

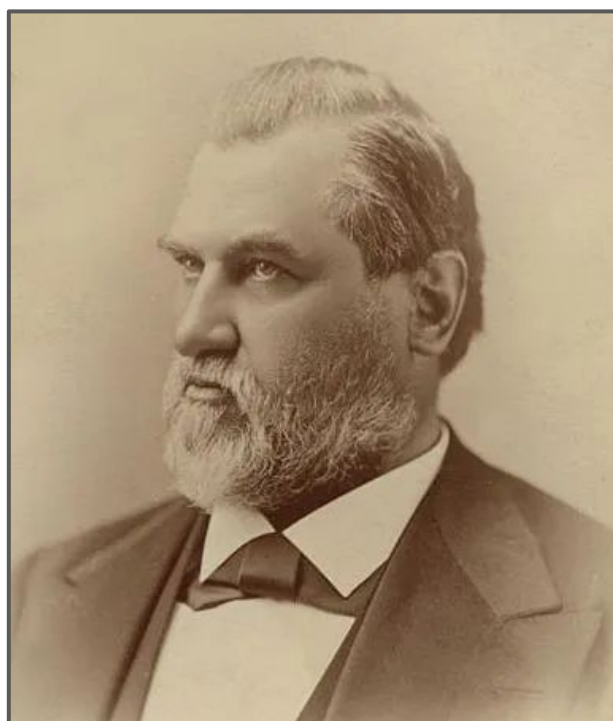
SOURCE A

While the settlement of our State is of the first importance, the character of those who shall become settlers is worthy of scarcely less consideration. To my mind it is clear, that the settlement among us of an inferior race is to be discouraged, by every legitimate means. Asia, with her numberless millions, sends to our shores the dregs of her population...

There can be no doubt but that the presence of numbers among us of a degraded and distinct people must exercise a deleterious influence upon the superior race, and, to a certain extent, repel desirable immigration. It will afford me great pleasure to concur with the Legislature in any constitutional action, having for its object the repression of the immigration of the Asiatic races.

Context: On September 4, 1861, Leland Stanford was elected Governor of California, and on January 10, 1862, he was sworn into office. This is the speech he gave.

Source: Governor of California
Inaugural Address- Leland Stanford
1862



SOURCE B

No. 76969

ORIGINAL.
P. L. Mayores

UNITED STATES OF AMERICA.
Certificate of Residence.

Issued to Chinese Laborer, under the Provisions of the Act of May 5, 1892.

This is to Certify THAT Jow Yee, a Chinese
Laborer, now residing at SAN JOSE, CALIFORNIA
has made application No. 76969 to me for a Certificate of Residence, under the provisions of the Act of
Congress approved May 5, 1892, and I certify that it appears from the affidavits of witnesses submitted with said
application that said Jow Yee was within the limits of the United
States at the time of the passage of said Act, and was then residing at SAN JOSE, CALIFORNIA
and that he was at that time lawfully entitled to remain in the United States, and that the following is a descriptive
list of said Chinese Laborer viz.:
NAME: Jow Yee AGE: 44 yrs
LOCAL RESIDENCE: W. H. Mill Chertown SAN JOSE, CALIFORNIA
OCCUPATION: Restaurateur HEIGHT: 5 ft 5 in COLOR OF EYES: Brown
COMPLEXION: Dark PHYSICAL MARKS OR PECULIARITIES FOR
IDENTIFICATION: Scar on top of head Mol. in left eye

And as a further means of identification, I have affixed hereto a photographic
likeness of said Jow Yee
GIVEN UNDER MY HAND AND SEAL this 27th day
of April, 1892, at SAN JOSE, CALIFORNIA
State of CALIFORNIA

O. M. Wilson
Collector of Internal Revenue,
First District of CALIFORNIA

Robert L. Mayores Deputy

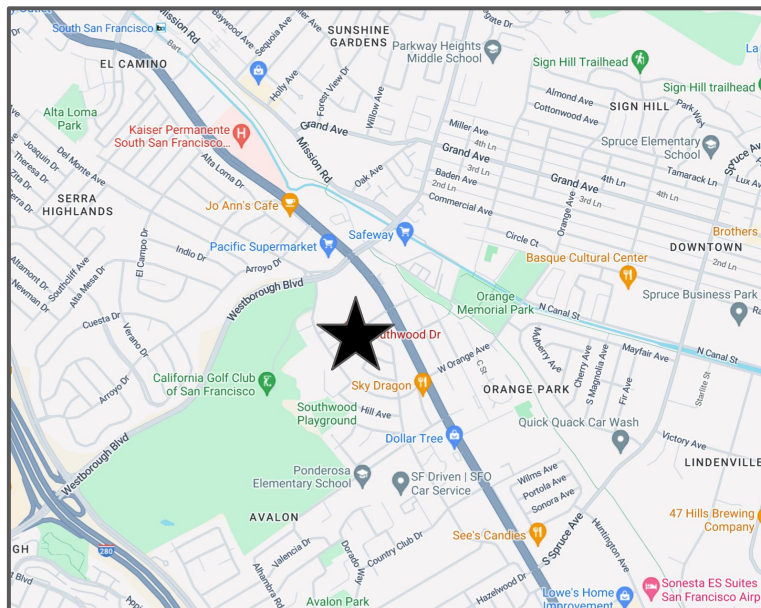
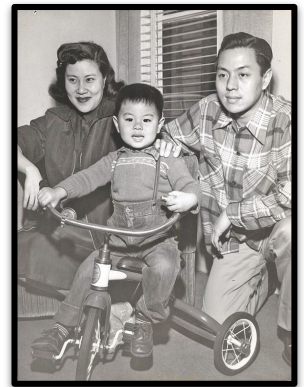
2-1468



Context: As Chinese people joined the flow of migrants to the West Coast of the U.S. after the Gold Rush of 1849, many white Americans resented economic competition from Chinese workers, denounced Chinese people as racially inferior, and blamed them for white unemployment and declining wages. The Chinese Exclusion Act, passed on May 6, 1882, was the first major law restricting voluntary immigration to the U.S. The act banned all immigrants from China for 10 years, prohibited Chinese immigrants from becoming American citizens, and restricted the entry and re-entry of Chinese nationals. The Exclusion Act kept many Chinese nationals from entering the U.S. and fueled mistreatment of and violence against Chinese immigrants and Chinese Americans.

This certificate belongs to a man by the name of Jow Yee, who lived in San Jose. The Geary Act, introduced by California Congressman Thomas J. Geary, and passed by the U.S. Congress on May 5, 1892, extended the Chinese Exclusion Act of 1882. The law required Chinese residents of the United States to apply for a Certificate of Residence and carry it at all times. Failure to do so was punishable by deportation.

SOURCE C



Context: In 1952, Sing and Grace Sheng, a Chinese American couple living in San Francisco's Chinatown district, decided to move out of the crowded apartment they shared with their extended family and find a place of their own. Since Mr. Sheng worked as a mechanic at the San Francisco airport, they looked for a home near his work in South San Francisco. They found a house in Southwood, a subdivision of South San Francisco, and signed a purchase agreement for \$12,300. When white neighbors learned that a Chinese American family planned to move to Southwood, they protested the purchase. The South San Francisco city manager, Emmons McClung, also a Southwood homeowner, orchestrated a community meeting in which Mr. Sheng was confronted by 75 white homeowners opposed to his family moving into their neighborhood. They conveyed to Mr. Sheng that they had “no personal animosity toward him,” but feared that their property values would decrease if the neighborhood lost its status as “restricted”—or, for whites only.

The Southwood subdivision builder, American Homes Development Company, had stoked their fear, sending a letter to homeowners that urged them to protect their private property rights. The company also reportedly attempted to intimidate the prior owner of the residence, J. H. Denson, who made the sale to the Shengs. Mr. Sheng proposed a neighborhood vote on his purchase and promised he would not move in if the community voted against it. The city paid for and printed ballots to vote on the Shengs' purchase. Southwood voted to exclude the Shengs, 174-28.

Source: “When South City drew national attention it didn’t need”, The Daily Journal 2017

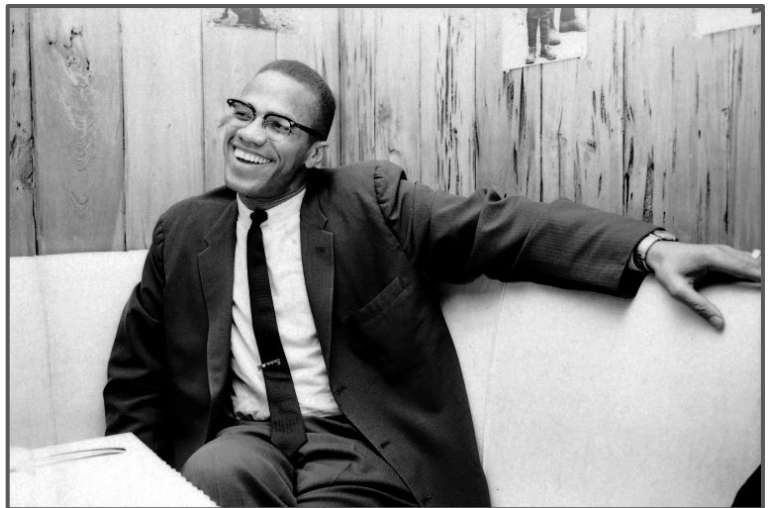
SOURCE D

“Who taught you to hate the texture of your hair? Who taught you to hate the color of your skin? To such extent you bleach, to get like the white man. Who taught you to hate the shape of your nose and the shape of your lips? Who taught you to hate yourself from the top of your head to the soles of your feet? Who taught you to hate your own kind? Who taught you to hate the race that you belong to so much so that you don't want to be around each other?

No... Before you come asking Mr. Muhammad does he teach hate, you should ask yourself who taught you to hate being what God gave you.

And I for one as a Muslim believe that the white man is intelligent enough, if he were made to realize how Black people really feel and how fed up we are. Without that old compromising sweet talk, stop sweet talking, tell him how you feel, tell him what kind of hell you've been catching.”

Context: Malcolm X was an American Muslim minister and human rights activist who was a prominent figure during the civil rights movement. He was a vocal advocate for Black empowerment and the promotion of Islam within the Black community.



Source: Speech - “Who taught you to hate yourself?” Malcolm X, 1962

AMERICAN INDIANS & ALCATRAZ

How did Americans Indians act in solidarity on Alcatraz to resist against attempts at cultural genocide?



SOURCE 1		
Describe the source	How does this source illustrate American Indians resisting against attempts at cultural genocide?	How does this source illustrate American Indians acting in solidarity (as one)?

SOURCE 2

Describe the source	How does this source illustrate American Indians resisting against attempts at cultural genocide?	How does this source illustrate American Indians acting in solidarity (as one)?

SOURCE 3

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SOURCE 4

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Kehinde Wiley: An Archaeology of Silence



SMUHSO PRA 000749



131 Dying Gaul, Roman 1st Century, 2022, bronze



[Listen to learn more about this sculpture](#)

SMUHSD PRA_000750

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: Gazing downward, his arm braced on his leg, this young man embodies quiet strength. Self-possession.

It's partly inspired by a 2000-year-old Roman sculpture. "The Dying Gaul" portrays a fallen opponent of Attalus I of Pergamon in a similar pose, showing composure in the face of death. Wiley re-envisions that sculpture in the form of a young Black man, leaving us to imagine what moment he may be confronting, with courage and fortitude.

This sculpture resonates strongly with the Reverend Wanda Johnson. Her son Oscar Grant was killed by a BART police officer, at Fruitvale Station in Oakland, in 2009.

WANDA JOHNSON: I think about Oscar's friends the night when he was on the platform, and then seeing his friends get abused by the police officer, I seen his strength. And how he seen the injustice. And he stood up, not knowing that that would be his last time to stand up. But yet willing to die for his friends, because of standing up for what was right.

ABRAM JACKSON: All the art we'll see today was made in the last year or so. It's a response to the murder of George Floyd, and to the state-sanctioned violence directed at so many other Black people in this country. Here's the artist:

KEHINDE WILEY: It resonates here because this is our present. We need to be able to come to terms with so many people being slain in our streets - we have to come to terms with state power.

Each one of these losses is handled and dealt with by families and by loved ones who hopefully will carry the individual significance of those people on. But the job of my work is to be able, not to just create a political statement, but to create a much more personal, poetic, spiritual one, that talks about the humanity of all of us, that talks about the ties between those great historical, monumental European works, and some of those great historical, monumental, young Black and Brown kids who surround us every day. It's the desire to be seen, the desire to be alive, that the work is about.

SMUHSD PRA_000751



132 Femme piquée par un serpent (Mamadou Gueye), 2022, painting



[Listen to learn more about this painting](#)

SMUHSD PRA_000752

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: The scale of this painting is almost overwhelming. Billboard-like. And purposely so. Enormous paintings traditionally featured rulers, battles – images that articulate power. And enormous billboards are where you often find the commercialization of Black culture. Here's Wiley:

KEHINDE WILEY: At the leading edge of American cultural output is Hip Hop, is Black culture. Hip Hop is the idiom through which so many young people throughout the world define themselves, or discover themselves, or try on different ways of being. Black American culture has a kind of flavor, kind of sass, a kind of groove that we know to be Hip Hop, and it's something that's found its way into my painting.

Hip Hop also has left a trace that's defined by a kind of perversion of the truth. It's a rubric through which people have sort of deposited their ideas about what it means to be Black, what it means to be male, what it means to be powerful.

ABRAM JACKSON: Wiley based this figure's pose on a 19th century French sculpture of a woman bitten by a snake.

CLAUDIA SCHMUCKLI: He changes the gender of the figure to be the portrait of this beautiful Black man. And it goes back to his concern with the image of Black masculinity in Western culture, where he really challenges a notion of masculinity that doesn't allow any room for vulnerability. When the models are rendered on the scale of billboards, and we look at them hovering above us, really towering over us, then the idea of their suffering or their pain, or their grief, or their death is automatically catapulted into a much broader context.

ABRAM JACKSON: By the way, you may notice that many of the artworks' titles start with the title of the piece – here, it's "Woman bitten by a serpent", in French – then there is another name in parentheses afterwards. That's the name of Wiley's model for that particular painting or sculpture. Here, it is Mamadou Gueye, who posed for this artwork, and several others. Wiley spends a lot of time in West Africa, and many of his models for the works in this show, like Gueye, are Senegalese.

SMUHSD PRA_000753



133 Young Tarentine II (Ndeye Fatou Mbaye), 2022, painting



[Listen to learn more about this painting](#)

SMUHS D PRA_000754

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: A 19th century French sculpture of a young woman from mythology, her long hair spreading across the waves that drowned her as she sailed to meet her future husband. That's the melancholy origin point of this painting. Wiley posed his model in the same way and gave the painting the same title – "Young Tarentine".

But instead of waves, he surrounds this figure with a setting that's solid, earthly, and incredibly beautiful. Here's Hodari Davis, Oakland-based Chief Innovation Officer of Edutainment for Equity:

HODARI DAVIS: You're seeing a body that's at rest, but you're seeing this bright life all around this body. it's somewhat of a paradox. You can't tell the difference between a body that's dead or a body that's at rest. And either way you're looking at it, it's uncomfortable, right? But why would a body at rest be uncomfortable?

