teachers create their own rubrics for this assignment and distribute them to students at the onset.

5. To start this project, have students spend the remainder of the class drafting an outline of their project and researching other Afrofuturist art that might serve as a source of inspiration. Be sure to remind students to consider how they want to develop the project. For example, will they create a digital or hard-copy zine or comic book?

6. For homework, have students complete their outlines.

Day 4

1. Start class by showcasing what art materials students will have access to (i.e., markers, construction paper, cardstock, color pencils, rulers, felt tip pens, graphics software, etc.) in order to complete their project.

2. After students have completed their projects, dedicate a final class day for sharing and reflection. Have each student place their work on display around the

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

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

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

Assessment, Application, Action, and Reflection:

- Students will complete a pre and post written reflection on their understanding of Afrofuturism.

- Students will analyze cultural texts.

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

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

Materials and Resources:

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

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

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

- Strong, Myron T and Chaplin K. Afrofuturism and Black Panther 2019. https://journals.sagepub.com/doi/full/10.1177/1536504219854725.
- Afrofuturism gains new momentum as artists reclaim black history”- CBS This Morning news clip and interview with author Tomi Adeymi. https://www.youtube.com/watch?v=bmEShkZaxuY.
- PBSVideo: Afrofuturism: From Books to Blockbusters, It’s Lit https://www.youtube.com/watch?v=YI1xmwqGEBw.
- “Why should you read sci-fi superstar Octavia E. Butler?” TED-Ed video. https://www.youtube.com/watch?v=X6YI8IsjJJA.

Additional Sample Topics

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

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

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

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

Sample Lesson 11: Salvadoran American Migration and Collective Resistance

Theme: History and Movement

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

Ethnic Studies Values and Principles Alignment: 4

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

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

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

Essential Questions:

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

Lesson Steps/Activities:

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

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

1. Begin the activity with the following guiding question: “Why have people emigrated from El Salvador to the United States?” Students should write/pair/share on **Four I’s of Oppression: El Salvador Day One Document.**

2. Have students view and comment on the **“primary text”** image. Which type(s) of oppression does this text (**Primary text-Child’s Drawing, San José Las Flores, El Salvador)** best exemplify? Record the answer(s) on the **Four I’s of Oppression: El Salvador Day One Document.** This is where the primary text can be accessed: “When We Were Young / There Was a War” website http://www.centralamericanstories.com/characters/yesenia/.

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

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

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

    a. What did you appreciate about this lesson?

    b. What new insights do you have about immigration to the United States?

Day Two: Youth Scholars Teach US Immigration Policy Shifts to the People

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

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

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

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

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

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

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

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

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

Assessment, Application, Action, and Reflection:

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

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

Materials and Resources:

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

Day 1

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

Primary Text: Child's Drawing, San José Las Flores, El Salvador from "When We Were Young / There Was a War" website.
http://www.centralamericanstories.com/characters/yesenia/.

Documentary text: "Juan's Story" from *When We Were Young* website.
https://vimeo.com/191532459

Informational Texts

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

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

- Informational Text #2: Family Reunification

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

- Informational Text #3: Lack of Economic Opportunity

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

- Informational Text #4: Natural Disasters

  Schmitt, Eric. “Salvadorans Illegally in US Are Given Protected Status.” The New York Times, The New York Times, 2 Mar. 2001, www.nytimes.com/2001/03/03/us/salvadorans-illegally-in-us-are-given-protected-status.html.

- Informational Text #5: Gang Violence

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

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

Background knowledge/Guiding Question:

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

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

1. **Primary Text: Child's Drawing, San José Las Flores, El Salvador** from "When We Were Young / There Was a War" website.
2. **Documentary text:** "Juan's Story" from When We Were Young website.
3. **Informational texts:**
    a. **Informational Text #1: The Civil War In El Salvador** Gzesh, Susan. "Central Americans and Asylum Policy in the Reagan Era." Migrationpolicy.org, Migration Policy Institute, 2 Mar. 2017
    b. **Informational Text #2: Family Reunification** Ayala, Edgardo. "BROKEN HOMES, BROKEN FAMILIES." Inter Press Service, 18 Oct. 2009.
    c. **Informational Text #3: Lack of Economic Opportunity** "Unhappy anniversary; El Salvador." The Economist, 21 Jan. 2017, p. 28 (US). General OneFile.
    d. **Informational Text #4: Natural Disasters** Schmitt, Eric. "Salvadorans Illegally in US Are Given Protected Status." The New York Times, The New York Times, 2 Mar. 2001.
    e. **Informational Text #5: Gang Violence** Linthicum, Kate. "Why Tens of Thousands of Kids from El Salvador Continue to Flee to the United States." Los Angeles Times, Los Angeles Times, 16 Feb. 2017.

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

Four I's of Oppression	Student Answer
Ideological Oppression The **idea** that one group is better than another, and has the right to control the "other" group. The idea that one group is more intelligent, more advanced, more deserving, superior, and hold more power. The very intentional ideological development of the …isms Examples: dominant narratives, "Othering."	[student response]
Institutional Oppression The network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others.	[student response]

(Institutions are the organized bodies such as companies, governmental bodies, prisons, schools, non-governmental organizations, families, and religious institutions, among others).	
Interpersonal Oppression 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. Interpersonal racism is racism that occurs between individuals. Examples of interpersonal racism include the following—what some	[student response]

members of a racial group do to members of a different racial group up close—racist jokes, stereotypes, beatings and harassment, threats, etc.	
Similarly, interpersonal sexism is sexism that occurs between people. Examples of man to woman interpersonal sexism may include the following—sexual abuse and harassment, violence directed at women, belittling or ignoring women's thinking, sexist jokes, etc. Many people in each dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards other groups quite normal.	[student response continued]

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

Day 2

Push and Pull Factors

What is a push factor?

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

What is a pull factor?

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

Be prepared to explain your answers.

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

Immigration Presentation Assignment

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

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

Topics and Resources

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

Immigration and Nationality Act 1965 (second paragraph of "A Policy in Flux")

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

1980 Refugee Act (third paragraph of "A Policy in Flux")

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

Immigration Reform and Control Act 1986 (fourth paragraph of "A Policy in Flux")

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

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

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

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

- http://www.destinyschildren.org/en/timeline/illegal-immigration-reform-and-immigrant-responsibility-act/.

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

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

Timeline Document for group presentations

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]

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

Theme: Systems of Power

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

Ethnic Studies Values and Principles Alignment: 1, 5

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

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

Lesson Objectives (Students will be able to…):

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

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

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

Essential Questions:

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

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

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

Lesson Steps/Activities:

1. Begin the lesson by posting the definition to *bruja, chisme, curandera, El Guaco, migra, mojada,* and *Náhuatl*[6] on the board. Provide definitions of multiculturalism and

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

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

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

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

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

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

   c. Refer to your research on multiculturalism vs. assimilation. Which characters are able to assimilate to living in the United States? What are the benefits for

---

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.

characters that are able to assimilate? Which characters are not able to? What is the cost of their inability to assimilate? Which characters are able to be in the United States and still maintain their native culture?

d. Have students find Michoacán and Boyle Heights using print or electronic maps. How is the physical environment of Michoacán different from that of Boyle Heights? Why can't Medea leave her yard? What role does Medea's environment play in her inability to assimilate?

e. In what ways are Medea and her family in exile? How does immigration and specifically the idea of exile help the audience understand Medea's journey in the play?

f. What abilities does Medea possess that keep her connected to her Mexican culture? In what ways does this connection conflict with Hason and Acan's desires to fit in and become "American"?

g. What is Hason willing to do to achieve success in the United States? Does he make those choices for his family or for personal fulfillment? What are the consequences of his ambition?

h. In what way does the assault Medea experienced during her journey affect her ability to adjust and thrive in the United States? When accosted by the soldiers at the border why does Medea sacrifice herself? How does Medea's sacrifice affect her relationship with Hason?

i. Compare and contrast Medea, Armida, and Josefina. What were their journeys to get to the United States? How does each react to being in a new country? In what ways does each woman's choices bring them success? What is the cost of some of their choices?

j. Refer to your research on and discussion of multiculturalism and assimilation. What comparisons do Medea, Tita, Josefina, and Armida make between Mexico and United States? In what ways is the love of their culture and

Mexican way of life seen as anti-American and by whom? How does each character reconcile the division they experience between old and new worlds, if at all?

k. In what ways is Euripides' Medea hindered by a male-dominant society? In what ways is Alfaro's Medea hindered by a male-dominant society? How do Tita, Josefina, and Armida work with or against their gender roles to survive and achieve success? In what ways is Hason privileged by these traditional gender roles? In what ways is he hindered by traditional expectations?

l. In what ways is Acan torn between the old world of his mother and the new world his father has decided to embrace? In what ways does he contribute to Medea taking vengeance?

m. How does the revelation of Medea's circumstances in Mexico and the reason for leaving heighten the stakes surrounding the eviction from her apartment? What is Medea running from and why? What does her past tell us about her in the present?

n. Why does Medea refer to herself as a mojada or wetback with Armida? In what ways does she believe she is a mojada? In what ways does she not? What is the significance of the title, Mojada: A Relocation of Medea?

o. What events contribute to Medea taking vengeance on Hason and Armida? In what ways does the story of Medea's life in Michoacán contribute to her killing Armida and Acan? Why does Medea kill Acan?

p. Who has betrayed Medea in Mexico and in the US, and in what ways? What effect do these betrayals have on her? How do the betrayals contribute to her actions at the end of the play?

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

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

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

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

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

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

Assessment, Application, Action, and Reflection:

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

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

Materials and Resources:

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

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

Theme: Social Movements and Equity

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

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

Lesson Objectives (Students will be able to…):

1. gain a better understanding of root causes of protests and uprisings; and
2. articulate the history of the East Los Angeles student blowouts and the Chicano Movement, with a focus on key leaders, movement demands, and outcomes.

Essential Questions:

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

Lesson Steps/Activities:

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

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

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

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

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

Berets, and unrest. Then instruct students to read, “East L.A. 1968: ‘Walkout!’ The day high school students helped ignite the Chicano power movement”.

3. After giving students about 15 minutes to read the article and discuss their immediate reactions in think, pair, and share formats, proceed to write down any questions students may have about the article on the board and respond to them.

    a. To supplement the article, play a short video clip on the youth movement, “The 1968 student walkout that galvanized a national movement for Chicano rights.”

4. Following the screening, lead a discussion about how the students experienced police aggression and were even targeted with federal charges for “invoking riots.” Be sure to emphasize that the students were resilient and persisted in other forms of protest by organizing their peers and parents, and attending school board meetings where they presented a list of demands.

5. Hand each pair a copy of the two primary sources listed below.

    “Student Walkout Demands,” proposal drafted by high school students of East Los Angeles to the Los Angeles Unified School District (LAUSD) Board of Education

    No student or teacher will be reprimanded or suspended for participating in any efforts which are executed for the purpose of improving or furthering the educational quality in our schools.

    Bilingual-Bi-cultural education will be compulsory for Mexican-Americans in the Los Angeles City School System where there is a majority of Mexican-American students. This program will be open to all other students on a voluntary basis.

    In-service education programs will be instituted immediately for all staff in order to teach them the Spanish language and increase their understanding of the history, traditions, and contributions of the Mexican culture.

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

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

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

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

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

“Student Rights,” proposal drafted by high school students of East Los Angeles to the Board of Education:

Corporal punishment will only be administrated according to State Law.

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

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

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

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

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

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

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

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

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

Only area superintendents can suspend students.

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

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

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

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

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

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

f. What is happening in the US currently that relates to the 1968 East Los Angeles Walkouts?

g. What other youth-led movements have occurred within contemporary US history?

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

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

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

- "East L.A., 1968: 'Walkout!' The day high school students helped ignite the Chicano power movement"

https://www.latimes.com/nation/la-na-1968-east-la-walkouts-20180301-htmlstory.html

- PBS “Los Angeles Walk Out” https://www.pbs.org/video/latino-americans-los-angeles-walk-out/

- KCET “East L.A. Blowouts: Walking Out for Justice in the Classrooms (“Student Demands” and “Student Rights” primary sources are embedded). https://www.kcet.org/shows/departures/east-la-blowouts-walking-out-for-justice-in-the-classrooms

- Garcia, Mario and Castro, Sal. *Blowout!: Sal Castro and The Chicano Struggle for Educational Justice.* Chapel Hill, NC: University of North Carolina Press, 2014.

Additional Sample Topics

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

- Pre-Contact Indigenous Civilizations and Cultures
- Doctrine of Discovery and Indigenous Cultures Under the Colonization of the Americas
- The Casta System and Identity Formation
- Simon Bolivar and José Martí’s “Nuestra America”
- The Map of Disturnell, The Mexican American War and the Treaty of Guadalupe Hidalgo, 1848
- Migration trends to the United States: From the Bracero program to the Dreamers and the Contemporary Immigrants’ Rights Movement
- The Lynching of Mexicans in the Southwest

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

- Afro-Latinidad
- La Raza Unida Partido
- Bilingual Education Movement
- Barrio Creation (Urban renewal, Housing Act, Federal Highway Act, Gentrification)

Asian American and Pacific Islander Studies

Sample Lesson 14: Asian Americans and Pacific Islanders and the Model Minority Myth

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

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

CA CCSS for ELA/Literacy: RH.9–10.1, 2, 8, 9; WHST.9–10.1A and B; SL.9–10.1A-D, 9-10.3

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

Lesson Purpose and Overview:

This three-day lesson introduces students to the complexity of the term “Asian American,” ultimately coming to understand the various ethnic groups and politics associated with the identity marker. Additionally, students will also be exposed to the concept of the model minority myth. This course will provide for students the implications that result when lumping all Asian groups together and labeling them the Model Minority. For example, marginalized groups (i.e., Pacific Islanders, Southeast Asians) suffer from being cut out of programs and resources. It presents a false narrative that Asian Americans and Pacific Islanders (AAPI) have overcome racism and prejudice. It glosses over the violence, harm and legalized racism that AAPIs have endured, i.e., the Chinese massacre in Los Angeles 1871, the annexation of Hawaii, shooting of Southeast Asian school children in Stockton. Furthermore, students will understand how this label for AAPIs becomes a hindrance to expanding democratic structures and support, and worst how it creates a division among the AAPI community

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

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

Lesson Objectives (Students will be able to…):

1. analyze the misconceptions of the model minority to describe Asian Americans and Pacific Islanders;
2. differentiate the various identities, nationalities, and ethnicities that make up the Asian American and Pacific Islander community;
3. learn to analyze statistical data and legislation that directly impacts communities of color; and
4. actively dispel stereotypes and the model minority myth.

Essential Questions:

- What does Asian American mean? And who is Asian American and Pacific Islander?
- How has the model minority myth been used to oppress and/or stymie certain Asian American and Pacific Islander communities?
- What are the dangers of the model minority myth?
- What are ways you can dispel the model minority myth?

Lesson Steps/Activities:

Day 1

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

2. Before delving too deeply into discussion, divide the class up into four groups. Each group is assigned to a corner and instructed to take 10 minutes as a group to respond to the aforementioned question. Also ask the groups to list the various ethnic groups that comprise “Asian American and Pacific Islander.”

3. After about 10 minutes, signal for the groups to stop what they are doing. Allow each group to share what they discussed with the class. After each group has shared, provide a definition for Asian American and Pacific Islander and begin listing some of the various ethnic groups (see below for a sample list).

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

   Chinese

   Filipino

   Indian

   Vietnamese

   Korean

   Japanese

   Pakistani

   Cambodian

   Hmong

   Thai

   Laotian

   Bangladeshi

Burmese

Indonesian

Malaysian

Fijian

Samoan

Hawaiian

Micronesian

Polynesian

Definition of Asian American: The term Asian American was born out of the Asian American Movement (1968–1975) as a means of identifying people of Asian descent living in the United States. During the late 1960s, the term was largely seen as radical and unifying, a rejection of “oriental” and other pejoratives that were associated with people of Asian descent. The collective coining of the term was an act of self-naming and self-determination, and aligned with the broader goals of the Asian American and Pacific Islander movement—equality, justice, and anti-racism.

4. After sharing the definition and ethnic groups listed above, reiterate that Asian American and Pacific Islander is a loaded term that encompasses dozens of different Asian ethnic groups that have settled in the US, with large populations settling in California.

5. Ask students if they know what the model minority myth is. If students are able to answer, move to the article. If not, describe the model minority myth and explain to the students that they will be examining the effects of racial stereotypes that are perceived to be positive can in fact be harmful. For example, the teacher can describe the effects of stereotype threat.

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

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

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

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

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

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

- How are Asian American and Pacific Islander ethnic groups similar and different in terms of their education and economic experiences?
- How might the “model minority myth” be an obstacle for advancement for Asian Americans?
- How can the “model minority myth” be used to drive a wedge between Asian Americans and other communities of color in policies and services.
- Knowing that AAPIs are not a monolithic “model minority” and that each ethnic group fares differently economically and educationally, how might policies change to be more inclusive of those groups in need in terms of jobs, services, government funding, employment, small business, education, etc.?

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

Day 2

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

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

1. What is your ethnic background?
2. What stereotype is there of your ethnic group that you do not identify with? Why? Explain in detail with facts about your experience, your background, your values, your goals, your dreams, your family, your community.
3. How will you actively dispel these stereotypes?

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

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

https://www.nbcnews.com/news/asian-america/why-data-matters-when-it-comes-asian-americans-pacific-islanders-n621196

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

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

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

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

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

https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB1726

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

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

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

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

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

Adichie, Chimamanda Ngozi. "The Danger of a Single Story", TEDGlobal 2009: https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/transcript

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

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

Asian Americans Advancing Justice Los Angeles – Model Minority Myth Lesson Resources:

https://advancingjustice-la.org/what-we-do/curriculum-lesson-plans/asian-americans-k-12-education-curriculum/episode-3-lesson-1

National commission of Asian American and Pacific Islander Research in Education. ‘iCount: A Data Quality Movement for Asian Americans and Pacific Islanders and Higher Education’, https://aapip.org/sites/default/files/publication/files/2013_icount_report.pdf

Background Information/Context

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

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

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

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

Bill Analysis Worksheet

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

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

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

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

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

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

Sample Lesson 15: Cambodian Americans—Deportation Breaking Families Apart

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1–6

Standards Alignment:

HSS Content Standard 10.9.3, 11.9.3, 11.11.7

Literacy Standards for History/Social Science: CCSS.ELA-Literacy.RH.9-10.1, RH.9-10.2, RH.9-10.3, RH.9-10.6, RH.9-10.7, W.9-10.1, SL.9-10.1

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

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

Essential Questions:

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

Lesson Steps/Activities:

Day 1

1. Ask the question – How many people know where Cambodia is on the world map? If a student raises their hand, ask them to come point out where it is on a world map or globe. Also project a picture of the Cambodian Flag on the screen if you are able.

2. Today we are going to learn about Cambodian Americans, their history of immigration to the US, and what issues they are facing today. (Read essential questions 1–4 aloud.)

3. In pairs, bring up the source “Cambodian Americans” http://www.asian-nation.org/cambodian.shtml#sthash.G7I688Ox.dpbs and answer the questions on the handout “Cambodian Americans – Immigration and Experience in America.”

4. Have students work in pairs to answer the questions on the hand out. They can take turns reading to each other and listening. Turn it in at the end of class.

Day 2

1. Jigsaw Export/Home groups – break students into groups of four and number them 1–4. Tell them they are currently in their home groups, and that each number is going to become an expert on a source that will give them more information about the deportation issue within the Cambodian American community.

2. Before they break into the expert groups – Discuss the deportation issue with your class, give a short 5–10 minute lecture on why and how are Cambodian Americans who were born in refugee camps, have green cards, and have lived in the US the majority of their lives are now at risk of being deported.

   Mini Lecture – According to the NPR article, “The U.S. Immigration and Nationality Act,” outlines how non-US citizens may be deported back to their country of origin, even if they're in the country legally. "Violation of law" is listed as a deportable offense.

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

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

    a. What is the legal basis for these deportations?

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

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

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

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

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

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

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

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

5. Assessment –

    a. Reflect on your learning:

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

6. Action:

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

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

Materials and Resources:

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

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

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

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

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

Sullivan, Meg, “UCLA demographer produces best estimate yet of Cambodia’s death toll under Pol Pot”, UCLA Newsroom, 16 Apr 2016 https://newsroom.ucla.edu/releases/ucla-demographer-produces-best-estimate-yet-of-cambodias-death-toll-under-pol-pot

Cambodian Americans – Immigration and Experience in America

Using the source “Cambodian Americans,” Asian Nation, Asian American History Demographics and Issues (This article is an edited chapter on the major historical events and contemporary characteristics of the Cambodian American community,

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

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

Background information:

- Key Terms and Concept Definitions:
  - Cambodia – Southeast Asian country that got caught in the Vietnam War due to the secret bombings
  - Immigration Naturalization Act – This law defines who can immigrate to the US and causes for deportation.
  - US involvement in the Vietnam War – During the Cold War era, the US became militarily involved in the Vietnam War to stop the spread of communism. The war spread to neighboring Southeast Asian countries, like Cambodia and Laos, causing instability, chaos, death, destruction, and a refugee crisis.
  - US secret bombing of Cambodia – From 1969 to 1973, under the Nixon administration, the US Air Force secretly dropped bombs in Cambodian near the border of Vietnam to try to destroy the Ho Chi Minh trails that the Viet Cong used to travel down to South Vietnam to attack.
  - Pol Pot – The communist leader who fought the US backed Cambodian government who took power and tried to weed out US or western influence and any specific dissent. In this effort, Pol Pot and the Khmer Rouge carried out a genocide called the Killing Fields in which 10–30 percent of the population, or 1.2 million to 2.8 million people, were killed.
  - Killing Fields – genocide in which the Cambodian government killed any person suspected of siding with the US, plus ethnic minorities, dissenters, educated persons, and eventually many Khmer Rouge leaders and loyal supporters at all levels.
  - Refugee – a person forced to leave their home country for fear of losing their lives, or of suffering.
  - Khmer Rouge – Pol Pot's political organization that was staffed with youth and child soldiers.
  - Genocide – mass murder of an entire group of people.
  - Trauma – a deeply distressing or disturbing experience that causes negative psychological effects (i.e., depression, anxiety, etc.).

- Refugees from Cambodia were the last large group of refugees to arrive in the United States following the end of the US war in Southeast Asia. Most were not able to leave Cambodia until the overthrow of the Pol Pot dictatorship in 1979, and many had to spend years in Thai refugee camps before they were allowed to come to the US.

- By the time Cambodian refugees finally arrived in the US, some local communities were facing economic challenges and were even less welcoming to the Cambodian refugees than they had been to earlier refugee groups. Government assistance programs were harder to qualify for. Cambodian refugees were often resettled in some of the most challenging American neighborhoods with issues of poverty, crime, and violence.

- Adults who dealt with post-traumatic stress issues from surviving the Khmer Rouge genocide, which killed 1.2–2.8 million people, which is 13 percent to 30 percent of the Cambodian population (Heuveline), were not trained in the detailed steps they needed to take so that they and their children could become fully naturalized US citizens. Family members at times experienced discrimination and hatred.

- Some young people growing up in rough neighborhoods got involved in youth gangs and crime. When a young Cambodian refugee was arrested, their parents were not familiar with the US justice system. The arrested youth were often advised to take a plea deal and plead guilty sometimes in exchange for a reduced sentence. In the years after the 9-11-2001 terrorist attack, these young refugees who had already completed their prison terms, even decades earlier, faced deportation to Cambodia since they had not become naturalized US citizens.

- Most of those young people facing deportation do not remember Cambodia as they had spent most of their lives in the United States. Some of those facing deportation to Cambodia had never been there—they had been born in Thai refugee camps. Many of them had already moved on with their lives, gotten jobs,

formed families, had US citizen children, and bought homes. Over 1,000 Cambodian refugees have been deported—the numbers of annual deportations have decreased and increased under different Presidential Administrations.

Lesson handouts

Essential Question: What is the history of Cambodian immigration to the US? Why and how did they come to the US?

Leading questions from the reading

Connecting to history:

1. What secret actions did the US do to Cambodia from 1969 to 1973?

2. What effect did these actions have on Cambodia politically?

3. Describe how the Khmer Rouge ruled over Vietnam from 1975 to 1979.

4. What effect did the Khmer Rouge have on the Cambodian population?

5. What year did the Khmer Rouge fall? And as a result, how many Cambodian refugees fled Cambodia?

6. How many Cambodian Refugees were admitted to the US by 1980?

7. Why does the Census data not reflect the true number of Cambodians living in the US?

8. What is the poverty rate of Cambodian Americans? Compared to the average US poverty rate of 13–15%.

9. What is the educational level among Cambodian Americans? Why is it so low?

10. Why do you think there is such a high rate of incarceration of Cambodian young men? (Think of the conditions they faced in Cambodia and in the US)

Write a paragraph describing the Cambodian American community. (Continue on the back of the page when you run out of room.)

Deporting Cambodian Americans—Jigsaw Expert Home Groups Directions

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

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

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

As you analyze your source, think about these questions:

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

Your assigned source:

#1s – Article - “Cambodian Deportees Return to a 'Home' They've Never Known”, The Atlantic, 16 Jan 2019.
https://www.theatlantic.com/international/archive/2019/01/america-deports-cambodian-refugees/580393/

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

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

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

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

Expert Groups

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

Home Groups

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

Deporting Cambodian Americans – Jigsaw Expert/Home Groups – Note Taking Sheet

#1s Source Info: (Author, Title) Notes:	#2s Source Info (Author, Title) Notes:
#3s Source Info: (Author, Title) Notes:	#4s Source Info: (Author, Title) Notes:

Quick Fact Sheet on Deportations of Cambodian Americans

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

- Cambodian Americans experience disparate socio-economic impacts and face issues with poverty, lack of education, poor mental and physical health, and in more recent times, deportations back to Cambodia.
    - 38% of Cambodians have Limited English Proficiency
    - 32% have less than a high school education
    - Only 17% have had any type of higher education
    - 23% fall under low-income, which 20% of those living in poverty
    - The per capita income of Cambodians in California is $16,249
- Cambodian refugees and immigrants after 1975 lawfully entered the United States and were legally resettled into this country. After living in the US for more than one year, the Immigration and Naturalization Service adjusted their status to become lawful permanent residents, which also protected them from deportation.
- However, the United States criminal justice system went through many changes in the last few decades, pushing toward a system of mass incarceration in this country. Specifically in 1996, President Clinton signed the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) and the Antiterrorism and Effective Death Penalty Act, which made Southeast Asian Americans and other

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

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

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

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

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

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

Sources:

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

Sample Lesson 16: Chinese Railroad Workers

Theme: Systems of Power

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

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

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

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

Essential Questions:

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

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

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

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

Lesson Steps/Activities:

Overview:

Day 1 – Transcontinental Railroads and Chinese Immigration

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

Day 3 – Commemoration of the Golden Spike

Detailed Daily Lesson Procedures

Day 1 – Transcontinental Railroads and Chinese Immigration

1. Post the image of a Chinese railroad worker on the screen.
    a. Students are asked to estimate when the photo was taken, who is shown in the photo, and what historical event or events they think are connected to the photograph.
    b. Teacher will ask students what they know about Chinese Americans and their contributions to the US.

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

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

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

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

Day 3 – Taking Action

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

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

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

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

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

Materials and Resources:

- "150 Years Ago, Chinese Railroad Workers Staged the Era's Largest Labor Strike", NBC News, June 21, 2017 https://www.nbcnews.com/news/asian-america/150-years-ago-chinese-railroad-workers-staged-era-s-largest-n774901
- "The Chinese Experience in 19th Century America – Background for Teachers" http://teachingresources.atlas.illinois.edu/chinese_exp/introduction04.html
- Chang, Gordon, Shelley Fishkin, *Chinese Railroad Workers in North America Project at Stanford University, Key Questions* https://web.stanford.edu/group/chineserailroad/cgi-bin/website/
- The Chinese Railroad Workers in North America Project Exhibit: This exhibit from Stanford University contains interviews, historical documents, and artifacts. https://exhibits.stanford.edu/crrw

- Quan, Rick, “CHSA tribute to the Chinese Railroad Workers,” August 11, 2014. 1:59-2:31 (Connie Young Yu describes how Chinese are not recognized at the 100th anniversary of the May 10 Promontory Point Anniversary) https://www.youtube.com/watch?v=rQUP8-DJpMsandt=6s
- Image of the Celebration of the final golden spike being pounded in to the track at Promontory Summit where the Union Pacific and Central Pacific railroads met to create the Transcontinental Railroad. (No Chinese laborers are in the picture)
- “Enactments So Utterly Un-American,” from *Granite Crags* by Constance Frederica Gordon-Cumming https://www.loc.gov/item/rc01000849/, pages 253-255.
- *Letters from California*, by David Phillips https://www.loc.gov/item/17024794/, pages 120-123.
- Campling, Laurence (Director). “Work of Giants” (Chinese workers building tunnel through the Sierras). https://www.youtube.com/watch?v=ttuDlv3bST4

Other sources:

- Chew, William R., *Nameless Builders of the Transcontinental Railroad*, Trafford Publishing, 2004.
- SPICE Lesson: Modules on the Chinese Railroad Workers. https://spice.fsi.stanford.edu/multimedia/chinese-railroad-workers-north-america-project
- Gordon H. Chang and Shelley Fisher Fishkin, editors, with Hilton Obenzinger and Roland Hsu, The Chinese and the Iron Road: Building the Transcontinental Railroad, https://www.sup.org/books/title/?id=29278, Stanford University Press, 2019.
- CBS Sunday Morning “Building the Transcontinental Railroad”. This CBS segment covers the 150th anniversary of the Transcontinental Railroad and highlights the Chinese labor force. https://www.youtube.com/watch?v=moDvjW9Z6_I

Handout A

Transcontinental Railroad and Chinese Immigration

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

Answer the questions below:

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

Use this source to answer the questions below:

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

1. Explain why and how Chinese were sought after to come to the US to build the transcontinental railroad.
2. Describe the types of repression and discrimination Chinese railroad workers endured under the railroad companies and management.
3. Identify the key details of the Chinese railroad strike that occurred in 1867.
4. Identify the strikers’ demands.
5. To what extent was the strike a success?

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

Theme: Social Movements and Equity

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

1. understand the history of the UFW and the farm worker movement and how it brought together both Filipino and Mexican laborers;
2. understand Filipino migration to Stockton, California; and

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

Essential Questions:

1. How are we taught to view and value labor?
2. How do you build solidarity within social movements?
3. What is the role of art and culture within social movements?

Lesson Steps/Activities:

Day 1

1. Initiate a class discussion by asking the students: What is one word that describes hard work? *(Ask if any students are currently employed and if so, ask how many hours a week they work and how much they are making. Are they earning minimum wage? Do they receive any benefits? How do they feel about their work conditions? Do they know their rights as workers under federal, state, and local laws? Are they or their parents members of labor unions?)*
2. From the initial discussion, connect the responses to the students to the experiences of Filipina/x/o farm workers. Using the following points to emphasize the experiences of Filipina/x/o farm workers:

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

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

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

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

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

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

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

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

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

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

Day 2

1. Provide an introduction of the farm workers movement, highlighting the work of Larry Itliong, Philip Vera Cruz, Cesar Chavez, Dolores Huerta, and others, while foregrounding the goals, tactics, and accomplishments of the movement. Teachers can refer to the CLIC Project’s Filipino Farm Worker Movement website: https://californiahss.org/FilipinoContributions.html.

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

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

    b. What crop did Filipinos primarily harvest in Stockton?

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

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

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

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

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

h. How did urban redevelopment aid in the destruction of Little Manila?

3. Provide the following key terms for students to define using context clues from the film:

    a. Mestizos

    b. Anti-miscegenation

    c. Race riots

    d. Naturalization

    e. War brides

    f. Pinay and Pinoy

    g. Urban redevelopment

    h. Labor union

4. Following the film, divide the students into groups of four to five. Each group is given 20 minutes to read the following excerpt, discuss the film, respond to the aforementioned guiding questions, and come up with definitions for the terms listed above.

5. Excerpt from *Our Stories in Our Voices* “Filipinos and Mexicans for the United Farm Workers Union” by James Sobredo:

    a. *By the 1950s and 1960s, the remaining Filipinos in the United States are now much older. They were also working side-by-side with other Mexican farm workers. Then in 1965, under the leadership of Larry Itliong, Filipinos went on strike for better salaries and working conditions in Delano. Itliong had been a long-time labor union organizer, but although they won strikes in the past, they had never been able to gain recognition as a union for farm workers. To make matters worse, when*

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

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

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

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

7. Close with student and community reflection.

Day 3

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

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

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

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

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

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

    d. No Nos Moverán

    e. “Pastures of Plenty” by Woody Guthrie

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

    g. “Nosotros Venceremos” (We shall overcome)

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

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

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

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

d. Who is the intended audience?

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

f. How does this song situate within the history of Filipino farm workers and the broader United Farm workers' movement?

5. Allow the pairs to use the remainder of the class period to listen to their songs and take notes. In addition, students can invite other classes and have a listening party. Give the students ample time in class for the next two days to work on their essays. During those days offer writing support, carving out time to help each pair craft their thesis statement, core arguments, and better structure their essays overall.

6. On the final day, each pair exchanges their essay with another pair. The pairs are given 15 minutes to conduct a brief peer review of each essay. After the review, have a "listening party." The entire class is given the opportunity to listen to the various songs. After each song is played, the pair that wrote an essay on the song and the pair that reviewed the song are able to briefly share their thoughts and analysis of the cultural text to the class.

Assessment, Application, Action, and Reflection:

Students will complete a cultural analysis essay where they are expected to analyze protest songs (or other cultural texts) that were assigned to them in class. Their analysis should include themes that emerged in the songs, connecting them back to the history, struggles, tactics, leaders, and goals of the UFW.

Materials and Resources:

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

- Bohulano Mabalon, Dawn. “Little Manila is in the Heart: The Making of the Filipina/o American Community in Stockton, California. Durham, NC: Duke University Press, 2013.
- Scharlin, Craig and Lilia V. Villanueva Philip Vera Cruz. “Philip Vera Cruz/A Personal History of Filipino Immigrants and the Farmworkers Movement”: University of Washington Press, 2000.
- Delano Manongs: Forgotten Heroes of the United Farm Workers Movement http://www.delanomanongs.com
- Dollar A Day, Ten Cents A Dance https://vimeo.com/45513418
- “Examining the Impact of Mahatma Gandhi on Social Change Movements” (links to https://www.hinduamerican.org/wp-content/uploads/2020/05/HAFN_19_050-GandhiLessonPlan_r4.pdf).
- *Journey for Justice: The Life of Larry Itliong*, by Dawn Mabalon. Read aloud at https://www.youtube.com/watch?v=jTI17BnAaPk&feature=youtu.be.
- Filipinos and the Farm Worker Movement https://californiahss.org/FilipinoContributions.html

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

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

HSS Content Standard 11.11.1

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

Lesson Purpose and Overview:

Overview: Hmong Americans are seen as Asian Americans, yet they have a very unique experience and history in the US. The goal of this lesson is to delve deeply into their experience and understand their formation as a community and as a voice within American society. This lesson uses the voices of Hmong women, men, girls, and boys, as well as an article from the *Amerasia Journal* to create an understanding of the issues and experiences of the Hmong American Community.

Key Terms and Concepts: Hmong, oral history, Laos, CIA, Refugee Resettlement Act of 1980, Asian American, Secret War in Laos, Patriarchy, refugee

Lesson Objectives (Students will be able to…):

- better understand the diversity of experiences of Hmong Americans by engaging a range of primary and secondary sources including, oral histories, poems, and scholarly articles; and
- write their own spoken word piece about their lived experiences. In doing so, students will gain key skills in how to develop and structure poetry, as well as techniques for performing.

Essential Questions:

1. What are the Hmong refugee and resettlement experiences in the US?
2. How did first generation Hmong immigrants' experiences differ from their children who were born in the US? How did gender factor into differing experiences?