KEHINDE WILEY: What I'm trying to do is to unearth a full picture of what it means to be laid bare, to be laid prone. The paintings are of people who aren't standing erect, who aren't domineering in monumental space, but there's a kind of elegy surrounding them, there's a sadness that surrounds them. But strangely, there's also kind of growth that's going on in the picture plane. There's a desire for me to create paintings and sculptures that cradle the subject, that recognize that they're vulnerable.

They are designed to take up space in the world, to demand presence, but they're also begging that you take them seriously as individuals. I think that's one of the reasons why I wanted to stick so heavily onto the small details of each subject in my work, to be able to look at their nails, their hairstyles, the brands that they wear, sort of really filling the lungs of the individual rather than just painting a two-dimensional picture of a moment or a political crisis.



134 Christian Martyr Tarcisius (El Hadji Malick Gueye), 2022, painting



[Listen to learn more about this painting](#)

SMUHSD PRA_000756

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: The powerful use of light here draws our attention to this man's lowered eyelids and clasped hands, making us feel we're in the presence of intense suffering, or prayer.

CLAUDIA SCHMUCKLI: Wiley employs a piercing brightness that bathes the body in aura of sacredness, and it echoes the treatment of the divine in European painting, which has its origins in the veneration of the body of Christ.

KEHINDE WILEY: There's an important part of religious depictions of ecstasy in relationship to human suffering. So much of this is pictured through light, in a way that almost feels erotic - the sense in which the body is prone and flooded fully with this kind of divinity, this rapturous presence.

ABRAM JACKSON: Wiley looked to another kind of Christian imagery for this figure's pose - a sculpture of a Roman boy named Tarcisius, who was killed for his faith. Both the original sculpture and this painting work to create emotion and reverence in the viewer. The parallels with the oppression of young Black men in this country are inescapable.

KEHINDE WILEY: I think that is, at its core, the central metaphor of this work: this conflict between the humanity of this subject and the brutal fact of human nature. This desire to be seen as present and fully formed, but also having been stricken down and now depicted as lost potential, as evidence of the sacred, as evidence of something beautiful that could have been.

SMUHSD PRA_000757



135 The Body of the Dead Christ in the Tomb (Babacar Mané), 2022, bronze



[Listen to learn more about this sculpture](#)

SMUHSD PRA_000758

CURATOR INTERVIEW TRANSCRIPT

KEHINDE WILEY: The birth of the show starts as the world shuts down. As we see George Floyd slain in the streets of America, I get to work, I start thinking not only about this explosive moment that triggers the whole world into thinking about Black bodies in a different way, but I start thinking about imaging of bodies slain, historically. I start digging into religious pictures of the fallen Christ.

ABRAM JACKSON: The form of this sculpture was inspired by a sixteenth century painting by Hans Holbein, that Wiley first saw around fifteen years ago. The painting shows a claustrophobic view of the dead Christ – as if we're looking into his tomb from the side. Christ's body is both utterly ordinary, and, because we know who it is, sacred, at the same time. Wiley was blown away by that image, and gives this bronze figure a similar sense both of the everyday, and the heroic.

KEHINDE WILEY: There's a tradition around the celebration of a life that happens in religious painting, that needs to be retold. There's so many opportunities now to talk about lost potential as a means to create a scaffolding for a better future.



136 Young Tarantine (Mamadou Gueye), 2022, bronze



[Listen to learn more about the sculpture](#)

SMUHSD PRA_000760

CURATOR INTERVIEW TRANSCRIPT

KEHINDE WILEY: The birth of the show starts as the world shuts down. As we see George Floyd slain in the streets of America, I get to work, I start thinking not only about this explosive moment that triggers the whole world into thinking about Black bodies in a different way, but I start thinking about imaging of bodies slain, historically. I start digging into religious pictures of the fallen Christ.

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137 The Virgin Martyr Cecilia (Ndey Buri), 2022, painting



[Listen to learn more about this painting](#)

SMUHSD PRA_000762

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: A tender, realistic portrayal of a Roman Christian Martyr dead in her tomb was Wiley's starting point for this figure. The artist has long been interested in experimenting with backgrounds – here, he's decided to fill it with poppies.

KEHINDE WILEY: Historically, backgrounds have been: powerful man sitting on his land - everything's a possession. It's, the animals are my possession, the house is my possession. I decided to fill it with this decorative floral. It's the emptying out of all of that anxiety surrounding possession, and to fill it with the simple act of growing itself.

ABRAM JACKSON: The poppies' vivid colors complement the warm highlights on the figure's skin. Wiley, with Black American roots from his mother, and Nigerian roots from his father, has spent time in West Africa recently, and many of his models for works in this show are from Senegal.

KEHINDE WILEY: Africa's had a huge impact on my work because I go to the marketplaces and I see fabrics that are inspiring, I see colors that are inspiring, histories and botanicals that don't exist in my work before. I also see different types of Blackness that exist there.

I learned how to paint skin by using whiteness as the model through which the world is seen. There is no real tradition of painting Black skin in western easel painting and so you have to make that up yourself - that's creating a vocabulary of Blackness, a playbook of Blackness.

One of the cool things about my shows is that you start to see young Black and Brown kids showing up in the museums, as though that institution were there for them. And it should be.

SMUHSD PRA_000763



138 The Death of Hyacinth (Ndey Buri Mboup), 2022, painting



[Listen to learn more about this painting](#)

SMUHSD PRA_000764

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: The blue and white flowers in the lower right corner of this painting clue us in to its inspiration. Wiley pulled this figure's pose from a painting of a story from classical mythology. It's by the 18th century Italian artist, Tiepolo. It portrays the death of Hyacinth, a young mortal transformed into flowers after his death by the god Apollo, who loved him.

Tiepolo's painting is full of other details that Wiley chose to leave out - classical archways and statues, cherubs and gods. His interrogation of the forms, symbolism and significance of paintings by his artistic heroes goes right back to his childhood in Los Angeles.

KEHINDE WILEY: I first discovered Old Master painting when going to the Huntington Library and Gardens in Los Angeles. Those old collections had some amazing portraits of landed gentry, aristocrats, these powdered wigs and lapdogs and pearls - all of these signifiers of power that seemed so distant. But at the same time, the technical mastery of it was so good that it drew me in.

So from a very early age, I had this kind of fascination with the bombastic nature of the portraits, the unabashed, defiant sense of resplendence that they were having. They were just so proud and so bold, and so in your face, all the blinging. It really reminded me of some of the attitudes that early Hip Hop was criticized for having - the garish nature, the bombastic chest beating.

What I love about being an artist is you're able to colonize that space. You're able to enter that door and decide to rearrange the furniture. What I wanted to do was to take the language of classic Western European easel painting and to embody that language, to be able to position people within that field of power.



139 Youth Mourning, 2022, bronze



[Listen to learn more about this sculpture](#)

SMUHSD PRA_000766

CURATOR INTERVIEW TRANSCRIPT

WANDA JOHNSON: My name is Wanda Johnson. I'm the mother of Oscar Grant that was killed January 1st, 2009, at the Fruitvale BART Station in Oakland, California.

ABRAM JACKSON: Oscar Grant was shot in the back and killed by a BART police officer that night. This sculpture, titled "Youth Mourning", is especially resonant for his mother.

WANDA JOHNSON: When he was killed, this "Youth Mourning" was his friends. Mourning for the loss of a loved one. Mourning for the loss of a friend, mourning for the loss of a family member. Never to go back, to be able to call this person and talk to this person. Never to go back, to be able to joke and laugh and eat with this person. But now, having to face being alone.

They laid on the platform and at the hospital, mourning, all of us mourning, but having the question of why?

"Youth Mourning" seems to read: I should have peace. I should be able to live in freedom, not have to cover up who I am, being identified and targeted because of my appearance. I shouldn't have to have a hoodie on or a hat on, so that you can't see the real me.

I begin to think about how so many of our people have had so much strength and so much zeal and just different gifts and talents and abilities, but yet lose their lives senselessly. And now all those gifts, their talents, their bravery, is buried in the ground along with them.

Like this "Youth Mourning", many mornings, many evenings, this was me. Balling up, praying unto God. Why did it have to happen? And 13, 14 years later, that question still resonates - why did you have to pull out your gun and shoot him when it wasn't necessary?

SMUHSD PRA_000767



140 An Archaeology of Silence, 2022, bronze



[Listen to learn more about this sculpture](#)

SMUHSD PRA_000768

CURATOR INTERVIEW TRANSCRIPT

ABRAM JACKSON: “An Archaeology of Silence”. Kehinde Wiley gave this title both to this monumental sculpture – and to the exhibition itself. There’s so much to think about here. Find space nearby where you’ll be comfortable for a few minutes, while we hear from the artist and Hodari Davis.

KEHINDE WILEY: The point is to use the language of the monumental to say that we are in deep crisis. You, the viewer, have to come to terms with regards to how we see the Black body. Here, it’s devoid of life, yet the horse is still rearing, it’s still moving.

HODARI DAVIS: It’s almost like, which represents you? Are you this horse of Empire that we’ve seen so many times, marching over so many cities, all over the world? Or this body on the back of this horse? So many of us have been educated to see the horse. To pledge allegiance to that horse, to be proud of the accomplishments of that horse. And to actually not see this body on the back of that, actually not see it at all.

ABRAM JACKSON: The statues of Civil War generals on horseback in Richmond, Virginia, have been taken down, following protests after the murder of George Floyd in 2020. But Wiley’s experience of them a few years earlier, caused him to think deeply about artworks that can hold so much power.

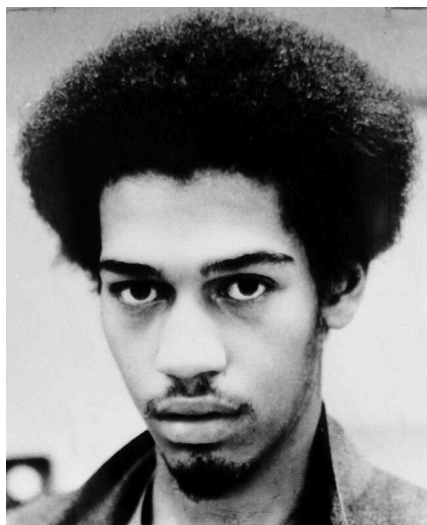
KEHINDE WILEY: They were produced oftentimes in the 1920s, 1930s, as a means of terrorizing the Black population of the South. I wanted to recreate that language - I wanted to breathe it in, and to exhale something differently. Archeology is the act of pulling the past into the present. And I think that so much of what happened in the aftermath of the brutal murder of George Floyd has to do with us recognizing his humanity, the humanity of so many of us who happen to look like him, generations of people who’ve suffered under chattel slavery, and the presence of Empire.

Is it all about destruction? – No. It’s certainly about human capacity to heal and to rebuild. It’s about a resilience that has been our saving point for generations. My work is about creating strategies of shining. Strategies of mining terrible histories, and creating new fields of providence.

HODARI DAVIS: So, what happens when people encounter this? I know that art can make hard conversations really easy and easy conversations really difficult. That’s art, right? Just it being presented to the world changes what we think about, changes how we think, changes the conversations that we would have, or wouldn’t be having, if we weren’t so provoked. That’s the power of art.

ABRAM JACKSON: This is the last room in the exhibition, and the end of the audio tour. But it’s by no means the end of the conversation.

PURPOSE FOR READING: Read to learn how the killing of graffiti artist Michael Stewart reflected the larger relationship between Black and Brown Americans and police in cities like New York and Los Angeles.



'It Could Have Been Me': The 1983 Death Of A NYC Graffiti Artist

"It could have been me. It could have been me."

These were the words uttered by painter Jean-Michel Basquiat, who was deeply shaken after he heard the story of a black graffiti artist who was beaten to death by New York City police. The events that shook Basquiat and inspired *Defacement* happened 30 years ago. In the early hours of Sept. 15, 1983, aspiring artist and model Michael Stewart left the Pyramid Club in Manhattan's Lower East Side and headed for the First Avenue and 14th Street subway station to catch a train back home to Brooklyn. As he waited for the train, the slender 25-year-old allegedly pulled out a marker and began scrawling graffiti on the wall, probably not noticing that transit police were watching him intently. The events that followed are not entirely clear, but at 3:20 a.m., he arrived at Bellevue Hospital in police custody, hog tied and badly bruised, with no pulse. Hospital staff managed to get him breathing again, but they couldn't bring him out of a coma. Thirteen days later, he died in his hospital bed, all because he tagged a subway wall.

The city had declared a "war on graffiti" years before, waging a costly, and even sometimes violent, effort to eradicate graffiti from the city, but as details of Stewart's murder became known, many New Yorkers were shocked by the sheer brutality of it. District Attorney Robert Morgenthau pursued indictments against some of the transit officers involved and presented a disturbing sequence of events, which included two separate beatings — one outside the train station, another outside the police station where Stewart was originally taken. Witnesses saw police hitting Stewart, who was handcuffed on the ground, with billy clubs. As he was screaming for help, officers kicked him repeatedly, even choking him with a nightstick until those screams turned to silence. His arms and legs were finally bound behind his back, at which point witnesses saw the police throw his listless body — which weighed a mere 140 pounds — into a police van for transport to Bellevue. "His body was seen by some to fly through the air before it landed in the van's storage compartment," court documents said.

As an attorney for the Stewarts noted, when the case finally went to trial, the defendants, judge, jury, attorneys on both sides, and even the court officers were all white. Only the victim himself, unable to tell his story, was black. And so, in a scenario that has played out in some form many times since, all six of the officers were acquitted and a black family was reminded that justice is anything but blind.

Michael Stewart's case was emblematic of the widespread police brutality faced by people of color in New York City at the time (in 1983, there were even congressional hearings held on the subject), but it was also an early indication of the way authorities in New York and across the country would respond to hip-hop culture, which in many ways evolved in response to the oppressive environments faced by young blacks and Latinos.

Ultimately, with the help of razor wire fences around train yards, police "vandal squads" (infamous for the beatings they sometimes delivered to graffiti artists they caught), and even attack dogs, New York authorities were able to all but destroy the graffiti movement in the city, thereby restoring order in the minds of the many citizens who shared Glazer's sentiments. However, just as graffiti was being quelled into submission, other elements of hip-hop culture were exploding in popularity, pushing the movement into the American mainstream and continuing to provoke an institutional response characterized by aggressive policing.

Nowhere is this clearer than with rap music. NWA, for example, found themselves and their record label targeted for intimidation by the FBI and local law enforcement agencies after the release of the song "F--- tha Police," as did other acts that released

anti-police tracks in the years that followed.