Lesson Steps/Activities:

Day 1—Hmong Immigrant Experience and Hmong Americans

1. The teacher makes a note of telling the class, "If anyone here has experiences or a personal identity that they feel could help others better understand this content, feel free, but not required, to add to our discussions."
2. The teacher tells students that they are going to learn about the Hmong community in America and focus on two essential questions (read essential questions 1–2 aloud).
3. The teacher presents some basic information about the Hmong community. The teacher asks students what type of information would be useful in learning more about the Hmong community and writes the questions on the white board.
4. The teacher leads a read aloud of the Quick Fact Sheet about the Hmong community in the US. Alternate choral reading—teacher reads one fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts. Quick Fact Sheet attached.
5. The teacher asks which of the essential questions have been answered by the information presented. Go through the questions and answers.
6. The teacher leads a deeper discussion about the Hmong experience in the US, focusing on the essential questions. The teacher shows a video interview of a Hmong couple who immigrated to the US. Note that the videos have subtitles and that students should think about the hardships that these immigrants

endured to get to the U.S as they watch the video. Teachers should tell students that the following videos can be traumatizing for some. After each video the teacher can provide students time to process the information they saw through discussion and reflection that is facilitated by the teacher.

"Starting Again in the Refugee Camp" is a short documentary about Pang Ge Yang and Mee Lee. An incredible story of Love, Loss and Hope. At the end of the Secret War, Pang Ge Yang escapes from Laos into Thailand. Through the harsh journey through the jungle, Pang Ge's pregnant wife dies, and he is unable to leave her body for three days. Mee Lee also is fleeing war torn Laos, and her husband dies during the escape. Mee found herself as a near death, broken widow in the Thailand refugee camps. After losing everything, a miracle happens and these two widows find each other and a new reason for life again in each other. https://www.youtube.com/watch?v=eDWU5zP-B6g (9 mins)

7. As homework, students can conduct research on outstanding questions from the first activity of the lesson.

Day 2—Compare and Contrast of Genders in the Hmong Community

8. The teacher shows two spoken word poems of two teenage Hmong females. As students watch them, they should think about how these individuals have developed their identity as being Hmong American. As students watch, they should consider what it is like to be a young Hmong American woman. https://www.youtube.com/watch?v=N6XxuyYI6ho

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

   Some important things to point out in the discussion:

- Face challenges of navigating two worlds, with their parents and the pressures of American society, language barrier with parents, and not fully accepted into the American society
- The frustration they feel when they are not recognized or identified as Hmong but rather being called Chinese or from Hong Kong
- Living in a patriarchy, family expectations, and family hypocrisies
- Feeling like they need more support to succeed in school but failing to receive that support within the American education system
- Feeling proud to be Hmong and a daughter
- Learning how to embrace their heritage and culture but at the same time pursue their dreams of going to college
- Developing an identity of their own as proud Hmong Americans

10. Have students read an excerpt from “Criminalization and Second Generation of Hmong American Boys.” As they read this excerpt, students should think about a similar question: What have been the general experiences of young Hmong American men? (pages 113–116, “Criminalization and Second Generation Hmong American Boys” by Bao Lo.)
    a. As students read the article, give them the annotation chart and direct them to annotate as they read. (Adding a symbol next to a sentence that corresponds to their thinking or feeling about the text. Annotation sheet attached.) Tell the students to be ready to answer the question using evidence from the text.
    b. Hold a reflective class discussion: According to the author, Bao Lo, what have been the general experiences of young Hmong American men?
    c. Some important things to point out in the discussion:

i. Similar to young African American and Latino males, young Hmong males are thought of as gangsters, dropouts, and delinquents by some law enforcement and authority figures.

ii. The invisibility of Asian American and Pacific Islander groups regarding incarceration and criminalization in research and public policy shows a need to understand it better.

iii. Teachers often treat the dress of baggy clothing, quietness, and swaggering of the Hmong boys as deviant.

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

v. The criminalization of men and boys of color goes hand in hand with the decriminalization of white males. As a result, white criminality is less controlled, surveilled, and punished while Black, Latino, and Southeast Asian criminality is treated as threatening and in need of punishment.

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

Chapter 16 of the framework includes a description of the impact of the Vietnam War, including the experiences of refugees. On pages 423–425 there is a classroom example where students study the impact of the war on the United States. You can extend this context to this lesson by asking students to research the following questions: ● How did the Vietnam War affect Hmong immigration to the United States? ● How the experience of the war affect perceptions of Hmong immigrants?

11. Assessment—To show evidence of what you have learned the teacher can choose one of two assignments:

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

b. Write a spoken word poem expressing your identity.

Assessment, Application, Action, and Reflection:

See Step 10 above.

Materials and Resources:

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

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

“Hmong Story 40 Project” (a series of video interviews and documentaries of Hmong refugees and immigrants)
https://www.youtube.com/channel/UCZ-kAFGMfquHnAy7IJV5rhg

Quick Fact Sheet (below)

Think Write Pair/Share Group Share Handout (below)

Annotation Chart (below)

Quick Fact Sheet about the Hmong Community in the US

- The Hmong are an ethnic group that lives in the mountains primarily in southern China, Laos, Burma, northern Vietnam and Thailand. They are a subgroup of the Miao ethnic group and have more than one dialect within and among the different Hmong communities.
- During the Vietnam War, Laos also experienced a civil war in which three princes sought control over the Royal Lao government. One of the princes sought support from the Vietnamese communists, while the other sought support from the US. Both sides swept in and recruited Hmong to join their military forces.
- The most successful was the Royal Lao government, which was backed by the US Central Intelligence Agency (CIA).
- In 1961, 18,000 young Hmong men joined the US-backed armies in the Secret War in Laos with the promise that the Royal Lao government and the US would take care of them if Laos fell to the communists.
- When Vietnam and Laos fell to the communists in 1973, the Hmong were persecuted by the communists, causing most to flee their homeland. The majority crossed the Mekong River and made their way to Thailand to live in refugee camps.
- Several families stayed in these camps for years until being processed and either returned to their home countries or sent to the US.
- The US refugee resettlement Act of 1980 brought in over 200,000 Hmong families to live in cities spread across the US from 1980 to 2000.
- Over the years, the Hmong migrated to specific Hmong ethnic enclaves within US cities within California, Minnesota, and Wisconsin.
- From the mid-1980s to 2000s there has been a gradual rise in undergraduate college enrollment particularly in Minnesota, Wisconsin, and California. This has led to college courses on Hmong language and Hmong American history and culture.

- Today there are large Hmong communities in Fresno, St. Paul, Minneapolis, Sacramento, Merced, Milwaukee, Wausau, and Green Bay, with the total population over 300,000.
- The Hmong have played a key role in helping the farm communities grow and flourish.
- The rich Hmong culture includes embroidery, story clothes, ghost stories, and many rituals.
- Although the Hmong fall under the category of Asian American in the US, they endure one of the highest poverty rates at 37.8% in 2004 among all ethnic groups so they do not receive the services they need because they have been lumped into the Asian American group, which is an aggregate of more than 25 ethnic groups that have diverse histories and experiences in the United States.
- The Hmong struggle with the dual identities of being labeled as the Model Minority or as criminals for the young males.

Sources:

"Hmong Timeline." *Minnesota Historical Society*, www.mnhs.org/hmong/hmong-timeline

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

Thao, Dee, director. "Searching For Answers: Retracing a Hmong Heritage," YouTube, 4 June 2013, www.youtube.com/watch?v=sF6pm6gYfk4.

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

Think Write Pair/Share Group Share

Essential Question: ...

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

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

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

Group Share for 5–10 minutes. At the end, have the class share out their 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…
0	Ideas/sections you connect with What this reminds you of	This section reminded me of… I can connect with what the author said because…

		This experience connects with my own experience in that…

Sample Lesson 19: Indian Americans: Creating Community and Establishing an Identity in California

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

Indian Americans are thought to be relatively new immigrants to the United States and California, but their story in California starts much further back in history. In the time that they have lived in California, the contributions of Indian Americans to STEM fields and arts and culture encompasses a rich and diverse breadth and depth.

Students will be introduced to the history of Indian American migration and will highlight the diversity of the Indian American community with respect to religion and geography.

Key Terms and Concepts: Immigration Act, model-minority, Bollywood, media literacy, intercultural relations

Lesson Objectives (Students will be able to…):

1. understand the diversity inherent in the Indian American community with respect to language, religion, and geography;
2. understand Indian American migration to Northern California;

3. articulate the contributions of Indian Americans to the information technology and telecommunications lexicon, and the fields of STEM, arts and culture; and

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

Essential Questions:

1. What is the history of Indian American migration to the United States, and in particular, to California?

2. What role did opportunities for education and gender equality play in decisions to emigrate to California?

Lesson Steps/Activities:

Day 1

1. Introduce the first group of Indians who landed on Angel Island in the early 1900s, how they settled in Northern California and created a farming community. Also provide an introduction where a second generation of Indians who came to the United States in the later 1900s mainly seeking education, career opportunities and gender equality.

2. Following the introduction, screen a YouTube lesson, “Sikh Pioneers and their Contributions to California’s History.” Before starting the video, tell students that they are responsible for taking thorough notes (refer to the graphic organizer or note taking tool) and will be expected to have a discussion around the following questions:

    a. Why did the first Indian Americans settle in Northern California?

    b. What crops did these Indian Americans specialize in?

    c. What US laws negatively affected their liberty and freedom?

i. Law of 1913, Foreigners without the option of citizenship

ii. Immigration Act of 1917, restricting the entry of more Asians into the country, preventing immigrants from bringing their families

d. How did these laws affect the social changes of these communities?

e. How have current immigration and naturalization laws changed since 1917?

3. Provide the following key terms for students to define using context clues from the film

f. Punjabi

g. Sikh

h. Immigration Act

i. Naturalization

j. Indian-Mexican marriages

4. Following the video, divide the students into groups of four to five. Each group is given 20 minutes to read the excerpt below, discuss the video, respond to the questions like the ones above,

k. *The origins of the Punjabi-Mexican community lie in the Imperial Valley along California's southern border. Men from India's Punjab province stood out from the start among the pioneers who flocked there to work the newly arable land. Their fortunes, their legal status, and local opinion of them varied over the years. At first, South Asians could obtain American citizenship, but later they lost that right. Then not only the physical landscape but the political landscape and their place in it struck the Punjabi men as decidedly similar to their status in British India. They fought hard for their rightful place in society, and particularly for a place*

on the land, a very important component of Punjabi identity. The Imperial Valley was being transformed from a barren desert to a major center of agricultural production in California at the time the Punjabis arrived; the pioneer Anglo settlers there did not easily accept the Punjabis' claims to membership in the community they were building. Legal constraints and social stereotypes based on race and national origin helped determine the opportunities and working conditions the Punjabis encountered as they worked alongside others to develop the valley.

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

6. Close with student and community reflection.

Day 2

1. Watch excerpt from Episode 1 of Asian Americans "Breaking Ground" about Bhagat Singh Thind. Additionally, ask students to read an excerpt from "Roots In the Sand" that discusses the ruling of the Circuit Court of Appeals of United States v. Bhagat Singh Thind

2. 261 US 204 (1923). Ask the students to pay special attention as to why he was not considered to be an American citizen.

3. After watching the film, optionally, split the class into smaller groups or stay as a complete class to discuss the following questions

a. Community Builder/Cultural Energizer: Identifying our biases (5 min)

    i. Ask the question, “how do you (or your family members) answer the race question on a form? What are the options listed?”

    ii. How is the term “white” defined racially?: (10 min)

b. From US vs Bhagat Singh Thind: The court conceded that Indians were “Caucasians” and that anthropologists considered them to be of the same race as white Americans, but argued that “the average man knows perfectly well that there are unmistakable and profound differences.”

    i. What do you think of the argument that courts made about people from Indian origin? What do you know about people from Indian origin today?

4. Provide the following key terms and concepts for students to define using context clues from the film

    a. “Caucasian” vs “white”

    b. Aryan

Additional Material and Resources to support Day 2

Pre 1800

Beginning in the 17th century, the East India Company (https://en.wikipedia.org/wiki/East_India_Company) began bringing indentured Indian servants to the American colonies.[11] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11)

The Naturalization Act of 1790 (https://en.wikipedia.org/wiki/Naturalization_Act_of_1790) made Asians ineligible for citizenship.[12] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-12)

19th century

The first significant wave of Indian immigrants entered the United States in the 19th century. Emigration from India was driven by difficulties facing Indian farmers, including the challenges posed by the British land tenure system for small landowners, and by drought and food shortages, which worsened in the 1890s.

At the same time, Canadian steamship companies, acting on behalf of Pacific coast employers, recruited Sikh farmers with economic opportunities in British Columbia (https://en.wikipedia.org/wiki/British_Columbia).

Racist attacks in British Columbia, however, prompted Sikhs and new Sikh immigrants to move down the Pacific Coast to Washington (https://en.wikipedia.org/wiki/Washington_(state)) and Oregon (https://en.wikipedia.org/wiki/Oregon), where they worked in lumber mills (https://en.wikipedia.org/wiki/Lumber_mill) and in the railroad industry.[14] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14). Many Punjabi (https://en.wikipedia.org/wiki/Punjabis) Sikhs who settled in California, around the Yuba City (https://en.wikipedia.org/wiki/Yuba_City) area, formed close ties with Mexican Americans.[11] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Thakur-11). The presence of Indian Americans also helped develop interest in Eastern religions in the US and would result in its influence on American philosophies such as Transcendentalism (https://en.wikipedia.org/wiki/Transcendentalism).

Swami Vivekananda (https://en.wikipedia.org/wiki/Swami_Vivekananda) arriving in Chicago at the World's Fair led to the establishment of the Vedanta Society (https://en.wikipedia.org/wiki/Vedanta_Society).

20th century

Between 1907 and 1908, Sikhs moved further south to warmer climates in California, where they were employed by various railroad companies. Some

white Americans, resentful of economic competition and the arrival of people from different cultures, responded to Sikh immigration with racism and violent attacks.[14] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14)

The Bellingham riots (https://en.wikipedia.org/wiki/Bellingham_riots) in Bellingham, Washington on September 5, 1907 epitomized the low tolerance in the US for Indians and Sikhs, who were called “hindoos” (https://en.wikipedia.org/wiki/Hindoos) by locals.

In the early twentieth century, a range of state and federal laws restricted Indian immigration and the rights of Indian immigrants in the US. In the 1910s, American nativist organizations campaigned to end immigration from India, culminating in the passage of the Barred Zone Act (https://en.wikipedia.org/wiki/Barred_Zone_Act) in 1917.

In 1913, the Alien Land Act of California prevented Sikhs (in addition to Japanese and Chinese immigrants) from owning land., it was legal for "brown" races to mix. Many Indian men, especially Punjabi men, married Hispanic women and Punjabi-Mexican marriages became a norm in the West.[14] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14) [16] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-Oxford_University_Press-16)

Bhicaji Balsara (https://en.wikipedia.org/wiki/Bhicaji_Balsara) became the first known Indian to gain naturalized US citizenship. As a Parsi (https://en.wikipedia.org/wiki/Parsi), he was considered a "pure member of the Persian sect" and therefore a "free white person." In 1910, the Circuit Court of Appeal agreed that Parsis (https://en.wikipedia.org/wiki/Parsis) are classified as white.[17] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-auto-17). Between 1913 and 1923, about 100 Indians were naturalized.

In 1923, the Supreme Court of the United States

(https://en.wikipedia.org/wiki/Supreme_Court_of_the_United_States) ruled in *United States v. Bhagat Singh Thind* (https://en.wikipedia.org/wiki/United_States_v._Bhagat_Singh_Thind) that Indians were ineligible for citizenship because they were not "free white persons".[14] (https://en.wikipedia.org/wiki/Indian_Americans#cite_note-ReferenceA-14). Over fifty Indians had their citizenship revoked after this decision, in 1927. However, no other naturalization was permitted after the ruling, which led to about 3,000 Indians leaving the United States.

1993 and 1994 *Sandhu vs Lockheed Missiles and Space Co*. (California Superior Court (1993) and California Sixth District Court of Appeals (1994) (Sandhu had sued his employer, Lockheed, for discrimination based on race. Lockheed's position was that they did not discriminate against Sandhu, a Punjabi Indian, because he was considered Caucasian (Lockheed argued that the "common popular understanding that there are three major human races—Caucasoid (https://en.wikipedia.org/wiki/Caucasian_race), Mongoloid (https://en.wikipedia.org/wiki/Mongoloid), and Negroid" (https://en.wikipedia.org/wiki/Negroid). This comes from a nineteenth century classification of races). In 1993, the court ruled in favor of Lockheed. In 1994, the Californian Sixth District Court of Appeals overturned that decision and ruled in favor of Sandhu, stating that Indians were a distinct ethnic group of their own.)

Bhicaji Framji Balsara court case:

Hughey, M.W. (2016). New Tribalisms: The Resurgence of Race and Ethnicity (https://books.google.com/books?id=alTeCwAAQBAJ&pg=PA135). Main Trends of the Modern World. Palgrave Macmillan UK. p. 135.

1923 *United States vs. Bhagat Singh Thind*:

From History Matters: The US Survey Course on the web

(http://historymatters.gmu.edu/), University of New York, and the Center for History and New Media (https://rrchnm.org/), George Mason University.

http://historymatters.gmu.edu/d/5076/

PBS Documentary Asian Americans Episode 1 “Breaking Ground” https://www.pbs.org/weta/asian-americans/episode-guide/

1994 Sandhu vs. Lockheed Missiles and Space Co. https://law.justia.com/cases/california/court-of-appeal/4th/26/846.html

Sample Lesson 20: The Japanese American Incarceration Experience through Poetry and Spoken Word—A Focus on Literary Analysis and Historical Significance

Theme: Identity; Systems of Power

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

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.9–10.9; SL.9–10.1; L.9–10.5, RH.9–10.1; RH.9–10.2

HSS Content Standards: 11.75, 12.2.1

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

Lesson Purpose and Overview:

The unjust and unconstitutional incarceration of Japanese American during World War II is a significant moment in American history with a profound effect on the lives of individuals, a community, and our nation. In the short term, it uprooted Japanese American families and individuals, including immigrants and American citizens, from their homes on the West Coast to be incarcerated in American concentration camps throughout the nation. During this incarceration, Japanese Americans suffered family separation, the loss of homes and businesses, harsh day-to-day living conditions, and the denial of basic civil rights guaranteed in the United States Constitution. After the war the camps were closed, but Japanese Americans continued to grapple with the legacy of that experience and how it impacted their lives as individuals, as families, and as a community. Even though the nation itself eventually apologized for what it had done, marking a turning point for the Japanese Americans, the horrors of incarceration remain and generations of Japanese Americans and the United States still grapple with its

legacy.

This lesson begins with an overview of the history of the incarceration and the findings of a 1983 Congressional report that led to an apology issued to the Japanese American community by the United States government. The report concluded the incarceration was an injustice fueled by “race prejudice, war hysteria, and a failure of political leadership.” However, it was not until 2019 when the mass incarceration of Japanese Americans was found to be unconstitutional by the US Supreme Court. Students will then employ the historical analysis skills of working with evidence and historical empathy to investigate how the incarcerees used poetry and other art forms to illuminate the incarceration’s profound impact on their individual and family lives. Students will also investigate contemporary poetry and spoken word pieces that retell the stories of what happened to Japanese Americans during World War II for a new generation, and the import of those stories for us today as we grapple with government policies and rhetoric that echo that dark time in American history.

Key Terms and Concepts: Japanese America, Issei, Nisei, Sansei, Yonsei, Executive Order 9066, American concentration camp, Resettlement, Mass incarceration, Redress, Forced eviction, Incarceration camp

See Vocabulary Sheet for additional terms.

Lesson Objectives (Students will be able to…):

- Use a variety of sources, text, poetry, videos to analyze the basic history of the Japanese American incarceration.
- Analyze and read poetry as a literary form and as a historical source document.
- Analyze how the historical context of their World War II incarceration shaped and continues to shape the perspectives of Japanese Americans.

Essential Questions:

1. What does the poetry and art produced by Japanese Americans during their

World War II incarceration reveal about the impact of this experience on their lives as individuals and family members? What is the legacy of these experiences?

2. What were the causes that led up to the mass incarceration of all people of Japanese ancestry during World War II? What was the impact of incarceration in individuals, communities and the nation?

3. What can we learn from poetry written during the incarceration and written today about the impact of incarceration on individuals, communities, and the nation?

4. What evidence do you see that supports the argument of incarceration was a significant moment in history and peoples' lives?

Lesson Steps/Activities:

DAY 1 Materials: Slides, note taking paper, pens, Overview handout, timeline, incarceration sites map

1. Community Builder/Cultural Energizer: Students will view a PowerPoint of photographs and art documenting the mass incarceration of all people of Japanese ancestry on the West Coast. Teachers may begin the lesson by modeling how to use an image as a source. After showing the first photo teachers might share what they noticed and thought about the photo. This would include:

    a. A white woman pointing to a large sign hanging from the roof of the house, "Japs keep moving--This is a White Man's Neighborhood." She has a stern look. The sign is hostile to Japanese Americans and suggests racism and prejudice towards them.

    b. The caption lets us know the two signs in the window read, "Japs Keep Out" and "Member Hollywood Protective Association." She really does not want to have Japanese Americans in her neighborhood.

c. “Member of Hollywood Protective Association” suggests that there was an organized effort to keep Japanese Americans out. It suggests racism towards Japanese Americans in that time.

d. I also noticed that the date on the photo is 1920. That’s two decades before World War II. Why is it in this slide show about the incarceration of people of Japanese Ancestry in World War II?

e. Modeling how to work with essential questions (articulated in step 2) by working with question #1: “What were the causes that led up to the mass incarceration of all people of Japanese ancestry during World War II?” I’m theorizing that racism was one reason Japanese Americans were incarcerated.

f. After modeling, teachers will direct students to silently examine the rest of the slide show, taking notes on what they see and what questions they have. Following the slides, students can share their thinking with a partner before a short class discussion.

2. Teachers will present essential questions and inquiry questions.

3. Students will read then discuss the historic overview and timeline annotating the overview with overlapping dates from the timeline that reinforce and inform the arguments framed in the overview, noting questions that the timeline raises. This gives students the opportunity to begin developing an argument about the causes and impact of the incarcerations. The two secondary sources provide historical context that allows students to better understand what they viewed in the primary source photographs and art created by incarcerees (see step 1). Students may also consult the map.

4. To close and to prepare for day 2, the class reads aloud the selected poems from the slideshow. Pause after each poem so the language of the incarcerees resonates with students. Pausing allows students to experience empathy with the

poets. For each poem, the students should briefly discuss in the context of the what happened during the removal and incarceration:

- What events experiences led the poet to write the poem?
- What does the poem reveal about the impact of the incarceration on individuals, family, and community?
- What words and phrases from in the poem support your response to question 2?

HOMEWORK

Minidoka, an American Concentration Camp

https://www.youtube.com/watch?v=m0xBBXSdONY

View “Kenji” from Fort Minor

www.youtube.com/watch?v=3BJjo0BCbGo

NOTE TO TEACHERS AND STUDENTS: to learn more about the constitutional and civil rights related to the mass incarceration go to www.korematsuinstitute.org.

DAY 2 Materials: Day 2 student handout, poetry handout, pens, markers, and chart paper.

1. Ten minutes quickwrite (with bullets) to review the basic overview of the incarceration.
    - Writing prompt: Why were people of Japanese ancestry incarcerated during World War II? What was the impact of the incarceration on individuals, families, and the community?
    - Ask students to informally cite their evidence as much as possible (i.e., historical overview, timeline, images and art, poems, Manzanar video, etc.).

- Have 1–2 students share their writing with the class.

2. Teacher introduces inquiry questions for the day.

    a. “What can we learn from poetry written during the incarceration and written today about the impact of incarceration on individuals, communities, and the nation?”

    b. “What evidence do you see that supports the argument of incarceration was a significant moment in history and peoples’ lives?”

        - To help students respond to this question have them consider the following questions that focus on a criteria for identifying historical significance:[7]

            1. Who was affected by the event? Why was it important to them?
            2. Was the experience profound, deeply affecting people’s lives?
            3. Did the experience affect many or few people?
            4. Was the impact of the event long lasting or only short-lived?
            5. Is the event relevant to our understanding of the past and/or present?

3. Students will dig deep into the historical and contemporary poems and interpret them to answer the inquiry questions. Teachers will pass out poetry handout and review directions with class.

4. Directions for Individual Work (10 minutes)

---

[7]Adapted from Stephane Levesque, *Thinking Historically: Educating Students for the Twenty-First Century* (Toronto: University of Toronto Press, 2008), 45–52.

5. Scan the poems, then select 2–3 for focus. Be sure to select poems written while in camp and a contemporary poem. In the interest of time, this selection could be made by the teacher, but it could also be made by individual students or small groups of students. After the poems are selected, place each poem's number in the left-hand column of the handout, and then have students respond to the questions in each of the four columns to the right.

6. Group Work (20 minutes)

   Share your poems. Then make a poster—a word drawing using your words and drawing to show the impact of the incarceration to the Japanese Americans and the nation. Think about why this experience is significant today. Include lines and words from both the historical and contemporary poems in the graphic. Your drawing, lines, and words are your evidence. Have fun! Post and share your word drawing for a gallery walk.

7. Gallery walk and discussion. If possible, work as a whole group during the gallery walk. As you look at the posters consider the inquiry questions and discuss how the posters address them.

8. Final reflection—considering the materials you studied in this lesson, explain why the incarceration of Japanese Americans during World is a significant moment in American history and an important story to include in an ethnic studies course? Teacher may ask students to write a one-page reflection as homework and for assessment.

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

Chapter 14 of the framework includes a section (pages 294–297) on California's involvement in World War II and specifically mentions the breach of civil right for Japanese Americans. The chapter highlights using sources including literature, art, and music to understand the experiences of AAPI communities. Two guiding questions for this chapter include:

How did World War II impact California?

What external forces shape people's lives and make them who they are?

Assessment, Application, Action, and Reflection:

- Embedded in the lesson: quickwrite, group poster, final reflection

Materials and Resources:

- Historic Overview of the Japanese American Incarceration reading handout (see below)
- Chart paper and marking pens
- Poetry handout (see below)
- Day 2 student handout (see below)
- Fact Sheet/timeline/terms -- JANM pre-visit resources (http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf)
- PowerPoint of Japanese Incarceration photos, art, and historic poems (separate file provided with this lesson)
- Map of American Concentration Sites (https://www.nps.gov/CRMjournal/Summer2004/images/article1A.jpg)
- Two student poster samples (see below)
- Resources and Materials

Historical Overview of the Japanese American Incarceration

Between 1942 and 1945, the US government forced more than 120,000 Japanese Americans from their homes, farms, schools, jobs, and businesses, in violation of their constitutional civil rights and liberties. Within hours after the attack by the imperial forces of Japan on Pearl Harbor, Hawaii on December 7, 1941, Japanese community leaders, language school instructors, Buddhist and Shinto priests were rounded up as “enemy aliens.” The United States soon entered World War II. Three decades of anti-Japanese prejudice culminated into hate and suspicion. All people of Japanese descent in Hawaii and the West Coast were looked upon as saboteurs, spies, and as scapegoats for the attack in Hawaii.

On the West Coast, in the aftermath a hysteria of fear against Japanese Americans as "the enemy within" was created by inflammatory journalism, pressure groups, agricultural interests, politicians, and the US Army. This suspicion of Japanese Americans quickly led to cries for their expulsion. On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, which called for the mass exclusion and incarceration of all Japanese Americans from the West Coast--where the majority of Japanese Americans lived, outside of Hawaii.

Mass exclusion and incarceration of Japanese Americans began in March 1942. Some communities like Terminal Island were given only 48 hours notice. During the first phase, incarcerees were transported on trains and buses under military guard to the hastily prepared temporary detention centers.

Twelve temporary detention centers were in California and one was in Oregon. They were set up on race tracks, fairgrounds, or livestock pavilions. Detainees were housed in horse stalls or windowless shacks that were crowded and lacked sufficient ventilation, electricity, and sanitation facilities. Food was often spoiled. There was a shortage of food and medicine. The War Relocation Authority, or WRA, was established to administer the centers.

The second phase began midsummer and involved moving approximately 500 incarcerees daily from the temporary detention centers to permanent concentration camps. These camps were located in remote, uninhabitable areas in the interior of the US. In the desert camps, daytime temperatures often reached 100 degrees or more. Sub-zero winters were common in the northern camps.

Japanese Americans filed lawsuits to stop the mass incarceration, but the wartime courts supported military necessity. The US Supreme Court ruled in Hirabayashi v US, Yasui v US, and Korematsu v US that the denial of civil liberties based on military necessity. In a later ruling in Endo v. US, the Supreme Court decided in 1945 that a loyal citizen could no longer be detained, but not until the war was winding down. Tule Lake camp closed in 1946.

The American concentration camps were surrounded by barbed wire and guard towers. Armed guards patrolled the perimeter and were instructed to shoot anyone

attempting to leave. The barracks consisted of tar paper over two-by-sixes and no insulation. Many families were assigned to one barracks and lived together with no privacy. Meals were taken communally in mess halls and required a long wait in line. A demonstration in Manzanar over the theft of food by personnel led to violence in which two died and many were injured. The attempt at screening for loyalty and registering inmates for military induction with the WRA's questionnaire "Application for Leave Clearance," was conducted in a manner fraught with such confusion and distrust that violence broke out at both California camps.

Through the incarceration program, the Japanese Americans suffered greatly. They first endured the shock of realizing they could not return to their communities, but imprisoned behind barbed wire without due process without charges, hearings, or a trial. They lost their homes and businesses. Their education and careers were interrupted and their possessions lost. Many lost sons who fought for the country that imprisoned their parents. They suffered the loss of faith in the government and the humiliation of being confined as ‘enemy aliens’ and prisoners in their own country.

Many young Japanese American men fought for the United States while their families were imprisoned. The segregated, all-Japanese American 100th Battalion /442nd Regimental Combat Team that fought in Europe and became the most highly decorated unit for its size and length of service in US military history, is one example of this irony. Other Japanese Americans also served secretly and with distinction in the Military Intelligence Service in the Pacific theater, becoming America’s “secret weapon.”

Throughout World War II, not a single incident of espionage or sabotage was found to be committed by Japanese Americans. Japanese Americans living in Hawaii were spared en masse removal because of the logistical difficulty of transporting a third of the state's population to the mainland. With their numbers exceeding the entire Japanese population on the mainland, Japanese Americans in Hawaii proved an essential part of the state's labor force and defense.

On December 17, 1944, President Roosevelt announced the end of the exclusion of Japanese Americans from the West Coast, thus allowing the return home of the incarcerees. Resettlement after incarceration was difficult, especially since prejudice still ran high on the West Coast. Many Issei (first generation Japanese Americans) never regained their losses, living out their lives in poverty and poor health.

On July 31, 1980, Congress established the Commission on Wartime Relocation and Internment of Civilians (CWRIC) to investigate causes of the Executive Order 9066. The Commission concluded: "the promulgation of Executive Order 9066 was not justified by military necessity and the decisions which followed from it-detention, ending detention, and ending exclusion-were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria, and a failure of political leadership."

In October 1983, in response to a petition for a writ of error Coram Nobis by Fred Korematsu, the Federal District Court of San Francisco vacated his 1942 federal conviction based on new evidence that revealed the government knowledge about unconstitutional race-based rationale behind military necessity, and intentionally covered it up all the way up to the Supreme Court.

After two decades of civic engagement and public advocacy, a petition for redress was won, an incredible milestone in American constitutional history. On August 10, 1988, President Ronald Reagan signed into law The Civil Liberties Act of 1988, which offered an apology on behalf of the nation, and monetary restitution to the former incarcerees still living. Nearly half of those who had been imprisoned died before the bill was signed and monetary compensation was issued. Created by the passage of the Civil Liberties Act of 1988, was the federal Civil Liberties Public Education Fund to educate the public on the issues surrounding the wartime incarceration of individuals of Japanese descent, and to publish and distribute the hearings, findings, and recommendations of the Commission. After its expiration, in 1998, the California legislature passed a bill for the California Civil Liberties Public Education Program, which would support the development of educational resources about WWII incarceration and the importance of protecting civil liberties, even in times of national crisis.

National Japanese American Historical Society

Handout: The Power of Primary Source Poetry

Inquiry Questions:
What can we learn of the experience of Japanese American incarcerees from poetry?
How can poetry be a primary source?

You will work in a group. First individually scan the poems then read a poem or several short poems (15 minutes). Be sure to read poems written while in camp and contemporary poems. Consider what events the writer experienced that would have led them to write the poem. What led you to this conclusion? How does the poet seem to feel about the event? What key words and phrases led you to this conclusion? Write down the line or phrase (or word) that you find most powerful. What do you like about that line or phrase? What question does the poem prompt you to ask? (either about the poet, life in general)

Poetry Written in American Concentration Camps by People of Japanese Ancestry [8]

Haiku and Senyo

In this desolate field
Where only weeds have grown
For millions of years,
We mournfully bury
Three comrades
Who died in vain.
Sojin Takei

When the war is over
And after we are gone
Who will visit
This lonely grave in the wild
Where my friend lies buried?
Keiho Soga

There is no fence
High up in the sky.
The evening crows
Fly up and disappear
Into the endless horizon
Sojin Takei

[8] Nakano & Nakano. et al.

Two Poems by Toyo Suyemoto Kawakami[9]

Barracks Home
This is our barracks, squatting on the ground,
Tar papered shacks, partitioned into rooms
By sheetrock walls, transmitting every sound
Of neighbor's gossip or the sweep of brooms
The open door welcomes the refugees,
And now at least there is no need to roam
Afar: here space enlarges memories
Beyond the bounds of camp and this new home.
The floor is carpeted with dust, wind-borne
Dry alkali, patterned with insect feet,
What peace can such a place as this impart?
We can but sense, bewildered and forlorn,
That time, disrupted by the war from neat
Routines, must now adjust within the heart.

Gain
I sought to seed the barren earth
And make wild beauty take
Firm root, but how could I have known
The waiting long would shake

Me inwardly, until I dared
Not say what would be gain
From such untimely planting, or
What flower worth the pain?

That Damned Fence[10]
They've sunk the posts deep into the ground
They've strung out wires all the way around.
With machine gun nests just over there,

---

9 https://japaneseinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/

10 https://japaneseinternmentmemories.wordpress.com/category/japanese-internement-poetry/

And sentries and soldiers everywhere.
We're trapped like rats in a wired cage,
To fret and fume with impotent rage;
Yonder whispers the lure of the night,
But that DAMNED FENCE assails our sight.
They've sunk the posts deep into the ground
They've strung out wires all the way around.
With machine gun nests just over there,
And sentries and soldiers everywhere.
We're trapped like rats in a wired cage,
To fret and fume with impotent rage;
Yonder whispers the lure of the night,
But that DAMNED FENCE assails our sight.
We seek the softness of the midnight air,
But that DAMNED FENCE in the floodlight glare
Awakens unrest in our nocturnal quest,
And mockingly laughs with vicious jest.
With nowhere to go and nothing to do,
We feed terrible, lonesome, and blue:
That DAMNED FENCE is driving us crazy,
Destroying our youth and making us lazy.
Imprisoned in here for a long, long time,
We know we're punished–though we've committed no crime,
Our thoughts are gloomy and enthusiasm damp,
To be locked up in a concentration camp.
Loyalty we know, and patriotism we feel,
To sacrifice our utmost was our ideal,
To fight for our country, and die, perhaps;
But we're here because we happen to be Japs.
We all love life, and our country best,
Our misfortune to be here in the west,
To keep us penned behind that DAMNED FENCE,
Is someone's notion of NATIONAL DEFENCE!