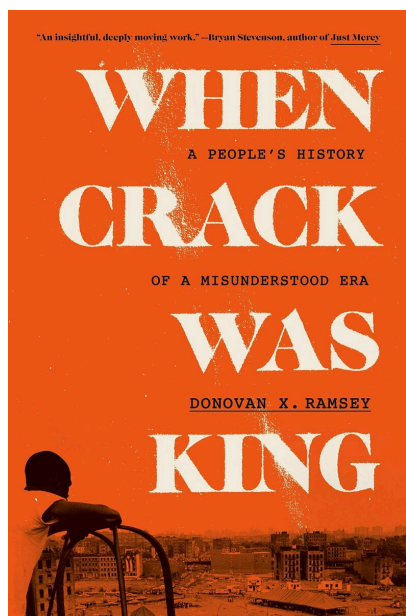
Although Michael Stewart became something of an icon to many graffiti writers — a kind of hip-hop martyr whose death inspired works by Basquiat, Keith Haring and others — it's a role that his 84-year-old mother, Carrie Stewart, resists. Instead, she wanted people to remember him in a much broader history of black suffering and white brutality, invoking names like Emmett Till, Eleanor Bumpurs and Trayvon Martin. Full of strength and composure, and remarkably free from bitterness, Mrs. Stewart never took her eye off the political significance of his death. Citing New York's stop-and-frisk laws and the ongoing abuses faced by people of color nationwide, she said she wanted people to remember that her son fell prey to an America that victimizes young men like her son "all the time." Her voice quavered only once, and it wasn't when she recounted the terrible night of Michael's death; it was when she reflected upon the abuses that still persist, even after 30 years.

"Nothing much has changed," she said once, and then again, faintly. "Nothing much has changed."

NPR: Codeswitch "'It Could Have Been Me': The 1983 Death Of A NYC Graffiti Artist"

<https://www.npr.org/sections/codeswitch/2013/09/16/221821224/it-could-have-been-me-the-1983-death-of-a-nyc-graffiti-artist>

PURPOSE FOR READING: Read to learn how the drug crack cocaine impacted Black communities in the US cities like New York and Los Angeles.



In 'When Crack Was King,' Donovan X. Ramsey looks back on the drug epidemic

In his new book, *When Crack Was King: A People's History of a Misunderstood Era*, Ramsey examines the crack epidemic of the 1980s and early '90s from the points of view of four people who lived through it — and considers the lasting harm inflicted on the Black community by the government's response.

Ramsey traces the advent of crack to a group of chemistry students at U.C. Berkeley who devised a recipe for freebasing cocaine using water and baking soda. The resulting substance provided a cheap, smokable way for people to get high quickly. Crack spread "like wildfire" across America, Ramsey says, but it tended to hit Black neighborhoods particularly hard: "What it means to be Black in this society is to be hit first and worst."

Use of crack rose sharply in 1985, and peaked in 1989, before quickly declining in the early 1990s, according to a Harvard study. Drug sales and use were concentrated in cities, particularly those with large Black and Latino populations, although there were spikes in use among white populations, too. Between 1984 and 1989, crack was associated with a doubling of homicides of Black males aged 14 to 17. By the year 2000, the correlation between crack cocaine and violence faded amid waning profits from street sales.

Roland Fryer, an author of the Harvard study and a professor of economics, said the effects of the crack epidemic on a generation of Black families and Black children still haven't been thoroughly documented. A lack of accountability for the war on drugs bred mistrust of government and law enforcement in the community, he said.

"People ask why Black people don't trust (public) institutions," said Fryer, who is Black. "It's because we have watched how we've treated opioids — it's a public health concern. But crack (cocaine) was, 'lock them up and throw away the key, what we need is tougher sentencing.'"

As the epidemic took hold, the media presented apocalyptic views of Black neighborhoods transformed by the drug, and warned of a coming wave of "crack babies." Meanwhile, instead of treating the issue as a public health emergency, politicians instituted sentencing guidelines that punished users of crack more harshly than users of powdered cocaine.

Following the passage of stiffer penalties for crack cocaine and other drugs, the Black incarceration rate in America exploded from about 600 per 100,000 people in 1970 to 1,808 in 2000. In the same timespan, the rate for the Latino population grew from 208 per 100,000 people to 615, while the white incarceration rate grew from 103 per 100,000 people to 242.

"It was originally 100-to-1, meaning that you got essentially 100 times the amount of [prison] time for crack than you would for the same substance in powder form," Ramsey says. "That was reduced to 18-to-1 around 2010. But it still exists. With all that we know about crack, with all the compassion that we have now for addicts, we still haven't moved far enough to eliminate that disparity entirely."

Here are some highlights from a larger interview with Donovan X. Ramsey:

How did crack cocaine provide a way for members of the Black community to make money?

“I hadn't really considered this when I set out to write the book because in my family, drug dealers had really kind of always been villainized, even though I had relatives that sold drugs. ... For the average, usually young, man, someone like Shawn McCray, who I write about in my book, is that you saw people who had walked holes in their shoes, whose families struggle to pay the rent, be able to provide basic necessities to have some piece of what maybe felt like the American dream. Not most drug dealers got rich, not most were kingpins ... or super predators who were out to get kids hooked on drugs and who were eager to get into gun battles in the middle of streets. Most of them were terrified for their lives. But it was really the only way that they could make money in a period where unemployment was so high, and Black youth unemployment was even higher. And anybody that's been a Black teenager trying to find a job understands just how frustrating that can be.”

How did the crack cocaine epidemic come to an end?

The crack epidemic ended because the next cohort of young people who would have used crack looked around at their communities and saw the devastation and said, "Not for me." And I think a really important thing to underline, is that .. we didn't celebrate that. So let's celebrate the fact that the crack epidemic is over. Let's celebrate the fact that we survived it without a whole lot of intervention from the government and that it was young people who made the decision to not continue the trend. And that's not according to me. That's according to research by the Department of Justice, where they surveyed the hardest hit cities around the country and interviewed young people and said essentially "Why? Why aren't you doing crack?" And they said, "That whole world is too scary."

NPRA: Fresh Air “Why the crack cocaine epidemic hit Black communities 'first and worst'”

[npr.org/2023/07/13/1186778651/crack-cocaine-epidemic-when-crack-was-king-donovan-x-ramsey](https://www.npr.org/2023/07/13/1186778651/crack-cocaine-epidemic-when-crack-was-king-donovan-x-ramsey)

PURPOSE FOR READING: Read to learn how the city of Los Angeles reacted to the Rodney King beating trial, and what motivated the city to respond the way it did.



When LA Erupted In Anger: A Look Back At The Rodney King Riots

Twenty-five years ago this week, four Los Angeles policemen — three of them white — were acquitted of the savage beating of Rodney King, an African-American man. Caught on camera by a bystander, graphic video of the attack was broadcast into homes across the nation and worldwide.

A year earlier, in March 1991, King — who was on parole for robbery — had led police on a high-speed chase through Los Angeles; later, he was charged with driving under the influence. When police finally stopped him, King was ordered out of the car. Los Angeles Police Department officers then kicked him repeatedly

and beat him with batons for a reported 15 minutes. The video showed that more than a dozen cops stood by, watching and commenting on the beating.

King's injuries resulted in skull fractures, broken bones and teeth, and permanent brain damage.

Ultimately, four officers were charged with excessive use of force. A year later, on April 29, 1992, a jury consisting of 12 residents from the distant suburbs of Ventura County — nine white, one Latino, one biracial, one Asian — found the four officers not guilty. The acquittals were announced around 3 p.m.; less than three hours later, the unrest began. Residents set fires, looted and destroyed liquor stores, grocery stores, retail shops and fast food restaurants. Light-skinned motorists — both white and Latino — were targeted; some were pulled out of their cars and beaten.

Fury over the acquittal [the police officers were found not guilty of using excessive force] spilled over into the streets, resulting in five days of rioting in Los Angeles. It ignited a national conversation about racial and economic disparity and police use of force that continues today. "When the verdict came out, it was a stunner for people coast to coast. My jaw dropped," says Jody David Armour, a criminal justice and law professor at the University of Southern California. "There was (...) proof of what happened. It seemed compelling," he says of the videotape. "And yet, we saw a verdict that told us we couldn't trust our lying eyes. That what we thought was open and shut was really 'a reasonable expression of police control' toward a black motorist."

The reaction to the acquittal in South Central Los Angeles — now known just as South Los Angeles — was particularly violent. At the time, more than half of the population there was black. Tension had already been mounting in the neighborhood in the years leading up to the riots: the unemployment rate was about 50 percent, a drug epidemic was ravaging the area, and gang activity and violent crime were high.

At the same time, the community's anger was also deepening against Los Angeles police. African-Americans said they did not feel protected during times of need, but instead reported being harassed without cause.

The riots first began at an intersection in South Los Angeles — Florence and Normandie — according to news reports and firsthand accounts in the last 25 years. On May 1, the third day of the riots, Rodney King himself attempted to publicly appeal to Los Angeles residents to stop fighting. He stood outside a Beverly Hills courthouse with his lawyer and asked "People, I just want to say, you know, can we all get along? Can we get along?"

During the five days of unrest, there were more than 50 riot-related deaths — including 10 people who were shot and killed by LAPD officers and National Guardsmen. More than 2,000 people were injured, and nearly 6,000 alleged looters and arsonists were arrested. Of those arrested during the riots, 36 percent were African-Americans and 51 percent were Latinos, according to the Rand Corp.

The riots also disrupted daily life: A city curfew from sunset to sunrise was announced, mail delivery stopped, and most residents couldn't go to work and school. More than 1,000 buildings were damaged or destroyed. In all, approximately \$1 billion worth of property was destroyed.

The city curfew was ultimately lifted on the morning of May 4. Most schools, banks and businesses were allowed to reopen. Slowly, residents returned to their everyday routines. But the Rodney King beating and the Los Angeles riots exploded out of social issues that still have not been resolved. That shocking, grainy video of his beating would be just the first of a long line of police brutality videos to go viral.

NPR Special Series “When LA Erupted In Anger: A Look Back At The Rodney King Riots”

<https://www.npr.org/2017/04/26/524744989/when-la-erupted-in-anger-a-look-back-at-the-rodney-king-riots>

The Black Panthers: Ten Point Program

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALISTS OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of our fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

5. WE WANT DECENT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of the self. If you do not have knowledge of yourself and your position in the society and in the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventive medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide our selves with proper medical attention and care.

7. **WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.**

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against black people, other people of color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self defense of our homes and communities against these fascist police forces.

8. **WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.**

We believe that the various conflicts which exist around the world stem directly from the aggressive desire of the United States ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the United States government or its lackeys do not cease these aggressive wars it is the right of the people to defend themselves by any means necessary against their aggressors.

9. **WE WANT FREEDOM FOR ALL BLACK AND OPPRESSED PEOPLE NOW HELD IN U. S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.**

We believe that the many Black and poor oppressed people now held in United States prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the United States military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trial.

10. **WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.**

When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are most disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are

accustomed. But, when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

Fight over ethnic studies spreads as requirement in California looms

 sfchronicle.com/california/article/ethnic-studies-graduation-racism-17829451.php

The angry emails poured into central office inboxes at San Mateo Union High School District. More than 800 missives from inside and outside the community complained about the district's ethnic studies courses, saying the curriculum promoted left-wing dogma aimed at turning teens into angry activists.

Superintendent Randall Booker didn't believe that was true, but told The Chronicle the complaints stemmed from fear and misunderstanding about a course that older generations had never heard of and included topics that were taboo in public schools for decades.

In the wake of the pushback, Booker defended the district's ethnic studies class at a February school board meeting. He felt the class was important — not just because it's crucial for students to learn about the past. What he was seeing too frequently in the present — the white supremacy stickers, swastikas and the n-word on campuses and students using bigoted language on social media — alarmed him.

"We are fighting hate in real time," he told the school board.

To help quell the outrage, the district scheduled a school board study session earlier this month to delve into what is taught in ethnic studies classrooms and how to improve lesson plans. Meanwhile, officials plan to continue to roll out the course across the district.

The controversy in San Mateo County over the purpose of ethnic studies and how to teach it is likely just a preview of battles to come across the Bay Area and the state.

"Most of (the students) have not experienced discrimination. When you emphasize that, you are setting in their mind there is discrimination," said parent Carrie Cavigioli, who is concerned about the ethnic studies courses in San Mateo Union High School District, saying she doesn't want the courses to focus on who's oppressing who.

Cavigioli, who describes herself as ethnic Chinese, said that while discrimination exists, the courses place an "overemphasis on everything negative."

A new state law will require all high school students to take a semester-long course to graduate, starting with the class of 2030, but there is no mandatory curriculum, allowing the districts to develop their own approach.

The legislation reflects research, including a 2021 Stanford University study, showing ethnic studies had a significant positive impact on student outcomes, including increased high school graduation and attendance rates, as well as an increased likelihood of enrolling in

college.

Teachers and administrators across the Bay Area and the country say they feel caught in the middle of a national debate on race, with the potential for protests or the loss of their jobs if they violate policies or laws about what they can say in class.

In Florida, the law bans any class discussions on race that cause students discomfort. In Iowa, where instruction on racial issues is restricted, a recorded conversation caught the district superintendent telling a teacher it was unclear whether teachers could tell students that slavery was wrong.

To a large degree, California has avoided the divisive conversations and restrictive laws about what teachers can say about race or racism in schools. But the ethnic studies requirement is dividing the state, with no consensus on how to teach it and to what end.

While both sides agree that the course should focus on understanding the history of marginalized groups, that's generally where the similarities end.

On one side are those who see the class as a way to foster pride for young people in their identities and an appreciation for other cultures.

On the other side are groups that believe the course should also focus on the ongoing impact of white supremacy, racism, patriarchy and other versions of oppression, while helping students to transform the world around them.

Elina Kaplan co-founded Alliance for Constructive Ethnic Studies, launching battles, including one in San Mateo County, for a course she calls "constructive ethnic studies," which means the course isn't politicized or focused on telling students what to think, but how to critically think about racism, white supremacy, colonialism, capitalism, color blindness and other race-related topics.

"I think kids can learn about anything and everything. It's not about what we teach, it's how we teach," Kaplan said. "We are focused on ethnic studies curriculum that is free of ideological agendas, but encourages students to build bridges."

Those supporting the liberated ethnic studies model fight back against Cavigioli's perspective, saying systemic racism and white supremacy are real and students need to face it and address it in their community and across the world.

In Orange County, where communities are already choosing their sides as they roll out ethnic studies, parent Barbie George doesn't want her children to feel oppressed, she said.

"I don't want my little girl to think her best friend is her enemy or her oppressor or bad in some way," she said.

Such thinking aligns with many across the country who don't want students to feel guilty or distressed by race-related coursework.

That issue was part of the first statewide debate over how to teach ethnic studies in California as the state Board of Education in 2019 was selecting a state model curriculum for the subject. The initial draft was written by university ethnic studies professors, teachers and other education leaders and reflected the activist origin of the college-level courses founded at San Francisco State University in the late 1960s.

A backlash was nearly immediate, with critics concerned about the pro-Palestine bent as well as what they considered left-wing dogma. A few years later, following rewrites, the final draft emphasized critical thinking and included multiple points of view.

The curriculum, however, is only a recommendation, with districts and teachers following their own path.

As the state requirement nears, fights continue to erupt at local levels as districts choose a curriculum and write lesson plans. In San Mateo County, Booker said the district didn't adopt the state or liberated curriculum, but rather a version created by district teachers.

Kaplan believes it nonetheless leans toward the "liberated" perspective, citing a lesson plan that includes asking students to expound on why color blindness — a belief that the way to end racism is to ignore racial differences — is harmful.

Instead, she said, it should ask students to discuss perspectives on color blindness, which others say ignores systemic racism.

Kaplan said confronting racism is an important part of ethnic studies.

Booker agrees, given what he continues to see happening on his campuses.

A week ago, an antisemitic message was found in a high school boys' bathroom, Booker said, yet another distressing public display of bigotry.

But he sees hope for the future, especially among this generation of young people learning about racism and how to address it.

"The students are horrified. They can't believe this is going on in 2023. They want to take action. They want to mobilize," he said. "They're done with this. They've had it with hate."

Based on this survey data, what are SMUHSD students' reactions to Ethnic Studies?		
SMUHSD students feel/believe that Ethnic Studies...	SMUHSD students feel/believe that Ethnic Studies...	SMUHSD students feel/believe that Ethnic Studies...
Evidence from the data that supports this is...	Evidence from the data that supports this is...	Evidence from the data that supports this is...

“Fight over Ethnic Studies spreads as requirement in California looms” The San Francisco Chronicle		
What happened in SMUHSD regarding ES?	What motivated this action?	How did SMUHSD respond to this action?

“On March 15, San Mateo Unified High School District (SMUHSD) held a board study session where presenters expressed the importance of the mandated ethnic studies course, and board members discussed its future [...] The session then gave ethnic studies teachers in SMUHSD a chance to share what day-to- day classes looked like and special projects that their students participated in. They also revealed the impact that the course had on students in their own classrooms [...] During public comment, parents and community members each received three minutes to speak. They expressed various concerns about the course, ranging from concern over the lack of emphasis on anti-semitism or fears that ethnic studies made white students uncomfortable.”

“Study session discusses implications of Ethnic Studies course” | The Burlingame B

SMUHSD PRA_000782

SMUHSD 3/15/23 Study Session- Public Comment

Commenter 1 (2:16:37- 2:19:00)	Commenter 2 (2:32:29-2:34:58)	Commenter 2 (2:38:38-2:41:46)
What criticism did this speaker share about ES in SMUHSD?	What criticism did this speaker share about ES in SMUHSD?	What criticism did this speaker share about ES in SMUHSD?

SMUHSD 3/15/23 Study Session- Student Speakers

Student Speaker 1 (2:59:00- 2:04:20)	Student Speaker 2 (2:04:26- 2:07:00)	Student Speaker 3 (2:09:40-2:12:40)
What did this student say to affirm ES in SMUHSD?	What did this student say to affirm ES in SMUHSD?	What did this student say to affirm ES in SMUHSD?

SMUHSD 3/15/23 Study Session- Faculty & Staff Speakers

Administratrator Speaker (1:48:36- 1:52:11)
What did Principal Duszynski say to affirm ES in SMUHSD?
SMUHSD PRA_000783

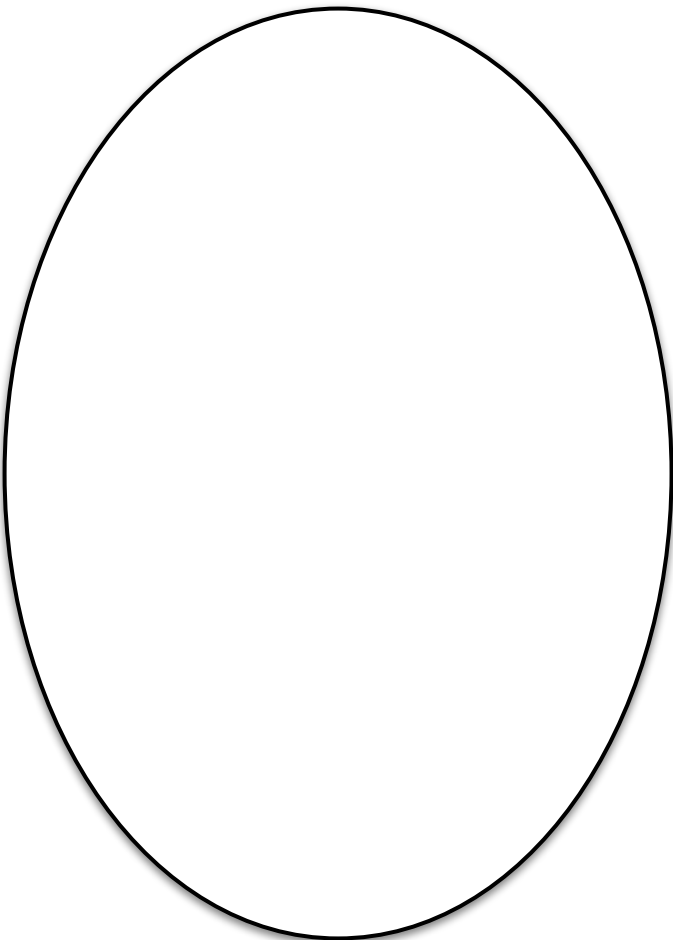
Name:

SPRING FINAL PROJECT *Part One*

1. What makes up a community?
2. Who is a part of a community?
3. Who decides who is part of a community?
4. Do you have to live in a community to be a part of it?
5. Who are the experts of the community?
6. Who decides when there is a problem 'in the community'?

List the unique aspects of the Mills Community.

→ What makes Mills *Mills*?



1. Who is a part of the Mills community?
2. Who decides who is part of the Mills community?
3. Who are the experts of the Mills community?
4. Who decides when there is a problem 'in the Mills community'?

UNITED NATIONS DECLARATION OF HUMAN RIGHTS

What are some key rights this document believes all people are entitled to?

What are the most important words that stand out to you in this document ?

MOVEMENT FOR BLACK LIVES

What are some key rights this document believes all people are entitled to?

What are the most important words that stand out to you in this document?

UNITED STATES BILL OF RIGHTS

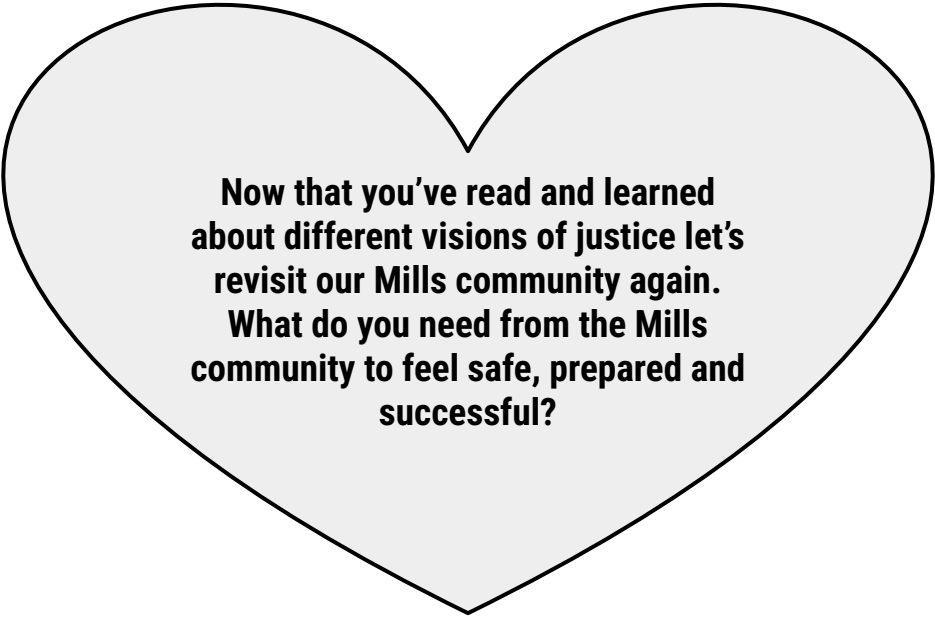
What are some key rights this document believes all people are entitled to?

What are the most important words that stand out to you in this document?

BLACK PANTHER PARTY: 10 POINT PROGRAM

What are some key rights this document believes all people are entitled to?

What are the most important words that stand out to you in this document?



**Now that you've read and learned
about different visions of justice let's
revisit our Mills community again.
What do you need from the Mills
community to feel safe, prepared and
successful?**

**Justice:
fairness in the way
people are treated**

Education is Solidarity: The Third World Liberation Front

YouTube link:

https://www.youtube.com/watch?v=O9m9dP_eU_Q

Ethnic Studies Student Survey Summary
Fall 2018 (first semester of implementation)

This fall was our first semester implementing ETHS at four schools: CHS, HHS, PHS, and SMHS. This spring AHS will also be teaching a semester long class, as the back up to Law and Society. Hillsdale offers the course for a semester as an elective and at CHS the class is a semester long class with it supplanting CWS at CHS. At SMHS and PHS, the class is being taught as a year long upper division elective.

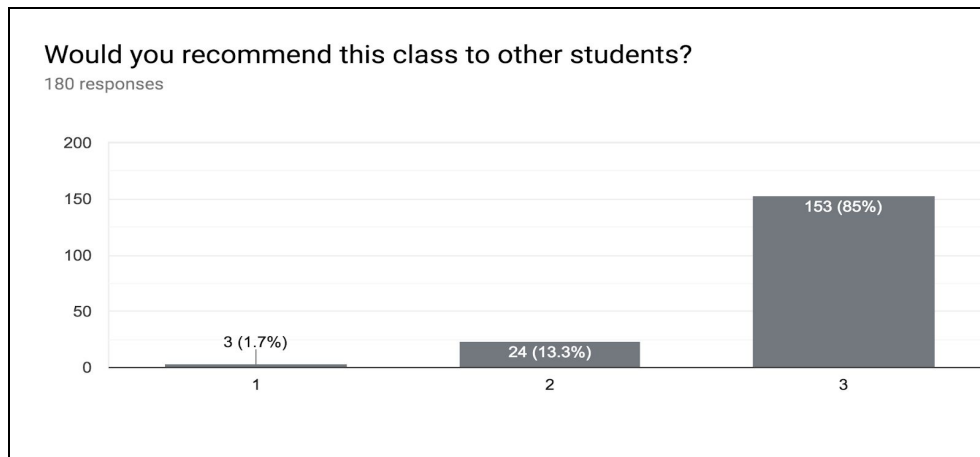
The survey was anonymous. There were 180 respondents (of approximately 240 students who took the class), representing a wide diversity of ethnic, racial, and linguistic groups:

- 125 students from Capuchino HS (all 9th graders)
- 16 students from Hillsdale HS
- 39 students from San Mateo HS

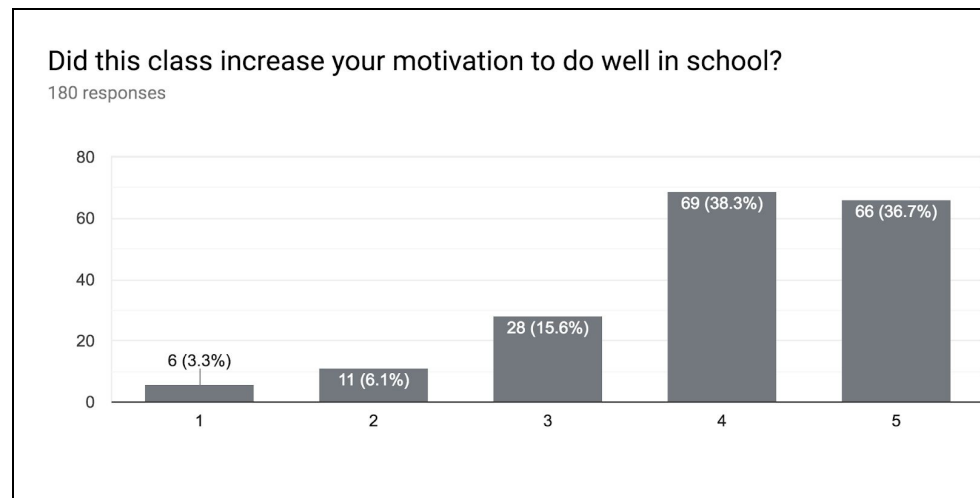
Of the 180 students:

- 126 are 9th graders
- 6 are 10th graders
- 20 are 11th graders
- 28 are 12th graders

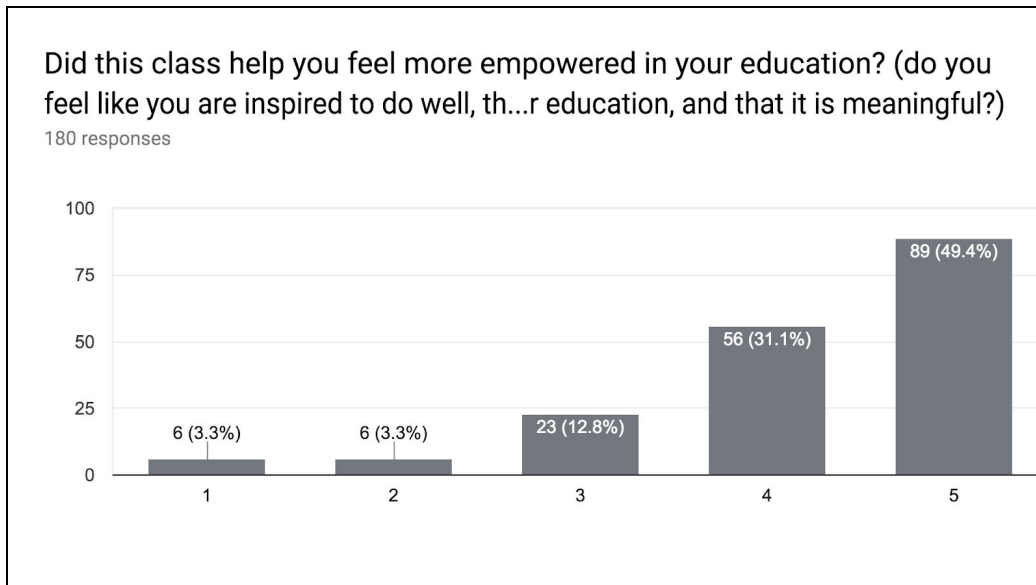
Below you will see students responses to the questions, as well as a sampling of the responses and comments to the narrative questions.



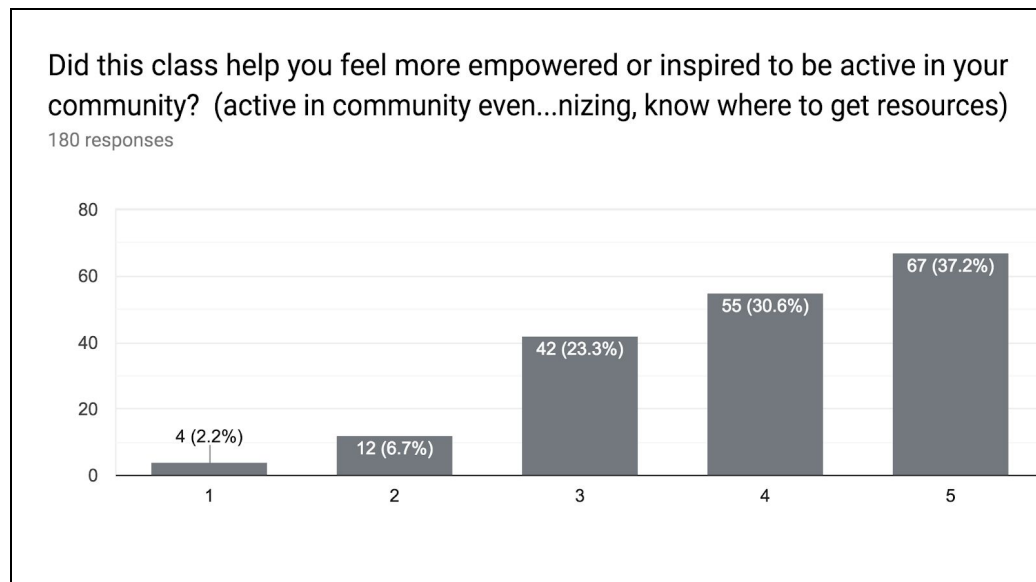
1 = probably not 3 = yes, definitely



1 = not at all 5 = yes, definitely



1 = not at all 5 = yes, definitely



1 = not at all 5 = yes, definitely

Overall, what was your experience like in this class? (what did you enjoy; what would you change; was it different than other classes you haven taken, etc?)