Anonymous

Children's Poetry[11]

Be Like the Cactus
Let not harsh tongues, that wag
in vain,
Discourage you. In spite of
pain,
Be like the cactus, which through
rain,
And storm, and thunder, can
remain.
Kimi Nagata

Plate in hand,
I stand in line,
Losing my resolve
to hide my tears

I see my mother
In the aged woman who comes
And I yield to her
My place in line

Four months have passed
And at last I learn
To call this horse stall
My family's home
Yukari

11 https://japaneseinternmentmemories.wordpress.com/category/japanese-internement-poetry/

"Kenji"[12]

(Spoken word poem: www.youtube.com/watch?v=3BJjo0BCbGo)

My father came from Japan in 1905
He was 15 when he immigrated from Japan
He worked until he was able to buy respect and build a store
Let me tell you the story in the form of a dream,
I don't know why I have to tell it but I know what it means,
Close your eyes, just picture the scene,
As I paint it for you, it was World War II,
When this man named Kenji woke up,
Ken was not a soldier,
He was just a man with a family who owned a store in LA,
That day, he crawled out of bed like he always did,
Bacon and eggs with wife and kids,
He lived on the second floor of a little store he ran,
He moved to LA from Japan,
They called him 'Immigrant,'
In Japanese, he'd say he was called "Issei,"
That meant 'First Generation In The United States,'
When everybody was afraid of the Germans, afraid of the Japs,
But most of all afraid of a homeland attack,
And that morning when Ken went out on the doormat,
His world went black 'cause,
Right there; front page news,
Three weeks before 1942,
"Pearl Harbour's Been Bombed And The Japs Are Comin',"
Pictures of soldiers dyin' and runnin',
Ken knew what it would lead to,
Just like he guessed, the President said,
"The evil Japanese in our home country will be locked away,"
They gave Ken, a couple of days,
To get his whole life packed in two bags,
Just two bags, couldn't even pack his clothes,
Some folks didn't even have a suitcase, to pack anything in,

[12] https://www.azlyrics.com/lyrics/fortminor/kenji.html

So two trash bags is all they gave them,
When the kids asked mom "Where are we goin'?"
Nobody even knew what to say to them,
Ken didn't wanna lie, he said "The US is lookin' for spies,
So we have to live in a place called Manzanar,
Where a lot of Japanese people are,"
Stop it don't look at the gunmen,
You don't wanna get the soldiers wonderin',
If you gonna run or not,
'Cause if you run then you might get shot,
Other than that try not to think about it,
Try not to worry 'bout it; bein' so crowded,
Someday we'll get out, someday, someday.
As soon as war broke out
The F.B.I. came and they just come to the house and
"You have to come"
"All the Japanese have to go"
They took Mr. Ni
People didn't understand
Why did they have to take him?
Because he's an innocent laborer
So now they're in a town with soldiers surroundin' them,
Every day, every night look down at them,
From watch towers up on the wall,
Ken couldn't really hate them at all;
They were just doin' their job and,
He wasn't gonna make any problems,
He had a little garden with vegetables and fruits that,
He gave to the troops in a basket his wife made,
But in the back of his mind, he wanted his families life saved,
Prisoners of war in their own damn country,
What for?
Time passed in the prison town,
He wondered if they would live it down, if and when they were free,
The only way out was joinin' the army,
And supposedly, some men went out for the army, signed on,
And ended up flyin' to Japan with a bomb,
That 15 kilotonne blast, put an end to the war pretty fast,
Two cities were blown to bits; the end of the war came quick,
Ken got out, big hopes of a normal life, with his kids and his wife,

But, when they got back to their home,
What they saw made them feel so alone,
These people had trashed every room,
Smashed in the windows and bashed in the doors,
Written on the walls and the floor,
"Japs not welcome anymore."
And Kenji dropped both of his bags at his sides and just stood outside,
He, looked at his wife without words to say,
She looked back at him wiping tears away,
And, said "Someday we'll be OK, someday,"
Now the names have been changed, but the story's true,
My family was locked up back in '42,
My family was there it was dark and damp,
And they called it an internment camp
When we first got back from camp... uh
It was... pretty... pretty bad
I, I remember my husband said
"Are we gonna stay 'til last?"
Then my husband died before they close the camp.
Mike Shinoda

SILENCE...NO MORE [13]

Silence, forty years of silence
Forty years of anger, pain, helplessness
Shackled in the hearts of Issei, Nisei, Kibei.*

Many died in silence
Some by their own hands
Some by others.

Today
The survivors Stood tall, strong, proud
Issei, Nisei, Kibei, all vowed
No more enryo, giri, gaman
Shattering the silence.

Today
the survivors

[13] Funabiki, Kiku

Cried out redress, restitution, reparations

for a father detained in five
prisoner-of-war camps in America
for the crime of being Japanese
and joined his loved ones
in yet another barbed wire compound
then returned home to die at seventy-three
in San Francisco***

for a mother whose demons drove her
to hammer her infant to death
now skipping merrily after butterflies
in the snow

for a brother, honor student,
star athlete, Purple Heart veteran
now alone in a sleazy Seattle hotel room
sitting on the edge of a cot rocking, rocking
for
a girl of fourteen
mother to the Japanese American children
in Petersburg
orphaned by the FBI seizure
of all Japanese adults
now agonizing in guilt
at having detoured the jailhouse
too ashamed at the sight of her father
waving desperately to her
for
a baby whose whimpers
were silenced forever
in a camp hospital
the Caucasian doctor who never came
was a father of a son killed
in the Pacific

Silence
Silence, no more
...no more
Kiku Funabiki

We Came Back for You [14]

We came back for you because…we know mass incarceration.
We came back for you because…we know family separation.
We came back for you because…we know deportation.
Because…we know barbed wire.
Because…we know indefinite detention.
We came back for you because…we care.

Some say, “It’s not our fight, it’s not the same.”
But we say incarceration of innocent people is inhumane,
we say mothers and children are not to blame.
Back in 1942, we disappeared.
Empty chairs in the classroom,
empty homes, shops, and farms.
America turned their backs on us.
No one marched, no one protested,
there were no petitions, there was no outrage.
Silence filled the empty spaces of our invisibility.
Silence was the scourge of our trauma.
Silence filled our hearts, our homes, our community so…

We came back to let you know that we will not forget you.
We came back to drum our message loud and clear.
We came back to hang paper cranes of hope and caring.

We didn’t know there would be a healing for us.
We didn’t know that you would cry listening to our stories.
We didn’t know that the power of our shared voices
would be like shards ripping away the scabs of silence.
We didn’t know that the small act of folding a paper crane
would speak to so many people in our community.

In protest we chanted, we raised our fists,
we sang in Spanish, “De colores.”
We held hands,
we sang in Japanese, “Kutsu ga Naru.”
We sang for our grandmothers and grandfathers,
We sang for our mothers and fathers,
And we sang for you.

[14] Ina, S & Staff, et.al.

And in return you reached into your brown paper bag
and tied a string bracelet to my wrist,
You pushed a tortilla through the chain-link fence,
You welcomed us wearing ties and hats,
You even saved a rock from the old swimming pool,
placed it in my hand, saying
You had been waiting years for me to come back.
Your big brown eyes stared up at me as tears welled up in mine.
Little child, you are me. I am you.
We will not forget you.
We will not be silent.
We will come back for you.
And we will bring others until you are free!
Satsuki Ina

Bibliography

Fort Minor - Kenji Lyrics | AZLyrics.com.
https://www.azlyrics.com/lyrics/fortminor/kenji.html.

Funabiki, K. Silence No More by Kiku Funabiki.
http://online.sfsu.edu/jaintern/silencenomore.html.

Ina, S., & Staff, L. R. (2019, November 25). *We Will Come Back for You*. Lion's Roar.
https://www.lionsroar.com/we-will-come-back-for-you/.

Internment Poetry – Japanese-American Internment Memories. Japanese.
https://japaneseinternmentmemories.wordpress.com/category/japanese-internement-poetry/.

Nakano, J., & Nakano, K. (1984). *Poets Behind Barbed Wire Tanka Poems*. Bamboo Ridge.

Victoria. (2012, April 2). *Tojo Suyemoto Kawakami Internment Poetry*. Japanese.
https://japaneseinternmentmemories.wordpress.com/2012/02/10/tojo-suyemoto-kawakami-internment-poetry/.

Day 2 - Handout

I. Quickwrite: Using what you learned yesterday write a brief response to the following questions.

   Why were people of Japanese ancestry incarcerated during World War II? What was the impact of the incarceration on individuals, families, and the community?

   Which sources of information viewed and read yesterday most informed your response? Identify specific images, dates and events, words and statements, and poems.

II. Returning to the poetry

Poems to Consider -
Identify by number

What events experiences led the poet to write the poem?

What does the poem reveal about the impact of the incarceration on individuals, family, and community?

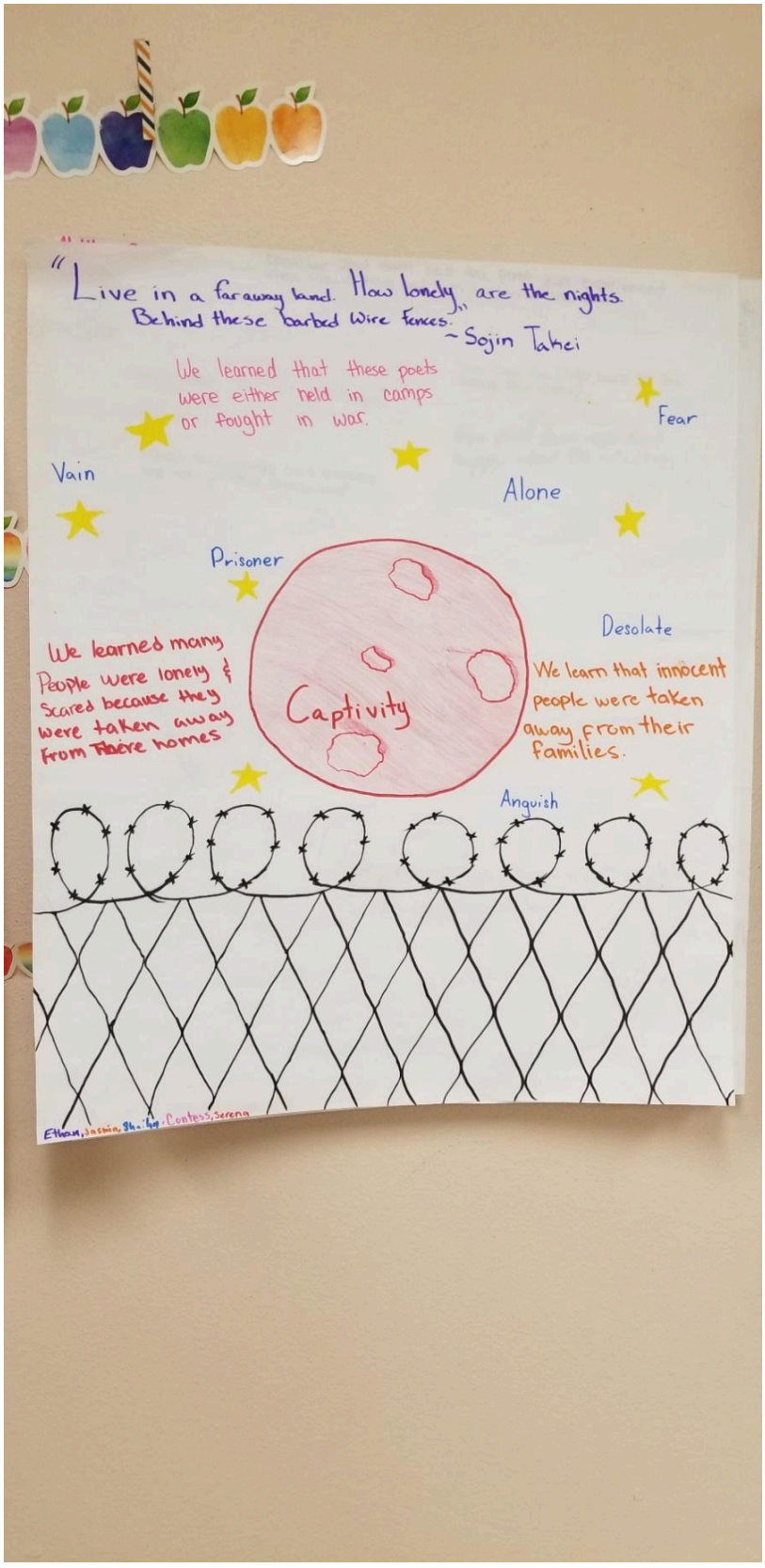
What words and phrases from the poem support your response to question 2?

What else do you want to say about this poem and what it reveals about the incarceration of Japanese Americans during World War II?

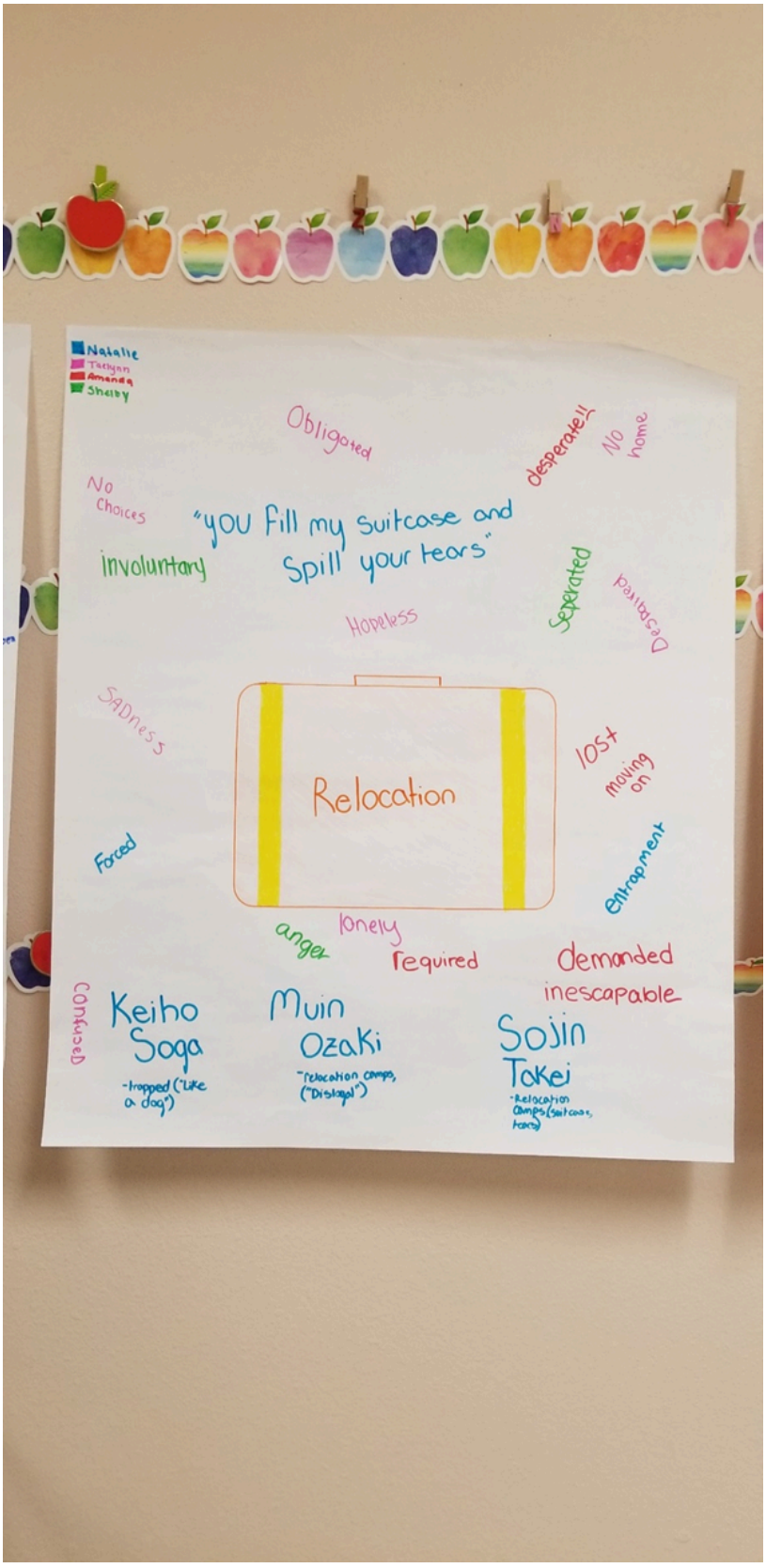
Final reflection - Considering the materials you studied in this lesson and the criteria for establishing historical significance, write a brief response to the following question.

Why is the incarceration of Japanese Americans during World a significant moment in American history and an important story to include in an ethnic studies course?

Student Sample 1



Student Sample 2



RESOURCES and MATERIALS

Angel Island Immigration Station (AIIS) – Japanese
www.aiisf.org
Asian American Curriculum Project (AACP)
https://asianamericanbooks.com/
Densho: Japanese American Legacy Project
www.densho.org
Go For Broke National Education Center (GFBNEC)
www.goforbroke.org
Japanese American Museum of Oregon (JAMO)
www.oregonnikkei.org
Japanese American Museum of San Jose (JAMsj)
www.jamsj.org
Japanese American National Museum (JANM)
www.janm.org
Timeline of Japanese American History and Vocabulary List:
http://media.janm.org/education/resources/JANM-PreVisit-Resources-timeline-vocabulary.pdf
Fred T. Korematsu Institute (KI)
www.korematsuinstitute.org
National Japanese American Historical Society (NJAHS)
www.njahs.org
PBS Learning Media
www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/
www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/
Smithsonian Asian Pacific American Center
https://smithsonianapa.org/
Smithsonian American History Museum
www.americanhistory.si.edu
www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii

Sample Lesson 21: Korean American Experiences and Interethnic Relations

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

HSS Content Standard 11.11.1

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

Lesson Purpose and Overview:

Overview: Koreatown in Los Angeles is a transnational enclave whose formation and development are an integral part of America's multicultural history. The heart of Korean America is in Koreatown Los Angeles. Koreatown was a central hotspot of violence during the 1992 Los Angeles Civil Unrest/Uprising, and Korean Americans were thrust onto the national and international scenes where they were scapegoated, marginalized, and discriminated against. The media inflamed the so called Black-Korean conflict at the time, exposed the deep seeded interethnic issues plaguing inner-city communities. The shooting of Latasha Harlins on March 16, 1991, happened about two weeks after the beating of African American citizen Rodney King. The murder of Harlins by liquor store owner Soon Ja Du stirred the interethnic conflict between Korean Americans and African Americans. The case went to court, and Du received a light sentence and no jail time. The African American community was outraged, and tensions mounted between the two communities. Interethnic relations and conflicts, racism, and police brutality against African Americans fanned the flames of unrest in 1992. When the not-guilty verdicts of the police officers involved in the case of the beating of African American citizen Rodney King came back, inner-city community residents rose up and protested.

Today, the 1992 L.A. Civil Unrest/Uprising resonates strongly with communities of color whose voices are being channeled through the Black Lives Matter movement. Studying the 1992 L.A. Civil Unrest/Uprising provides a framework for students to understand and apply to current events. The manufactured interethnic conflict between Korean Americans and African Americans created by the racially systemic lack of resources, coupled with the socioeconomic issues and police brutality issues, are relevant to this day. The interethnic, socioeconomic, and police brutality issues that African Americans protested about in 1992 are the same issues the BLM movement is fighting against now. Thus, it is important to include such a major event in ethnic studies curriculum because the 1992 L.A. Civil Unrest/Uprising is a perfect case study in the field and is applicable to current events. In the aftermath of the uprising, the Korean American community transformed and became visible by exercising their political, social, and community voices.

The goal of this lesson is to provide an overview of the historic, ethnic, political, and sociocultural background of Koreatown to understand the formation of the Korean American community as we know it today. The goal is also to introduce concepts in interethnic relations/studies through the lens of Korean Americans during the 1992 L.A. Civil Unrest/Uprising and contextualize this with current events. The lesson uses the voices of Korean Americans, articles, textbooks, documentaries, and interviews.[15]

Key Terms and Concepts: Korean Americans, oral history, Koreatown, 1992 L.A. Civil Unrest/Uprising, 1965 Immigration Act, Los Angeles, Interethnic Relations.

Lesson Objectives (Students will be able to…):

- better understand the diverse experiences of Korean Americans by engaging a range of primary and secondary sources including, oral histories, textbooks, documentaries, and scholarly articles;
- introduce concepts in interethnic relations/studies through the lens of the so-called Black-Korean conflict and contextualize this with current events; and

[15] 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.

- conduct an interview of someone who was there during the L.A. Civil Unrest/Uprising or who is Korean American. Students will develop and ask questions that explore the lived experiences of the subject being interviewed. Students will transcribe the interview and write a short essay on what they learned about the Korean American community through the interview. In doing so, students will gain key skills in how to develop and structure interviews, transcriptions, and essays.

Essential Questions:

1. What is the history of Koreatown and its formation?
2. How did the 1992 Los Angeles Civil Unrest/Uprising effect and transform the Korean American community?
3. Why is the Korean American experience important to understand within the context of Asian American studies and US history?

Lesson Steps/Activities:

1. The teacher makes a note of telling the class, “If anyone here has experiences or knows someone with experiences that they feel could help others better understand this content, feel free to add to our discussions.”
2. The teacher tells students that they are going to learn about Korean Americans and focus on three essential questions (read essential questions 1–3 aloud).
3. The teacher presents some basic information about Korean American history and identity via PowerPoint or other presentation method. The teacher asks students if they have questions about Korean Americans and writes them on the white board. Arirang (documentary on Korean American history by Tom Coffman) https://www.youtube.com/watch?v=jELVFvva720&feature=youtu.be.
4. The teacher leads a read aloud of the Quick Fact Sheet about the Korean American community in the US. Alternate choral reading—teacher reads one

fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts. Quick Fact Sheet attached.

5. The teacher and students discuss the quick facts and determine which of the essential questions were answered by the information presented. Go through the questions and answers together.

   The teacher leads a deeper discussion about the Korean American experience in the US, focusing on the essential questions. The teacher shows a short history video about the Korean American community. The teacher notes that the students should think about the hardships and difficulties immigrants experienced coming to the US. The teacher also asks students to take note of how the film addresses racism and discrimination. In the Korean American community, the Los Angeles civil unrest/uprising is remembered as Sa-i-gu (April 29 in Korean). For the Korean American community, Sa-i-gu is known as its most important historical event, a “turning point,” “watershed event,” or “wake-up call.” Sa-i-gu profoundly altered the Korean American discourse, igniting debates and dialogue in search of new directions. Many believe that as Los Angeles burned, the Korean American was born—or reborn—on April 29, 1992. The riot served as a catalyst to critically examine what it meant to be Korean American in relation to multicultural politics and race, economics and ideology.

6. “Footsteps of Korean Americans” a short documentary about the experiences of Koreans in the United States gives a concise overview of when, how, why, Koreans came to America. The film also identifies major moments in Korean American history that helped define the United States and also discusses the 1992 L.A. Civil Unrest/Uprising, racism, marginalization, and discrimination. The film also touches on the so-called Black-Korean conflict that was fueled by negative media coverage and the lack of economic resources brought on by systemic racial redlining and understanding. The documentary’s narrative shows the development of the Korean American community within the context of race relations in the United States. The film ends on a positive note with an overview

of how Korean Americans are facing and dealing with the racial divide in the US and at the same time learning to deal with its newfound identity. The teacher should warn students that some images in the video could be disturbing: https://www.youtube.com/watch?v=PGtOtB-5yuQ (37 minutes).

7. The teacher shows two to three videos from the Korean American Oral Histories Archive hosted by the YOK Center, UC Riverside. The videos are of Korean Americans who talk about their lives and experiences in the United States. As students watch them, they should think about how these individuals have developed their identity as being Korean American within the context of race and identity. http://kaoralhistories-yokcenter.weebly.com. Some suggestions of which oral histories to show include: Ralph Ahn; Cindy Ryu; Julie Ha; Philip Yu.

8. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let students think about this question: How do these Korean Americans describe their experiences and how racism and discrimination effected their lives? Ask students to think for about a minute quietly then have them write for two to three minutes on their own. Afterward, students will be paired and asked to share their thoughts with a partner. Students can be put into breakout sessions for online courses or paired in class at random for in person teaching.

   Some important things to point out in the discussion:

   - Being caught between two worlds, Korean Americans (immigrants) feel the pressures and the divide in the US along racial lines, especially as they enter small businesses and inner-city communities

   - Koreatown's development over the century; its evolution from small unknown community to a recognized ethnic enclave

   - 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

- The racial and socioeconomic disparities that exist in the United States for minority communities including Asian Americans, African Americans, etc.
- 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
- Developing an identity of their own as proud Korean Americans

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.)
    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.
    b. Hold a reflective class discussion: According to the author, Carol Park, what was the Black-Korean conflict?
    c. Some important things to point out in the discussion:
        i. Similar to other minorities, Korean Americans were marginalized and discriminated against throughout US history.
        ii. The invisibility and categorization off Asian American and Pacific Islander groups as model minorities needs to be recognized and discussed.

iii. Korean American history is important and should be taught about because of pivotal moments like the 1992 L.A. Civil Unrest/Uprising.

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

Chapter 14 of the framework includes a section (pages 297–299) on California's involvement in the civil rights movement during the 1960s and discrimination as well as modern immigration, and the state's post-1965 Immigration Act demographics. The chapter asks two essential questions where the Korean American experience and the L.A. Civil Unrest/Uprising could fit in under the Asian American studies curriculum:

- What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?
- In what directions is California growing in the twenty-first century?

10. Assessment—to show evidence of what you have learned the teacher can choose one of two assignments:

    a. Write 1–3 paragraphs of 5–10 sentences answering each essential question using the evidence from the sources we used, or

    b. Discussion group exercise where students collectively write a paper about the Korean American experience and answering the two essential questions. Each student can be paired with one other student or there can be groups of three. Each student in the group writes one paragraph.

Assessment, Application, Action, and Reflection:

See Step 10 above.

Materials and Resources:

“Footsteps of Korean Americans” - A short Documentary Korean American history, identity, and the L.A. Civil unrest as well as current issues. https://www.youtube.com/watch?v=PGtOtB-5yuQ.

Park, Carol, “Memoir of a Cashier: Korean Americans, Racism, and Riots,” Young Oak Kim Center for Korean American Studies, UC Riverside. 2017. Pages 57–62.

“Korean American Oral Histories Project” (a series of video interviews and documentaries of Korean Americans in the United States discussing their immigrant experiences, the L.A. Civil unrest, and more) https://kaoralhistories-yokcenter.weebly.com/.

Legacy Project: Preserving the collective history of Korean Americans. https://koreanamericanstory.org/legacy-project/.

Interview with Angela Oh, a civil-rights attorney. https://m.youtube.com/watch?v=NM8Xpee9bdg.

Angela Oh’s Views on L.A. Riots, Five Years Out. https://charactermedia.com/koream-archive-angela-ohs-views-on-l-a-riots-five-years-out/.

Quick Fact Sheet (below)

Think Write Pair/Share Group Share Handout (below)

Annotation Chart (below)

Additional resources for teaching Korean American studies can be found at https://www.caeducatorstogether.org/groups/ethnic-studies-statewide-group. These resources include lessons on Colonel Young Oak Kim, Dosan Anh Chang Ho, the Korean independence movement, Dr. Sammy Lee, and Korean pop culture in the United States.

Quick Fact Sheet about the Koreans in the US

- The Korean American population is about 1.8 million today. The heart of Korean America resides in Los Angeles where Koreatown flourishes amid a diverse demographic. Official Korean immigration to the United States began on January 13, 1903, with the arrival of 102 Koreans in Hawaii.

- In March 1920, Korean Americans establish the Willows Korean Aviation School/Corps in Willows, Northern California. The school is considered the origin of the Korean Air Force today. Many Korean Americans donated to start the school, including Kim Chong-lim. He was the first Korean American millionaire.

- On April 12, 1960, Alfred Song is elected to the city council of Monterrey Park. He later becomes the first Korean American admitted to the California Bar and the first Asian American to be elected to the California State Legislature.

- On October 3, 1965, the Hart-Celler Act of 1965 opens the door for immigration in the United States. Koreans emigrate to America and the population of Koreans grows from 69,150 in 1970 to 354,953 in 1980 and 798,849 by 1990.

- On April 29, 1992, the Los Angeles Civil Unrest/Uprising erupt, and Koreatown is burned, looted, and businesses are destroyed. Korean Americans are left to fend for themselves and are marginalized and scapegoated by media. The moment in US history is also considered the birth of the Korean American identity as we know it today.

- On November 4, 1992, Jay Kim is elected to the US House of Representatives and becomes the first Korean American to be elected to the United States Congress.

- On September 14, 1994, Korean American actor Margaret Cho's sitcom *All-American Girl* premiers on ABC and is the first network sitcom to feature a predominantly Asian American cast.

- Korean American Day is declared by the US government in 2005.

- In 2015 David Ryu becomes the first Korean America elected to the Los Angeles City Council.
- During the 2018 Winter Olympic Games, Korean American Chloe Kim becomes the youngest woman to win an Olympic Gold medal in snowboarding at the games in PyeongChang, South Korea.
- During the February 2020 Oscars, *Parasite* wins awards for Best Picture, Directing, International Feature Film, and Writing, making it the first foreign language film and Korean film to win such honors.

Sources:

Chang, Edward T. A Concise History of Korean Americans" In Mary Connor, Teaching East Asia: Korea Lessons and Resources for K-12 Classrooms. Los Angeles, California: National Korean Studies Seminar and Korean Cultural Center Los Angeles, 2017: 249–256.

Chang, Edward T and Jeannette Diaz-Veizades, Ethnic Peace in the American City: Building Community in Los Angeles and Beyond. New York: New York University Press, 1999.

Chang, Edward and Carol Park, *Korean Americans: A Concise History*. Korea University Press. 2019.

Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press. 1994.

Park, Root, director. "Footsteps of Korean Americans," YouTube, 23 May 2019, https://www.youtube.com/watch?v=PGtOtB-5yuQ.

Park, Carol K., *Memoir of a Cashier: Korean Americans, Racism and Riots*. Young Oak Kim Center for Korean American Studies at UC Riverside.

Jennings, Tom, director. “The Lost Tapes: L.A. Riots,” Smithsonian Channel, 16 April 2017, https://www.youtube.com/watch?v=jK88wmL1EZk.

Think Write Pair/Share Group Share

Essential Question: (See sample essential questions from the Making Connections to the *History–Social Science Framework* above).

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

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

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

Group Share for 5–10 minutes. At the end, have the class share out their 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…
0	Ideas/sections you connect with What this reminds you of	This section reminded me of… I can connect with what the author said because…

		This experience connects with my own experience in that…

Sample Lesson 22: The Immigrant Experience of Lao Americans

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

- HSS Content Standard 11.11
- CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; WHST.9–10.2, 4, 5; SL.9–10.1

Lesson Purpose and Overview:

Students will discuss the reasons for the changing immigration policies of the United States, with emphasis on how the Immigration Act of 1965 and successive acts transformed American society with focus on the unique challenges confronting Lao American immigrants and the different groups among them (i.e., Lao, Hmong, Iu-Mien, Akha, etc.).

Students will learn how the lesser-known immigrants from Laos contributed to greater diversity in American society since the middle of the twentieth century.

Key Terms and Concepts (ties into larger unit key terms but may also include terms specific to the lesson):

The evolving US immigration policies since 1965, their effects on Lao Americans to their contributions to the diversity of the population of the United States of America, refugee.

Lesson Objectives: (“Students will be able to…”):

1. discuss the reasons for the nation’s changing immigration policy, with emphasis on how the Immigration Act of 1965 and successive acts have transformed American society;

2. understand the unique challenges confronting Lao American immigrants and the different groups among them (i.e., Lao, Hmong, Iu-Mien, Akha, etc.);

3. examine the origins and stages of Lao American immigration and their effects on Lao Americans;

4. learn how the lesser-known immigrants from Laos contributed to greater diversity in American society since the middle of the twentieth century; and

5. Understand how the Vietnam War changed US immigration policy since 1975.

Essential Questions:

1. Which period of US policy immigration did your family arrive in the United States? How has that policy supported/unsupported your family?

2. How has the immigration policies of 1975 and 1980 benefited the United States?

3. What current policies exist to support the original intentions of the United States as a country that receives all whom are oppressed?

Lesson Steps/Activities:

1. Instructor opens the class by giving a brief lecture on the following: At the end of the Vietnam War, the Royal Lao Government was overthrown by the Pathet Lao in a communist revolution. Lao politically aligned individuals or families with the USA were allowed entry to the United States with the passage of the Indochina Migration and Refugee Assistance Act in 1975. The Refugee Act of 1980 authorized further Lao refugee migration to the US. Between 1975 and 1992 with over 230,000 (up to 400,000 by some estimates) Lao, Hmong, Khmu, Iu-Mien, Tai-Dam, Tai Lue, Lua, Akha, Lahu and other ethnic communities from Laos immigrated to the US, especially to California, Wisconsin, Minnesota, and Texas.

2. The instructor then shows a short film clip on the Lao immigrant experience (‘The Betrayal’).

3. Classroom

    a. Individual students read packet materials in class to prepare for student presentations and discussion comparing and contrasting experiences of Lao immigrants, independently organizing information in note-taking guide while viewing video and reading, identifying and evaluating sources in each media format. (Model writing down points on organizer)

    b. Small Group: Students assigned to one memoir/oral history account assemble in individual groups. Students discuss the main ideas and details of the memoir/oral history. They then create a visual display/poster that communicates the immigrant experience (e.g., isolate one quotation for presentation). (Instructor will demonstrate before small group discussion.)

    c. Large Group: The class holds a discussion on Immigrant Experience of Lao Americans. Each student shares their response to the discussion. Students compare and contrast the unique and common/general aspects of each memoir/oral history account.

4. Homework: Students write an essay or letter describing their critical analysis and their opinion of how federal/state/local government policy should be changed to better aid new immigrants in their integration to American society. This may include, student's opinion, of the US government role in assisting migrants from Laos stemming from US involvement in the war in Laos.

Assessment, Application, Action, and Reflection:

- Ability to accurately present facts from the videos and readings as support for their opinion on the war
- Clearly express their position on the war during debate and small group discussion.
- Ability to correctly identify its influence on US foreign policy.

Materials and Resources:

Materials

- Video [time-stamp] to be shown to class: “The Betrayal” (Nerakhoon)
- Packet:
    - Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a journey to the land where the sun falls* (Lao Century Media, 2010) Chapter 6 ‘Coming To America’
    - Joanna Scott, *Indochina’s Refugees: Oral Histories from Laos, Cambodia and Vietnam* (MacFarland Publishing, 1989) Laos: Land of the Seminar Camps; Khamsamong Somvong: Not so wonderful was that time
    - Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir* (Minneapolis: Coffee House Press, 2008) Chapter 8: Before the Babies
- Writing prompt: homework

Resources

General works:

- Hein, Jeremy, *From Vietnam, Laos, and Cambodia: A Refugee Experience in the United States* (New York: Simon & Schuster Macmillan, 1995)
- Lee, Jonathan X. and the Center for Lao Studies, *Laotians in the San Francisco Bay Area* (Arcadia Publishing, 2012)
- Robinson, W.C., *Terms of Refuge: The Indochinese Exodus and the International Response* (London: Zed Books, 1998)

Lao Immigrant Memoirs:

- Bounsang Khamkeo, *I little Slave: A Prison Memoir from Communist Laos* (Eastern Washington University Press, 2007). Interview: https://www.youtube.com/watch?v=R24i9Ilqg20
- Kao Kalia Yang, *The Late Homecomer: A Hmong Family Memoir* (Minneapolis: Coffee House Press, 2008)
- Kao Kalia Yang, *The Song Poet: A Memoir of My Father* (New York: Metropolitan Books, 2016)
- Joanna Scott, *Indochina's Refugees: Oral Histories from Laos, Cambodia and Vietnam* (MacFarland Publishing, 1989)
- Nakhonkham Bouphanouvong, *Sixteen Years in the Land of Death: Revolution and Reeducation in Laos* (Bangkok: White Lotus Press, 2004)
- Sucheng Chan, ed., *Hmong Means Free: Life in Laos and America* (Philadelphia: Temple University Press, 1994)
- Thavisouk Phrasavath, *Stepped Out of the Womb: A Memoir of a journey to the land where the sun falls* (Lao Century Media, 2010)

Documentary Film

- The Betrayal (Nerakhoon) Written and directed by Ellen Kuras and Thavisouk Phrasavath

Ethnic Studies Outcomes:

- The student will expand on previous lesson(s) covering the US foreign policy during the Cold War, including the Vietnam War and the US Civil Rights movement, including the anti-war movement.
- Recognizing the Laotian American refugee experiences, their unbreakable spirit through survival and resilience with visibility, acknowledgment, and celebration through Ethnic Studies provides Southeast Asian American youth and their

colleagues with an understanding around a subject that is historically overlooked.