Latino senior at San Mateo:

“The things we talk about in class were similar to things I talk with my family so it didn’t feel much different. I do say it felt like a different class and a class I look forward to.”

Filipino, Spanish senior at San Mateo:

“This is my favorite class I’ve ever taken. It’s different from my other classes because this one feels more like a community. Everyone in this class also seems genuinely interested in learning the material, unlike other classes that people take because they have to.”

Black, White & Mexican senior at San Mateo:

“I personally have enjoyed everything so far, and feel that it was different from my other classes in a good way, because I always enjoy coming.”

Mexican senior at San Mateo:

"I enjoyed having this class and it's way more interesting than any class I have taken before. I've never really likes coming to school or class until I knew I had this class.

Korean, Native American, Greek junior at San Mateo:

"My experience was okay. I think it was a little too structured for the topics we covered."

Irish senior at San Mateo:

"My experience in Ethnic Studies was great. Initially, I was not going to enroll in the class, however, following a recommendation from my counselor, I decided to give it a shot. Well, I'm very glad that I did. The class teaches very important values and lessons: one that have never been talked about in my previous classes."

Black, Mexican senior at San Mateo:

"The class has been great. I look forward to this class. I am so glad that this class was added to the school. I think that this class is needed to understand other people who are different from you. It's also a class that teaches you the history of other ethnic groups that you don't normally get to learn about in normal classes."

American, Irish, Mexican freshman at Capuchino:

"This class was different because you can express yourself and just be yourself without being judged."

Italian and Irish freshman at Capuchino:

"I liked the class because I learned something completely different that I haven't learned in other classes."

Palestinian, Salvadorian freshman at Capuchino:

"This class was different from all of the classes I have taken in previous years, this is the type of class that empowers people to make a change and to be the change."

Filipino freshman at Capuchino:

"The experience in this class is really great and it's empowering for me and I think that it would also be like that for the others who would want to take Ethnic Studies."

Irish freshman at Capuchino:

"I loved this class so much and am sad to leave it. But, I wish the curriculum was longer so we could spend more time learning about different cultures and others ethnicity."

Asian freshman at Capuchino:

"I enjoyed talking about things that most History classes won't even offer. This course gives everyone the chance to tell their story, not the ones of people who are long dead."

Latina freshman at Capuchino:

"My experience in this class was very open. I enjoyed how we all got to learn about each other backgrounds. This class was different than any other class because it's like everybody in this [class] clicked, like we were all open."

Pacific Islander freshman at Capuchino:

I enjoyed learning period. Everyday was something new that I didn't know that was very informative and helpful."

Mexican freshman at Capuchino:

"I thought the class was good across the board, it was lacking in the way it portrayed a couple ideas, but unique in that the environment is much different than most classes."

Tongan freshman at Capuchino:

"I've enjoyed learning about different ethnicities. Ethnic Studies has helped me realize that everyone is different. Taking Ethnic Studies has made a huge difference in my life."

Salvadorian freshman at Capuchino:

"This class really hooked onto me. We built a community that is as strong as stone in this class and that rarely happens. I don't think I would change a thing about this class."

African-American, Moroccan freshman at Capuchino:

"We had a safe space to discuss sensitive topics without being judged and we got to learn more about ourselves. In other classes if I would bring up race or politics, I would just get yelled at so I enjoyed having my opinion valued in this class."

Irish, Russian freshman at Capuchino:

"It was a good class overall, but like I previously mentioned, should be optional. I personally did not find it interesting, and so did many other people I talked to. Instead of making students who aren't interested take the course, it should be an elective or alternative to standard History, which I would have preferred to take."

Palestinian freshman at Capuchino:

"Ethnic studies can shine light to students who don't feel comfortable with who they are because schools don't really address different types of students ethnicity and Ethnic studies gives students a chance to speak their mind in a safe environment. When I first came into high school I was very scared and nervous but when I was in ethnic studies I felt like my opinion and thought mattered and it made me realize that my opinions, ideas, questions, and thought mattered in other classes too which made me a more interactive and hard working student in all my classes."

Pacific Islander freshman at Capuchino:

"This class is definitely different than Social Studies. I honestly think they should get rid of Social Sciences and replace it with Ethnic Studies. I would definitely take this class through all four years of high school."

Nicaraguan, German sophomore at Hillsdale:

"Ethnic Studies means a lot to me because I learned about things that could help me make a difference which is one of my dreams. Talking about things that are avoided in school is very interesting to me so I'm feel very fortunate to have taken the class."

Mexican-American senior at Hillsdale:

"Ethnic studies has taught me some very important lessons on injustice and racism within the system and personally for me this class has empowered me to continue my knowledge."

Mexican junior at Hillsdale:

"Literally the best class I've taken throughout all of my schooling, I enjoyed being able to connect with all the students and talk about the actual IMPORTANT things going on in our society."

Mexican American senior at Hillsdale:

"I loved this class and I hope when my future kids go to high school, it will be a mandatory course to take! I am glad California is so liberal and progressive. Shout-out to California and shout-out to my Ethnic Studies teacher for being an amazing teacher."

What is your biggest takeaway from this class - what did you learn that was most meaningful to you?

Filipino junior at SMHS:

"The most meaningful [thing] I learned was learning about gender and identity because I know that it is really hard to become someone you always want to be but not have the support or acceptance. It just means to me because it inspires me to keep going on, even though I do not have the same experience as others, it taught me to start accepting myself and being confident."

Honduran-American junior at SMHS:

"The biggest takeaway is learning about all the different things in my life that are socially constructed. For example, the color of one's skin does not make them who they are and the color is just a physical attribute. The dominant society has constructed stereotypes and caused discrimination towards people with colored skin for no actual reason."

Mexican senior at SMHS:

"The most meaningful thing I learned was no matter what topics are present in our society everyone will be affected but in different ways that are not always positive."

Mixed race Polynesian at SMHS:

"I think it was meaningful to learn about underrepresented groups in school and to learn about why our society works the way it does for us. I think that by us learning about race, gender, sexuality, people that are female, LBGT, of color, etc. and even those who don't fit into those categories can feel empowered by it."

South Asian/Indian junior at SMHS:

"Learning about the construction of identity and what shapes it was extremely interesting to me, it helps answer and address concerns I feel are common among teenagers."

Mexican, Austrian, American freshman at CHS:

"My biggest takeaway was that my identity is what I want it to be. I don't have to be told who I am or what I will become."

Irish freshman at CHS:

"Probably how to use my white privilege to help people who aren't heard by speaking up for them when others won't listen."

Hispanic freshman at CHS:

"The privilege walk when a lot of us stepped up but until after when we looked back at where we were at, and the people in front of us and back of us. It was rough to see half the females in back and us males were all in front."

Tongan freshman at CHS:

"I've finally learned about me and my family. I've learned that some people will judge you on your skin. I've learned that people will make stereotypes about you. And that everyone doesn't have the same privileges as you."

Chinese freshman at CHS:

"I learned a lot of priceless information about myself and my family. The assignment where I had to do an oral interview taught me a lot about my grandmother that I would have never known."

Filipino freshman at CHS:

"I learned more about the power and privilege of people in my class and it was meaningful to me because I noticed that students in my class have a lot of struggles in life and it changes the way I act around those people."

Korean, Filipino freshman at CHS:

"Oppression, I find that oppression is my biggest takeaway because it helped me notice the difference between intent and impact."

Tongan, Samoan, Fijian freshman at CHS:

"The biggest takeaway from this class was identity because I saw a lot for myself and it helped me see that I have a lot of talents as a person that I have never knew before and I thought this was a big thing."

Irish, Italian, and Greek senior at HHS:

"I think the most important takeaway from this class is recognizing my white privilege and educating myself on other cultures and backgrounds than my own."

Mexican junior from San Mateo:

"The biggest takeaway I've taken from Ethnic Studies is that if everyone was required to take this class, all students will feel welcomed and actually feel like they're part of society."

On Demand Long Essay Question (LEQ)

Segregation in America - Housing

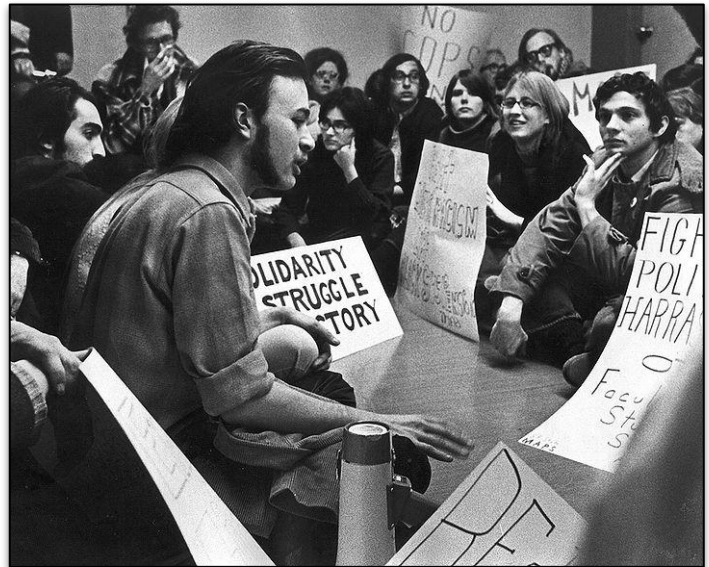
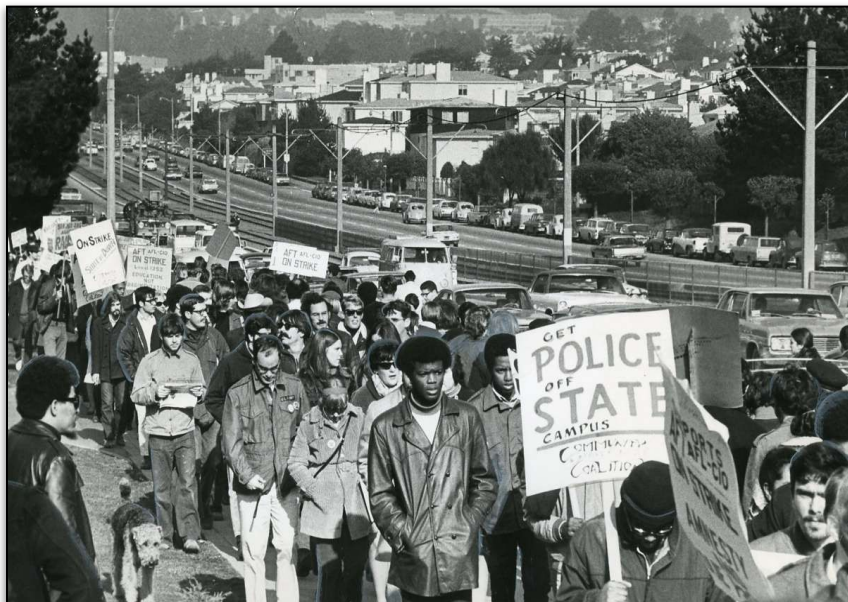
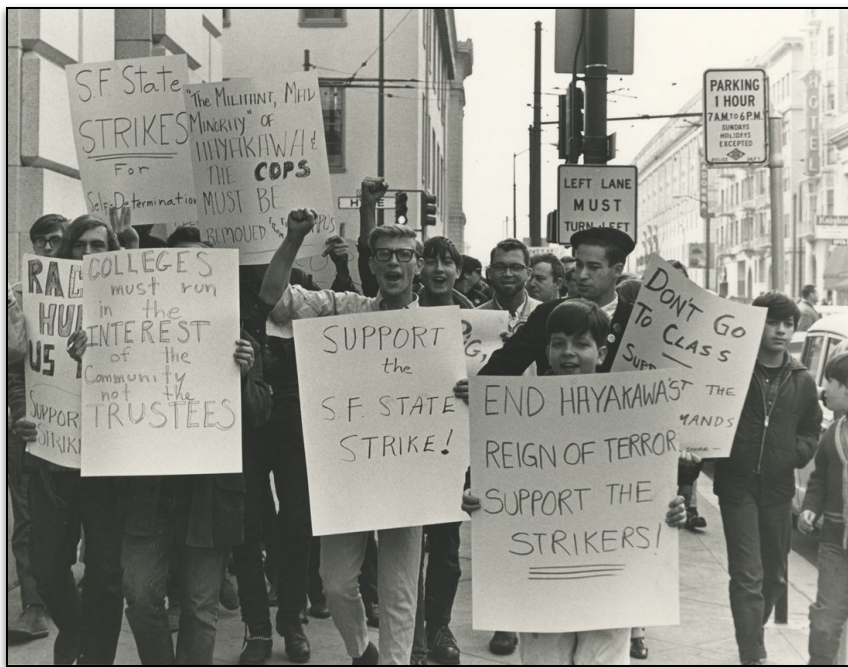
“Today’s residential segregation in the North, South, Midwest, and West is not the unintended consequence of individual choices and of otherwise well-meaning law or regulation but of unhidden public policy that explicitly segregated every metropolitan area in the United States.”

— Richard Rothstein, *The Color of Law: A Forgotten History of How Our Government Segregated America*

Prompt: Analyze the historical factors that led to the segregation of neighborhoods in the United States. How have these factors historically and/or currently affected individuals and communities in America?

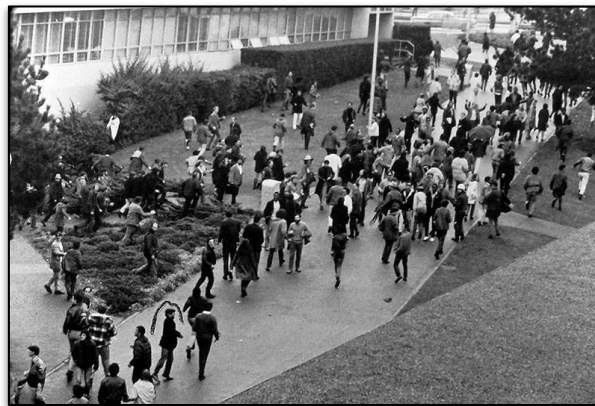
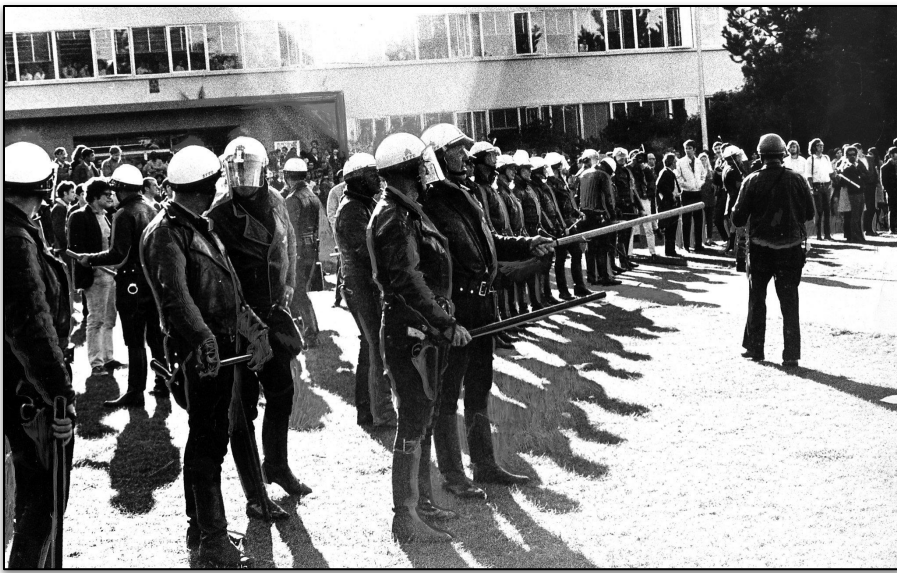
Be sure to include:

- Respond to the prompt with a thesis that has a defensible position and a line of reasoning
- Provide evidence to support your line of reasoning (at least 3 sources)
- Explain how your evidence supports your line of reasoning
- Connections to contemporary issues (think back to our mapping lesson)



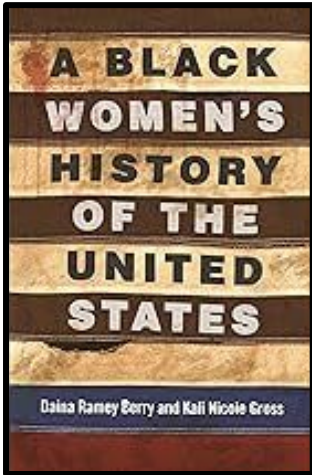
Images from the SF State Student Strike





Narratives & Counternarratives

Why is it important to tell different stories of the past?



EXCERPT 1

Daina Ramey Berry and Kali Nicole Gross
A Black Women's History of the United States

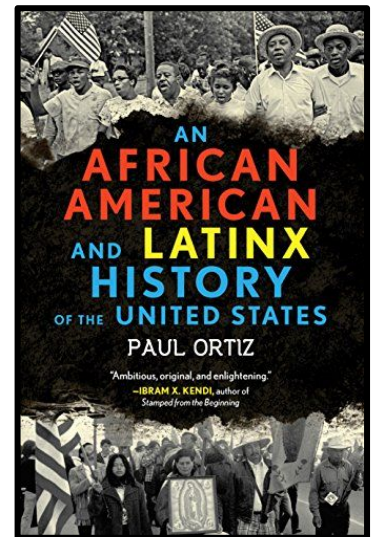
There are no chains so galling as the chains of ignorance [said Maria Stewart, a Black female abolitionist.] . . . Maria's challenge drives this book and informs our thinking about creating a more inclusive history. Her mission guided our writing of this history of the United States in which Black women and their contributions are on full display. Here we lift the chains and explore the knowledge and influence of women like Maria who had something to say about their place in history.

EXCERPT 2

Paul Ortiz

An African American and Latinx History of the United States

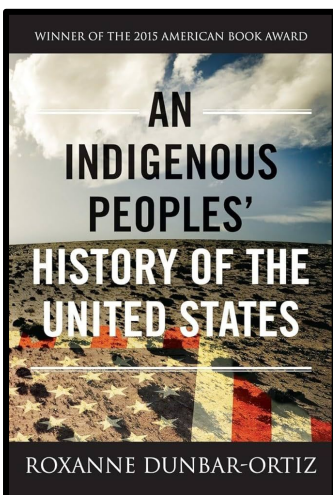
I wrote this book because as a scholar I want to ensure that no Latinx or Black children ever again have to be ashamed of who they are and where they come from. Collectively speaking, African Americans and Latinx people have nothing to apologize for. Every democratic right we enjoy is an achievement that our ancestors fought, suffered and died for. When I was growing up their struggle was not part of the curriculum.



EXCERPT 3

Roxanne Dunbar-Ortiz adapted by Jean Mendoza and Debbie Reese
An Indigenous Peoples' History of the United States for Young People

Like most people, Americans want to think well of themselves, their ancestors, their history, and what they and their leaders do. As advanced technology makes the experiences of Indigenous peoples around the world more readily available, it is necessary that Americans learn to think more completely and more critically about their own history, because it can help them be better citizens of the world. Part of that critical thinking involves recognition that "America" is a name given to two land masses by European colonizers. Indigenous peoples had, and have words for the land in their own languages.



FINAL PROJECT *Part Two*

Based on the data dive, what are two things that are going well at MHS?

1.

2.

What do you predict led to these successes for MHS?

Based on the data dive, what are three issues of injustice you observe at MHS?

1.

2.

3.

What ideas do you have for addressing these issues of injustice at MHS?

1. What stood out to you during the data dive?

2. What other data do you need to see to examine justice at Mills High School. What do you want to ask students?

3. What would you want to ask adults about?

INTRODUCTION

Body Paragraph One

REASON Present one reason this claim is true

EVIDENCE Provide a specific example

ANALYSIS Explain how the evidence supports your claim

Body Paragraph Two

REASON Present one reason this claim is true

EVIDENCE Provide a specific example

ANALYSIS Explain how the evidence supports your claim

Body Paragraph Three

REASON Present one reason this claim is true

EVIDENCE Provide a specific example

ANALYSIS Explain how the evidence supports your claim

PARAGRAPH SUPPORT

The Introduction

Make sure to make all of the following moves:

- ☐ Identify/define topic
- ☐ Include historical context. What does the reader need to know about your topic to understand your argument?
- ☐ Present argument that is historically defensible and provides a line of reasoning.

The Language of Introduction

- ___ is significant because ____.
- _____ is an important topic.
- To understand _____, it is necessary to take a closer look at ____.
- An examination of _____ will reveal that _____.
- The impact of ___ can be seen in____.

Body Paragraphs

Make sure to make all of the following moves:

- ☐ State reasons
- ☐ Elaborate with examples
- ☐ Analyze information

The Language of Explanation

- An analysis of ___ suggests that ____.
- For example, _____.
- _____ is an example of _____.
- Another example can be found in ____.
- This illustrates the importance of ____.
- This is important because ____.

The Conclusion

Make sure to make all of the following moves:

- ☐ Restate your topic and purpose
- ☐ Summarize your evidence
- ☐ Finish with reflection

The Language of Conclusion

- To summarize, _____.
- In closing, _____.
- _____ clearly illustrates that ____.
- Finally, _____.
- Most importantly, _____.
- Ultimately, _____.
- The point is _____.

PILLARS OF HIP HOP

EXPLORE

DJing



[Read to learn the history, and importance, of deejaying in hip hop music](#)

[Watch a demo from Grandmaster Flash](#)

[Now try it yourself!](#)

Emceeing



[Read to learn the role of emcees or rappers in hip hop music](#)

[Meet the first emcee Coke la Rock](#)

Graffiti



[Read to learn how graffiti art emerged as a style of expression alongside hip hop music](#)

[Meet Lady Pink a revolutionary female graffiti artist](#)

Break Dancing



[Read to learn how breaking emerged as a form of "conversation" alongside hip hop music](#)

[Watch how the Bronx Brought breaking to the world](#)

[Check out Paradox vs Rochka from Summer Dance Forever 2019](#)

REFLECT

Go to Canvas to complete the hip hop exit ticket.

The background is a complex, abstract watercolor composition. It features large, soft-edged washes of color in shades of orange, red, pink, and grey. Interspersed throughout are smaller, more defined shapes, including circles and elongated strokes in various hues like blue, green, and brown. Some areas have a fine, speckled texture, while others are smoother. The overall effect is a rich, layered, and artistic backdrop for the text.

Updated Fall 2023

Historian as Curandera

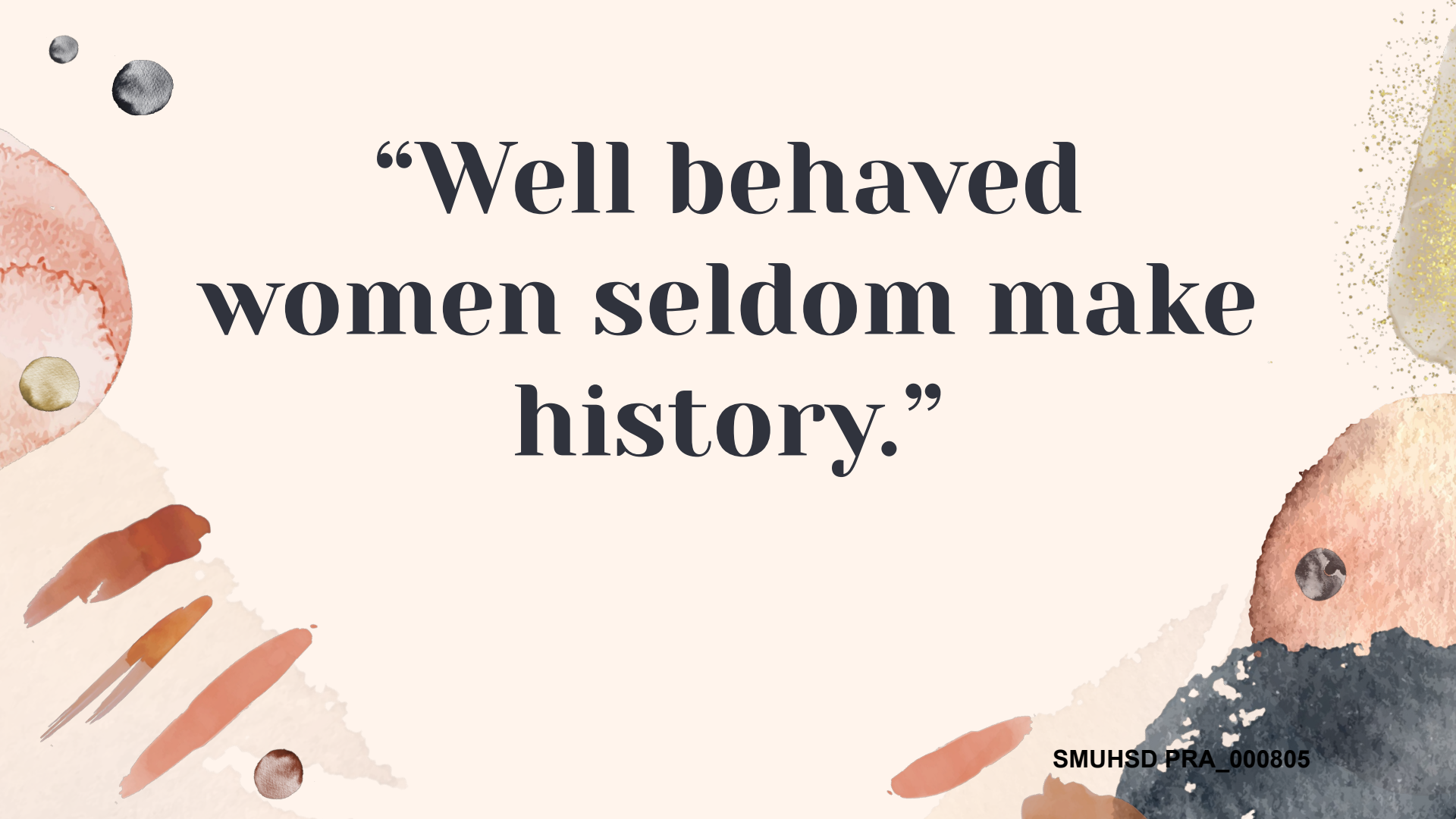
*Until lions write books, history will always
glorify the hunter. – South African proverb.*

SMUHSD PRA_000803



01

Warm Up

The background is a light cream color with abstract watercolor washes in shades of pink, orange, and blue. There are several circular punch holes scattered across the page, some of which are filled with dark material. The text is centered in a large, bold, black serif font.

**“Well behaved
women seldom make
history.”**



“Well behaved

WO **Often misinterpreted but the
point is still nevertheless made** ke
history.”



0.5 %

**That's how much of 3,500 years of
recorded history is devoted to women**

SMUHSD PRA_000807



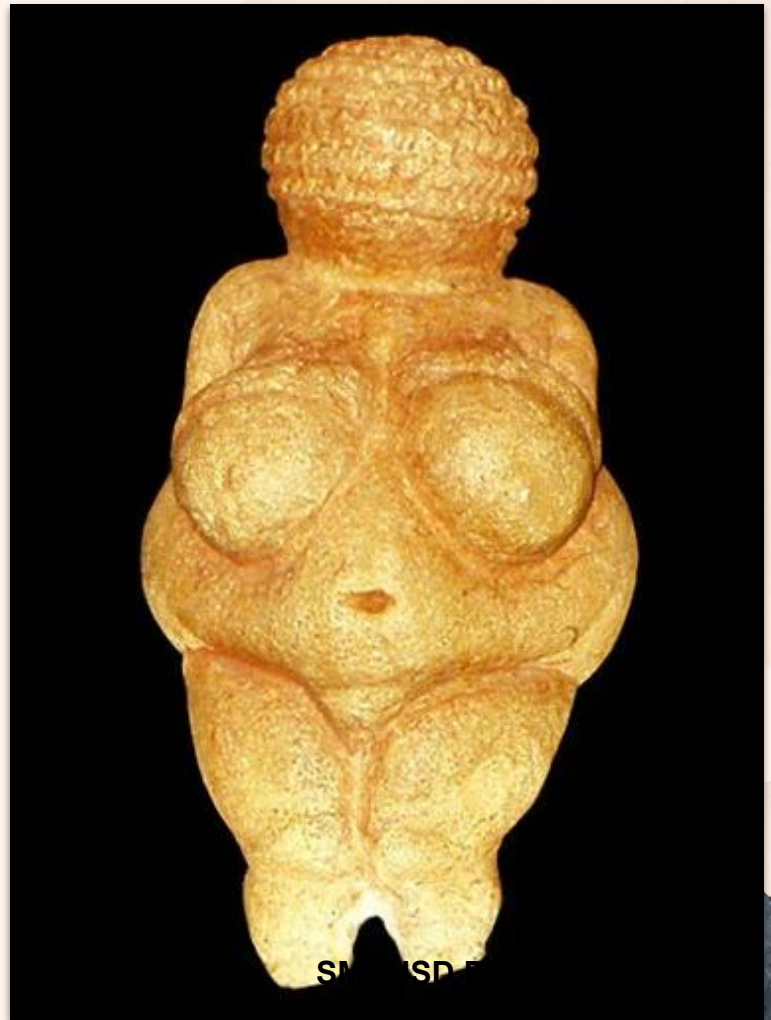
***Not a researched statistic but often
cited and used to explain a very real
point of the historical record
missing women***

Let's dig in

Digging in!

If you look at all the figurines made between about 40,000 BC, until around 5,000 BC around 90% of all figurines are of women.

So women are very present in the archaeological record, but then start to disappear once prehistory turns into history.



What happened?!