Sample Lesson 23: Historical and Contemporary Experiences of Pacific Islanders in the United States

Theme: History and Movement, Identity

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

HSS Content Standards: 11.4.2

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.

Lesson Purpose and Overview:

This lesson is designed to be an introduction to the study of people of Pacific Islander descent in the United States, while drawing connections to the Pacific Islands and the Pacific Island diaspora more broadly. Pacific Islanders in the United States are often left out of conversations about communities of color in America. The purpose of this lesson is to understand the ways in which American expansion in the Pacific since the 1800s has grown and created a variety of issues among growing Pacific Islander communities in Oceania and in the US today. This lesson will use geography, data disaggregation, and narratives to explore the US experiences of Pacific Islanders from Guam, American Samoa, Palau, Marshall Islands, Fiji, Samoa, and Tonga. This lesson is designed to be an introduction to the study of Pacific Islander migrations to the continental United States, including the history, culture, and politics of Hawai'i and US Pacific territories.

Key Terms and Concepts: Pacific Islanders, race, annexation, migration, militarization, citizenship, Oceania, Melanesia, Micronesia, Polynesia, data disaggregation, Census

Lesson Objectives (Students will be able to…):

1. identify varying experiences of Pacific Islanders in relation to the United States;

2. analyze differences and similarities between Pacific Islander experiences and history; and

3. explore the relationships between colonialism, citizenship, and identity.

Essential Questions:

1. Who are Pacific Islanders in the United States? What is their history with immigration and settlement?

2. What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US? Why is it important to disaggregate census, educational, and demographic data to understand the Pacific Islander population?

3. What are the contemporary experiences of Pacific Islanders in the United States? How do they respond to discrimination and displacement?

Lesson Steps/Activities:

Day One: Pacific Islander Immigration to the US.

Who are Pacific Islanders in the United States? What is their history with immigration and settlement?

1. Students will write down seven words that describe their identity that will be shared later in the lesson.

2. Teacher displays an example of a world map.

3. Teacher will lead a discussion by asking the following questions, writing down student responses:

    a. What are maps and what do they tell us?

    b. Who and what gets left out of understanding people through maps?

    c. What do maps tell us about who created them?

Teacher notes: ex: borders, boundaries, difference, power, etc.

4. Students will answer the question, “How might maps connect to the seven words you chose?,” on a piece of paper and then share out to class.

5. Teacher shares examples of maps of the Pacific Islands and explains:

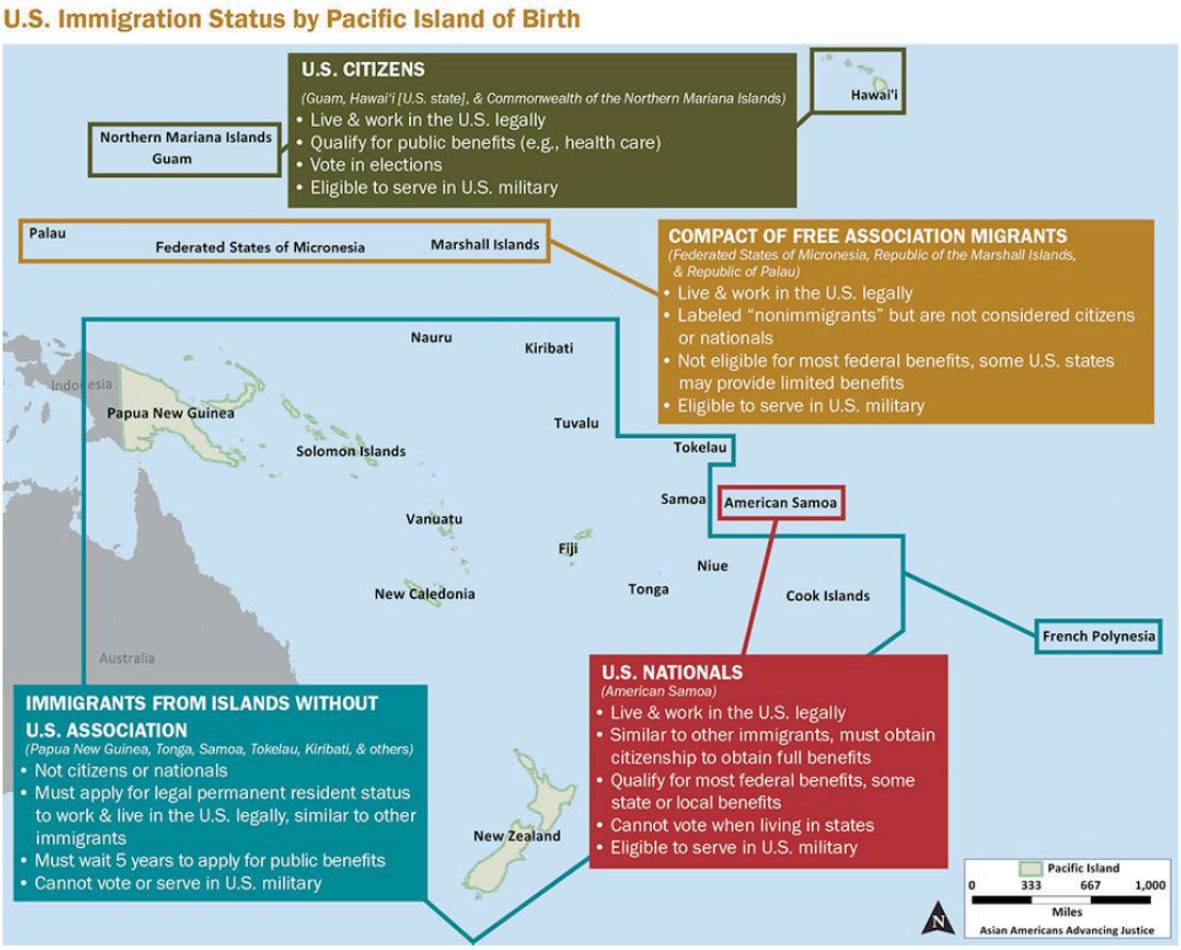
    a. The Pacific includes 1200 distinct cultural groups among 7–10 million people living in and around the world’s largest and oldest ocean, in some of the world’s most vulnerable and precious ecosystems. These groups maintain their respective cultural, political, familial knowledge systems under categories known as Melanesia, Micronesia, and Polynesia (http://asiapacific.anu.edu.au/mapsonline/sites/default/files/styles/cartogis_700x700/public/maps/bitmap/standard/2019/06/00-341_Micro%2CMela%2C%20Polynesia.png?itok=0aGPnngd). However, when encountering the US, they are defined by their relationships with maps, borders, and American empire in the Pacific.

    Teacher notes:

    - Melanesia: Papua New Guinea, the Solomon Islands, Vanuatu, New Caledonia, and Fiji
    - Micronesia: Guam, Mariana Islands, the Federated States of Micronesia (Yap, Chuuk, Pohnpei, Kosrae), Kiribati, Nauru, Marshall Islands, and Palau
    - Polynesia: Hawaiian Islands, Samoa, American Samoa, Tonga, Tuvalu, Tokelau, Wallis and Futuna, the Cook Islands, French Polynesia, Niue, Easter Island, Pitcairn, Norfolk, and New Zealand

6. Teacher displays and explains the “U.S. Immigration Status by Pacific Island Birth” infographic, which shows the varying US immigration statuses of Pacific Islanders that continue to shift over time.

7. Students will share observations of the graphic, while answering the following question: “What do you immediately recognize about the different statuses?”



Source: Empowering Pacific Islander Communities. “Native Hawaiian & Pacific Islanders: A Community of Contrasts in the United States.” Policy Report, Los Angeles, CA, 2014. Long description of South Pacific map.

8. Teacher passes out a worksheet and explains each short write up prior to viewing each video, while students follow along.

    a. US Citizens: Hawai’i

        i. Hawai’i was colonized by Euro-American capitalists and missionaries in the eighteenth and nineteenth centuries. In 1893 Americans invaded, overthrew Indigenous peoples, and secured an all-white planter oligarchy

in place of reigning ali'i (nobility), Queen Lili'uokalani, which led to annexation in 1898. This included dispossession of the Hawaiian government, lands, and citizenship that colonized Indigenous Hawaiians.

ii. Students watch a clip of *Act of War* (21:45-36:25) (https://www.youtube.com/watch?v=yBmrPH1sNqg&t=2917s) and write down 7–10 explicit details/facts from the video. Teachers can also provide the full documentary online for the students to watch outside of class.

b. Compact of Free Association: Marshall Islands

i. In 1946, the United States started testing nuclear bombs in the Marshall Islands under the codename Operation Crossroads. To clear the way for the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll—a move that Bikinians understood as temporary and believed would be “for the good of mankind.” When Rongerik’s food supply proved insufficient to support the population, the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile, Bikinians faced numerous challenges including insufficient food supplies, lack of fishing grounds, drought, typhoons, dependence on canned food supplied by the US Department of Agriculture, and accompanying health problems (e.g., high blood pressure and diabetes).

ii. Students watch Kathy Jetnil-Kijiner - Anointed (0:00-6:08) (https://www.youtube.com/watch?v=hEVpExaY2Fs) and write down 5–7 explicit details/facts from the video.

c. US Nationals: American Samoa

i. In the 1890s, Germany, the United Kingdom, and the United States were locked in a dispute over who should have control over the Samoan islands. In 1899, these countries came to an agreement where the Germans had influence in the western islands, and the US would maintain influence in the eastern islands. The US Navy wanted to utilize Pago Pago

Harbor as a coaling site for their ships, which also became key during World War II until the closing of the base in 1951.

ii. Teachers can have students watch the first 10 minutes of the 1978 film *Omai Fa'atasi* by Takashi Fuji and write down 7–10 explicit details/facts from the video.

9. Using examples from the lecture and videos, students will work in groups to complete the worksheet and provide an analysis of American influence in the Pacific.

10. As a class, each group will share their reflections and answers to: What does this tell us about “American expansion” in the Pacific? How might this impact migration to the US?

Extension Assignment:

Teachers can assign an essay that utilizes the information on the worksheet to write about the impact of American expansion on the Pacific Islanders.

Day Two: Analyzing Racialization of Pacific Islanders through Data

What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US? Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

1. Teacher begins with a group discussion.

    a. Teacher asks: What is a Pacific Islander? Who is a Pacific Islander? Is it one group or many groups?

    b. In this lesson, we are going to learn that this broad label is composed of many groups, and we are going to analyze what has contributed to this label and what are the outcomes of only relying on this label.

    Teacher notes:

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

2. Students read and analyze the following sources:

   a. What Census Calls Us: A Historical Timeline (https://www.pewresearch.org/interactives/what-census-calls-us/; PDF at https://www.pewresearch.org/wp-content/uploads/2020/02/PH_15.06.11_MultiRacial-Timeline.pdf)

   b. Excerpt of Community of Contrasts - Executive Summary and Demographics (5–10) (https://www.advancingjustice-la.org/sites/default/files/A_Community_of_Contrasts_NHPI_US_2014.pdf)

c. The State of Higher Education in California (https://www.advancingjustice-la.org/sites/default/files/2015-State-of-Higher-Education_AANHPI2.pdf)

d. Lisa Kahaleole Hall - Which Of These Things Are Not Like The Other (pages 729–733, 736–738) (https://pistudies.weebly.com/resources.html)

3. Teacher will pass out the worksheet "The Disaggregation of Pacific Islander Data," which has a number of content questions. Students can work in pairs or in groups to help each other answer the questions.

4. Before students answer the last question from the worksheet and write their paragraph, have a class discussion on what they have learned. Ask the question: How have racial categories impacted Pacific Islanders? Provide one example. Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

Extension Assignment:

The handout and paragraph can develop into a larger assignment that uses data disaggregation to do a report on Pacific Islanders. This report can be an infographic or in essay form. This can also lead in a Youth Participatory Action Research project that provides students an opportunity to do more research on Pacific Islander communities. This could consist of interviews and oral histories. This could potentially add to the growing research on Pacific Islanders.

Day Three: Contemporary Pacific Islander Experiences

What are the contemporary experiences of Pacific Islanders in the United States? How do they use storytelling to share about these experiences and reframe dominant narratives about Pacific Islanders?

1. Students will draw two images, side by side, showing: 1) How they think the world/society views them; and 2) Who they really are. Students will share and explain their drawings.

2. Teacher hands out an excerpt of “Our Sea of Islands” by Epeli Hau’ofa (https://savageminds.org/wp-content/image-upload/our-sea-of-islands-epeli-hauofa.pdf) (pages 6–11), and after student finish they participate in a think, pair, share to answer:

    a. How does Hau’ofa discuss the perspectives of the Pacific as islands in a far sea versus Oceania as our sea of islands?

    b. Teacher facilitates class discussion to tie in mapping, race, genealogy, and the importance of storytelling.

3. Students will review the following narratives to read/hear examples of Pacific peoples stories on contemporary issues of land displacement, climate change and movements for independence.

    a. Standing Above the Clouds (https://www.youtube.com/watch?v=peDRsxYaF1U)—short documentary

    b. Frontline Truths by the Pacific Climate Warriors (https://350.org/frontline-truths/)—first person narratives of Climate Justice Warriors

    c. The Question of Guam (http://webtv.un.org/search/fourth-committee-3rd-meeting-general-assembly-72nd-session/5595945643001/?term=&lan=english&cat=4th%20Committee&page=9)—United Nations testimony (Testimony is shared in this video from 2:48:13-2:52:02)

i. Discussion: What stood out to you about these stories? Why is it important to learn about Pacific experiences by listening to/reading the stories of Pacific peoples?

4. Students will create “I Am” poems to share:

    a. For each of the items, write 3–5 things that answer each item about you. Use the list to create a poem which repeats the line, “I am from…” followed by your lists. Be creative.

        i. Items that were important to you growing up or had significance in your upbringing

        ii. Events that changed your life

        iii. Names of relatives and/or community members, especially ones that link you to your past

        iv. Names of food and dishes that are always at family and/or community gatherings

        v. Places important to you

        vi. Sayings and beliefs important to you

Assessment, Application, Action, and Reflection:

Assessment: The summative assessment has three parts in this lesson. Part 1: An essay on the impact on American expansion on the immigration of Pacific Islanders. Part 2: Data analysis infographic. Part 3: “I Am” poem. These three parts come together to both build the analytical skills of the students and also provide direct opportunities for them to connect to the lesson.

Application: Students will apply the ethnic studies principles to their essay, data analysis, and poems.

Action: Students can do a number of things with what they learned. First, they can use the material to analyze immigration policy that is important today. The teacher can include an extension activity that can compare Pacific Islander immigration with immigration of other Asian American groups. These immigration patterns and trends can be connected back to American expansion and imperialism. Another option is having students choose another racialized group and compare their experiences to Pacific Islanders. The teacher could also have students apply the content and skills of this lesson to develop a more robust Youth Participatory Action Research Project to learn more about Pacific Islanders by conducting interviews or collecting oral histories with community members. This could contribute to the growing research and literature on Pacific Islanders.

Reflection: Students will use the “I Am From” poems to reflect on how the lesson on Pacific Islanders connects to their own lives.

Materials and Resources:

Day 1 Worksheets:

Name: Period: Date:

PACIFIC ISLANDERS IN THE US

Learning Target(s):

- Identify varying experiences of Pacific Islanders in relation to the United States.
- Analyze differences and similarities between Pacific Islander experiences and history.
- Explore the relationships between colonialism, citizenship, and identity.

Essential Question:

1. Who are Pacific Islanders in the United States?
2. What is their history with immigration and settlement?

Directions: Read the three descriptions about US American involvement in the following islands below. For each island nation, you will watch a short video. While watching, you will write down explicit details/facts from the video. After, you will work with your group to write a collective response.

1. HAWAI'I – US Citizenship

Hawai'i was colonized by Euro-American capitalists and missionaries in the eighteenth and nineteenth centuries. In 1893 Americans invaded, overthrew Indigenous peoples, and secured an all-white planter oligarchy in place of reigning ali'i, Queen Lili'uokalani – which led to annexation in 1898. This included dispossession of the Hawaiian government, lands, and citizenship that colonized Indigenous Hawaiians.

Video: Act of War – produced by PBS Hawai'i (Write 7–10 explicit details)

2. MARSHALL ISLANDS – Compact Free Association

In 1946, The United States started testing nuclear bombs in the Marshall Islands under the codename Operation Crossroads. To clear the way for the tests, the US Navy negotiated with leaders of Bikini Atoll to move 167 residents east to Rongerik Atoll-a move that Bikinians understood as temporary and believed would be “for the good of mankind.” When Rongerik’s food supply proved insufficient to support the population, the US relocated the Bikinians to Kwajalein Atoll and finally to Kile Island. On Kile, Bikinians faced numerous challenges including insufficient food supplies, lack of fishing grounds, drought, typhoons, dependence on canned food supplied by the US Department of Agriculture, and accompanying health problems (e.g., high blood pressure and diabetes).

Video: Anointed by Kathy Jetnil-Kijiner (Write 5–7 explicit details)

3. AMERICAN SAMOA – US Nationals

In the 1890s, Germany, the United Kingdom, and the United States were locked in a dispute over who should have control over the Samoan islands. In 1899, these countries came to an agreement in which the Germans had influence in the western islands, and the US would maintain influence in the eastern islands. The US Navy wanted to utilize Pago Pago Harbor as a coaling site for their ships, which also became key during World War II.

Video: Omai Fa’atasi by Takashi Fujii w/Pacific Islander Communications (Write 7–10 explicit details)

PART B: Analysis

In your group, share your notes from each of the videos. Using your notes from the lecture and videos, discuss and write a collective response explaining US American influence in the Pacific, on a separate lined sheet of paper.

**Remember to use a proper heading and include all member names.

Day 2 Worksheets:

Name: Period: Date:

THE DISAGGREGATION OF PACIFIC ISLANDER DATA

Learning Target(s):

- Identify varying experiences of Pacific Islanders in relation to the United States.
- Analyze differences and similarities between Pacific Islander experiences & history.
- Explore the relationships between colonialism, citizenship, and identity.

Essential Question:

1. What systems, structures, and events have contributed to the racialization of Pacific Islanders in the US?
2. Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

Directions: Using the four different readings discussed and analyzed in class, answer the following questions about disaggregating Pacific Islander data. Answer in complete sentences.

1. How has the Census changed over time?

2. How do these sources define Pacific Islanders?

3. List ALL the Pacific Islander ethnicities.

4. List three important data points for Pacific Islanders

5. What does this data tell us about race and Pacific Islanders?

Part B:

Write a paragraph using the evidence from the sources you have read and analyzed. Answer the following questions: 1) How have racial categories impacted Pacific Islanders? Provide at least one example. 2) Why is it important to disaggregate census, educational, and demographic data on the Pacific Islander population?

Long Description Text for Graphic:

US Immigration Status by Pacific Island of Birth

US Citizens
(Guam, Hawai'i [US state], & Commonwealth of the Northern Mariana Islands)

- Live & work in the US legally
- Qualify for public benefits (e.g., health care)
- Vote in elections
- Eligible to serve in US military

COMPACT OF FREE ASSOCIATION MIGRANTS
(Federated States of Micronesia, Republic of the Marshall Islands & Republic of Palau)

- Live & work in the US legally
- Labeled "nonimmigrants" but are not considered citizens or nationals
- Not eligible for most federal benefits, some US states may provide limited benefits
- Eligible to serve in US military

US NATIONALS
(American Samoa)

- Live & work in the US legally
- Similar to other immigrants, must obtain citizenship to obtain full benefits
- Qualify for most federal benefits, some state or local benefits
- Cannot vote when living in states
- Eligible to serve in US military

IMMIGRANTS FROM ISLANDS WITHOUT US ASSOCIATION
(Papua New Guinea, Tonga, Samoa, Tokelau, Kiribati, & others)

- Not citizens or nationals
- Must apply for legal permanent resident status to work & live in the US legally, similar to other immigrants
- Must wait five years to apply for public benefits
- Cannot vote or serve in US military

Sample Lesson 24: South Asian Americans in the United States

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

Day 1: South Asian Americans in the United States

Time: 45 Minutes

Essential Questions:

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

Lesson Objectives (Students will be able to…):

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

Materials and Resources:

1. Handout on “Who are South Asian Americans?” (one page, one copy per student)
2. Glossary Handout (one page, one copy per student)
3. Printouts of Images (11 pages, one image per group)
4. Short Timeline of South Asian Americans in the US handout (two pages, one copy for each student)

5. Chart paper with a timeline from 1870s to the present (this can also be written on a blackboard or white board as long as it's large enough for the images to be posted).

6. Post-its and pens/markers

Main Activity (30 minutes)

1. Make sure that a timeline from the 1850s to the present is drawn (or a clothesline can be hung with dates dangling and clothespins for students to attach their images) somewhere in the room with room for students to hang/stick their images on.

2. Divide students into 11 groups (ideally of no more than 2–3 students per group).

3. Distribute the Timeline of South Asian Americans in the US (one per student) and the images (one per group).

4. Ask students to discuss their image and utilize any terms from the glossary that apply to the example and situation given. Students can apply post-its with keywords that apply to their historical image on the bottom of the page or if using a clothesline, on the back of the printed image.

5. After students have discussed their image, have them look at the timeline of South Asian Americans in the US and decide where on the timeline their image goes.

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

Discussion/Closing (15 minutes)

1. Pose the question: What did you learn in today's lesson that you didn't know

before?

2. What things can lead to a rise in xenophobia (historically or in the present)?
3. How can tolerance be promoted?

Homework:

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

1885



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

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

Image #1 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia. “Students posing for photo,” photo# ahc1_003

Image #2 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia. “Gurubai Karmarker,” photo# ahc_1520

1912



Sikh Temple at Stockton, California.

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

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

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

1917



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

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

Accessed from:

http://en.wikipedia.org/wiki/File:Asiatic_Barred_Zone.png

1918



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

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

"Bhagat Singh at Camp Lewis" November 18, 1918. Courtesy of South Asian American Digital Archive. With Permission from Donor David Thind.

(http://www.saadigitalarchive.org/item/20110802;264)

1937



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

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

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

1961



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

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

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

naturalized US citizens), Saund could become a US citizen, and later, successfully ran for national office.

Photograph No. KNX17834, “President John F. Kennedy at Congressional Coffee Hour,” May 18, 1961. John F. Kennedy Presidential Library and Museum.

1965



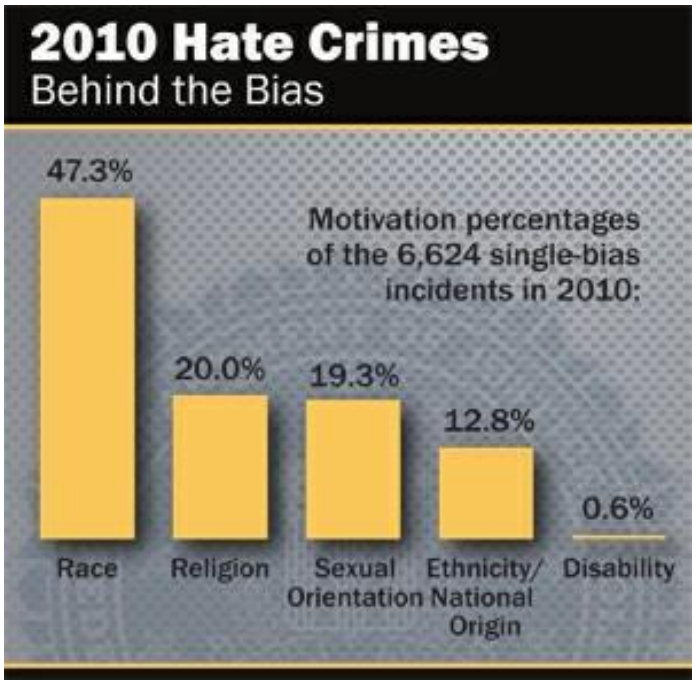
President Lyndon B. Johnson signing the 1965 Immigration Act with Vice President Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the President. Source: LBJ Library and Museum, Photo credit: Yoichi Okamoto.

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

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

Image from the LBJ Library Archive

1987



Long Description Text for Graphic:

2010 Hate Crimes: Behind the Bias

Motivation percentages of the 6,624 single bias incidents in 2010.

Race: 57.3 percent

Religion: 20.0 percent

Sexual Orientation: 19.3 percent

Ethnicity/National Origin: 12.8 percent

Disability: 0.6 percent

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

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

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

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

Information sourced from Pluralism.org and from the FBI hate crimes statistics.

2011

To report breaking news call:(313) 874-2100
Published every Friday
The Review Hamtramck



The federal government has ordered Hamtramck to print election ballots and other materials in the Bangla language. By Charles Sercombe.

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

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

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

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

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

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

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

2011 Article Accessed and Reprinted with permission from the Hamtramck Review

Post-2001



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

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

2012



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

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

White House Statement from the Whitehouse blog August 8, 2012, and map adapted from Wikipedia: http://en.wikipedia.org/wiki/File:USA_Wisconsin_location_map.svg

Glossary

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Who are South Asian Americans?

Population of South Asians in the US (density)

According to the 2010 Census, approximately 4.3 million South Asians live in the USA. South Asian Americans trace their origins to **Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka,** and **the Maldives**. Some were born there, while others are descended from immigrants from these nations.

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

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

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

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

Short Timeline of South Asian Americans in the US

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

1838:

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

1880s & 1890s:

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

1907–1908:

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

1912–1913:

Sikh migrants build the first Gurudwara (Sikh house of worship) in the US in Stockton, California in 1912. Founders of the Gurudwara were also founders of the Ghadar Party in 1913. Ghadar leaders galvanized a cross-class community of laborers and students to fight the British by *connecting* colonialism to the racist conditions of labor and life they experienced in the US. As the Ghadar Party expanded, it established

official headquarters in San Francisco. Its leaders attracted the attention of the British government, who recruited US immigration officials to keep tabs on Indian nationalists in America, to limit the growing strength of Ghadar's revolutionary aims.

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

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

1923:
In the *US v. Bhagat Singh Thind* decision, the US Supreme Court found that Asian Indians are ineligible for US citizenship because they are not white. *[In 1924, US Pres. Calvin Coolidge signs the Snyder Act giving Native Americans US citizenship, but many states still denied them the right to vote until 1948.*]

1946:
The Luce-Celler Act grants right of naturalization and small immigration quotas to Asian Indians and Filipinos, including a national quota of 100 per year for immigrants from India. *[World War II lasts from 1939 to 1945.]*

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

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

1966-1977:
Eighty-three percent of South Asians enter the United States under employment visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors. Most have been educated at great public expense in their nations of origin.

1987:
In Hoboken, New Jersey, Navroze Mody is beaten to death by “Dotbusters”–a violent hate group active in the state. South Asian Americans number more than 200,000 in the United States. *[1989 marks the fall of the Berlin Wall and the beginning of the end of the Cold War.]*

1990:
Third wave of South Asian immigrants begins, including H1-B visa holders (many working in high tech), students, and working class families.

2000:
Hamtramck, Michigan is the first jurisdiction to provide language assistance in a South Asian language—Bengali—to voters following a lawsuit by the Department of Justice.

September 11–17, 2001:
Attacks against the World Trade Center and the Pentagon take place on September 11, 2001. In the week following 9/11, there are 645 reports of bias incidents aimed at persons perceived to be of Middle Eastern or South Asian descent. South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev Patel of Texas are all killed in post-9/11 hate crimes. Harassment and threats make up more than two-thirds of all reported bias incidents.

September 2001–February 2002:

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

2002:
The FBI reports that after 9/11, reports of violence against Muslims rose by 1600%. Nineteen people are murdered in hate crimes prompted by the events of 9/11.

2002:
The Special Registration (NSEERS) program requires men and boys—ages 16 and older—from 25 Asian and African countries (24 of them predominantly Muslim, including Pakistan and Bangladesh), to report to their local immigration office for fingerprinting and interrogation. Over 93,000 people register throughout the country. **None** are ever charged with any terrorist related activity. More than 13,000 people were placed in deportation proceedings, while thousands more voluntarily leave the country.

2005:
Piyush Bobby Jindal becomes the second South Asian American member of Congress. Many South Asians are elected to state office. [In **2007**, Jindal becomes the first ever South Asian American state governor (Louisiana). Nikki Haley becomes the second in **2011** (South Carolina). Haley later becomes the US Ambassador to the United Nations under Donald Trump (2016)]

2012:
Wade Michael Page, a white supremacist, walks in and opened fire during services at a Sikh gurdwara in Oak Creek, Wisconsin, killing six and wounding four. Page subsequently commits suicide after police arrived on the scene. The shooting is labeled an act of “domestic terrorism.”

2012/2013:
According to the 2010 US Census, there are 4.3 million people of South Asian

descent in the United States. In 2012, Ami Bera from California becomes the third Indian American to be elected to the US House of Representatives.

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

2016–2019:
After the November 2016 election of Donald Trump, hate crimes have skyrocketed across the US. Islamophobia and xenophobia targeting anyone with brown-skin have resulted in many deaths and injuries. In February 2017, two men originally from India chatted after work at a bar in Kansas. Asking them about their legal status and yelling at them to “get out of my country,” Adam Purinton opened fire, killing Srinivas Kuchibhotla and wounding his friend Alok Madasani as well as Ian Grillot who was at the bar and tried to help the men who were being attacked.

2020/2021:
Kamala Devi Harris, a Black and South Asian Senator, becomes the first woman of color nominated to a major party’s ticket as Vice-President. She is sworn in as Vice-President in January 2021.

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

Migration Worksheet

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

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

Any additional details?

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

Day 2: South Asians and Xenophobic Violence

Time: 60 minutes

Essential Questions:

- What turns xenophobia into violence?

Lesson Objectives (Students will be able to…):

- understand the Oak Creek tragedy in historical context; and
- build empathy.

Materials Needed:

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

Performance tasks

Understanding and Situating the Oak Creek Tragedy

Activity (3 min)

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

Part I: Opening Activity (15 min)

Before beginning the lesson, the teacher should warn students that this lesson contains details and stories from a recent mass shooting.

Direction for Students:

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

Instructions for Facilitator/Teacher:

When implementing this lesson, teachers should take care to ensure that students do not conflate Islam with terrorism. Questions 3-4 in this section have been added to address this point.

1. Give students 7–10 minutes to read and react to the article and follow with a facilitated discussion. After reading the article, the teacher should provide time for comment and reflection to help the student process the traumatic events.
    - Handout 1: BBC News Article
    - Handout 2: Graphic Organizer (optional)
2. Guiding Questions for Discussion: What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?
3. What is problematic about the following statement in the article which makes reference to mistaken identity and negative stereotypes? ‘Members of the community have been attacked in the past by assailants mistaking them for Muslims.’ Why should Islam not be conflated with terrorism? What challenges occur when people who are Muslim, or perceived to be Muslim are targeted

with Islamophobic sentiment?

4. Compare the above statement from the article with the following one from Harpreet Singh Saini's testimony. 'So many have asked Sikhs to simply blame Muslims for attacks against our community or just say "We are not Muslim." But we won't blame anyone else. An attack on one of us is an attack on all of us'. Why do you think many Sikhs refrain from using the phrase 'we are not Muslim'?

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

1. If a student doesn't mention this, highlight that a key idea the article mentions is that this is not the first of these kinds of incidents. Twenty years ago, after the World Trade Center attack on 9/11, Muslims, Sikhs, South Asians, and Arab Americans became targets of xenophobic harassment and attack.

2. Guiding Questions:

    - What do you know about 9/11?
    - What knowledge do you have of what happened to members of the Muslim, Sikh, South Asian, and Arab American communities after 9/11?
    - Why do you think this happened?

3. Use a T-chart/graphic organizer to capture student responses.

    - Key Understanding:
        - After 9/11, Muslims, Sikhs, South Asians, and Arab Americans have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.

4. Have students watch the opening sequence of the documentary Divided We Fall (0–4:30) https://www.youtube.com/watch?v=d22ZuUbgZeg. Frame the viewing by telling students that you will now watch a segment of a film that

captures the aftermath of 9/11 faced by Muslims, Sikhs, South Asians, and Arab Americans. Tell students to record their reactions.

5. Discussion: What are your thoughts regarding the connections between the Oak Creek tragedy and post-9/11 aftermath?

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

1. Bring students back to the Oak Creek tragedy by suggesting that hearing people's testimonies and narratives deepens our understandings. Tell students that you will now read a testimony from the Oak Creek tragedy.

2. Engage in a shared reading of the Oak Creek testimony (Teacher reads aloud, students follow along).

    - Handout 3: Oak Creek Testimony

3. Ask students to reread the Oak Creek testimony independently, and respond by writing a letter to Harpreet. As they read the Oak Creek testimony again, guide them to capture their emotional reactions, and think about what they would like to share with teenagers who share Harpreet's religious background.

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

If useful, share with the students this infographic prepared by the Sikh Coalition (based in New York): Who are the Sikhs?
http://sikhcoalition.org/images/education_resources/whoarethesikhs_national_web.pdf

BBC NEWS

US and Canada

6 August 2012

Last updated at 09:21 ET https://www.bbc.com/news/world-us-canada-19143281

Sikhs express shock after shootings at Wisconsin temple

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

Some community members could not believe what happened. Others said they had feared such attacks since 9/11.

A gunman entered the Sikh temple on Sunday morning and opened fire, killing six people and injuring a policeman.

The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in US media reports.

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

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

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

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

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

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

Muslim confusion

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

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

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

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

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

"That turban has tragically marked us as automatically suspect, perpetually foreign and potentially terrorists," Valarie Kaur, a filmmaker based in the US who has chronicled attacks on Sikhs, told AP.

Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple after he heard about the attack.

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

"The press was already there and there were lots of people from the Sikh community. I

spoke to one girl who was in the temple when the shooting happened.

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

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

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

'Terrorist-type incident'

There are an estimated 2,500–3,000 Sikh families in and around the city worshipping at two gurdwaras, or temples, including the Wisconsin Sikh Temple.

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

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

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

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

The US embassy in India said it was "deeply saddened by the senseless loss of lives and injuries" caused by the shooting.

"Our hearts, thoughts, and prayers go out to the victims and their families," a statement said.

"The United States takes very seriously the responsibility to respect and protect people

of all faiths. Religious freedom and religious tolerance are fundamental pillars of US society."

Local politician Mark Honadel called the attack "craziness".

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

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

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

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

Information from the Article

My Reactions

Testimony before the US Senate of Harpreet Singh Saini (age 18) [Survivor of the Oak Creek Shooting]

Subcommittee on the Constitution, Civil Rights and Human Rights Committee on the Judiciary on “Hate Crimes and the Threat of Domestic Extremism”

September 19, 2012 (excerpts)

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

As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred

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

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

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

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

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

We ache for our loved ones. We have lost so much. But I want people to know that our heads are held high. We also know that we are not alone. Tens of thousands of people sent us letters, attended vigils, and gave us their support – Oak Creek's Mayor and

Police Chief, Wisconsin's Governor, the President and the First Lady. All their support also gave me the strength to come here today.

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

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

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

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

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

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

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

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

Accessed and excerpted from full testimony available at:
https://www.judiciary.senate.gov/imo/media/doc/9-19-12SainiTestimony.pdf

Day 3: South Asian Americans: Past and Present

Time: 60 minutes

Essential Question:

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

Lesson Objectives (Students will be able to…):

- examine historical roots of xenophobia against Muslims, Sikhs, South Asians, and Arab Americans in America; and
- compare past occurrences with modern day forms of bias-based bullying.