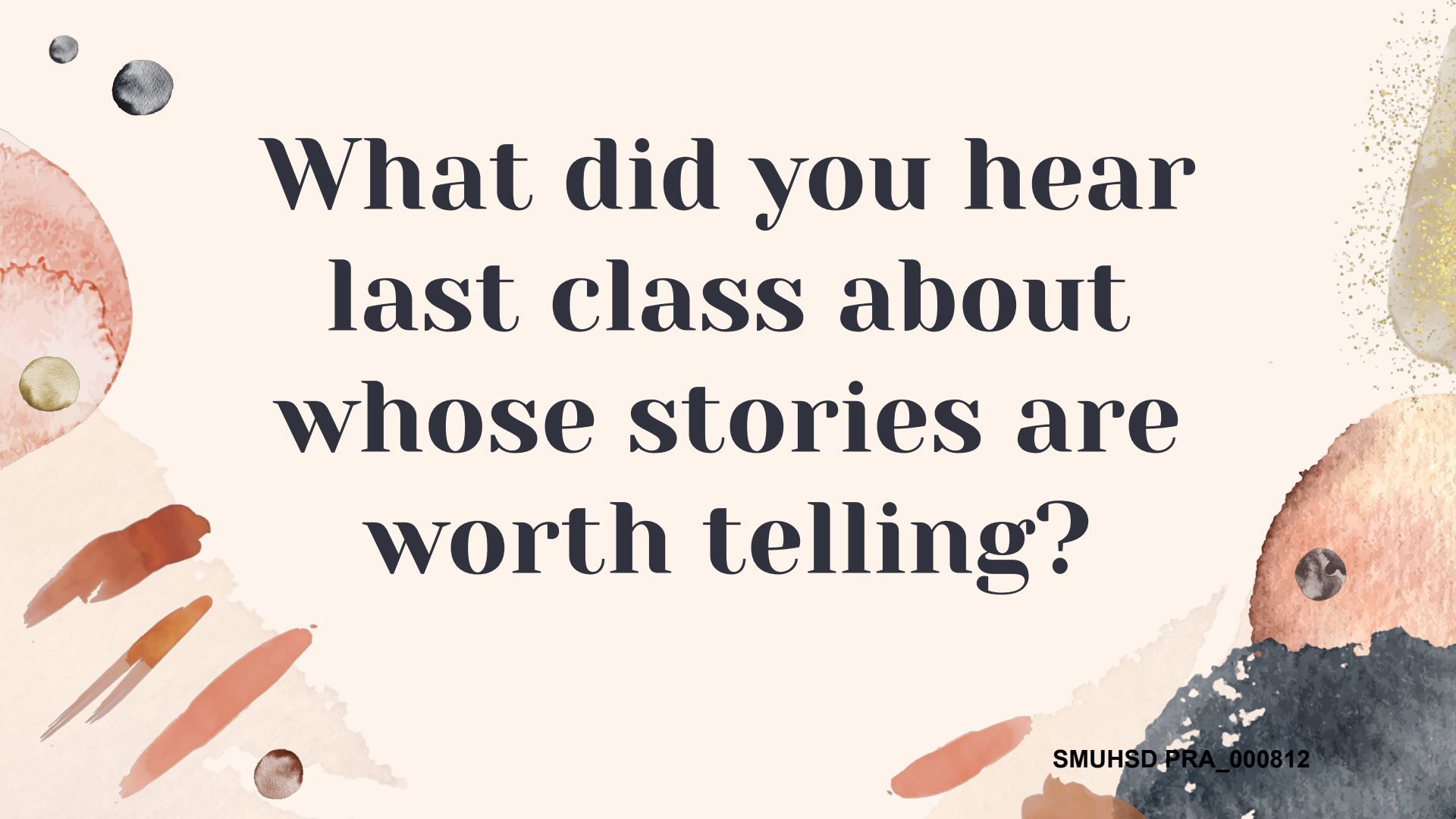
At the birth of the ancient age (3000 BCE to 495 CE), you have these very highly productive and sophisticated, settlements, with women having great status; they are high priestesses, they have property rights and own land, they write poetry- but these new civilisations want to expand. So – broadly speaking – when that happens, what you need is muscle power, and society becomes more militarised. The balance of power shifts.

It really is huge shift in the story of the world, we start to find these powerful warrior gods appearing in the archaeology as well as in epics; The Epic of Gilgamesh; The Iliad and the Odyssey; and this represents a gear change in how we are told the story of humanity.

The background is a light cream color with abstract watercolor splatters in shades of red, orange, and blue. There are also some small, dark, circular shapes scattered around.

**Who decides whose stories
are worth recording?**

**Who decides whose stories
are worth telling?**



**What did you hear
last class about
whose stories are
worth telling?**



AN ARCHAEOLOGY OF SILENCE
 THE DEATH OF HYACINTH (NDEY BURI MBOUP) ,
 2022
 OIL ON CANVAS 93 5

SMUHSD PRA_000813



AN ARCHAEOLOGY OF SILENCE
ARIADNE ASLEEP IN THE ISLAND OF NAXOS ,
2022
BRONZE 11 4/5 x 59 x 29 1/2 INCHES



SMUHSD PRA_000814



AN ARCHAEOLOGY OF SILENCE
CHRISTIAN MARTYR TARCISIUS (EL HADJI
MALICK GUEYE) , 2022
OIL ON CANVAS 72 5/6 x 107 7/8 INCHES



SMUHSO PRA_000815



AN ARCHAEOLOGY OF SILENCE
THE DEATH OF HYACINTH (NDEY BURI MBOUP) ,
2022
OIL ON CANVAS 93 5/7 x 144 1/8 INCHES



SMUHSD PRA_000816



AN ARCHAEOLOGY OF SILENCE
FEMME PIQUÉE PAR UN SERPENT (MAMADOU GUEYE) , 2022
OIL ON CANVAS 131 7/8 x 300 INCHES





Napoleon on His Imperial Throne, Jean Auguste Dominique Ingres, 1806.



Ice T by Kehinde Wiley, 2005. Oil on canvas.

SMUHS PRA_000818



Napoleon on His Imperial Throne, Jean Auguste Dominique Ingres, 1806.



Lothair on his Throne, Lothair Gospels, c. 849-51



Ice T by Kehinde Wiley, 2005. Oil on canvas.

SMUHS PRA_000819



**Napoleon Leading the Army
over the Alps**

Kehinde Wiley



SMUHSD PRA_000820



Kehinde Wiley's work is currently being show at the deYoung museum in San Francisco

How often is the work of Black America artists shared in museums?



Only **2.2 percent** of acquisitions (purchases) and **6.3 percent** of exhibitions at 31 U.S. museums between 2008 and 2020 were of work by Black American artists.

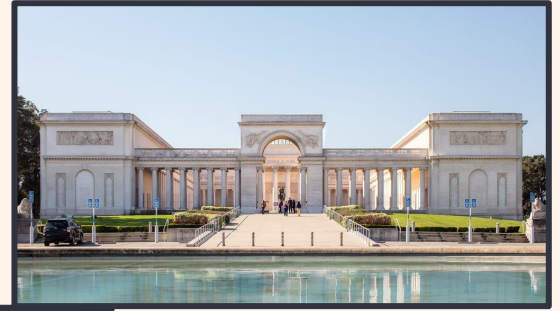


Art by Black American artists accounts for **1.9 percent** of all auction sales between 2008 and mid-2022, or \$3.6 billion of the total \$187 billion.

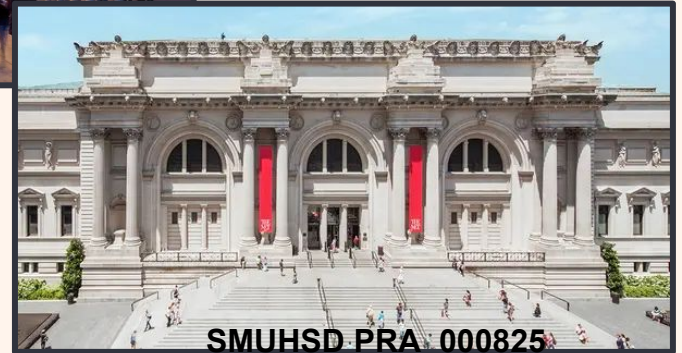
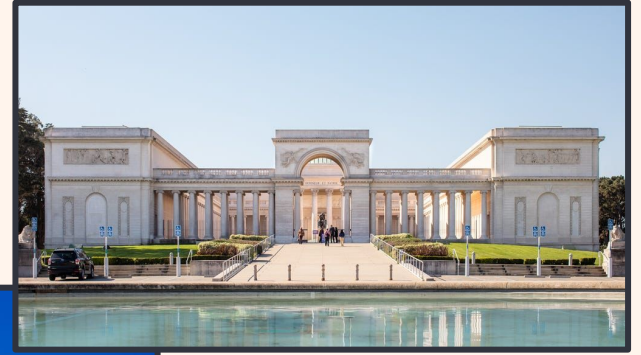
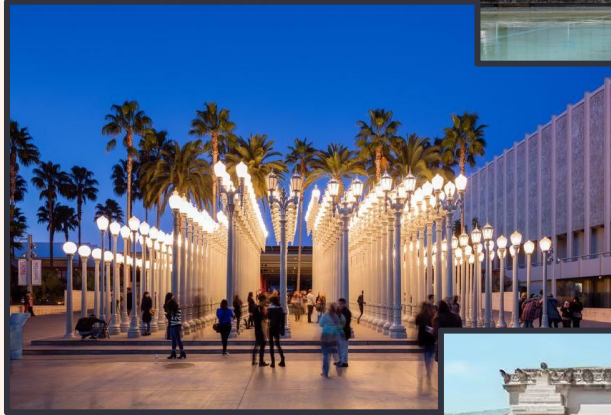
SMUHSD PRA_000823

An analysis of
more than 40,000
works of art
detailed in 18
major U.S.
museums' online
catalogues found
that **85% of
artists featured
are white, and
87% are men.**

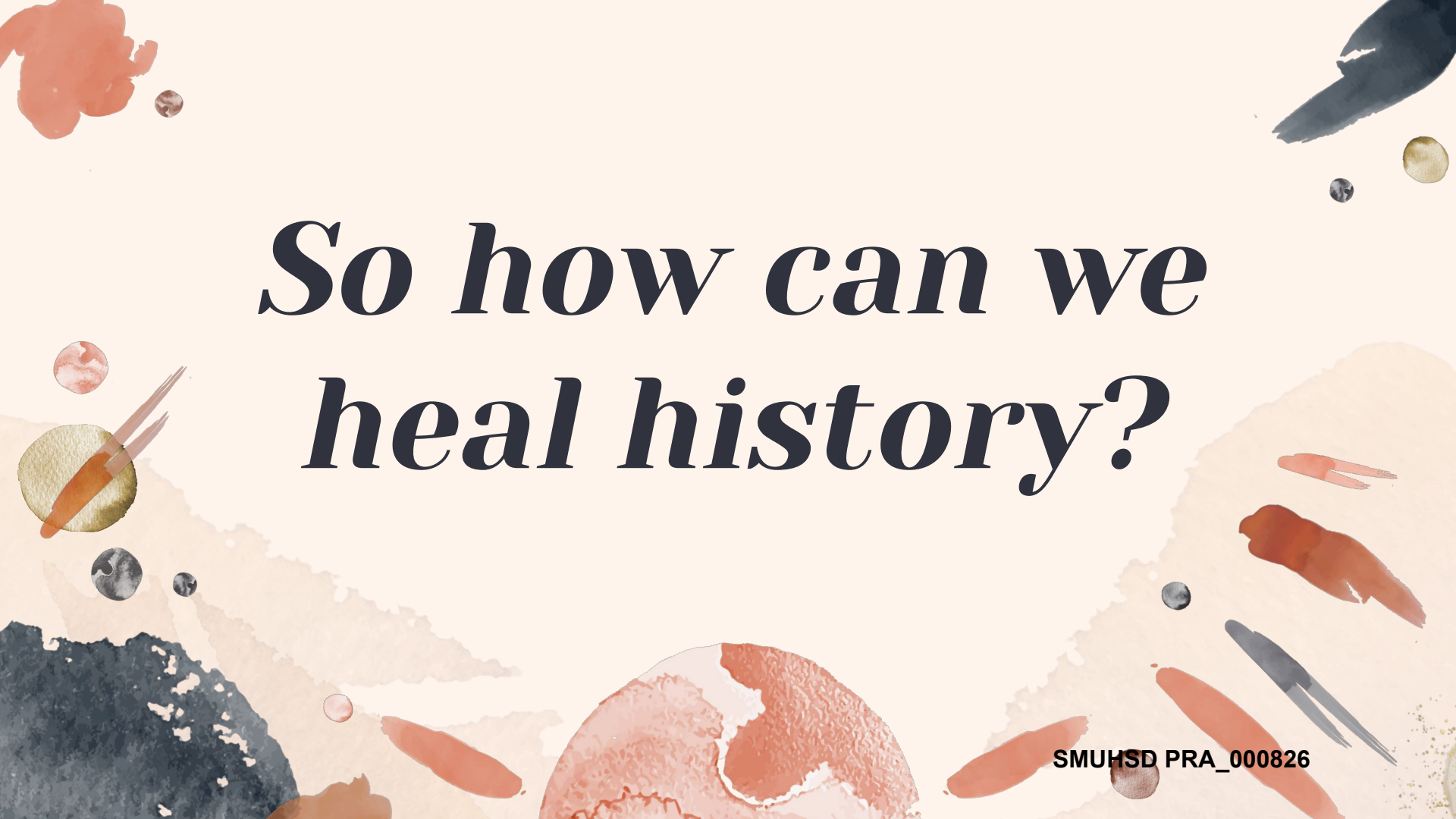
–Smithsonian Magazine



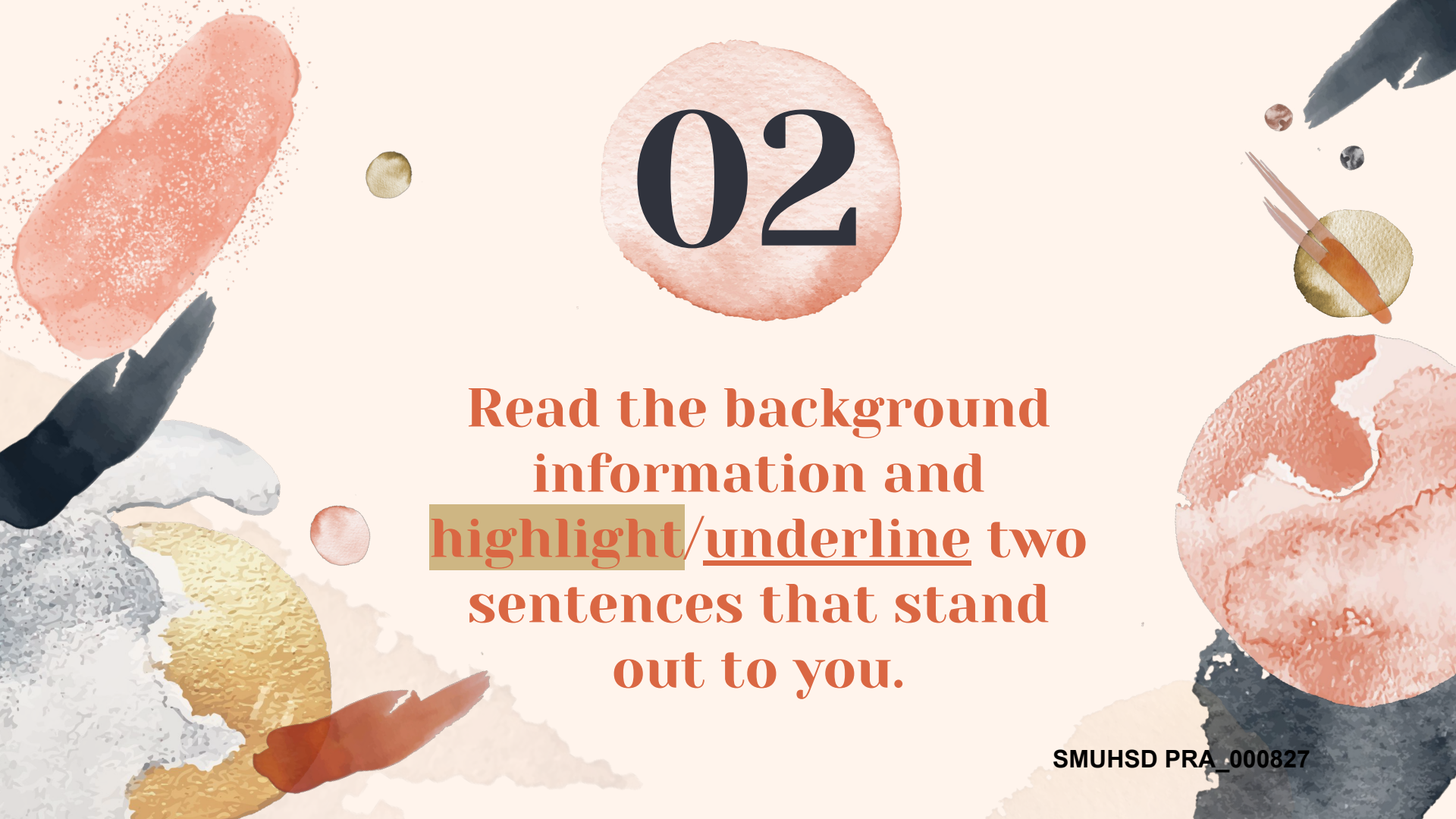
Whose story is being told in museums in the United States?