Materials Needed:

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

Performance Tasks: Connecting the past to the present

Before beginning the lesson, the teacher should warn students that this lesson describes acts of violence that led to death. Time for process and reflection should be given to students because each of the sets can be traumatic for some students.

Activity: (5 min)

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

happening in the political landscape.

Quick Write (5 mins)

- Ask students to recall when the earliest South Asians came to the United States. Draw upon the timeline.
- *Prompts:* What you think early arrivers might have experienced? What leads you to make these inferences?

Part I: Background Information (10 min)

Instructions for Facilitator/Teacher:

For the main activity for this lesson, students will be working in groups in order to compare the harassment of South Asians and Muslims in the past and present. In the next 10 minutes, you will provide students with background knowledge to set them up effectively for their independent work. As a class you can read through **Handout 1** which provides a brief synopsis of each historical occurrence that students will examine. You may want to include visual media that can be accessed below:

1907 Bellingham Riots:

http://depts.washington.edu/civilr/bham_intro.htm;
http://depts.washington.edu/civilr/bham_film.htm

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

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

Part II: Small Group Work (25 min)

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

> ***Microaggressions*:** contemporary form of racism—invisible, unintentional, and subtle in nature; usually outside the level of conscious awareness but which

cumulatively and over time creates a uncomfortable or hostile environment for the victim

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

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

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

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

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

Part III: Whole Class Share (15 min)

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

- Guiding Questions:
    - What did you realize as you read about the Bellingham Riots, the hate crimes that occurred during the Persian Gulf War, and the Dotbusters?

- Why do you think the events of the past occurred? What was happening between the United States and other countries during this time that influenced those events?
- What about present day occurrences?
- What was similar to the present day forms of harassment? What was different?
- What can be done?

South Asians Past and Present—Background Information 1907

Bellingham Riots

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

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

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

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

Information excerpted from http://depts.washington.edu/civilr/bham_intro.htm

Dotbusters: Anti-Indian Hate Group in New Jersey

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

See
https://www.nytimes.com/1987/10/12/nyregion/in-jersey-city-indians-protest-vi

olence.html

Hate Crimes During the Persian Gulf War

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

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

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

Set #1

Event #1: 1907



THE REVEILLE

AND THE EVENING AMERICAN

TWENTY-FOURTH YEAR. BELLINGHAM, WASHINGTON, THURSDAY MORNING, SEPTEMBER 5, 1907. NUMBER 307

MOB RAIDS HINDUS AND DRIVES THEM FROM CITY

STANLEY ESCAPES FROM COUNTY JAIL

Italy Celebrates Birth of Guiseppe Garibaldi

BELLINGHAM MAN SLAYS TWO AND SELF

Crowd Numbering 500 Drags Dusky Orientals From Their Homes

While Police Strive in Vain to Restore Order Men Escort Dusky Sons of India to City Limits and Easterners Scurry Panic-Stricken and Half-Clothed Through the Streets.

Labor Trouble and Insolence Are Causes

Description:
On September 4, 1907, 500 white working class men in Bellingham, Washington attacked South Asian millworkers and their families. Within ten days the entire South Asian population departed town.

It should be noted that the use of the term 'Hindu' in this article is inaccurate and actually refers to Sikhs. 'Hindu' or ‘Hindoo’ was a common label in Canada and the U.S. for all South Asians, though most early 20th century immigrants from India were Sikhs from the Punjab region. (See https://www.bellinghamherald.com/news/local/article22195713.html)

The Sikh Coalition’s teacher resources about the Bellingham Riots provide greater detail about the Sikh community specifically being targeted, and can supplement this source.

(https://www.sikhcoalition.org/get-involved/resources-for-educators/middle-high-school-resources/bellingham-riots-resources/).

Morning Reveille September 6, 1907, p. 4 (Editorial)

The Hindus Have Left Us.

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

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

Information sourced from:
Image: ” The Reveille (September 5, 1907) (Accessed July 18, 2011). Courtesy of the Asian American Curriculum and Research Project
Article: “The Reveille” The Hindus Have Left Us (September 6, 1907), Seattle Civil

Rights & Labor History Project: http://depts.washington.edu/civilr/bham_news.htm

Event #2: 2005

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

Information sourced from The Sikh Coalition Website.
https://www.sikhcoalition.org/wp-content/uploads/2016/11/Hatred-In-The-Hallways.pdf

Set #2

Scenario #1: 1987

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

Part of their letter read:

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

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

Scenario #2: 2003

“On November 27, 2003 *Metro West* reported that an Ashland, Massachusetts teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17, was convicted of spray-painting hate messages. Police said Piccioli spray painted 'Sand NRRRRRR beware,' and 'head,' on a rock near the Hindu temple. Police said 'head' was short for 'towel head.' On June 25, 2003 in Boston, an Indian graduate

student named Saurabh Bhalerao, who was working part time as a pizza deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned with cigarettes, stuffed in a trunk and stabbed twice before finally being dumped along a road. Police suspect that the attackers mistook the Hindu man for a Muslim. As they were beating him, the attackers supposedly taunted, ‘go back to Iraq.’”

Information sourced from https://www.tandfonline.com/doi/pdf/10.1300/J500v04n01_08 and https://archive.is/20130123221104/http://www.fstdt.com/fundies/comments.aspx?q=48054

Set #3

Event #1: 1991

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

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

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

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

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

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

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

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

Information sourced from

https://www.latimes.com/archives/la-xpm-1991-01-24-mn-1117-story.html

Event #2: February 2009

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

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

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

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

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

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

Information sourced from:
https://www.christiancentury.org/article/2011-09/muslim-teens-push-back-against-911-bullying

SUMMARIZE!

What's happening in each event? Which acts are microaggressions, which might be called bullying, and which are hate crimes?

Event #1

Event #2

ANALYZE!

What terms are used to describe Muslims, Sikhs, South Asians, and/or Arab Americans in each event?

Event #1

Event #2

SYNTHESIZE!

Why does this matter? What does this show us? How?

Event #1

Event #2

Sample Lesson 25: Vietnamese American Experiences – The Journey of Refugees

Theme: History and Movement

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

Disciplinary Area: Asian American and Pacific Islander Studies

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

Standards Alignment:

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

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

Lesson Purpose and Overview:

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

Overview: Vietnamese Americans play an integral part in shaping the America's

multicultural and multilingual transformation. To understand this process, we must examine the following:

- **Vietnamese Refugees**: Vietnamese refugees arrived in waves from 1975 to 1995. Some refugees escaped Vietnam in boats while others were repatriated to other counties. There were estimates of up to two million people escaping by boats and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy, or other traumatic experiences during their journeys. Many others who were not able to flee remained in Vietnam and faced economic hardships, persecution and re-education camps, and from the totalitarian government led by the Communist Party. The international community made great efforts to support these coming waves of refugees but that exhausted around 1995 when it started to stop accepting these refugees and forced them to return to their homeland. The boat people saga and the hypervisibility of the plight of refugees forced the US, and the international community, to negotiate with Vietnam to allow other waves of Vietnamese leaving through other humanitarian programs under the auspices of family reunification that particularly targeted former political prisoners, Amerasian children, and former employees of the US government. Most of the refugees were accepted for resettlement to sanctuary countries all over the world, and many resettled in the US. The resettling refugees were first scattered all over the US, but most of them eventually congregated around the largest concentrations of Vietnamese communities in Orange County, San Jose, Houston, Virginia, or Florida.

- **New Life in America**. Most of Vietnamese refugees arrived in America without any preparation economically, educationally, or culturally. Children were enrolled in schools at their age level with a new language and education system and limited support. Adults were either enrolled in adult schools or began new lives with new job skills or life experiences which were totally different from their normal lives in Vietnam. Many refugees who settled in the US had no proof of certification of their trades or professional careers. They worked in manually laborious jobs that did not require a mastery of the English language. Many Vietnamese children adapted

well in American schooling, but their parents or adult relatives were less successful. Overall, they adapted well in their new homeland, but the scars of the war, life under community rule, boat escapes, and cultural shock upon arrival in America continued with many of them in varying degrees.

- **Vietnamese American Success and Contributions**. The Vietnamese have been resettled throughout the US with varying degree of success, and California is home to many of the largest Vietnamese communities outside of the Vietnam. In California, there are large Vietnamese American communities in Orange County, San Jose, Los Angeles, San Diego, San Francisco, and Sacramento. Vietnamese students make up one of the highest performing groups academically. Vietnamese Americans have also made large contributions in high-tech businesses, health care, education, military high-ranking officers, or government officials. Despite some successes, the Vietnamese American community continues to have some of the lowest level of education and income and is one of the most linguistically isolated and Limited English Proficient communities compared to the general population.

Key Terms and Concepts: Vietnamese Americans, refugees, oral histories

Lesson Objectives (Students will be able to…):

- enhance understanding and analyze the refugee experiences of Vietnamese Americans by engaging in a variety of primary and secondary sources including, oral histories, books, documentaries, scholarly articles, community programs and resources;

- introduce the distinction between refugees, those who seek political and economic refuge as a result of the various wars taken place on Vietnam soil, and immigrants in America seeking opportunity for a better life; and

- conduct an interview of someone who is a Vietnamese refugee or listen to archived interviews of Vietnamese refugees. Students will develop and ask questions that explore the lived experiences of Vietnamese refugees. Students

will record and transcribe the interviews. Students analyze the transcription and create a presentation (using various formats such as PowerPoint, video, paper) on the experiences of Vietnamese refugees.

Essential Questions:

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

Lesson Steps/Activities:

Day 1

1. The teacher begins the lesson by asking students, "Tell me one thing about you that shapes your experiences and how you see the world." This provides the students with the opportunity to hear the various perspectives.
    a. Students engage in writing "I am From…" poem. Students write a three-stanza poem that speaks to their identity, background, experience, and where they are from. Each line of the poem begins with "I am From…" and should follow something specific about their life, upbringing, and identity. Teachers can provide examples. Allow students 10–15 minutes to write their poem. After everyone has finished writing, students can share their poems in class throughout this lesson.
2. The teacher tells students that they are going to learn about Vietnamese

Americans and focus on four essential questions (read essential questions 1–4 aloud).

3. The teacher asks students about what they know about Vietnam and its relationship to the United States. “What comes to mind when you think of Vietnam?”

4. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint, or other presentation method. Suggested short video clips to share with students are below. Teachers should note that some materials may be sensitive for some students.

    a. American Experience: Last Days in Vietnam Collection – Refugees: https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnam-refugees/

    b. PBS Asian Americans Collection – Southeast Asian Refugees: https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/

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

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

For homework, students can conduct research on the outstanding questions.

Day 2 –

1. The teacher begins a deeper discussion about the Vietnamese refugee experience in the US, focusing on the essential questions. The teacher then shows additional video clips showcasing the diversity of experiences for refugees and their families in the United States. Students are also asked to reflect on how the video clips address how refugees are being portrayed in the context of racism and discrimination in the US.

    a. PBS WQED Specials – Vietnam: Another View: https://www.pbs.org/video/vietnam-another-view-libeph/

    b. PBS Finding Refuge in KC: Hank - https://www.pbs.org/video/hank-tmh9ae/

    c. PBS Borders & Heritage – In Washington, a Vietnamese Refugee Lives Life in Limbo: https://www.pbs.org/video/in-washington-a-vietnamese-refugee-lives-life-in-limbo-i6nbkp/

2. After the video clips, students engage in a Think, Write, Pair/Share followed by Group Share exercise, guided by the following questions:

    a. How do Vietnamese Americans describe their refugee experience? How do experiences differ for Vietnamese refugees and their families and children who were raised in the US?

    b. How were/are Vietnamese refugees being perceived by both Vietnamese Americans and the American public?

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

    d. How are the Vietnamese refugee experiences similar to and different

from other immigrant groups?

Some important things to point out in the discussion:

- The wars in Southeast Asia have been framed by a general understanding in mainstream discourse of the Vietnam War as a proxy war to a global Cold War between two international superpowers, the United States and the Soviet Union, as a precursor to discussions surrounding communist/anti-communist political ideological difference and divide that would exacerbate the experiences of resettling Vietnamese later.

- Many Vietnamese refugees experience loss, trauma, and suffering as they flee their homeland and seeking political and economic refuge in a foreign land.

- Being caught between two worlds, Vietnamese American are neither accepted by the country they left behind nor America given their refugee status, a reminder of the war that America played a role in it.

- Vietnamese American community development over the past four decades—its resettlement from refugee camps to recognized ethnic enclaves throughout California and the US.

- The racial inequalities and discriminatory practices to Asian Americans and how they negatively impact the Vietnamese community. The COVID-19 pandemic shed light on the racial and socioeconomic disparities that communities of color experience (California governor's remarks about nail salons as the center of the widespread illness has a negative impact on the industry and its workers).

- Recognize the growth, development, and contributions that many Vietnamese Americans are making to the shape the diversity of *our* America.

Homework/Action/Assessment –

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

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

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

    b. Book: *The Best We Could Do* by Thi Bui: https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770

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

    d. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. *Journal of Vietnamese Studies*: https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1

    e. Article: April 30 by Viet Thanh Nguyen: https://vietnguyen.info/2016/april-30

    f. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen: https://vietnguyen.info/2015/vietnam-war-never-ended

    g. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-am

erica

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

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

Reflection Questions:

- Viet Thanh Nguyen's book *Nothing Ever Dies* begins with the statement that "All wars are fought twice: the first time on the battlefield, the second time in memory." – drawing from the chosen articles/books, how might this make sense for in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?
- What is it like to be Vietnamese American today?
- How is the identity of Vietnamese Americans being shaped? What is visible and what is invisible?

2. Students conduct oral histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in Day 1, Activity 5(a) above. Students can also personalize their project by considering how their personal and/or family stories connect to Vietnamese American experience and how the Vietnamese American experience connect to the larger historical narratives and how and why some narratives have been privileged over others. For students who do not have personal/family connections, the teacher can prepare ahead of time to help connect students to Vietnamese American-serving organizations. Lastly, students may consider how to improve their own community, what constructive actions can be taken, and whether they provide a model for change for those in other parts of the state, country, and world.

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

Students will write a 2-page essay answering each of the guiding questions below and using the evidence from the oral histories collected.

Guiding Questions:

a. How has the refugee experience shaped the identity of Vietnamese Americans?

b. What are the stories that were told and what remain invisible?

    i. Why did some remain invisible? What conversation topics/themes were more difficult to talk about?

c. What emotions and/or trauma arise from refugees in sharing their experiences?

d. How do Vietnamese Americans see themselves in relation to other Asian American communities?

e. What are the hopes and dreams for the next generation of Vietnamese Americans?

Making Connections to the *History–Social Science Framework*

Chapter 14 of the framework includes the civil rights movement of the 1960s which brought attention to the discrimination faced by various ethnic groups after generations of prejudice, discrimination, and discriminatory policies and practices against communities of color (Hispanic farm workers, Native, and Blacks protested against the heavy hand of racism in housing, employment, and educational opportunities). Following this civil rights movement, California’s diversity increased only after President Johnson’s immigration act of 1965, opening the door to increasingly large

numbers of immigrants from Asia and Central America (page 297). Students may analyze the push-and-pull factors that contributed to shifting immigration patterns, but they should also learn about changes in immigration policy (page 299). Two guiding questions for this chapter include: **1) What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?**; and **2) In what directions is California growing in the twenty-first century?**

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

Materials and Resources:

1. Video: American Experience: Last Days in Vietnam Collection – Refugees: https://ca.pbslearningmedia.org/resource/amex27ldv-soc-flag/last-days-in-vietnamrefugees/
2. Video: PBS Asian Americans Collection - Southeast Asian Refugees: https://ca.pbslearningmedia.org/resource/southeast-asian-refugees/asian-americans/
3. Book: Being Vietnamese in America (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran: http://www.fullerton.edu/nrcal/orderbooks_2020.php
4. Book: The Best We Could Do by Thi Bui
5. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies: https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1
6. Article: April 30 by Viet Thanh Nguyen: https://vietnguyen.info/2016/april-30
7. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen: https://vietnguyen.info/2015/vietnam-war-never-ended
8. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america
9. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen:

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

10. Audio/Podcast: New Books in History – Viet Thanh Nguyen – 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

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

Supplemental Resources:

1. Voices of Vietnamese Boat People by Cargill and Huynh (stories directly from refugees). Incorporated, Publishers, Mar 1, 2000

2. Hearts of Sorrow by Freeman (stories directly from refugees). https://www.bookdepository.com/publishers/Stanford-University-Press, Apr 1, 1991

3. The Gangster We Are All Looking For by Le Thi Diem Thuy. Knopf Doubleday Publishing, Apr 13, 2011

4. Immigrant Acts: On Asian American Cultural Politics by Lisa Lowe. Duke University Press, Oct 1996

5. When Heaven and Earth Changed Places by Le Ly Hayslip. Plume, 1990

6. *I Love Yous are for White People* by Lac Su

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

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

Quick Fact Sheet about Vietnamese Americans in the US

- **Vietnamese Americans** (*Người Mỹ gốc Việt*) make up about half of all overseas Vietnamese *(Người Việt hải ngoại, also known as Việt Kiều*) and are the fourth-largest Asian American ethnic groups after Chinese, Filipino, and Indian Americans.

- The Vietnamese community in the United States was minimal until the South Vietnamese refugees arrived in the US following the Vietnam War which ended in 1975. Early refugees were refugee boat people who fled political persecution or sought economic opportunities as a result of US involvement on the war in Vietnam.

- More than half of Vietnamese Americans reside in the two most populous states of California and Texas, primarily their large urban areas. Orange County, California is the home to the largest Vietnamese American population outside of Vietnam.

- As a relatively recent immigrant group, most Vietnamese Americans are either first or second generation Americans. As many as one million people five years of age and older speak Vietnamese at home, making it the fifth-most-spoken language in the US.

- April 30, 1975, marked the fall of Saigon, which ended the Vietnam War, prompted the first large-scale wave of immigration; many with close ties to America or the South Vietnam government feared communist reprisals. Most of the first-wave immigrants were well-educated, financially comfortable, and proficient in English.

- From 1978 to mid-1980s marked the second wave of Vietnamese refugees. Political and economic instability under the new communist government led many to escape Vietnam by small, unsafe, crowded fishing boats. The second wave of refugees were generally lower socioeconomically, as most were peasant farmers or fishermen, small-town merchants, or former military officials. Survivors were picked up by foreign ships and brought to asylum camps in countries that agreed to accept them.

- After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome. Still today, Vietnamese Americans have the highest rate of Limited English Proficiency compared to Asian Americans a whole and compared to other racial groups. This adversely affects many socioeconomic outcomes due to poor language access for resources and support.

- Emotional health is still considered an issue common to many Vietnamese

refugees.

Sources/Citations

1. "Southeast Asian Americans State Populations 2010 US Census"

2. 2012 American Community Survey: Selected Population Profile in the United States". United States Census Bureau

3. "ACS DEMOGRAPHIC AND HOUSING ESTIMATES". United States Census Bureau.

4. "Vietnamese Immigrants in the United States". *Migrationpolicy.org*. Migration Information Source. 13 September 2018.

5. Wieder, Rosalie. "Vietnamese American". In *Reference Library of Asian America*, vol I, edited by Susan Gall and Irene Natividad, 165-173. Detroit: Gale Research Inc., 1996

6. Bankston, Carl L. "Vietnamese American." In Gale Encyclopedia of Multicultural America vol 2, edited by Judy Galens, Anna Sheets, and Robyn V. Young, 1393-1407. Detroit: Gale Research Inc., 1995

7. Nguyen-Hong-Nhiem, Lucy and Joel M. Halpen. "Vietnamese". In *American Immigrant Cultures*, vol 2, edited by David Levinson and Melvin Ember, pp. 923-930. New York: Macmillan Reference USA, 1998

8. Chung, R. C; Bemak, F.; Wong, S. (2000). "Vietnamese refugees' level of distress, social support, and acculturation: Implications for mental health counseling". *Journal of Mental Health & Counseling* (22): 150–161.

9. Jacob L. Vigdor (May 2008). "Measuring Immigrant Assimilation in the United States". Manhattan Institute. Retrieved 2008-05-18.

10. Gonzalez-Barrera, Ana; Krogstad, Jens Manuel (2018-01-18). "Naturalization rate among US immigrants up since 2005, with India among the biggest gainers". Pew Research Center. Retrieved 2018-03-13.

11. Le, L. K., & Su, P. H. (2016). Vietnamese Americans and Electoral Participation. In K. L. Kreider & T. J. Baldino (Eds.), Minority Voting in the United States, (pp. 363, 365, 349-368), Santa Barbara: Praeger Press.

12. Countries of Birth for US Immigrants 1960 – Present. Migration Policy Institute.

Think Write Pair/Share Group Share

Essential Question:

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

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

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

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

Additional Sample Topics

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

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

- Hurricane Katrina: Vietnamese and African Americans unite to get more resources
- Asian Americans and Pacific Islanders and Access to Higher Education
- Desi American Cultural Production
- Filipino/a/x Americans and the Farm Labor Movement
- Asian Americans and Pacific Islanders in California Politics
- The Hapa Movement
- Pacific Islander Cultures
- Asian American and Pacific Islander Feminism
- Asian American and Pacific Islander Foodways
- Contemporary Asian American and Pacific Islander Youth Movements
- Asian American and Pacific Islander Entrepreneurship and Co-operative Economics
- From K-Pop to Kawaii: Asian Popular Culture in the US
- Mixed Asian Identities and Colorism
- Asian Americans and Pacific Islanders in the Media Challenging Stereotypes (e.g., Margaret Cho, Awkwafina, Jacqueline Kim, Ken Jeong, Mindy Kaling, Hasan Minhaj, Ali Wong)
- Asian Law Caucus
- Asian Women United
- Center for Asian American Media (National Asian American Telecommunications Association)

- Gidra
- International Hotel Tenants Association
- KDP (Union of Democratic Filipinos) Katipunan ng Demokratikong Pilipino
- Kearny Street Workshop
- Yellow Brotherhood

Native American Studies

Sample Lesson 26: This is Indian Land: The Purpose, Politics, and Practice of Land Acknowledgment

Theme: Identity

Disciplinary Areas: Native American Studies

Ethnic Studies Values and Principles Alignment: 3, 5

Standards Alignment:

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

Lesson Purpose and Overview:

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

Key Terms and Concepts: hegemony, counter-hegemony, Indigenous, land acknowledgement, pre-contact, settler colonialism, genocide, master narrative, counter-narrative.

Lesson Objectives (Students will be able to…):

1. recognize Indigenous people's enduring relationship to the land;
2. analyze histories that are often suppressed or forgotten, and critique ongoing systems of colonization;

3. collaborate to create, deliver, and propose their own First Nations land acknowledgement statement as part of a broader historical truth telling campaign; and

4. understand the environmental issues that affect the Native American traditions and the fragility of Mother Earth.

Essential Questions:

1. What makes someone a guest? Do you consider people in your community to be guests? Why or why not?[16]

2. What does “guests” mean to Native and non-Native communities?

3. What are the Indigenous protocols involved in being a “guest,” and what are our responsibilities towards our host, Mother Earth? To what extent are our events, actions benefiting our host, Mother Earth?

Lesson Steps/Activities:

1. Start the lesson by asking the class the following questions and having students respond to them in small groups. After each group has responded to the questions, have one point person share their group’s discussion with the larger class.

    a. When guests come to your home or neighborhood, what, if anything is expected to them? As a host, how do you communicate hospitality?

[16] 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.

b. When you are a guest in someone's house or neighborhood, how might you show respect?

2. Next, have each student write a written response to the following quotes/prompts:

    a. "When the blood in your veins returns to the sea, and the earth in your bones returns to the ground, perhaps then you will remember that the land does not belong to YOU, it is YOU that belong to the land." -Chief Seattle

    b. "We all need relationships. I don't believe in fake relationships, instead I try to establish genuine relationships everywhere I go. As a guest/visitor, you do that by being respectful and then this will be reciprocated...because in the end, we're only from one place." -Nipsey Hussle

3. After providing students with 10–15 minutes to respond to the aforementioned quotes, ask students to share their writing and thoughts with the larger class. Below are some key takeaways that should be emphasized as the teacher facilitates this discussion:

    a. Indigenous peoples have had, and continue to have, an enduring relationship to Mother Earth.

    b. We should strive for a genuine and respectful relationships wherever we go.

4. After discussing the quotes above, have students reflect on one of the lesson's essential question:

    a. What are the Indigenous protocols involved in being a "guest" and what are our responsibilities towards our host Mother Earth?

5. After splitting the class into two groups, have the first group read an excerpt from *An Indigenous People's History of the United States*

(http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx, click on “Excerpt”). Meanwhile, have the second group read the introduction from *A Patriot’s History of the United States: From Columbus’s Great Discovery to the War on Terror* (excerpted below). Ask each group to have a discussion addressing the following prompts and questions after they have finished reading their assigned text:

   a. What are the main arguments? What does the author assume? Do you agree or disagree?

   b. In mixed pairs (one person from each group), compare and contrast the two authors’ perspectives on how the nation was built and why this matters.

   c. In those same pairs, discuss which perspective you would identify as the master narrative and why? Which perspective might be the counter narrative?

6. Create four stations around the room that have copies of the articles and handouts listed below. Allow students to spend at least five minutes at each station to review the provided handouts.

   a. Station 1: Purpose of Land Acknowledgement: Indigenous Land Acknowledgement, Explained (https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained)

   b. Station 2: Politics of Land Acknowledgement: Native Artists Speak: This is [fill in] Land Artistic Posters (https://usdac.us/nativeland)

   c. Station 3: Practice of Land Acknowledgement: TDSB schools now pay daily tribute to Indigenous lands they're built on (https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050)

d. After reading and sharing thoughts about the enduring relationship to Mother Earth, students will explore different tribal creation stories that demonstrate the importance of the environment and the Native American people. Students are given Chapter 2 Naming, pp. 28–29 (*California Through Native Eyes; Reclaiming History*, William J. Bauer Jr.), to read before researching a creation story from different local or regional tribes to review the relationship of the people and the land.

7. After each student has visited all three stations, have students reflect on the following in pairs:

    a. What are First Nations land acknowledgements and why are they done?

    b. Should our school begin assembly announcements with a land acknowledgement? If so, what might this announcement sound like, and would it be part of a broader historical truth telling campaign?

8. While still in pairs, have students work together to create their own land acknowledgement statement and poster. Start this activity by having each pair identify an area in the state that they would like to learn more about, specifically around the Indigenous people from that area. Have each pair visit https://native-land.ca/ to research which tribes inhabit the area that they've identified, as well as any traditions, customs, languages, practices, etc.

9. After each pair has finished conducting research on the area of their choosing, they should begin to draft language to formulate a land acknowledgement statement. Express that there is no exact template or script, so they will need to incorporate their research and draw from examples. Be sure to provide students with an example of your own or the one below:

    a. At minimum, a land acknowledgement should include the following: "We acknowledge that we are on the traditional land of the … People." Beginning with just this simple sentence would be a meaningful intervention in most US gathering spaces. However, this statement could

also include a recognition of sacred sites, elders, the local environment, history specific to the tribe, among other topics, to make the statement more tailored and robust. Below are other examples:

1. Often, statements specifically honor elders:

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

2. Some allude to the caring, reciprocal relationship with land:

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

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

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

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

10. After each pair has come up with their land acknowledgement statement and written it out on a poster board (this can also be decorated), have them share their statement with the class. Teachers should also consider hosting a larger event where other students, faculty, parents, and community members can hear the students present their school land acknowledgement statements for possible adoption by school community.

11. To close out the lesson, reiterate the following:

a. Acknowledgment should be approached not as a set of obligatory words to rush through. These words should be offered with respect, grounded in authentic reflection, presence, and awareness.

b. Statements of acknowledgment do not have to be confined to spoken words.

c. Any space presents an opportunity to surface buried truths and priming our collective culture for deeper truth and reconciliation efforts.

Assessment, Application, Action, and Reflection:

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

Materials and Resources:

- Honor Native Land Guide (https://drive.google.com/file/d/0B_CAyH4WUfQXTXo3MjZHRC00ajg/view?usp=sharing)
- Native Artists Posters on Land Acknowledgement (https://usdac.us/nativeland)
- “Indigenous land acknowledgement explained” (https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained)
- Map of Native Lands (https://native-land.ca/)
- “What does it mean to acknowledge the past?” (https://www.nytimes.com/2016/12/31/opinion/sunday/what-does-it-mean-to-acknowledge-the-past.html)
- “America Before Columbus” (https://www.westada.org/cms/lib8/ID01904074/Centricity/Domain/2437/America%20Before%20Columbus.pdf)

- Interactive Time-Lapse Map of the Conquest of America (http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_indian_land.html)
- An Indigenous Peoples' History of the United States (http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-P1164.aspx)
- A Patriot's History of the United States (see excerpt below)
- TDSB schools now pay daily tribute to Indigenous lands they're built on (https://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050)
- Article: "Beyond Territorial Acknowledgements" (https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/)

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

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

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

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

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

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

Consider the scene more than two hundred years ago when President John Adams—just voted out of office by the hated Republicans of Thomas

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

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

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

It is not surprising, then, that so many left-wing historians miss the boat (and miss it, and miss it, and miss it to the point where they need a ferry schedule). They fail to understand what every colonial settler and every western pioneer understood: character was tied to liberty, and liberty to property. All three were needed for success, but

character was the prerequisite because it put the law behind property agreements, and it set responsibility right next to liberty. And the surest way to ensure the presence of good character was to keep God at the center of one's life, community, and ultimately, nation. "Separation of church and state" meant freedom to worship, not freedom from worship. It went back to that link between liberty and responsibility, and no one could be taken seriously who was not responsible to God. "Where the Spirit of the Lord is, there is liberty." They believed those words.

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

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

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

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

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

Sample Lesson 27: Develop or Preserve? The Shellmound Sacred Site Struggle

Theme: Social Movements and Equity

Disciplinary Area: Native American Studies

Ethnic Studies Values and Principles Alignment: 2, 3

Standards Alignment:

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

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

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

Lesson Purpose and Overview:

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

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

Lesson Objectives (Students will be able to…):

1. learn about the significance of shellmounds and sacred sites for Native Americans, specifically for the Ohlone people; and

2. analyze how redevelopment and gentrification further settler colonial practices and violate the sovereignty of Indigenous lands and sacred sites.

Essential Questions:

1. Should Indigenous lands and sacred sites be saved and protected? If so, what are the challenges in doing so?
2. Who should determine what happens to Indigenous lands and sacred sites?
3. What should be done to reclaim and restore sacred lands?
4. What laws protect modern cemeteries and why aren't ancient cemeteries given the same protections? What happens to the burials?

Lesson Steps/Activities:

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

Day 1

1. Begin with a community building activity (5–10 minutes). A sample list of community building activities is provided in chapter 5.
2. Engage the class by asking how many students have shopped or visited the movie theater at the Emeryville Bay Street Mall. While students briefly discuss their experiences at Bay Street Mall, project a current image of the mall next to a 1924 image of the Emeryville Shellmound.
3. Explain to the students that the second image depicts what parts of Berkeley and Emeryville looked like prior to development, specifically noting that the Bay Street

Mall was constructed atop of one of the largest shellmound sites in the area. Mention that shellmounds often served as burial grounds and sacred sites where Ohlone people would meet for rituals and traditions thousands of years before the formation of the United States. Point out that there was once over 400 shellmounds all around the San Francisco Bay Area, making the region part of the Ohlone people's sacred geography.

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

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

Day 2

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

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

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

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

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

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

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

Day 3

1. Continue the third day of class by introducing a new assignment. Have students conduct research on both sides (the position of the Ohlone people and those in support of further developing the area) of the Berkeley/Emeryville Shellmound struggle and write a persuasive essay in response to the essential question based on the evidence they have gathered, class discussions, and their own observations and insights. The persuasive essay should be assigned as homework; however, students should be provided ample time in class over the next three days to conduct research, draft an outline and thesis statement, and have their work peer reviewed.

2. For additional guidance, collaborate with an English language arts teacher to create a grading rubric for the persuasive essay (or ask to use an existing rubric), compile a brief list of recommended sources, and let students know that their essays must include the following:

    a. Your persuasive essay must be five paragraphs (introduction, three body paragraphs, and a conclusion), be typed in 12 point Times New Roman font, and include a bibliography listing at least four sources (scholarly and credible) in MLA format.

    b. Your persuasive essay must have a well-conceived thesis statement that includes your three major talking points/arguments.

c. Each of your talking points/arguments must be supported with evidence.

d. Your essay should be well organized and include rhetorical devices.

3. After a week, students should submit their persuasive essays in class. Provide each student with a 3x5 index card where they are tasked with writing down their three talking points/arguments. After everyone has finished filling out their index card, have students form groups of 3 – 5 students. Group members should take turns sharing their talking points. When all students have shared, they should collectively decide what their three or four strongest points are, create a thesis statement based on those points, and select one group representative to share their points with the class. Group members should help their representative write a short (two to three-minute) explanation that includes a thesis statement and their key points.

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

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

Assessment, Application, Action, and Reflection:

- Students will conduct research on Native American sacred lands. They will analyze the positions of both the Ohlone people and developers in the ongoing movement around sacred sites.

- Students will write a five paragraph essay detailing the significance of these sites as well as the social, cultural, and environmental impact of development on and

near sacred sites. They will also present their research findings and arguments to the class.

Materials and Resources:

- West Berkeley Shellmound Website. Includes articles, history and visuals https://shellmound.org/
- “Beyond Recognition” Documentary explores the struggle to preserve Native American and Ohlone culture and homeland in the ever shifting Bay Area, https://underexposedfilms.com/beyond-recognition
- Sororea Te Land Trust, First Urban Indigenous Land Trust in the Country Website. Lisjan (Ohlone) History and current work in the Bay Area. https://sogoreate-landtrust.org/lisjan-history-and-territory/
- “A New Vision for the West Berkeley Shellmound” https://www.youtube.com/watch?v=QZoapMtyRsA
- “The Shellmound: Berkeley’s Native Monument” https://www.youtube.com/watch?v=YL4LaCkEnNE
- “Emeryville: Filmmaker tells story of forgotten Indian burial ground disrupted by quest for retail” https://www.sfgate.com/bayarea/article/Emeryville-Filmmaker-tells-story-of-forgotten-2690138.php#ixzz15O32O3N7
- Sacred Land Film Project Website https://sacredland.org/
- The Phoebe A. Hearst Museum of Anthropology “San Francisco Bay Shellmounds” Website https://hearstmuseum.berkeley.edu
- “There Were Once More Than 425 Shellmounds in the Bay Area. Where Did They Go?” (article and audio interview) https://www.kqed.org/news/11704679/there-were-once-more-than-425-shellmounds-in-the-bay-area-where-did-they-go

- Nelson, N.C. “Shellmounds of the San Francisco Bay Region” http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp007-006-007.pdf
- “Shellmound” – Documentary produced by Andres Cediel – UC Berkeley Graduate School of Journalism. About the Emeryville Shellmound and Mall. https://www.newday.com/film/shellmound
- Indian People Organizing for Change http://ipocshellmoundwalk.homestead.com/index.html
- *An Indigenous People’s History of the United States*. By Roxanne Dunbar-Ortiz
- *California through Native Eyes: Reclaiming History*. By William J. Bauer Jr.
- Films: *Beyond Recognition* and *In the White Man’s Image*
- *A Cross of Thorns*. By Elias Castillo https://eliasacastillo.net/
- *An American Genocide*. By Benjamin Madley

Sample Lesson 28: Native American Mascots

Theme: Identity

Disciplinary Area: Native American Studies

Ethnic Studies Values and Principles Alignment: 1–6

Standards Alignment:

CA CCSS for ELA/Literacy: RH.11–12.1, 2, 7; WHST.11–12.1, 4

Lesson Purpose and Overview: Students will examine past and present historical portrayals of Native American iconography and culture used as mascots for major US sports teams. Students will explore and discuss how mascots can be viewed as negative or prideful. Students will have an opportunity to read and analyze various articles and sources on the topic and determine if the use of Native American mascots should be continued or banned.

Key Terms and Concepts: Stereotypes, Colonialism, Disenfranchisement, Hegemony

Lesson Objectives (Students will be able to…):

1. understand the historical context of Native American iconography and symbolism used in American sports and popular culture;
2. compare and contrast differing arguments around the debate on the use of Native American iconography and symbolism within American sports; and
3. analyze why some sports teams have opted to change their mascots and/or nicknames from Native American figures, and why others have not. Students will document potential social, economic, legislative, and historic factors that have contributed to these decisions.

Essential Questions:

1. How have Native Americans in the US historically been portrayed by non-Indigenous peoples?
2. How has the use of Native American iconography, imagery, and culture by non-Indigenous peoples impacted Native Americans today?
3. Should sports teams continue to use these mascots? Use evidence from the texts and documents you have analyzed to support your claim.

Lesson Steps/Activities:

Day 1

1. Show internet search engine public images of American Indians. How might these images portray public opinion of American Indians?
2. Introduce the lesson by writing the following on the board: “Why are Native American mascots considered offensive by some but considered prideful to others?” Have students respond to this question on a sheet of paper. After completing their written responses, have each student share their work with a neighbor. After allowing about three to five minutes for the pairs to share, have a whole class discussion responding to the question.
3. Ask two students to come to the board and list sports teams that use Native American imagery, iconography, or cultural traits as part of their mascots, team names, or nicknames. Below is a sample list just in case students struggle to identify some teams:
    a. Atlanta Braves
    b. Kansas City Chiefs
    c. The former Washington Redskins
    d. Florida State Seminoles

e. Chicago Blackhawks

f. Cleveland Indians

g. San Diego State Aztecs



4. After drafting the list, project some images of the mascots, logos, etc. on the other side of the board. Feel free to use some of the images provided above. Again, ask students if they find the images to be disrespectful.

5. Ask students if they are aware of the Washington Redskins name change. Ask students to share what they have heard about the decision to rename the team, including the reasons for the change, how people responded to the change, and what events preceded and coincided with the decision (for example, BLM, the decision to remove Confederate statues, the decision to remove statues of Christopher Columbus and the push to rename the city of Columbus, Ohio, as well as other relevant events). If time permits, a news clip, article, or headlines can be shown to students.

6. After projecting the images, show the following video clips of the Florida State Seminoles pre-game ceremony performed by Chief Osceola Renegade, as well as a clip of the Kansas City Chiefs and Atlanta Braves Tomahawk chop. Ask that student take notes on the videos and reflect on the earlier questions.

    a. Florida State Seminoles: https://www.youtube.com/watch?v=J20wsKNV0NI

b. Kansas City Chiefs Tomahawk chop: https://www.youtube.com/watch?v=N4P6z_DTHf8

c. Atlanta Braves Tomahawk chop: https://www.youtube.com/watch?v=2bN7f4AlaGM

7. Hand out a copy of the NPR article “Are You Ready for Some Controversy?” and have students read it in class. Ask students to also respond to the following questions:

    a. What do those who refuse to say the name “Redskin” call the team?

    b. What media outlets have protested the use of the name Redskins?

    c. When was the term “Redskin” first recorded, and whom was it used by? Why was it used?

    d. How did Earl Edmonds’ book, “Redskins Rime” portray Native Americans and the name Redskin?

    e. What did the Washington Redskins owner say about the possibility of changing the name?

8. Provide students with two additional NPR articles “After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name” and “Washington NFL Team's Sponsor FedEx Formally Asks For Team Name Change,” and have students respond to the following questions. If there is not enough time in class, this can be assigned for homework.

    a. How long after the first article was the second article written? The third article?

    b. What events took place during that time? What prompted the decision to change the name? How have attitudes about the name changed over time?

Day 2

1. Start the second day of the lesson by asking students to pull out their homework. Ask the student to discuss their answers with a neighbor. After about five minutes of discussion be sure to collect the homework assignment.

2. First play commercial “Proud to Be”- https://www.youtube.com/watch?v=mR-tbOxlhvE. Next, play “Redskins is a Powerful Name”- https://www.youtube.com/watch?v=40SFqadRTQ0

3. Ask students to identify the differences between these two videos. Discuss in pairs and later as a whole class. Also ask students, “Is there a difference between what Chief Osceola Renegade does at the beginning of Florida State University’s games versus what occurs at the Kansas City Chiefs and Atlanta Braves games?

4. If time permits, have student research the Florida State University’s relationship with the Seminole tribe. This can also be assigned as homework. As a starting point, have students review the website listed below:

    a. Seminole Tribe of Florida Website- https://www.semtribe.com/stof

    b. “Relationship with the Seminole Tribe of Florida”- https://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/

    c. National Congress of Indian Americans. “Anti-Defamation & Mascots”- http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots

Day 3

1. Start the day by having students report back what they learned from the homework assignment to the whole class.

2. Show images of mascots from Indian Schools like Haskell University and Sherman Indian High School. Students are asked to use the information given in Day 2 to analyze and write in letter form why these mascots are acceptable or not acceptable.

3. Ask students if there are any sports teams that have removed/retired Native American mascots or names. If students are unable to respond to the question, emphasize that the following teams and/or institutions have removed or retired the use Native American imagery from their sports teams marketing: Stanford University, the University of Illinois, the Golden State Warriors, the University of Oklahoma, Marquette University, Marquette University, Dartmouth College, Syracuse University, Coachella Valley High School, and Fremont High School in Sunnyvale. Provide some images of the retired mascots for additional reference. Two examples are included below.





4. Show an excerpt of the film “In Whose Honor”- https://www.youtube.com/watch?v=8lUF95ThI7s

5. After watching the film, have students complete the handout provided below.

6. After completing the handout, have students share their answers with each other in pairs.

7. Students will go beyond sports to evaluate the use of other American Indian images in popular culture. Show images of products that use native American

imagery, and Halloween costumes. Students write an essay providing their critical analysis of the use of these images.

Making Connections to the *History–Social Science Framework* and the *California Arts Education Framework*:

The *History–Social Science Framework* (chapter 20) and the *California Arts Framework* (chapter 7) both include a discussion of culturally responsive teaching/pedagogy. These sections could add insight to this lesson, which is about how cultural symbols can be appropriated by an outside culture without regard for the potential impact upon those affected by that appropriation.

Possible discussion questions that you can use to explore this topic include:

- How has your culture been portrayed in the US media? How is that similar or different to the portrayal of Native Americans?
- How has the use of your culture's iconography, imagery, and culture impacted your community/culture?
- How can we combat the perpetuation of stereotypes and cultural appropriation in today's media?

Assessment, Application, Action, and Reflection:

- Students will conduct research on the history of Native American iconography, culture, and imagery being used in the marketing of US sports teams.
- Students will engage in class dialogue and debate around Native American tribes using or allowing use of their tribe as a mascot. This can take the form of a Socratic seminar where the teacher asks open-ended questions and invites students to react to their peers' responses. Students should be given questions and relevant resources ahead of time to allow them to prepare relevant notes to support the discussion. The teacher should reiterate that the focus of the discussion should be the discussion of ideas and evidence. This can also be

done using philosophical chairs or a fishbowl discussion to allow students to work in pairs or groups.

- Students will have several opportunities to reflect on the differing positions of Native American tribes related to this topic.
- Students will analyze and evaluate the impact of Native American imagery beyond sports in a five paragraph essay on social, economic, legislative, and historic factors.

Materials and Resources:

- “Anti-Defamation & Mascots”- http://www.ncai.org/policy-issues/community-and-culture/anti-defamation-mascots
- “Sports Teams That Retired Native American Mascots, Nicknames”- https://www.sportingnews.com/us/baseball/list/washington-redskins-native-american-mascot-controversies-history/1wmax2elthrth1kvstmdeyre65
- “Redskins Is a Powerful Name”- https://www.youtube.com/watch?v=40SFqadRTQ0
- National Congress of American Indians. “Proud to Be (Mascots)”- https://www.youtube.com/watch?v=mR-tbOxlhvE
- “The Final Chop at Turner Field”- https://www.youtube.com/watch?v=2bN7f4AlaGM
- “Kansas City Chiefs Tomahawk Chop- Loudest Crowd in the World (Guinness World Record).”- https://www.youtube.com/watch?v=N4P6z_DTHf8
- “FSU Football Chief Osceola Renegade at Doak Tomahawk Chop”- https://www.youtube.com/watch?v=J20wsKNV0NI

- “Are You Ready For Some Controversy? The History of ‘Redskin’- https://www.npr.org/sections/codeswitch/2013/09/09/220654611/are-you-ready-for-some-controversy-the-history-of-redskin

- “Washington NFL Team's Sponsor FedEx Formally Asks For Team Name Change” - https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/07/02/886984796/washington-nfl-teams-sponsor-fedex-formally-asks-for-team-name-change#:~:text=Live%20Sessions-,Washington%20NFL%20Team's%20Sponsor%20FedEx%20Formally%20Asks%20For%20Team%20Name,they%20change%20the%20team%20name.%22

- “After Mounting Pressure, Washington's NFL Franchise Drops Its Team Name” - https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/07/13/890359987/after-mounting-pressure-washingtons-nfl-franchise-drops-its-team-name

- “Relationship with the Seminole Tribe of Florida”- http://unicomm.fsu.edu/messages/relationship-seminole-tribe-florida/

- “Two Years Later, Effect of California Racial Mascots Act Looks Diminished”- https://www.dailycal.org/2017/10/09/two-years-later-effect-california-racial-mascots-act-looks-diminished/

“In Whose Honor” Video Questions

This documentary profiles Charlene Teeters, a Native American activist who tries to educate the University of Illinois community about the negative impact of the “Chief Illiniwek” mascot, which is an inaccurate, stereotypical portrayal of a Native American.

1. Why is Charlene Teeters Upset?
2. Why does she find the use of Native American iconography and imagery in mascots offensive?
3. What forms of resistance does she use against the university?
4. What is the reaction from the community?
5. What is the university’s response to Charlene’s protest?
6. What resolution is made?
7. What is your opinion of the university’s use of the mascot?

Additional Sample Topics

The following list of sample topics is intended to help ethnic studies teachers develop content for their courses. It is not intended to be exhaustive.

- Five Phases- American Indian History
    - Pre-Contact- Creation Stories
    - Contact- Benevolent to Confrontational
    - Reservations- Governmental Patrilineage
    - Termination- Political Genocide
    - Self Determination- Indian Definition
- Pre-contact Native American knowledge, epistemologies, and culture
- Cahokia Pyramids Cliff Dwellings
- Settler Colonialism and Land Removal
- Land acknowledgement and the recognition of the different regions (California Region, Plains, Northeast, Northwest, Southwest, Southeast)
- The Doctrine of Discovery and Manifest Destiny[17]
- The History and Implications of Broken Treaties
- The Enslavement of California Native Americans during the Mission Period and the Gold Rush
- Symbolism of Regalia Worn at Pow Wows.

[17] 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.

- Destruction of the Ecology, Sacredness of Nature, and traditional ecological knowledge (TEK)
- The Medicine Wheel
- The Peace and Dignity Journeys
- The Prophecy of the Eagle and the Condor
- Genocide Against Native Americans
- American Indian Religious Freedom Act
- Native American Graves Protection and Reparation Act
- Forced Assimilation and American Indian Boarding Schools
- Native American Foodways and Seed Protection
- The Contributions of Native Americans During World War II
- The American Indian Movement (AIM)
- Native American Cultural Retention
- The Occupation of Alcatraz
- The Struggle for and Separation of Native American Sacred Lands
- Native Americans and the Environmental Justice Movement
- Contemporary Debates on the Appropriation of Native American Culture
- Native American Identity and Federal Recognitions
- Native American Literature and Folklore
- The Native American Oral Tradition

- Identification of Contemporary Debates on Claiming Indigeneity and Blood Quantum Restrictions
- Life on Reservations and Rancherias, and Forced Urban Relocation
- Native American Intergenerational Health Disparities and Healing
- Native American Feminism
- Eighteen California Treaties that were Unratified
- Native American Mascot Controversy in Mainstream Sports

Potential California Tribes to Cover[18]:

- Cahuilla
- Chumash
- Hupa
- Kumeyaay
- Maidu
- Ohlone
- Patwin Wintun
- Shoshone
- Winnemen Wintu
- Tataviam
- Tongva

[18] It is recommended that teachers do an intensive research on local Indigenous groups and their current status.

- Tuolume Band Me-Wuk
- Wiwok
- Yurok
- When developing lessons for Native American studies, it may be helpful to include a timeline of major events for the tribe(s) being studied. It is important that educators work together with local tribal organizations to gather accurate and relevant information specific to their tribe-specific timeline. A sample timeline courtesy of the North Fork Rancheria of Mono Indians of California can be found at https://www.northforkrancheria-nsn.gov/our-people/history/timeline/.
- The Smithsonian National Museum of the American Indian provides resources for educators who wish to engage students in Native American studies. In addition to the Dialogue Toolkit for Educators, the Smithsonian offers the Native Knowledge 360 Education Initiative: Transforming teaching and learning about Native Americans which provides teacher support and resources, virtual field trips for students, and professional development. https://americanindian.si.edu/.

Affirming Identity

While raising the voices and experiences of the four core groups, ethnic studies is not intended to silence other voices. Many students have experienced some type of othering, whether individually or collectively with their community. Intersectional identities heighten the possibility that different elements of one's identity will make such experiences even more likely.

You may have students in your class who do not identify with the groups at the core of the ethnic studies curriculum. The lessons here can help you provide identity-affirming moments in your class and help students connect their own identities and experiences with the themes of the course. These lessons do not replace the core curriculum, but provide avenues to enter and expand upon the themes in the core curriculum. In particular, these lessons provide the students opportunities to

- explore parallel experiences and connections between populations;
- look for commonalities and related strengths across groups;
- identify points of contact between groups, including tension points and resolutions; and
- allow all students to see their own identity affirmed such that the curriculum can move away from a sense of competition between groups and towards compassion for each other.

As an example, the lesson "Armenian Migration Stories and Oral History" presents a window into one particular community's story of living in diaspora, while also serving as a mirror for considering migration experienced by others. The Armenian community in California grew over the course of the twentieth century as thousands of Armenians fled violence in their home country. The Hamidian massacres, the Armenian genocide during World War I, the escape from Soviet rule of Armenia, and other conflicts launched multiple waves of immigration to the United States. This serves as a reminder that even within a community that may seem similar from the outside, there can be

many differences. Someone who migrated from communist Armenia may have a very different mindset than someone whose family has lived in the United States for a century. Interviewing elders in a community—in this lesson and at other points within ethnic studies—allows history to be told by those who both experienced marginalization (in their country of origin and in the United States) and acted as agents of change for their own life. Who tells history matters.

Exploring and Embracing Your Own Community

To fully support the growth and learning of all of California's students, it is necessary for schools to engage their communities in the process of building and strengthening connections across the ethnic groups they serve. An ethnic studies curriculum is just one component of this work. The entire educational program should promote this endeavor, even while the social studies bear particular responsibility for helping students develop a deep understanding of the community's history—within the context of state, national, and world histories—and the legacy of the past. Beyond classrooms, there is an opportunity for adult learning that engages whole faculties and the community at large. This wider engagement strengthens the community restoration noted in chapter 1.

Some of the ways students can be involved in exploring their own community include:

- Oral History: The best resources for learning about a community are often the people who live there. By bringing voices from the community into the classroom, teachers can help ensure that students' identities are affirmed and the community's stories are told.

- Cultural Institutions: Cultural organizations in your community play a key role in raising up the histories and contributions of the groups who live there. They also highlight those interactions between groups that have shaped the character of the community.

- Memorials: Memorials, monuments, and murals are key markers of a community's identity and history. They offer students opportunities to analyze

critically whose voices are shared and whose history is acknowledged, and to identify opportunities for giving voice to additional stories and histories within the community.

These lessons support educators in differentiating their instruction in order to reflect the diversity of Californians, and the diversity of their own classrooms. When integrating these lessons, students from all backgrounds have the opportunity to recognize their role as agents of change.

Complicating Single Stories

These lessons provide opportunities for students to reflect explicitly on unnoticed or unintended marginalization and the increase in stereotyping during times of heightened fear. As students become civic actors, they have an opportunity to challenge misperceptions which contribute to oppression for any. This begins with challenging our own misperceptions, as noted in Author Chimamanda Ngozi Adichie's thought-provoking TED Talk, "The Danger of a Single Story." (See related lesson: https://www.facinghistory.org/resource-library/standing-democracy/transcending-single-stories)

Deborah Tannen, psychologist, has noted, "We all know we are unique individuals, but we tend to see others as representatives of groups. It's a natural tendency, since we must see the world in patterns in order to make sense of it; we wouldn't be able to deal with the daily onslaught of people and objects if we couldn't predict a lot about them and feel that we know who and what they are. But this natural and useful ability to see patterns of similarity has unfortunate consequences. It is offensive to reduce an individual to a category, and it is also misleading." This tendency towards patterns can lead to a single narrative about groups which are not our own. Ethnic studies provides a space to challenge that single narrative and fosters the space for all members of society to define their own identities rather than be defined by others.

For example, "Arab American" can refer to individuals with roots in 22 Arab countries. These countries are located across land stretching roughly from northern Africa through

western Asia, which in itself suggests a far greater range of diversity than a single experience. Contrary to popular representation, not all Muslims are Arabs, and not all Arabs—or Arab Americans—are Muslim. Many Arab countries include Christian communities, and some have also had Jewish communities. Arabs have migrated to the United States for a variety of reasons, including economic need, educational opportunity, political conflict, and even war. Like many groups in the United States, the demographics of Arab Americans has shifted over time and continues to be fluid in nature. Also like many groups, the misperceptions about Arab Americans is often exacerbated by representation in the media which focuses on single stories. The lesson “Introduction to Arab American Studies” presents resources to guide students through discussions of the immigrant experiences of Arab Americans.

The lesson “Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race” provides another example for complicating single stories. Jewish Americans are connected through many ties, and yet each identity is a unique combination of facets. In this lesson, the single story is challenged by presenting experiences and perspectives from diverse voices who all identify with being Jewish American.

Sharing a Wide Picture of Democratic Participation

These lessons include narratives that emphasize the contributions of diverse individuals in shaping US democratic life. It is important for students to see the widest range of individual backgrounds as well as forms of engagement to recognize the contributions already made to our democracy by different groups. Sometimes we look to the national stage for representation, but Californians can also look to local government and community leaders for examples of how individuals from many different backgrounds can and have already engaged in our democracy.

One example of this comes from the Sikh community. Sikh have lived in California for over a century and have served as civic leaders at local, state, and national levels. The first Sikh place of worship in the United States was established in Stockton, California, and California is now home to the largest Sikh population in the United States (approximately 250,000 with 74 Sikh houses of worship). The first-ever Asian and the

first Indian to be elected to the United States Congress (1957–1963) was Dalip Singh Saund, who was Sikh. His civic leadership set an example and opened doors not just for the Sikh community, but for others as well. The lesson “The Sikh-American Community in California” provides more detail.

Widening Our Universe of Obligation

These lessons draw out another crucial opportunity for all students: to examine closely those moments in our history that cause increased fear in society and are often accompanied by heightened distrust of others, increased “othering” treatment, and even the violent targeting of individuals based on the identities they are perceived to hold. In many cases, these events exacerbate or make more visible historical divisions between groups. We have seen such behavior in times of war, following the September 11 terrorist attacks, and during the COVID pandemic. Such targeting leaves entire groups vulnerable, and in some cases has led to mass violence including ethnic cleansing and genocide.

Within high school classrooms, students should be expected to explore this level of exclusion and violent targeting at a number of points. These are historical periods to use in reference during ethnic studies as well, and will include:

- The Armenian Genocide during World War I
- The Holocaust during World War II
- The incarceration of Japanese Americans in California and across the nation during World War II
- The increased targeting of Muslims and others perceived to be different after the 9/11 terrorist attacks

The lesson “Antisemitism and Jewish Middle Eastern-American” provides one example for looking into how long-lasting division and misperceptions become exacerbated in particular moments. Antisemitism is an ancient hatred that has persisted for centuries. It is also a contemporary hatred and form of prejudice, and reported incidents of

antisemitism are increasing around the world and in California. One of the things seen through history is that antisemitism has been fluid in shape—sometimes taking the form of religious targeting, at other times defined around ethnic or racial arguments. It has also been interwoven at times with white nationalism and other forms of prejudice and discrimination.

In conjunction with these lessons, teachers might consider introducing their students to the concept of “universe of obligation” to help them better understand and discuss how societies define who is protected and who is not. Sociologist Helen Fein coined this term to describe the group of individuals within a society “toward whom obligations are owed, to whom rules apply, and whose injuries call for amends.” In other words, a society’s universe of obligation includes those people that society believes deserve respect and whose rights it believes are worthy of protection.

A society’s universe of obligation can change. History has shown that in times of fear and uncertainty—such as war, economic depression, or pandemic—a society’s universe of obligation often narrows. Widely shared beliefs and attitudes about such social categories as religion, gender, and race also influence which people a society protects and which people it does not.

Although Fein conceived of “universe of obligation” to describe the way nations determine membership, we might also refer to an individual’s universe of obligation to describe the circle of other individuals that a person feels a responsibility to care for and protect. Applying this concept to individuals gives us the opportunity to recognize the internalized hierarchies that influence how we think about and respond to the needs of others. While it is neither practical nor possible that one’s universe of obligation could include everyone equally, acknowledging the way we think about and prioritize our obligations toward others can help us act in a more thoughtful, compassionate manner.

The “universe of obligation” concept offers a powerful lens through which students can examine both their individual beliefs and actions as well as the systems and structures in our society that indicate who belongs and who does not, and how these thoughts change over time. The concept also lays the foundation for discussions about how

students can use their own agency to help widen the circle of people who are included, respected, and protected in our society.

Seeking Models of Interethnic Bridge-building

As ethnic studies students explore social movements and equity, it is valuable to share examples of interethnic initiatives in which individuals from different groups have worked together for change. Depending on the history, interests, concerns, and demographics of your class and community, here are a few additional examples to add to those in the model curriculum:

- When the *Mendez v. Westminster* case challenged school segregation in California, amicus curiae briefs in support of Mendez were submitted by the American Civil Liberties Union, the National Lawyers Guild, the Japanese American Citizens League, the American Jewish Congress, and the National Association for the Advancement of Colored People.
- When his Japanese American friends were incarcerated during World War II, Mexican American high school student Ralph Lazo entered the camps with them.
- Black Civil Rights leaders provided critical support for the Asian American civil rights movement after the killing of Vincent Chin.
- Cesar Chavez and Dolores Huerta are perhaps the best-known names associated with The United Farmworkers movement, but Larry Itliong and Nagi Daifullah mobilized participation from Filipino and Arab-American communities, respectively, which contributed to the impact for a common goal.
- As the genocide in Darfur became visible globally, Armenians were one of the groups particularly vocal in advocating for action.
- In 2017, as talk increased about a “Muslim ban,” many Japanese Americans mobilized to actively oppose it and increase education on civil rights.

Social movements present a complicated history, with spaces of more singular advocacy living side-by-side with collaboration. These examples are not intended to replace the presence and importance of civil rights movements dedicated to single groups. However, as we move forward as a diverse state, these examples can provide models for how to work together for change that benefits all. Such interethnic collaboration towards a shared purpose is, after all, crucial to strengthening democracy in the United States.

These lessons support educators in differentiating their instruction in order to reflect the diversity of Californians, and the diversity of their own classrooms. When integrating these lessons, students from all backgrounds have the opportunity to recognize their role as agents of change.

Sample Lesson 29: The Sikh-American Community in California

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 3

Standards Alignment:

HSS Framework alignment

- Chapter 7: Grade 4, California: A Changing State
- Chapter 11: Grade 7, World History and Geography: Medieval and Early Modern Times
- Chapter 12: Grade 8, United States History and Geography: Growth and Conflict

Lesson Purpose and Overview:

This lesson introduces students to the history of Sikh immigration to the United States West Coast, patterns of settlement, and how the Sikh community has responded to the challenges and opportunities they have encountered in California over time. This lesson plan can be used at any time immigration is being discussed but is designed to explore the history of Sikh contributions to California.

Key Terms and Concepts: assimilation, integration, stereotype, identity, racism, religion, culture, migration, diaspora, farming, industry, economy

Lesson Objectives (Students will be able to…):

Students will be able to understand Sikh identity, Sikh migration to California, and Sikh contributions to California's history through articles and videos.

They will have opportunities to address essential and compelling questions through

tasks such as creating lists, graphics, writing paragraphs, and conducting arguments with evidence from featured historical and contemporary sources.

Essential Questions:

1. What is Sikhism?
2. How did Sikhs immigrate to California?
3. How did Sikhs shape Californian history?

Lesson Steps/Activities:

This lesson has been structured into three parts to address the three essential questions. It is expected to take 4–5 40-minute class periods but can be adapted as necessary.

1. What is Sikhism?

The first essential question has students understanding the fundamental beliefs and practices of the Sikh religion. The formative performance task asks students to list the important tenets of Sikhism using featured sources.

The featured sources for this question are two short video clips from CNN's show *United Shades of America* with W. Kamau Bell and an informational chapter about Sikhism from the National Council for the Social Studies. Featured Source A (https://vimeo.com/353626143/c26f27df57) is a video clip (4 minutes and 40 seconds) featuring an introduction to Sikhism. Featured Source B (https://vimeo.com/353627296/95fa5d6961) is also a video clip (3 minutes and 8 seconds) on the Sikh turban. Featured Source C (https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-teaching-sikhism/) is a short chapter about Sikhism from the National Council for the Social Studies bulletin, *Teaching About Religion in the Social Studies Classroom*.

Formative Performance Task: Make a list of the important tenets of Sikhism.

2. How did Sikhs immigrate to California?

For this question, students create a graphic that shows how Sikhs immigrated to America noting the contextual factors that impacted the community using featured sources.

Featured Source A (https://vimeo.com/353627855/cfddb57f00) is another short video segment from CNN's *United Shades of America* with W. Kamau Bell. The clip discusses farming and Sikh immigration to the United States. Featured Source B (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 United States. Featured Source C (https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf) is a newspaper article from The Washington Post by Benjamin Gottlieb (2012) entitled, *Punjabi Sikh-Mexican American community fading into history*. Featured Source D (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 California.*

Formative Performance Task: Create a graphic that shows how Sikhs immigrated to California noting the contextual factors that impacted the community.

3. How did Sikhs shape Californian history?

This question asks students to write a paragraph about one of the featured case studies focusing on how that example shaped an aspect of American history.

Featured Sources A–C are case studies on the following: Dr. Narinder Singh Kapany (https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/), Dalip Singh Saund (http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf), and the AB1964 policy (https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964) . Together,

these sources focus on three unique and compelling stories of how the Sikh community has shaped American history.

Formative Performance Task: Write a paragraph about one of the case studies and how that example shaped an aspect of Californian history.

Summative performance task:

Argument

How have Sikh Americans responded to the challenges and opportunities in California? Construct an argument (e.g., detailed outline, poster, essay) that discusses this compelling question using specific claims and relevant evidence from the historical and contemporary sources.

Taking informed action

- **Assessment:** Examine how CNN's *United Shades of America* show on the Sikh community in Northern California's attempts to raise awareness about Sikhism.
- **Application:** Discuss how using popular media and pop culture may shape attitudes towards Sikhs.
- **Action and Reflection:** Determine how you might help the Sikh community with their campaign.

Assessment, Application, Action and Reflection:

Integrated into lesson plan and summative performance task.

Materials and Resources:

Sources for Essential Question 1: **Source A:** Video, *United Shades of America*, W. Kamau Bell, Introduction to Sikhism segment (https://vimeo.com/353626143/c26f27df57); **Source B**: Video, *United Shades of America*, W. Kamau Bell, Sikh turban segment

(https://vimeo.com/353627296/95fa5d6961); **Source C**: Chapter about Sikhism (https://www.sikhcoalition.org/resources/national-council-social-studies-chapter-teaching-sikhism/) from NCSS publication.

Sources for Essential Question 2: **Source A**: Video, *United Shades of America*, W. Kamau Bell, Farming and immigration segment (https://vimeo.com/353627855/cfddb57f00); **Source B**: World Map of the Punjab and route to United States (http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceB.pdf); **Source C**: Article, *Punjabi Sikh-Mexican American community fading into history* (https://www.sikhcoalition.org/wp-content/uploads/2020/11/punjabi-sikh-mexican-american-community-history.pdf) (2012) by Benjamin Gottlieb; **Source D:** Speech, *A Century of Sikhs in California* (*http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-2-SourceD.pdf*) (2011) by Bruce La Brack.

Sources for Essential Question 3: **Source A**: Case Study, Dr. Narinder Singh Kapany (https://thepositiveindian.wordpress.com/2015/04/16/dr-narinder-kapany-the-man-who-bent-light/); **Source B**: Case Study, Dalip Singh Saund (http://www.sikhcoalition.org/wp-content/uploads/2020/03/CA-Essential-Question-3-SourceB.pdf); **Source C:** Case Study, AB1964 policy (https://hyphenmagazine.com/blog/2012/08/what-unity-looks-ab-1964).

Sample Lesson 30: Antisemitism and Jewish Middle Eastern-Americans

Theme: Identity

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 3, 4, 6

Standards Alignment:

CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 1; Historical Interpretation 1, 3, 4

CCSS ELA/Literacy: W.9–10.7 10.4; CCSS ELA/Literacy: W.11–12.7; CCSS ELA/Literacy: W.11–12.8; CCSS ELA/Literacy: W.11–12.9

Lesson Purpose and Overview:

This lesson introduces students to antisemitism and its manifestations through the lens of Jewish Middle Eastern Americans, also known as Mizrahi and Sephardic Jews, whose contemporary history is defined by recent struggles as targets of discrimination, prejudice and hate crimes in the United States and globally. Students will analyze and research narratives, primary, and secondary sources about Mizrahi Jews. The source analysis contextualizes the experience of Jewish Middle Eastern Americans within the larger framework of systems of power (economic, political, social).

Key Terms and Concepts: Mizrahi, antisemitism, indigeneity, ethnicity, prejudice, refugees, diaspora, immigration, intersectionality

Lesson Objectives (Students will be able to...):

1. develop an understanding of Jewish Middle Eastern Americans (who are also referred to as Arab Jews, Mizrahi Jews, Sephardic Jews, and Persian Jews) and differentiate the various identities, nationalities, and subethnicities that make up the Jewish American community;

2. develop an understanding of contemporary antisemitism and identify how the Jewish Middle Eastern American community today is impacted by prejudice and discrimination against them, as intersectional refugees, immigrants, and racialized Jewish Americans; and

3. students will construct a visual, written, and oral summary of antisemitism in the United States using multiple written and digital texts.

Essential Questions:

- Who are Jewish Americans? Who are Jews of Middle Eastern descent?
- What is antisemitism? What are the manifestations of antisemitism as experienced by intersectional, Jewish Middle Eastern Americans?
- What new possibilities can students imagine and actions can they take to address antisemitism?

Lesson Steps/Activities:

Day One: Antisemitism and Jewish Ethnic Diversity

Introduce the lesson by posting the words “Antisemitism” and “Jewish Americans” to engage students in a discussion of who Jewish Americans are and about the discrimination that they face.

1. Begin by asking students what is antisemitism and who are Jewish Americans? Write their responses on the board under the columns of *Antisemitism* and *Jewish Americans.* After responses have been written on the board list the various subethnic groups under the *Jewish American* column such as Ashkenazi/Eastern European, Mizrahi & Sephardic/Middle Eastern and North African, Iranian/Persian, Israeli, Ethiopian, Russian, and Latinx.

2. Tell students “that following expulsions by the Babylonians in 586 BCE and the Romans in 70 CE from the land of Israel, many indigenous Jews established new homes in the Middle East and beyond forming the Jewish diaspora. In a Jewish

historical context, the term *diaspora* refers to Jews living outside of Israel. More broadly, the term diaspora refers to ethnic or religious populations that are dispersed from modern-day Israel. Today, Jews are a racially and ethnically diverse group that continues to face antisemitism in the United States and in countries around the world.

Tell the students that today “they are going to delve deeper into the experience of discrimination, hate, and violence against Jewish Middle Eastern Americans at present while imagining a response to it. Explain to students that since the 1940s, one-million Jewish refugees from the Middle East, who are also known as Mizrahi and Sephardic Jews, fled antisemitic persecution to countries around the world.

Today, the US has a population of an estimated 900,000 Jews who descend from Mizrahi and Sephardic Jewish refugees from the Middle East including an estimated 250,000 – 300,000 in California. Individuals in these communities have intersectional identities as a result of experiencing prejudice and discrimination as Jewish Americans, as Middle Eastern refugees and immigrants, and some as people of color.”

Today and for homework, the students will explore primary and secondary sources to understand antisemitism as it is experienced by Jewish Middle Eastern Americans in the US.

3. Provide Handout A and read it together.

4. Distribute Handout B to each student in groups of six. These graphic organizers have hyperlinks for all the sources but students will need to take notes in a notebook. If computers are available, students can use them to read material and watch videos. Within groups, students can work in elbow pairs to complete one or two sources on the graphic organizer.

5. Explain the columns of the graphic organizer and provide a small amount of context for the sources (e.g., highlighting primary or secondary sources,

identifying narratives, and including a review of secondary sources like credible news articles, scholarly research, interviews, statistics, informational videos, etc.).

6. Provide students with class time to work on the assignment. They should also work on the assignment as homework.
    a. For individual student assessments, each student is required to hand in their graphic organizer notes in the form of an essay.
7. As follow up, teachers should facilitate a discussion about antisemitism experienced by Jewish Middle Eastern Americans utilizing the following questions:
    a. How have the intersectional identities of Jewish Middle Eastern Americans resulted in multiple experiences of discrimination? How have other ethnic groups experienced similar forms of discrimination?
    b. What is the effect of hateful images and speech? Do images and words reflect existing attitudes or create them?
    c. How is antisemitism similar to or different from other forms of group hatred?
    d. What can we do to make a difference?

Assessment, Application, Action, and Reflection:

1. Students will conduct research on antisemitism (past and present) of Mizrahi Jews in the United States through primary and secondary sources.
2. Students will write a five-paragraph essay detailing the impacts of antisemitism and linking them to past and present events. Students are encouraged to imagine new possibilities to combat antisemitism by developing potential responses to it.

Materials and Resources:

Day One:

HANDOUT A—Definition of antisemitism

HANDOUT B—Graphic Organizer (note all sources are also hyperlinked)

- Naar, Devin. “The Myth of Jewish Immigration.” Jewish in Seattle Magazine, 29 Aug. 2018 https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration
- Samuel, Sigal. “For Sephardic and Mizrahi Jews, Whiteness Was a Fragile Identity Long Before Trump.” Forward, 6 Dec. 2016 https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/
- Melamed, Karmel. “We survived Khomeini, we’ll survive this attack on Nessah.” The Times of Israel, 16 Dec. 2019. https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/
- Ellis, Emma Grey. “The Internet Protocols of the Elders of Zion.” Wired, 12 Mar. 2017 https://www.wired.com/2017/03/internet-protocols-elders-zion/
- Facing History and Ourselves, Antisemitism on UC College Campuses https://www.facinghistory.org/standing-up-hatred-intolerance/antisemitism-us-campuses
- Los Angeles County Commission on Human Rights, 2018 Hate Crime Report, https://hrc.lacounty.gov/wp-content/uploads/2019/09/2018-Hate-Crime-Report.pdf. Please note that this resource contains explicit language that will need to be redacted or contextualized for students.

Videos Options to Screen

- CNN, Has antisemitism returned with a vengeance? https://www.youtube.com/watch?v=jJQ3x9YDiYE

Podcast

- UCLA, Then and Now. Are Jews White? A Conversation on 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

HANDOUT A: Defining Antisemitism

History: Antisemitism as a form of racism

In the late 1800s, many European and American scientists continued to divide humankind into smaller and smaller "races." One of these was the "Semitic race," which they used to categorize Jews. The term antisemitism was coined by German Wilhelm Marr, who published a pamphlet in 1878 titled "The Victory of Judaism over Germandom." Filled with lies and myths about Jews, Marr's pamphlet argued that Jews were more than a distinct "race." They were dangerous and alien, intent on maliciously destroying German society.

Historian Deborah Dwork explains that, "The move from anti-Judaism—against the religion—to antisemitism with this notion of 'race' was only possible when Europeans conceived of the idea of race. And once they had conceived of the idea of race in the 19th century, Wilhelm Marr had the notion that Jews constituted a 'race.' And thus, antisemitism can be seen as a form of racism."
https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/roots-and-impact-antisemitis

Modern Definitions of Antisemitism

According to the **Anti-Defamation League (ADL),** the world's leading organization committed to stopping the defamation of the Jewish people antisemitism is, *"The belief or behavior hostile toward Jews just because they are Jewish. It may take the form of religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped views about Jews."*

According to the **International Holocaust Remembrance Alliance (IHRA**), the only intergovernmental organization mandated to focus solely on Holocaust-related issues, *"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward*

Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

HANDOUT B: Graphic Organizer

Use the graphic organizer below to gather pertinent information from the articles. Each student is required to take notes and write a five-paragraph essay. Your essay could provide information on the historical background, factors that led to antisemitism, impact of antisemitism, and what resolutions/responses have been or could be created to 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
https://mag.jewishinseattle.org/community/2018/08/the-myth-of-jewish-immigration	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
https://forward.com/opinion/356271/for-sephardic-and-mizrahi-jews-whiteness-was-a-fragile-identity-long-before/	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
https://blogs.timesofisrael.com/we-survived-khomeini-well-survive-this-attack-on-nessah-synagogue/	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
https://www.wired.com/2017/03/internet-protocols-elders-zion/	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]
https://www.facinghistory.org/standing-up-hatred	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]

-intolerance/antisemitism-us-campuses					
2018 LA Hate Crimes (Read pages 34–37)	[fill in]	[fill in]	[fill in]	[fill in]	[fill in]

Sample Lesson 31: Jewish Americans: Identity, Intersectionality, and Complicating Ideas of Race

Theme: Identity

Disciplinary Area: General Ethnic Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 4, 5

Standards Alignment:

CA HSS Analysis Skills (9–12): Chronological and Spatial Thinking 2, 4; Historical Research, Evidence, and Point of View 2, 4; Historical Interpretation 1, 2, 3

CA CCSS for ELA/Literacy: RH.9–10. 1, 2, 3, 4, 6, 9, 10; WHST.9–10. 2, 4, 7; SL.9–10.1, 2, 3, 4

CA ELD Standards: ELD.PI.9–10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12

Lesson Purpose and Overview:

This lesson examines the diversity of the Jewish American community and what unites it. Learning about Jewish diversity illustrates the concept of intersectionality, the idea that people have different overlapping identities (visible and invisible) and that the unique combination of identities shape individuals' experiences. While individual identity is personal, Jewish Americans are connected through ties of history, culture, language, religion, ancestry, celebrations, communal and familial traditions, common values, and a sense of a common ethnic peoplehood.

By examining perceptions of Jews, the lesson will address how conceptions of race and labels change over time and place (racial formation), adding another lens to the study of race. The lesson explains some of the challenging experiences of Jewish Americans, including: prejudice, discrimination, antisemitism, racialization, hate crimes, Holocaust denial, and targeting by white supremacists. Jews have also experienced acculturation and assimilation, with associated benefits and losses.

Jewish Americans' many positive experiences include cultural retention through celebration of Jewish traditions, strong communities and sense of belonging, and contributions to many spheres of life. Jewish tradition and communal experiences of persecution and the Holocaust have led to a widespread commitment among Jews to pursue justice and equity for all people, and a vigilance against rising antisemitism. Jews are a distinct ethnic group connected by rich traditions, thousands of years of history, ancestry, language, and religion.

Key Terms and Concepts: antisemitism, white supremacy, conditional whiteness, identity, intersectionality, racial formation, racialization, Jews of color, Mizrachi, Sephardi, Ashkenazi

Lesson Objectives (Students will be able to…):

1. explain how identities are composed of visible and invisible attributes, and are intersectional and multifaceted;
2. learn about diversity within the Jewish American ethnic community;
3. understand the varied intersectional identities of Jewish Americans and how Jews see themselves; and
4. identify the range of Jewish American experiences in relation to race and racial hierarchies over time, and how Jews are seen by others.

Essential Questions:

1. How do visible and invisible components make up each person's unique identity?
2. How does the concept of intersectionality help us understand Jewish American experiences?
3. How do conceptions of race change over time and place? What is racialization?
4. How does the diversity of Jewish Americans deepen our understanding of the

concepts of race and ethnicity?

Lesson Steps/Activities:

Diversity of Jewish Americans: Identity and Intersectionality

1. **Iceberg of Identity Activity for Students** - Only a small part of an iceberg is visible above the waterline, while most of the iceberg's mass lies below the waterline and is invisible. Share an image of an iceberg, or a blank copy of the iceberg of identity worksheet. Tell students that some parts of identity are visible to others, while other parts of identity are invisible to others.

   Distribute two blank copies of the Iceberg of Identity worksheet handout.

   Using one blank copy of the Iceberg of Identity worksheet, ask students to write in categories of identity that are:

   - usually visible to others above the water line, in the top third.
   - sometimes visible, and sometimes invisible close to the waterline.
   - usually invisible to others in the bottom third of the iceberg.

   Teachers may give the option to add examples of these categories, either about a hypothetical student or about themselves. Emphasize this is optional, and there is no need to disclose private information unless they are comfortable sharing.

   Refer students to the Iceberg of Identity Categories list below. Suggest they add at least three visible and three invisible examples from these categories to the first Iceberg of Identity worksheet:

   a. Gender
   b. Race
   c. Ethnic appearance

d. Visible religious signs (head coverings, kippah, yarmulke, hijab, turban; tzitzit (Jewish ritual fringes); cross, kirpan, Star of David, other)

e. Age (child, middle schooler, teen, young adult, middle age, elderly, etc.)

f. Body type

g. Ability/Disability

h. Sexuality

i. Clothing (casual, formal, brands, ethnic clothing)

j. Language(s) (accent, second language, regional dialect, formality of speech)

k. Religion/ level of religious practice/ spirituality/ philosophy

l. Family's national origin/ immigrant/ refugee/ forced migration

m. Nationality/ citizenship

n. Violence, trauma, or Intergenerational trauma

o. Activity, passion, or a job that's an important part of identity

p. Other cultural or group or family aspect of identity

2. Explain the concept of intersectionality. Intersectionality is the idea that people have different overlapping identities and that the unique combination of identities shape individuals' experiences and how a person is perceived and treated by others.

3. Give students the second blank Ice Iceberg of Identity worksheet and ask them to note down as many aspects of identity of the speaker in the video as they can as they watch it.

4. Watch one or two short videos:

    a. “Diverse Jewish Voices: Jonah,” Jonah Tobin, Be'chol Lashon, 4/17/2019. (3:08): https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be This is a three-minute video about a 13-year-old African American Jewish teen on his bar mitzvah and Jewish community.

    b. Michael J. Twitty, “Kosher/Soul Black-Jewish Identity Cooking,” 11/10/2016, Green World, Elon University, minutes 00:59 to 4:23. 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 African American food historian Michael Twitty, author of The Cooking Gene, on his intersectional identity, being a Jewish gay African American, and about Jews of color. It’s an excerpt from a video on Jewish and African American food and identity.

5. To conclude the Iceberg activities above, ask the class to share their thoughts on how visible and invisible identities shape personal and communal identity.

6. Ask students to read the **Fact Sheet on Jewish American Diversity.**

7. Ask students the following questions:

    a. In what ways is the Jewish American community diverse? (race and physical appearance, language, food and cultural traditions, religious observance, origins, ethnic subgroup, etc.)

    b. What bonds all Jewish Americans together despite other cultural, racial, or ethnic differences? (shared Jewish history, values, sacred texts, religious rituals, traditions, celebrations, culture, ancestry, sense of peoplehood, etc.)

8. Divide students into small groups and assign each group to read two to three

brief excerpts from ***I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*.**

9. Questions for students on the excerpts on personal and communal identity:

    a. Ask students to highlight or underline one key sentence or phrase for each excerpt to share with the class.

    b. What elements of their identity does the author stress? (culture, family, ancestry, history, religion, social justice, community, etc.)

    c. Why do Jewish Americans not fit neatly into racial and religious categories?

    d. Ask students to share one word that jumps out on what being Jewish means to the writers, and the teacher will compile them in a shared visual medium.

Jewish Americans and Complicating Ideas of Race

10. The teacher leads a read aloud of the **Fact Sheet on Jewish Americans and Complicating Ideas of Race**, including Key Word Definitions on racialization, conditional whiteness, racial formation, antisemitism, and white supremacy.

11. Questions for students:

    a. What is racialization? What is racial formation? What is a racial hierarchy?

    b. When and how have Jews been racialized as non-white?

    c. What is conditional whiteness?

    d. When, how, and which Jews have experienced conditional whiteness? What benefits and losses might people experience when whiteness is conditional?

    e. Why do people acculturate or assimilate? What does a member of an

ethnic group gain from assimilation? What does a member of an ethnic group lose from assimilation?

f. How did the Holocaust shift Jewish Americans' position in American society?

g. Can you determine someone's membership in a racial group based only on external appearance? Referring to the Fact Sheet or reflecting on your own knowledge of racial groups, what other factors go into racial identity?

h. Based on what we have learned about changes in how Jews as a whole have been racially categorized, what conclusions can we draw about race as a social construct?

Assessment, Application, Action, and Reflection:

Have students reflect and answer the following questions to conclude the lesson:

a. Ask students to choose one aspect of their own identity, and write a one paragraph reflection on why that aspect of their identity is important to them. Please complete: "I am (choose an aspect of identity) because …, and it is important to me because …."

b. In what ways is the Jewish American ethnic group diverse? What bonds Jews together across this diversity?

c. What have we learned about the changeability of racial classifications and hierarchies? How does this complicate or help us understand race more broadly?

Materials and Resources:

- Two copies of the Iceberg of Identity worksheet
- Video: "Diverse Jewish Voices: Jonah," Jonah Tobin, Be'chol Lashon, 4/17/2019, (3:08): https://www.youtube.com/watch?v=YXT4EvGcoUg&feature=youtu.be
- Video: Michael J. Twitty, "Kosher/Soul Black-Jewish Identity Cooking,"

11/10/2016, Green World, Elon University, minutes 00:59 to 4:23. https://www.youtube.com/embed/_iUQcouIXk8?start=59&end=263&controls=0

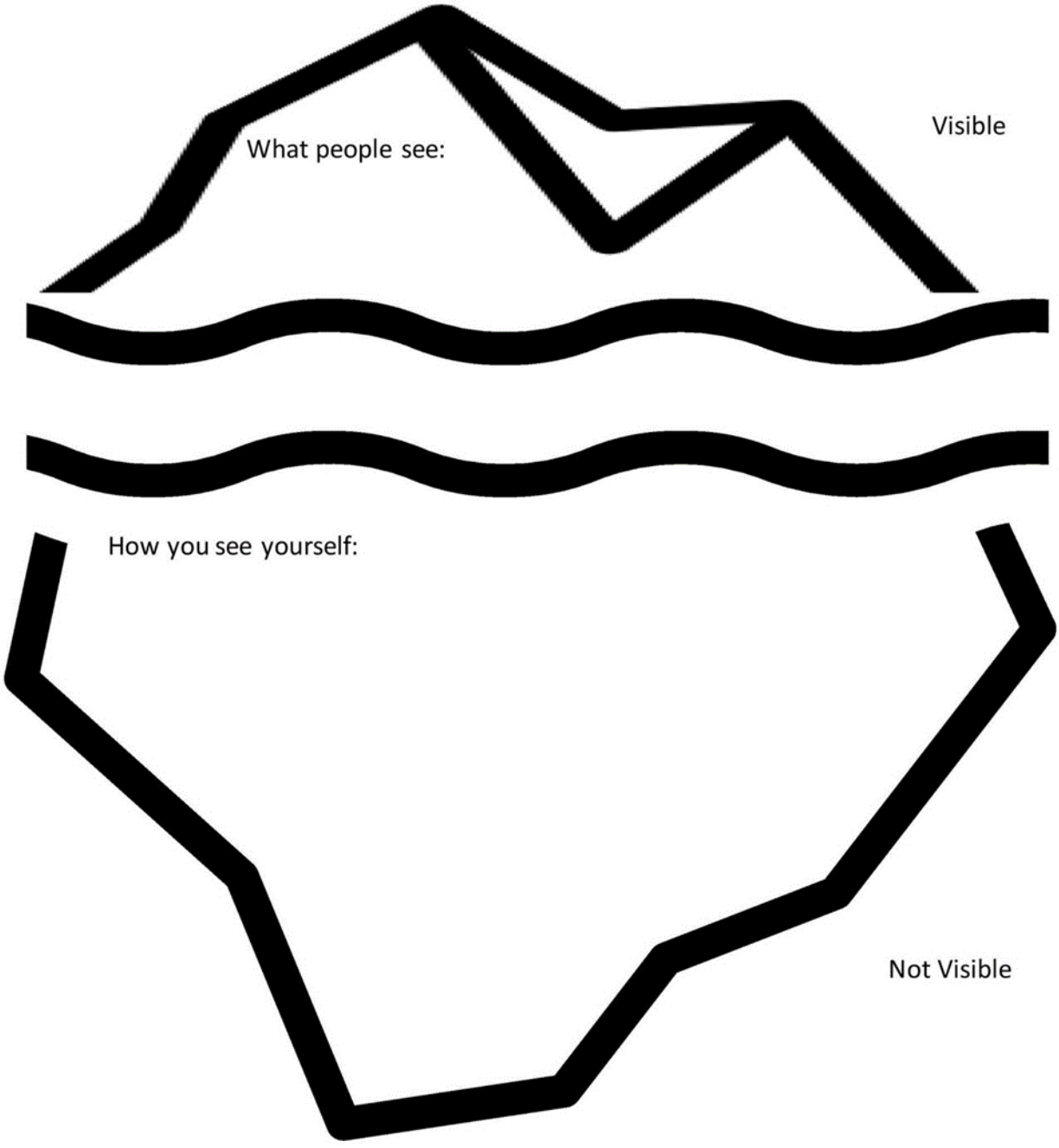
- Fact Sheet on Jewish Americans and Complicating Ideas of Race
- Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*. Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004.
- Fact Sheet on Jewish American Diversity and Complicating Ideas of Race
    - Key Word Definitions

Ethnic Studies Outcomes

Students will:

1. Recognize intersectionality and understand how it is related to identity; understand how intersectionality is related to systemic discrimination racism, ethnic bigotry, discrimination, and marginalization. (Outcome 5)
2. Develop a better understanding of other people, cultures, and ethnic groups. (Outcome 4)
3. Further self-understanding by asking what ethnicity and heritage mean, and to what extent can identity change over time. (Outcome 3)

The Iceberg of Identity



Fact Sheet on Jewish American Diversity

- Jewish Americans have come to the United States from all over the world, and have brought a rich variety of different Jewish cultural traditions with them.
- The Jewish people originated about 3,000 years ago in Southwest Asia, in the land of Israel.
- Jews do not fit neatly into predefined categories and meet the criteria for being both a religious group and an ethnic group.
- Jews are a distinct ethnic group connected by rich traditions, thousands of years of history, ancestry, language, and religion. Jewish American ethnic identity may be expressed through food, language, holidays, celebrations, expressions of peoplehood, remembrances of historical and ancestral experiences, connections to the land of Israel, a commitment to social justice, and cultural elements such as music, literature, art, philosophy that are also part of Jewish life.
- There are several major Jewish ethnic subgroups:
    - Mizrachi Jews are racially diverse Arabic- and Farsi-speaking Jews indigenous to the Middle East and North Africa for over 2,500 years.
    - Sephardic Jews are originally Judeo-Spanish or Ladino-speaking Jews expelled from Spain and Portugal to North Africa and the Ottoman Empire beginning with Spain's expulsion in 1492.
    - Ethiopian Jews are Amharic-speaking Jews originally from Ethiopia.
    - Ashkenazi Jews are or were Yiddish-speaking Eastern and Central European Jews.
- Major languages and literature of Jewish expression include English, Hebrew, Arabic, Yiddish, Ladino, and Farsi. Hebrew, the language of Jewish scripture, is often a lingua franca that has united different Jewish ethnic subgroups. The physical

appearance of Jewish Americans is very diverse, and can skin color can range from light skinned to dark skinned, and includes Middle Eastern Jews, African American Jews, Asian American Jews, Latino/a/x Jews, and Native American Jews. Jewish families include multiracial households and there are diverse appearances both within families and within communities.

- The majority of Jewish Americans emigrated from Eastern Europe, and while their racial appearance often reflects this, there is a range of physical appearances, reflecting the movement of Jews over time and place.

- For many Jews with light skin, Jewish identity is primary, but they may be viewed as white by others. Therefore, Jews often experience a divergence between internal identity and external classification.

- Other Jewish Americans or their families emigrated from the Middle East (Iran, Iraq, Israel, Lebanon, Syria, Turkey, Yemen), North Africa (Egypt, Libya, Tunisia, Algeria, Morocco), East Africa (Ethiopia), Central Asia (Bukharan Jews from Uzbekistan and Tajikistan) and are of Mizrachi and Sephardic heritage.

- American Judaism has a range of religious denominations, including Reform, Reconstructionist, Conservative, and Orthodox, with a range of observances and practices. At the same time, Jews are united by shared sacred texts, like the Torah, by celebrations, traditions, and a feeling of connection to other Jews around the world.

- American Jews have a wide range of opinions and beliefs about what it means to be Jewish and how Jewish identity is defined.

- Across Jewish denominations, ancestry marks a person as Jewish regardless of the individual's personal level of religious observance. Traditionally, a person was considered Jewish if born to a Jewish mother. Reform Jews among others consider a person with a Jewish father to also be Jewish.

- Jews consider a person who converts to Judaism, without Jewish ancestry, to be as

Jewish as any other Jew.

- Jews are part of the Jewish American community by birth, adoption, marriage, and by throwing their lot in with the Jewish people through conversion, or being part of a Jewish family.

Reflections on Jewish American Identity

Excerpts from *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl.* Edited by Ruth Pearl and Judea Pearl. Woodstock, VT: Jewish Lights Publishing, 2004. Daniel Pearl's parents asked a diverse range of Jews to reflect on what being Jewish means to them in memory of Pearl, an American journalist for the *Wall Street Journal*, raised in California, murdered in Pakistan by terrorists for being Jewish soon after 9/11. Pearl's last words were: "My father is Jewish, my mother is Jewish, I am Jewish."

1. **Rabbi Angela Warnick Buchdahl** is an Asian American Rabbi ordained by Hebrew Union College. She spent her college summers working as head song leader at Camp Swig, a Reform Jewish camp in Saratoga, California.

"My father is a Jew and my mother is a Korean Buddhist. As the child of a mother who carried her own distinct ethnic and cultural traditions—and wore them on her face—I internalized the belief that I can never be "fully Jewish" because I could never be "purely" Jewish. My daily reminders included strangers' comments "Funny you don't look Jewish"), other Jews' challenges to my halakhic [Jewish law] status, and every look in the mirror.

Jewish identity is not solely a religious identification, but also a cultural and ethnic marker. While we have been a "mixed multitude" since Biblical times, over the centuries the idea of a Jewish race became popularized. After all, Jews have their own language, foods, even genetic diseases. But what does the Jewish "race" mean to you if you are Black and Jewish? Or Arab and Jewish? Or even German and Jewish, for that matter? How should Jewish identity be understood, given that *Am Yisrael* [people of Israel] reflects the faces of so many nations?

Years ago... I called my mother to declare that I no longer wanted to be Jewish. I did not look Jewish. I did not carry a Jewish name, and I no longer wanted the heavy burden of having to explain and prove myself every time I entered a new Jewish community. My Buddhist mother's response was profoundly simple: "Is that possible?" At that moment I

realized I could no sooner stop being a Jew than I can stop being Korean, or female, or *me*. Judaism might not be my “race” but it is an internal identification as indestructible as my DNA.

Jewish identity remains a complicated and controversial issue in the Jewish community. Ultimately, Judaism cannot be about race, but must be a way of walking in this world that transcends racial lines. Only then will the “mixed multitude” truly be *Am Yisrael.*” (pages 19-20)

2. **Naim Dangoor** was a leader of Iraqi Jewry outside Iraq.

“When I was a young boy a teacher at school asked me, “Why are you a Jew?” I, with all the practicality of youth replied, because I was born one!”

There is, however, something in this sentiment that rings truer than one might think Judaism is a birthright, a glorious gift from one's forefathers of faith, culture, and heritage.

For me, it is this: my strong Babylonian heritage, the heritage that Daniel Pearl also shared, his mother having been born in Baghdad, that makes me so proud to be a Jew. Babylonia was one of the main birthplaces of the Jewish people, from where Abraham emerged as a founder, and later from where the Babylonian Talmud, forming the framework for Rabbinic Judaism, was created. Its glorious Jewish intellectual eminence fanned out across the known world for more than a thousand years. Currently the descendants of this tradition are spread throughout the globe.” (pages 97–98)

3. **Julius Lester** was an African American civil rights activist, writer, and professor at the University of Massachusetts, Amherst.

“It is the particular responsibility of the Jew to suffuse history with holiness. This is not something that, done once, is done for all time. It must be done every day, for every day a Jew must choose anew the responsibility of holiness.

To be holy is to be apart from, the Torah teaches us. We must be apart to possess

our unique identity as a people. We must be apart to offer the world those aspects of the holy which God put into our keeping.

There is a paradox: The world needs us to be apart as Jews, though it may be loath to acknowledge it. It does not need us to be just another ethnic group. It does not need us to dissolve our particularity into an undifferentiated and colorless mass.

The world needs us to assume the difficult task of living as Jews and to do as Jews have sought to do through the ages past — merge past and present and future into a Holy Now.

We do this by becoming a continuous *bracha* [blessing] — a blessing of joy that refuses to be suppressed or destroyed despite what others have said and done, despite what others say and do. To be a Jew is to be a *bracha* of laughter expressing our surprise, delight, and wonder in creation and our place in it as Jews. We are called to be a *bracha* of unending love because to be a Jew is to be in love — with a God, a people, and a land. To be a Jew is to live that love —boldly, defiantly, joyously —to become that love and live with the fluidity of a melody understood in the silence of the soul.

To be a Jew is to be a love song — to the God of our people — and to the world." (page 144)

4. **Norman Lear** is a writer, producer, and social activist.

"I identify with everything in life as a Jew. The Jewish contribution over the centuries to literature, art, science, theater, music, philosophy, the humanities, public policy, and the field of philanthropy awes me and fills me with pride and inspiration. As to Judaism, the religion: I love the congregation and find myself less interested in the ritual. If that describes me to others as a "cultural Jew," I have failed. My description, as I feel it, would be: total Jew." (page 34)

5. **Douglas Rushkoff** is a writer, journalist, and professor of media studies.

"Jews are not a tribe but an amalgamation of tribes around a single premise that

human beings have a role. Judaism dared to make human beings responsible for this realm. Instead of depending on the gods for food and protection, we decided to enact God, ourselves, and to depend on one another.

So out of the death cults of *Mitzrayim* [Egypt] came a repudiation of idolatry and a way of living that celebrated life itself. To say "*l'chaim* [to life]" was new, revolutionary, even naughty. It overturned sacred truths in favor of living sacred living.

…

It's important to me that those, who throughout our history, have attacked the Jews on the basis of blood not be allowed to redefine our indescribable process or our internally evolving civilization. We are attacked for our refusal to accept the boundaries, yet sometimes we incorporate these very attacks into our thinking and beliefs.

It was Pharaoh who first used the term *Am Yisrae*l [People of Israel] in Torah, fearing a people who might replicate like bugs and not support him in a war. It was the Spanish of the Inquisition who invented the notion of Jewish blood, looking for a new reason to murder those who had converted to Catholicism. It was Hitler, via Jung, who spread the idea of a Jewish "genetic memory" capable of instilling an uncooperative nature in even those with partial Jewish ancestry. And it was Danny Pearl's killers who defined his Judaism as a sin of birth.

I refuse these definitions.

Yes, our parents pass our Judaism on to us, but not through their race, blood, or genes — it is through their teaching, their love, and their spirit. Judaism is not bestowed; it is enacted. Judaism is not a boundary; it is the force that breaks down boundaries. And Judaism is the refusal to let anyone tell us otherwise." (pages 90–91)

6. **Senator Joe Lieberman** is a former U.S. Senator from Connecticut from 1989 to 2013, and a Vice-Presidential candidate in 2000.

“What does being Jewish mean to me to me? To me, being Jewish means having help in answering life's most fundamental questions. How did I come to this place? And, now that I am here, how should I live?

My faith, which has anchored my life, begins with a joyful gratitude that there is a God who created the universe and then, because He continued to care for what He created, gave us laws and values to order and improve our lives. God also gave us a purpose and a destiny —to do justice and to protect, indeed to perfect, the human community and natural environment.

Being Jewish in America also means feeling a special love for this country, which has provided such unprecedented freedom and opportunity to the millions who have come and lived here. My parents raised me to believe that I did not have to mute my religious faith or ethnic identity to be a good American, that, on the contrary, America invites all its people to be what they are and believe what they wish....

Jews around the world and all who love freedom— the freedom to think, to speak, to write, to question, to pray—will hold Daniel [Pearl] near to our hearts, and from his courage we will draw internal light and strength.” (pages 107-108)

7. **Senator Dianne Feinstein** is the senior US Senator from California since 1992.

“I was born during the Holocaust. If I had lived in Russia or Poland — the birthplaces of my grandparents — I probably would not be alive today, and I certainly wouldn't have had the opportunities afforded to me here. When I think of the six million people who were murdered, and the horrors that can take hold of a society, it reinforces my commitment to social justice and progress, principles that have always been central to Jewish history and tradition.

For those of us who hold elected office, governing in this complex country can often be difficult. My experience is that bigotry and prejudice in diverse societies ultimately leads to some form of violence, and we must be constantly vigilant against this. Our Jewish culture is one that values tolerance with an enduring spirit of democracy. If I've learned anything from the past and from my heritage, it's that it takes all of us who

cherish beauty and humankind to be mindful and respectful of one another. Every day we're called upon to put aside our animosities, to search together for common ground, and to settle differences before they fester and become problems.

Despite terrible events, so deeply etched in their souls, Jews continue to be taught to do their part in repairing the world. That is why I've dedicated my life to the pursuit of justice; sought equality for the underdog; and fought for the rights of every person regardless of their race, creed, color, sex, or sexual orientation, to live a safe, good life. For me that's what it means to be a Jew, and every day I rededicate myself to that ideal." (pages 228–229)

8. **Rabbi Eric H. Yoffie** is President Emeritus of the Union for Reform Judaism who focuses on interfaith relations and social justice.

"I am Jewish. This means, above all else, that I was present at Sinai and that when the Torah was given on that mountain, my DNA was to be found in the crowd…

A people is usually defined by race, origin, language, territorial or statehood, and none of these categories is an obvious common denominator for the worldwide Jewish people. Peoplehood is a puzzling concept for modern Jews, particularly the younger ones, who often cannot understand what connects them to other Jews in Moscow, Buenos Aires, and Tel Aviv. But I am convinced, to the depth of my being, that Jewish destiny is a collective destiny… It is the covenant at Sinai that links all Jews, including non-observant ones, in a bond of shared responsibility. And if we hope to strengthen the unity and interdependence of the Jewish people, we will have to revive the religious ideas on which these notions are based." (pages 114–115)

9. **Justice Ruth Bader Ginsburg** was a Justice of the U. S. Supreme Court from 1993 to 2020 and advocate for women's rights.

"I say who I am in certain visible signs. The command from Deuteronomy appears in artworks, in Hebrew letters, on three walls and a table in my chambers. "*Zedek*, *zedek*, *tirdof*," Justice, Justice shalt thou pursue," these artworks proclaim; they are ever-present reminders to me what judges must do "that they may thrive." There is

also a large silver *mezuzah* [Torah verses in a small case] on my door post…

I am a judge, born, raised, and proud of being a Jew. The demand for justice runs through the entirety of Jewish history and Jewish tradition. I hope, in all the years I have the good fortune to serve on the bench of the Supreme Court of the United States, I will have the strength and courage to remain steadfast in the service of that demand." (pages 201–202)

10. **Kerri Strug** is an Olympic Gold medalist in gymnastics.

"I have heard the same question over and over since I received my gold medal in gymnastics on the Olympic Podium. "You're Jewish?" people ask me in a surprised tone. Perhaps it is my appearance or the stereotype that Jews and sports don't mix that makes my Jewish heritage so unexpected. I think about the attributes that helped me reach that podium: perseverance when faced with pain, years of patience and hope in an uncertain future, and a belief and devotion to something greater than myself. It makes it hard for me to believe that I did not look Jewish up there on the podium. In my mind those are the attributes that have defined Jews throughout history." (page 98)

11. **Sarah Rosenbaum** is 15 years old from Southern California.

"When I say that I am Jewish, I am identifying myself as part of a tradition, connected to our foremothers and fathers, and carrying on to the future a culture, a religion, a way of life. I feel pride and am overwhelmed with joy when I declare that I am part of this incredible people, our people Israel." (page 54)

Fact Sheet on Jewish Americans and Complicating Ideas of Race

- The first Jews to arrive in 1654 to what became the United States were Sephardic Portuguese Jews from Brazil, who fled the Portuguese expulsion and inquisition.
- In US immigration and naturalization law from 1898 to 1941, Jews were categorized as part of the "Hebrew race." This racialization deemed Jews as non-white.
- A large wave of Jewish immigrants came to the US from Eastern Europe between 1880 and 1924. White supremacist prejudice against Jews and Catholics from Eastern and Southern Europe motivated the passing of the Johnson-Reed Immigration Act of 1924, greatly restricting Jewish immigration through 1965.
- In addition to targeting African Americans, the white supremacist racism of the Ku Klux Klan (KKK) deemed Jews as non-white, a separate and lesser race that was a threat to American "racial purity," and targeted Jews, such as with exclusionary immigration legislation and intimidation in large marches on Washington, D.C.
- For the first half of the twentieth century, Jews were usually not considered white in the US racial formation.
- From the 1880s, through the 1960s, antisemitic employment discrimination with overt and covert "no Jews allowed" notices often led Jews to enter new industries with less discrimination. Housing covenants prohibited Jews or "Hebrews" from purchasing houses in many areas. Elite universities also had quotas, limiting the number of Jews who could attend them until the early 1960s.
- In the 1920s and 1930s, anti-Jewish conspiracy theories (later used in Nazi propaganda) were openly distributed in the US, for example by Henry Ford's newspaper (*The Dearborn Independent*) and Father Edward Coughlin's radio show.
- Drawing upon white supremacist ideas about Jews and pseudoscientific eugenics "theories," Nazi racial theories deemed Jews a separate non-white race (racialization), and the lowest race in their racial hierarchy, leading to the genocide of

the Holocaust.

- In the 1930s, growing anti-Jewish prejudice in the US led to the US government's refusal of entry to Jewish refugees from Nazi Germany until 1944 after millions were already murdered.

- Jews often changed Jewish sounding names to avoid discrimination, to assimilate, or for reasons of internalized oppression. Starting with immigrants, and common with actors, this practice of name-changing continues to the present day.

- In the decades after the Holocaust, American attitudes toward Jews gradually changed, and overt anti-Jewish discrimination decreased. Descendants of light-skinned Jewish immigrants were able to acculturate or assimilate which brought gains and losses.

    - Acculturation refers to the adoption of many of the practices and values of the majority or dominant culture while still retaining a connection to one's culture of origin, or a balance between cultures.

    - Assimilation is a process by which a minority group or culture comes to resemble that of the majority culture.

- Assimilation allowed the children of Jewish immigrants to change their position on the racial hierarchy from their immigrant parents, though they remained vulnerable to antisemitism. Assimilation also brought loss of community, identity, and cultural traditions and practices.

- While anti-Jewish prejudice became less socially accepted over time, antisemitism persisted and persists in various forms today.

- White supremacists continue to racialize Jews as non-white. This was evident when the Unite the Right March in Charlottesville chanted "The Jews will not replace us" with "us" referring to white Americans. See https://www.washingtonpost.com/news/acts-of-faith/wp/2017/08/14/jews-will-not-repl

ace-us-why-white-supremacists-go-after-jews/

- Jewish institutions continue to be targets of hate crimes, including synagogue shootings in Poway, CA in 2019, and Pittsburgh, PA in 2018.
- In different contexts, an individual may have very different experiences.
    - Light-skinned Jews may experience the benefits of conditional whiteness on the basis of their appearance, for example, safer encounters with law enforcement, and also experience antisemitic prejudice and discrimination on the basis of their Jewishness from both extremes of the political spectrum.
    - Jews of color, like all communities of color, face systemic racism, and also face antisemitic prejudice and discrimination on the basis of their Jewishness.
- Jews of all skin colors who are visibly Jewish, from their appearance, name, self-identification, or religious clothing or symbols, e.g., a Star of David necklace, experience more overt antisemitism.

Key Word Definitions

racialization - When a group becomes categorized as a stigmatized group, and that group is seen as a separate race by another dominant group.[19]

conditional whiteness - When a person or group can gain the benefits of whiteness by dropping ethnic markers of difference or assertions of belonging to a separate group. The word conditional is significant as whiteness may be bestowed on light-skinned members of a community (Jewish, Arab, Latina/o/x, or Native Americans, etc.) on the condition that individuals assimilate and lose their religious or ethnic distinctiveness.

racial formation - Racial formation is the combination of 1) a socially constructed system of racial definitions and 2) hierarchies that can vary and change in different times and places. Assignment to racial categories can change over time and place, and a group can become racialized.[20]

antisemitism - Hatred, discrimination, fear, and prejudice against Jews based on stereotypes and myths.

white supremacy - The belief that white people are a superior race and should dominate society. White supremacists target other racial and ethnic groups, such as African Americans and Jews, who they view as inferior.[21]

---

[19] 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/

[20] See Michael Omi and Howard Winant. *Racial Formation in the United States*. 3rd Edition. New York: Routledge and Kegan Paul, 2014.

[21] “White Supremacy,” Lexico, https://www.lexico.com/en/definition/white_supremacy

Sample Lesson 32: An Introduction to Arab American Studies

Theme: Identity

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

Standards Alignment:

CA CCSS for ELA/Literacy: RH.11–12.1; RH 11–12.2; RH.11–12.7; RH.11–12.9; RST.11–12.2; WHST.11–12.2.b; WHST.11–12.4; WHST.11–12.7; WHST.11–12.9

Lesson Purpose and Overview:

From entrepreneurs and innovators to politicians and entertainers, Arab Americans have formed an integral part of American society for centuries. Despite this, American media, government, and education often put forth biased and inaccurate stereotypes of Arab Americans. This lesson asks students to critically interrogate these biased stereotypes and to listen to the authentic voices of Arab Americans.

With an estimated 3.5 million people who trace their ancestry to 22 different Arab countries, Arab Americans are one of the most diverse ethnic groups in the United States with many different lived experiences, customs, and beliefs.[22] This lesson introduces students to the diversity of experiences of Arab Americans, with a focus on humanizing members of this population to combat the monolithic stereotypes that students often encounter elsewhere.

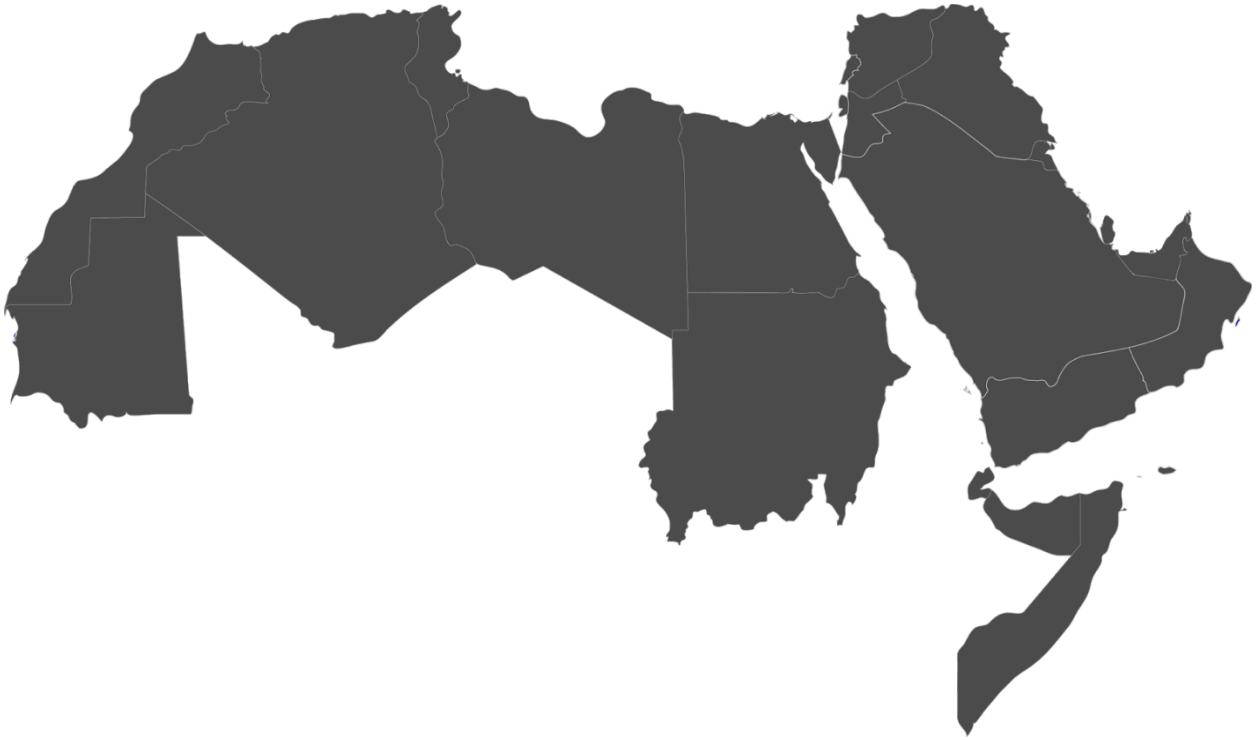
Part One of this lesson features an overview of the Arab region, the history of Arab immigration to the United States, and current Arab American demographics. Part Two introduces students to the origins of dominant narratives about Arab Americans and the impact of these stereotypes. Finally, Part Three highlights the voices and contributions

[22] 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.

of Arab Americans and invites students to explore strategies for combating bias.

Because this lesson covers a large amount of content, educators should consider spreading the lesson across several class periods to allow sufficient time for class discussion and reflection.

While the term “Arab” used to only refer to those whose native language is Arabic, the definition of Arab has broadened as more Arab Americans consider English as their first language. Today, Arabs are primarily defined as individuals who trace their ancestry to one or more of the 22 Arab countries (see map below). While these 22 countries have majority Arab populations, they are also incredibly diverse and include other ethnic groups, such as Kurds, Imazighen, and Persians.



The first wave of Arab immigration to the United States began in 1880 as significant Christian populations from modern-day Syria and Lebanon came to the United States to

pursue new economic opportunities and to flee war in their homelands.[23] From 1880-1920, more than 95,000 Arabs moved to the United States and began lives as merchants or small business owners. The second wave of Arab immigration occurred after World War II and included mostly urban, highly educated Christians and Muslims. The third wave of Arab immigration began in the 1970s when the United States lifted many of its restrictive immigration laws.[24] Since 2000, many Arab immigrants and refugees, particularly from Iraq, Syria, Lebanon, the Palestinian Territories, Egypt and Somalia, have come to the United States to escape political instability and/or to seek new economic and educational opportunities.[25]

Today's Arab American population is one of the most diverse and fastest growing diasporic groups in the United States. Although the majority of Arabs worldwide are Muslim, the majority of Arab Americans are Christian. Almost 95% of Arab Americans live in urban areas, with California, Michigan, and New York having the highest Arab American populations.[26] The average income of Arab Americans is 22% higher than the national average, and over 40% percent of Arab Americans have obtained at least a college degree compared to the national average of 34%.[27]

Despite the diversity and long history of Arab Americans in the United States, American media, governmental institutions, and educational sources often put forth harmful and

---

[23] 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.

[24] "Arab American Immigration," Reclaiming Identity: Dismantling Arab Stereotypes (Arab American National Museum, 2011), http://arabstereotypes.org/who-are-arab-americans/arab-american-immigration.

[25] Randa Kayyali, *Arab Americans: History, Culture & Contributions* (Dearborn, MI: Arab American National Museum, 2019), 6.

[26] "AMEMSA Fact Sheet" (Asian Americans/Pacific Islanders in Philanthropy, November 2011), https://aapip.org/sites/default/files/incubation/files/amemsa20fact20sheet.pdf.

[27] "Demographics," Arab American Stories (Arab American National Museum), accessed February 3, 2021, http://www.arabamericanstories.org/arab-americans/demographics/.

inaccurate stereotypes of Arab men as violent and un-American, and Arab women as oppressed and submissive.[28] For example, Professor Jack Shaheen studied over 900 American films and found that 95% of the films presented Arabs as "heartless, brutal, [or] uncivilized."[29]

These negative and inaccurate stereotypes stem from the colonial era and are referred to by scholars as "Orientalist ideas." Professor Edward Said, a pioneer in the field of Middle Eastern and Arab American studies, coined the term "Orientalism" to describe the pervasive Western (European and American) tradition of prejudiced interpretations of the East (particularly the Middle East), shaped by the attitudes of European imperialism in the 18th and 19th centuries.[30] Said argued that colonial figures defined the Arab world in opposition to the West and characterized its people as barbaric and uncivilized to justify the colonization and subjugation of Arab populations.[31] Said and others argue that this legacy has persisted through the present day because it allows Western countries to assert themselves as superior to the Arab countries over whom they seek to exert power.[32]

These negative stereotypes have a tangible impact on Arab Americans every day.[33]

---

[28] Randa Kayyali, *Arab Americans: History, Culture & Contributions* (Dearborn, MI: Arab American National Museum, 2019), 18-19.

[29] 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.

[30] Susan Douglass, "Orientalism," Slideshow retrieved from https://www.google.com/url?q=https://drive.google.com/file/d/1Q11ZRpqYyUt1U5-J0CMHcR8TdGqatalv/view?usp%3Dsharing&sa=D&source=editors&ust=1612366714453000&usg=AOvVaw1xnV-azwGad2qO5fO1CIBl.

[31] "What is Orientalism?," Reclaiming Identity: Dismantling Arab Stereotypes (Arab American National Museum), accessed February 3, 2021, http://arabstereotypes.org/why-stereotypes/what-orientalism.

[32] Tayyab Mahmud, "Colonialism and Modern Constructions of Race: A Preliminary Inquiry," no. 53 (1999), https://digitalcommons.law.seattleu.edu/faculty/501

[33] 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.

Hate crimes against Arab Americans and those perceived to be Arab or Muslim rose by 1700% in 2001.[34] Arab American youth in particular have reported feeling “afraid, unsafe, and insecure” at school because of prejudiced rhetoric and actions by their peers and school officials.[35] It is also important to note that not only Arabs are impacted by anti-Arab bias. Often members of other ethnic minority groups from the Middle East and other Asian regions, including Kurds, Imazighen, Persians, Sikhs, and South Asians, are targeted because they are mistakenly perceived to be Arab.

Despite these challenges, Arab Americans have continued to persist and succeed in their careers, education, and daily lives. Arab Americans are central figures in fields as diverse as science, technology, politics, and entertainment. Many organizations have dedicated their attention to improving the lives of Arab Americans through educational efforts and social justice campaigns. By elevating the voices and lived experiences of Arab Americans, educators can combat the widespread stereotypes and contribute to the humanization and appreciation of our fellow Americans.

Lesson Objectives:

- Students will be able to explain the long history and diversity Arab Americans communities across the United States.
- Students will be able to develop their media literacy skills by recognizing and critiquing stereotypes of Arab Americans in popular culture.
- Students will be able to explain Arab American contributions and accomplishments in the face of adversity.

Essential Questions:

1. Who are Arab Americans and what factors shape their lived experiences?

---

[34] “'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.

[35]

2. Where do dominant stereotypes about Arab Americans come from and what can we do to improve them?

3. How have Arab Americans demonstrated resilience and success in the face of adversity?

Key Terms and Concepts: Arab, Arab American, Arabic, diaspora, Orientalism, stereotype, xenophobia

Lesson Steps/Activities:

1. **Pre-Class Homework - Background Information**

   In preparation for the first class, provide each student with a copy of the Know, Wonder, Learn (KWL) Worksheet. Under the “Something I Know” column, ask students to write down 2-3 bullet points on facts they know about Arab Americans. Under the “Something I Wonder” column, ask students to write down questions they have about Arab Americans or ideas they want to explore in class. Students will revisit the KWL worksheet at the end of the lesson.

   Next, assign the Introduction and Chapter 1 (pages 1-15) of the short book *Arab Americans: History, Culture, and Contributions* for homework to be completed before the first class period dedicated to this lesson. The book provides an overview of the history and demographic background of Arab Americans. The book is available for free download through the Arab American National Museum’s website (see hyperlink above).

2. **Main Activity Part 1 - Arab American Identity and History**

   Pass out the student version of the worksheet “True or False: Facts about Arab Americans.” As a class, read out each of the statements and ask students to write down whether they think each statement is true or false. After students have written down their answers, read off the correct answers from the teacher version of the worksheet.

Next, pass out a copy of the article “Arab American Stories: History” and the corresponding worksheet Arab Immigration Timeline. Divide the class into groups of 3-4 students and ask students to read the article together, which discusses the history of Arab immigration to the United States. As they read, students should take notes on the worksheet.

If time permits, ask students to read an interview with Mary Juma, an Arab American who immigrated to North Dakota from Syria in the 19th century. The interview focuses on her experience in the United States and humanizes the immigration process.

3. **Discussion Part 1**

   Use the Part 1 Discussion Questions to guide students through a 10-15 minute class discussion about what they learned from the podcast and article.

4. **Main Activity Part 2** - **The History and Impact of Stereotypes**

   Show the following clips (00:00-03:06 and 47:23-48:23) of the documentary *Reel Bad Arabs: How Hollywood Vilifies a People*, which discusses Hollywood’s long history of portraying negative stereotypes about Arabs. Distribute a copy of the Cornell Notes worksheet and ask students to take notes as they watch. Note: We do not recommend showing other clips of the film due to images of violence and nudity. The suggested clips (00:00-03:06 and 47:23-48:23) have been carefully selected to feature the central arguments of Dr. Jack Shaheen and to avoid inappropriate scenes.

   Once students have had the opportunity to identify and reflect upon dominant stereotypes about Arabs in Hollywood, show the short video about Orientalism, which explains the origins of these biased depictions of Arabs. Provide the “What is Orientalism?” Worksheet and ask students to take notes as they watch. We recommend pausing the video at one-minute intervals to give students time to ask clarifying questions and take notes since the material is dense. You may want to ask a student to volunteer to summarize each one-minute interval to

ensure students have grasped the main arguments.

5. **Discussion Part 2**

   Divide the class into groups of 4-5 students and ask each group to discuss the following questions:

   1. Where do stereotypes about Arabs come from?
   2. What is Orientalism?
   3. How do negative stereotypes impact Arab Americans?

   Next, bring the class back together and use the Part 2 Discussion Questions to guide students through a 15-20 minute reflective discussion.

6. **Main Activity Part 3 - Highlighting the Voices of Arab Americans**

   Choose 1-2 episodes from Arab American Stories to show to the class. These episodes feature diverse Arab American individuals discussing their own experiences, successes, and challenges. We recommend the following episodes:

   - Episode 2: Bridge Builders
   - Episode 10: Civic Leaders
   - Episode 13: A New Generation

7. **Discussion Part 3**

   Use this discussion to ask students to collectively brainstorm strategies to combat bias and discrimination against Arab Americans. Use the Part 3 Discussion Questions to guide the conversation.

8. **Reflection**

   Dedicate the last 10-15 minutes of class to leading a reflective discussion about

the main takeaways from the lesson and any questions students may still have. Revisit the KWL worksheet that students completed at the beginning of the lesson and ask students to spend five minutes to write 4–5 facts they learned under the “Something I Learned” column.

9. **Extension Activities** - Consider these ideas for further student exploration:
    - Ask students to independently research Arab American advocacy organizations in their communities. For community engagement activities, consider encouraging students to reach out to these organizations to interview them about their efforts, inquire about volunteer opportunities, or write about the achievements of these groups.
    - Ask students to conduct research on the issue of Arab American representation on the U.S. Census.

Discussion Questions

Part 1: Arab American Identity and History

1. What is one fact that surprised you?
2. How did your understanding of Arab Americans change?
3. How would you describe Arab Americans to your friends or family?
4. What questions do you still have?

Part 2: The History and Impact of Stereotypes

1. Other than popular culture and the media, where else do you find stereotypes?
2. Why do stereotypes from the colonial era still exist today?
3. How do you think stereotypes impact Arab American youth in particular?
4. What questions do you still have?

Part 3: Highlighting the Voices of Arab Americans

1. Where can we find accurate, unbiased information about Arabs and Arab Americans?
2. What types of advocacy or social justice efforts do you know of that work to combat prejudice?
3. How can you as an individual become involved in combating prejudice?
4. How can we as a community become involved in combating prejudice?

Homework

Educators may choose to assign one or more of the following homework assignments.

- **Option 1:** Choose one of the projects from the Arab American National Museum's "Counter-Narratives: Importance of Positive Images" (https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-sD1KzJ4HtC0eDJkg/view) worksheet to complete at home. These projects ask students to independently research and create multimedia presentations about Arab American contributions. This activity reinforces students' understanding of the integral role of Arab Americans in US culture, politics, innovation, and other fields.
- **Option 2:** Listen to the NPR podcast "Being Young and Arab in 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, *How Does It Feel to Be a Problem? Being Young and Arab in America,* which highlights the lived experiences of young Arab Americans after 9/11.
- Option 3: Choose an Arab American that has made a significant contribution to American history, technology, or culture. Students can use the episodes in Main Activity Part 3 as a starting place. Additional significant figures can be located on websites such as www.biography.com.

- **Option 4:** Develop an individualized “commitment to personal action” plan that builds off of the list of strategies to combat bias and discrimination against Arab Americans that students brainstormed in the Part Three Discussion. In this commitment, students will commit to using what they learned in class to help combat prejudice and improve perceptions of Arab Americans. Ideas for their action plan could include:
    - Volunteer at an Arab American organization
    - Visit an Arab American cultural center to learn more about Arab history and culture
    - Create a video, poster, or podcast educating their community about Arab American
    - Develop a social media campaign to raise awareness about bias against Arab Americans

Assessment, Application, Action, and Reflection:

Refer to steps 2-8 of the In-Class Activities section.

Materials and Resources:

- Arab American National Museum: *Arab Americans: History, Culture, and Contributions*: https://arabamericanmuseum.org/wp-content/uploads/2020/03/Arab-Americans.pdf
- Arab American Stories: History: http://www.arabamericanstories.org/arab-americans/history/
- WPA Interview with Mary Juma, 19th Century Syrian Immigrant in North Dakota: https://bridgingcultures-muslimjourneys.org/items/show/85
- Reel Bad Arabs: How Hollywood Vilifies a People (00:00-03:06 and 47:23-48:23)

- An Introduction to Edward Said's Orientalism- A Macat Sociology Analysis: https://www.youtube.com/watch?v=bZiyXEF1Aas
- Detroit Public TV: Arab American Stories
    - Episode 2, Bridge Builders: https://www.youtube.com/watch?v=XYekSbnTmG4
    - Episode 10, Civic Leaders: https://www.youtube.com/watch?v=WzL4ImGY13g
    - Episode 13, A New Generation: https://www.youtube.com/watch?v=t9ARHJdHPAU
- Worksheet, Arab American National Museum, “Counter-Narratives: Importance of Positive Images”: https://drive.google.com/file/d/1s6e4y5JxJ5DnjBF-sD1KzJ4HtC0eDJkg/view
- NPR podcast “Being Young and Arab in Post-Sept. 11 America”: https://www.npr.org/2008/09/16/94494559/being-young-and-arab-in-post-sept-11-america

KWL Worksheet

Something I Know...	Something I Wonder...	Something I Learned...

***Reel Bad Arabs: How Hollywood Vilifies a People* Cornell Notesheet**

Topic:	**Name:**
	Class:
Source:	**Period:**
	Date:

Questions	Notes
	(00:00-03:06)
	According to Dr. Jack Shaheen, Hollywood portrays Arabs as…
	Jack Shaheen studied more than … films.
	These negative stereotypes rob Arabs of their …

Where did we inherit these stereotypes from?

(47:23-48:23)

Why is Jack Shaheen optimistic about the future?

What should we do when we see anyone being vilified?

Summary

True or False: Facts about Arab Americans (Student Version)

Read the following statements and mark which ones you think are true and which ones are false.

1. Most Arab Americans are Muslim.

2. All Arab Americans speak Arabic.

3. Arab Americans are integral parts of US culture, economics, and politics.

4. California has the largest population of Arab Americans.

5. Arab Americans have a higher average income than the national average.

6. ‘Arab American’ is an official minority group listed on the U.S. Census.

7. Arab Americans are very well educated.

8. All Arab American women wear *hijabs* (head scarves).

9. Arab American food includes dishes like *mansaf, hummus, tabouleh,* and *shawarma.*

10. Many Arab Americans consider family incredibly important.

Adapted from the Arab American National Museum's *Ten Things You Should Know about Arab Americans*
https://podcasts.apple.com/us/podcast/museum-podcast/id496559339?i=1000109739723

True or False: Facts about Arab Americans (Teacher Version)

1. Most Arab Americans are Muslim.

FALSE. Approximately 50–60% of the Arab American population is Christian. The first Arab immigrants to the United States were mostly Christians from modern-day Lebanon and Syria. More recently, more Arab Muslims have immigrated to the United States from countries like Iraq, Somalia, and Egypt.

2. All Arab Americans speak Arabic.

FALSE. While many Arab Americans speak Arabic as their first language, some Arab American families have lived in the United States for generations and in many cases, don't speak Arabic.

3. Arab Americans are integral parts of US culture, economics, and politics.

TRUE. For generations, Arab Americans have made strides in all facets of American society. Famous Arab Americans include Salma Hayek (actress), Ramy Youssef (actor), Steve Jobs (co-founder of Apple), Khalil Gibran (writer and poet), Ilhan Omar (U.S. Congresswoman), and Robert Saleh (head coach of the NY Jets).

4. California has the largest population of Arab Americans.

TRUE. California is home to an estimated 400,000 Arab Americans. Other states with large Arab American populations include Michigan, New York, Illinois, and Texas.

5. Arab Americans have a higher average income than the national average.

TRUE. The average income of Arab Americans is 22% higher than the national average.

6. 'Arab American' is an official minority group listed on the U.S. Census.

FALSE. The U.S. Census does not yet recognize Arab Americans as an official

minority group in the United States. According to the Census, Arab Americans are considered white, but many do not self-identify as white. For years, there has been a push by Arab American groups to have the U.S. Census recognize Arab Americans as a racial minority.

7. Arab Americans are very well educated.

TRUE. Compared to the national average, twice as many Arab Americans earn graduate degrees. Over 40% of Arab Americans have at least a college degree, compared to the national average of 34%. Arab Americans go on to use these degrees in fields as diverse as medicine, technology, law, and politics.

8. All Arab American women wear *hijabs* (head scarves).

FALSE. Although some Arab Muslim American women choose to wear the hijab as part of their faith, many women do not. The decision to wear a scarf is made on an individual or family basis.

9. Arab American food includes dishes like *mansaf, hummus,* and *tabouleh.*

TRUE. Arab American food is rich with spices and savory flavors. Arab Americans who trace their roots to different parts of the Arab region share different types of food. Mansaf, hummus, tabouleh are well-known Levantine (Lebanese, Palestinian, Jordanian, Syrian) dishes. Notable Egyptian dishes include *koshari* (lentils, pasta, chickpeas, and onions) and *foul mudammas* (fava bean stew). Somali food includes *sambusas* (fried pastries with meat and vegetables) and *anjero* (sourdough flatbread).

10. Many Arab Americans consider family incredibly important.

TRUE. Family is often considered the foundation of Arab American cultures. Arab American families often include extended relatives who gather together for celebrations and to support one another. For newer Arab immigrants to the United States, the family unit has provided a way to preserve cultural and religious

traditions.

“What is Orientalism?” Worksheet

Take notes as you watch the video “An Introduction to Edward Said's Orientalism- A Macat Sociology Analysis.”

Word Bank
Orient – Edward Said’s term for Asia, particularly the Middle East
Enigmatic – mysterious
Romanticizing – describing something in an idealized on unrealistic way
Raucous – making a disturbingly loud noise
Deviate – to differ from
Domineering – asserting one’s power over another in an arrogant way
Dubious – of questionable value
Deduce – come to a conclusion by reasoning
Patronizing – treating someone as if you are better than them

1. In Edward Said’s 1978 book *Orientalism*, he argued:

2. According to Said, because Western scholars could not understand Eastern cultures, they portrayed the Orient as:

3. Finish the sentence: “Said believed the West thought....”

4. Why did Said argue that Western scholarship was political?

5. Stereotyping became a justification for…

6. Edward Said’s book became the foundational text for…

7. The term ‘Orientalism’ describes…

Sample Lesson 33: Armenian Migration Stories and Oral History

Theme: History and Movement

Disciplinary Area: General Ethnic Studies

Ethnic Studies Values and Principles Alignment: 1, 3, 6

Standards Alignment:

CA HSS Analysis Skills (9–12): Historical Interpretation 1

CA CCSS for ELA/Literacy: RH.9–10.1, 3, 8, 10; WHST.9–10.2, 4, 6, 7, SL.9–10.1, 4, 5, 6

CA ELD Standards: ELD.PI.9–10.1, 5, 9, 10a

Lesson Purpose and Overview:

As part of a larger unit on migration and oral history, this lesson guides students to explore the role of oral histories in historiography, with a particular focus on Armenian personal stories. The goal of this lesson is to understand the history of Armenian migration to the US and delve deeply into the Armenian-American experience. This lesson uses the voices of Armenian women, men, girls, and boys through oral histories, to create an understanding of the nuances and experiences of the Armenian-American Community.

The students will learn about how Armenian migration stories connect to their local history.

Key Terms and Concepts: oral history, Armenian migration, interviewing, archive, memory

Lesson Objectives (Students will be able to…):

1. evaluate perspectives on history making and historiography through the lens of oral history;

2. watch, listen to, and conduct oral history interviews, transcribe narratives, develop research questions, and build upon interpersonal communication skill; and

3. better understand the diversity of experiences of Armenian-Americans by synthesizing and analyzing oral history sources.

Essential Questions:

1. What is the significance of oral history in the construction of minority histories in the US?

2. What is the history of Armenian immigration to the US?

3. How did various cohorts and generations of Armenian immigrants' experiences differ from each other and that of their children who were born in the US?

Lesson Steps/Activities:

Part I: What is Oral History?

1. Ask students to write down a response to the question: *What is history?* This could be in one word, quick responses, or a paragraph response to a writing prompt. Have students share responses in a class discussion. See where students have similar ideas about what defines history.

2. Follow up questions: *How do we know what happened in the past? Who writes history?*

    a. There are many ways we know about what happened in the past (journals, objects, legal documents, photos, letters). Discuss the students' answers and how they relate to what we know about the past.

    b. Point out that historians look at a lot of different topics when they study history. They might study politics, wars, big national events, important

things we might see on the news. But, historians also study the everyday lives and activities of “regular” people.

c. For upper high school grades and college students, the discussion can focus on historiography and notions of what makes good, proper history.

3. All of these ways we know what happened in the past are considered primary sources. *Where do you usually go if you want to learn something?* (common answers: books, internet, Wikipedia)

4. These are all considered secondary sources. Primary sources are first-hand accounts of an event or moment in time and are in their original form. Secondary sources are books or articles that use a variety of primary sources to provide commentary on an event, but these are created by people who do not have first-hand knowledge of the event.

5. Have students do some basic research using key search terms such as Armenian-Americans, Armenians in America, Armenians in California, Armenians in Los Angeles, etc.

    a. Look at scope of various existing resources for documenting Armenian communities worldwide and California in particular.

    b. Divide students into groups and assign each group one of the following categories to explore.

    c. Each group should discuss and report on what each of these resources brings to the study of Armenian-Americans and also what each resource may lack. Questions of sample size, representation, depth, disciplinary lens, scope, date of publication, geography, and more can be addressed in this discussion.

        i. Academic Books:

- Anny Bakalian: *Armenian-Americans: From Being to Feeling American,* 1992

  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.

- Robert Mirak: *Torn Between Two Lands: Armenians in America, 1890 to World War I*, 1983

  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.

ii. Scholarly Articles:

- *But Why Glendale? A History of Armenian Immigration to Southern California*, 2019

  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

attempts to explain why Glendale has become the world's most demographically concentrated Armenian diasporic hub. It does so by situating the history of Glendale's Armenian community in a complex matrix of international, national, and local events.

https://www.researchgate.net/publication/320432482_But_Why_Glendale_A_History_of_Armenian_Immigration_to_Southern_California

iii. Food Journalism:

- Liana Aghajanian: *In L.A., Armenians' Disparate Food Traditions Live Side by Side*

  A food journalist looks at the various components that make up part of the modern Armenian food lexicon in Los Angeles. In fact, in order to understand the ancient, diverse, and often tragic history of Armenians, one can start by looking at the food they eat. But this story isn't an easy one. It's complex, reflecting the frequency with which Armenians have had to remake their lives as refugees or immigrants in foreign lands.

  Armenians have been conquered over millennia by the Byzantines, Romans, Turks, Persians, and Russians. They have also been displaced across the world because of war, revolution, and genocide. Because of this, Armenians are not made up of one place, but of many. Nowhere is this more apparent than in their cuisine, and in no American city is this better reflected than Los Angeles. It is here where these fragmented histories merge and blend, where Armenians have managed not only to find some permanence but to use food as a way to showcase and unify their diverse and scattered nation.

  https://www.eater.com/a/mofad-city-guides/la-armenian-history

iv. Demographic Studies:

- James P. Allen and Eugene Turner: *The Ethnic quilt: Population Diversity in Southern California,* 1997

  A demographic study of the various ethnic groups in Southern California, including Armenians, using maps, census data, and economic patterns.

v. Literary Works and Non-Fiction Memoirs:

- Peter Balakian: *Black Dog of Fate: A Memoir*, 2009

  Nonfiction memoir about an Armenian-American family and a young man's transformation into adulthood.

- William Saroyan: *My Name is Aram*

  This collection of tales chronicles the various ventures of Aram Garoghlanian, a boy of Armenian descent growing up in Fresno, California.

vi. Archives:

- Project Save – Armenian Photograph Archives, Preserving Armenian History Through Photographs from 1860 to the present, over 45,000 historical photos**.** https://www.projectsave.org/

- Digital Archives – Houshamadyan – A digital archive created to reconstruct and preserve the memory of Armenian life in the Ottoman Empire through research. https://www.houshamadyan.org/home.html

vii. Museums:

- William Saroyan House Museum – A museum built in the house of Pulitzer Prize, Oscar-winning, Armenian-American writer William Saroyan. https://saroyanhouse.com/

viii. Podcasts:

- Armenian Enough – Armenian Enough is about life and identity in the Armenian diaspora. https://podcasts.apple.com/us/podcast/armenian-enough/id1436860100

6. One way we know about the past is by doing oral history. What is oral history?

   Oral history is the systematic collection of living people's testimony about their own experiences. Oral history is not folklore, gossip, hearsay, or rumor. Oral historians attempt to verify their findings, analyze them, and place them in an accurate historical context. Oral historians are also concerned with storage of their findings for use by later scholars.

   As an example, teacher leads students to look at the USC Institute of Armenian Studies **Displaced Persons Documentation Project**, which documents the community of Armenians-Americans that formed during and after WWII, through oral histories. Students can take a look at the photos, historical overview, and sample oral history testimonies.

   https://armenian.usc.edu/displaced-persons-documentation-project/

Part II: Why is oral history important? How does it add to history?

7. Discuss as a class why oral history is important. Emphasize that it is important to understand **people's stories and their experiences** related to an event. We all have stories to tell, stories we have lived from the inside out. We give our experiences an order. We organize the memories of our lives into stories. Oral history listens to these stories. Historians currently recognize that everyday

memories of everyday people, not just the rich and famous, have historical importance. If we do not collect and preserve those memories, then one day they will disappear forever.

8. **Oral history accounts add the life to the facts.** And they give voice to people, regular people, who often aren't involved in writing history.

9. Review publicly available segments from the #MyArmenianStory archive and follow up with the following questions: ***After reviewing the example, why do you think oral history is important? How does it add to historical accounts? Do you understand the facts differently after listening to the oral history account?*** Sometimes statistics and numbers are difficult to relate to. But we might be able to relate to an account of someone's life as told in their own words.

    a. Compilation #MyArmenianStory oral history submissions

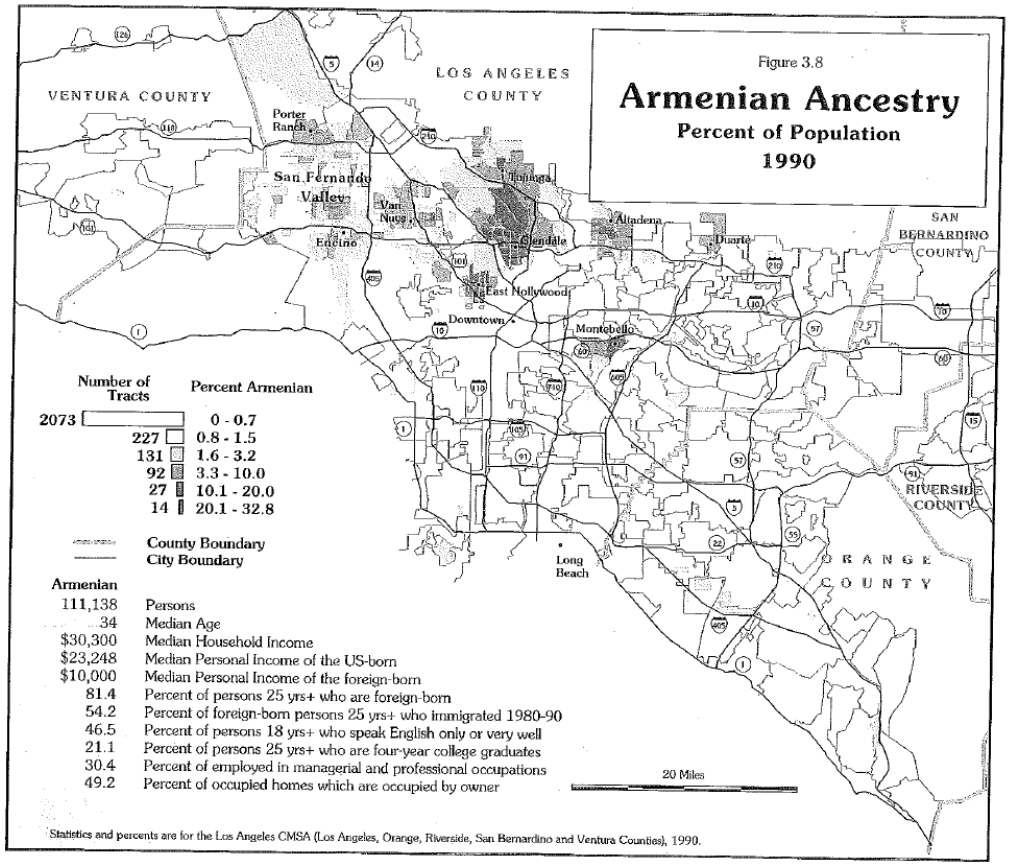
    https://www.youtube.com/watch?v=14FKrw7Dep4

    *More segments of individual oral histories will be available on the USC Institute of Armenian Studies page by January 2021 at https://armenian.usc.edu/myarmenianstory/

    b. Segment of Oral History from Displaced Persons Documentation Project

    https://youtu.be/bnKclOhwnP8

    Students can use this map from The Ethnic Quilt demographic study to look at Armenian settlement patterns in Southern California. They can compare the visual data from the map to the details from the oral history accounts.



Part III: Doing Oral History

10. Explain to the class that they will be conducting some of t**heir own oral histories** to learn about the **Armenian experience**.

11. Advise students to think of the person they wish to interview. The teacher can provide a list of Armenian organizations, institutions, and community centers students can utilize. This will serve the dual purpose of familiarizing students with the Armenian presence in California while helping them find an interview subject.

    a. USC Institute of Armenian Studies

       3518 Trousdale Parkway

       CPA 351, MC 0043, Los Angeles, CA 90089

       213-821-3943

b. Armenian Society of Los Angeles

   117 S. Louise St., Glendale CA 91205

   818-241-1073

c. Tekeyan Cultural Association

   1901 N. Allen Ave., Altadena CA 91001

   626-296-1806

d. Armenian General Benevolent Union (AGBU)

   1720 Fulton St., Fresno CA 93721

e. Ararat Home

   15105 Mission Hills Road., Mission Hills CA 91345

   818-365-3000

f. Unified Young Armenians

   1110 Sonora Ave. Unit 106, Glendale CA 91205

   818-857-5892

g. Homenetmen Western U.S.A.

   2324 Colorado, Los Angeles CA 90041

   323-344-4300

12. Have the student determine what they hope to discover about the person's life. In **preparation for the interview**, the student should research the following:

    a. Historical and significant events

b. Social and economic conditions

c. Culture and other interesting information about the time

d. Appropriate linguistic skills based on which language(s) they'll be conducting the interview

13. Have students review the **#MyArmenianStory Guidelines, Interview Guides, and FAQ**s from the USC Institute of Armenian Studies #MyArmenianStory project in detail. https://armenian.usc.edu/myarmenianstory/.

14. Review **best practices in interviewing**; watch/listen to several sample oral history recordings; conduct mock interviews in class.

15. Students should set up an appointment with the interviewee. They should be prepared with recording equipment and the question guides.

16. Students can ask the interviewee if they have any letters, photographs, or objects that they would like to share and use these for their final product in class.

17. Students may be asked to transcribe the interview. The process of transcription offers new insights on the content in a written medium.

Part IV: Analysis and Reflection

18. Students are given a choice in the **creative medium** (interpretive paper, PowerPoint presentation, newspaper article, digital history videos, podcast, portfolio, etc.) with which they would like to present their findings and analysis of their interview. The **analysis** may focus on:

    a. A summary of their findings

    b. What were some of the most interesting things they learned

    c. What they found out that was surprising

d. What the stories of the interviewee tell us about a certain time period or event

    i. Perhaps discuss how what they learned from the interview conflicts with what they know or what they have learned about in school

e. Further questions they would ask if they could go back to learn more and clarify some points

f. After the whole class presents their findings, you may want to **discuss and reflect** on some themes, such as

a. the constant movement and migration;

b. the process of adaptation and integration;

c. the common threads and unique elements of the various interviews;

d. intersectionality of identities; and

e. the value of oral histories as primary resources.

19. Students should carry out a series of **reflections** throughout the process at various stages. The reflections can cover sociocultural, sociolinguistic, and historical observations. For example, students can journal about their expectations before the interview, the experience during the interview, and how their oral history interview reflected or changed their thinking about central themes. Encourage students to compare and contrast themes, perspectives, and experiences based on the oral history projects.

20. **Share** students' oral history projects with the larger school community by organizing an oral history viewing/listening event.

Assessment, Application, Action, and Reflection:

See Steps 18-21 above.

Materials and Resources:

- Oral History Association, How Do I Engage Students in Oral History Projects?: http://www.oralhistory.org/how-do-i-engage-students-in-oral-history-projects/
- USC Institute of Armenian Studies #MyArmenianStory Oral History Project https://armenian.usc.edu/myarmenianstory/

California Department of Education, March 2021