SMUHSD PRA_000825

The background is a light cream color with abstract watercolor splatters in shades of orange, red, and dark blue. There are also several small, dark circular shapes scattered across the page.

*So how can we
heal history?*

The background is a light cream color with abstract watercolor washes in shades of orange, red, and grey. There are several small, textured circular elements scattered around, some resembling planets or stones. A large, dark blue, brush-stroke-like shape is on the left side.

02

Read the background
information and
highlight/underline two
sentences that stand
out to you.

The background is a light cream color with abstract watercolor washes in shades of orange, red, and grey. There are several circular and oval shapes, some with a textured, stippled appearance. A dark blue brushstroke is visible in the top right corner, and a small, dark, circular object is near the top center.

03

Curandera Strategies

4 Main Themes

**Make
Absences
Visible**



**Embrace
Difficulty**



**Think about
Sources and
Access**



Humanize





Make Absences Visible



- **Tell untold or under-told histories**

- If history books looked like the population of the world they would be full of women, poor people, workers, children, people of color, those who have been enslaved, and, the colonized.

- **Centering women changes the landscape**

- We need to ask, "If women are assumed to be the most important people in this story, how will that change the questions we ask? How will it change our view of what events and processes are most important? How will it change the answers to questions that have already been asked?"

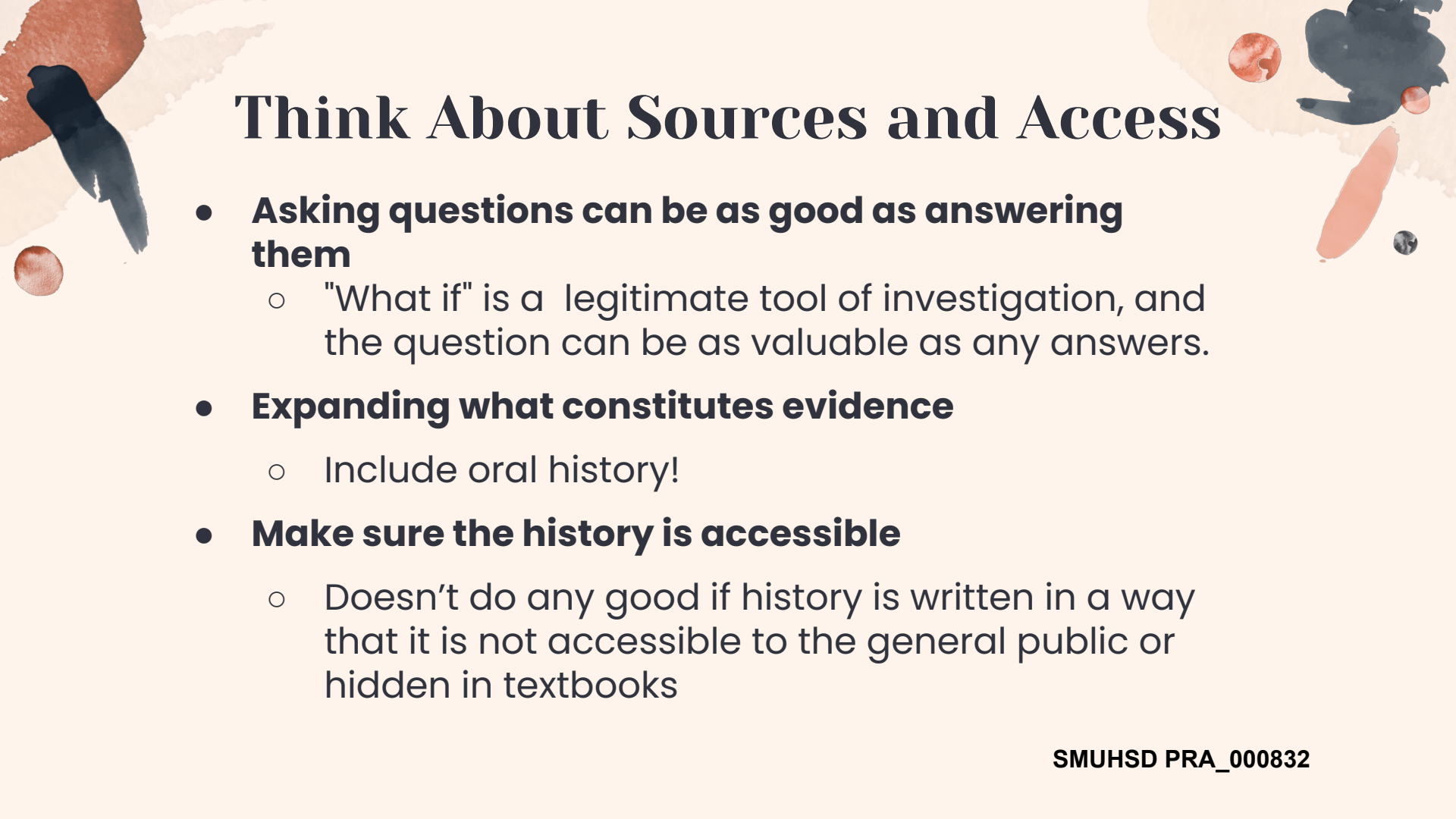
- **Restore global context**

- One element of dominant narratives that is particularly strong in the United States is a sense that the rest of the world is irrelevant.
- All parts of the world coexist and always have - we can't learn isolated history!



Embrace Difficulty

- **Show complexity and embrace ambiguity and contradiction**
 - We must give up the idea that people are 100% heroic or villainous.
 - Human beings are not all resistance or collaboration and complicity.
- **Identify strategic pieces of misinformation and contradict them**
 - We need to ask ourselves what aspects of the dominant narrative do the most harm. Which lies are at the foundations of our colonized sense of ourselves.
- **Show connection and context**
 - One element of dominant narratives is that events tend to be seen as caused by extraordinary personalities acting on one another without showing us the social context.



Think About Sources and Access

- **Asking questions can be as good as answering them**
 - "What if" is a legitimate tool of investigation, and the question can be as valuable as any answers.
- **Expanding what constitutes evidence**
 - Include oral history!
- **Make sure the history is accessible**
 - Doesn't do any good if history is written in a way that it is not accessible to the general public or hidden in textbooks

Humanize

- **Show Agency**

- One of the big lies of dominant narratives is that only members of the elite act, and everyone else is acted upon.
- It's important to recognize that resistance takes many forms. We need to dismantle the idea of passive victimization, which leaves us feeling ashamed and undeserving of freedom. Even under the most brutal conditions, people find ways to assert their humanity.

- **Personalize**

- The majority of historical figures who are known by name are members of elite groups, while everyone else tends to be known en masse (together)
- Using the names of real individual people and any available details of their lives, to personalize the social conditions of a group, makes those conditions far more real.

The background is a light cream color with abstract watercolor washes in shades of coral, orange, and grey. There are several small, textured circular elements scattered around, some in gold and some in dark blue. A large, textured orange circle is positioned behind the number '04'.

04

Wiley Connection

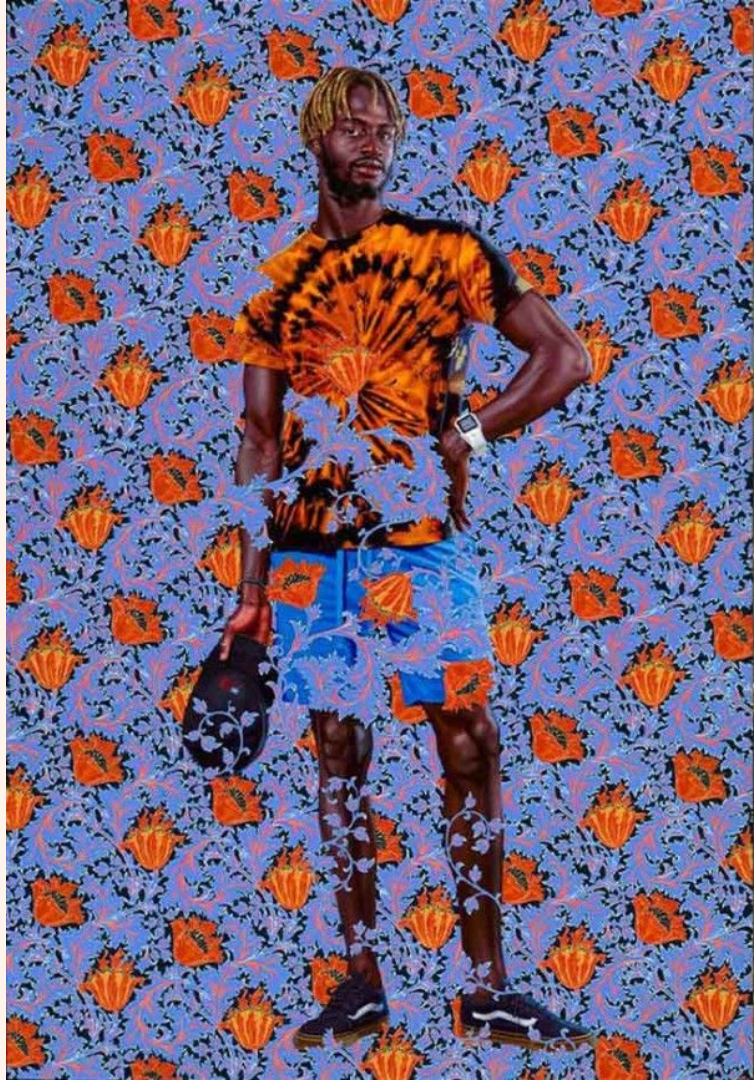
SMUHSD PRA_000834



SMUHSD PRA_000835



SMUHS PRA_000836



SMUHSD PRA_000837

**How is Kehinde Wiley
healing history?**

How is he a curandera?

Titus Kaphar



SMUHSD PRA_000839

Historian as Curandera

"Well behaved women seldom make history."

Excerpt from "Historians as Curandera"

All historians have points of view. In fact, all of us use some process of selection through which we choose which stories we consider important and interesting. **Storytelling is not neutral.**

Curandera Historians challenge traditional narratives, and instead highlight counter narratives, which seek to reframe the interpretation of events, and/or focus on perspectives that have often been ignored.

They do this work by intentionally engaging with historical information and always questioning, and seeking to create narratives that highlight all voices, not just those from the dominant cultures.

In his 1976 essay "Defensa de la palabra" Uruguayan writer Eduardo Galeano wrote, "What process of change can move a people that does not know who it is, nor where it came from? If it doesn't know who it is, how can it know what it deserves to be?" The role of a historian is to use history, not so much to document the past as to restore to the dehistoricized a sense of identity and possibility. In another way, how can someone know their history without knowing who they are and vice versa? The two concepts are intrinsically connected. How can we work towards justice if we do not know our history and self. The Curandera Historian seeks to heal history so that we can know ourselves and our history, and most importantly our humanity. In *fact*, *curandera means traditional healer*.

1. **How might it affect a community to not have their story told? *Without their story being told, a community might feel like...***
2. **How does a curandera historian challenge traditional storytelling? *Curandera historians challenge traditional storytelling by...***

Making Absences Visible

Why is it important to not only learn about your own history, but also about people who have had different experiences than your own?

Embrace Difficulty

Why is it important to explore nuance in history?

Think About Sources and Access

In what other ways beyond books can people tell stories?

Humanize

Why is it important to learn about individuals and not just major historical figures?

Talking About Race

Historical Foundations of Race

The term “race,” used infrequently before the 1500s, was used to identify groups of people with a kinship or group connection. The modern-day use of the term “race” is a human invention.

Topics



"Traite de Nègres," Slavery Images: A Visual Record of the African Slave Trade and Slave Life in the Early African Diaspora, SlaveryImages.org, Licensed under CC BY-NC 4.0.

“ The world got along without race for the overwhelming majority of its history. The U.S. has never been without it. ”

DAVID R. ROEDIGER

Race is a human-invented, shorthand term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real **social construction** that gives or denies benefits and privileges. American society developed the notion of race early in its formation to justify its new economic system of capitalism, which depended on the institution of forced labor, especially the enslavement of African peoples. To more accurately understand how race and its counterpart, racism, are woven into the very fabric of American society, we must explore the history of how race, white privilege, and anti-blackness came to be.

THE INVENTION OF RACE

The concept of “race,” as we understand it today, evolved alongside the formation of the United States and was deeply connected with the evolution of two other terms, “white” and “slave.” The words “race,” “white,” and “slave” were all used by Europeans in the 1500s, and they brought these words with them to North America. However, the words did not have the meanings that

they have today. Instead, the needs of the developing American society would transform those words' meanings into new ideas.



Image: "Weimar's Courtyard of the Muses," a tribute to The Enlightenment and the Weimar Classicism depicting German poets Schiller, Wieland, Herder and Goethe, Public Domain.

The European Enlightenment  : an intellectual movement of the 17th and 18th centuries in which ideas concerning god, reason, nature, and humanity were synthesized into a worldview that gained wide assent in the West and that instigated revolutionary developments in art, philosophy, and politics. [Encyclopedia Britannica]

The term “race,” used infrequently before the 1500s, was used to identify groups of people with a kinship or group connection. The modern-day use of the term “race” (identifying groups of people by physical traits, appearance, or characteristics) is a human invention. During the 17th century, European Enlightenment philosophers’ based their ideas on the importance of secular reasoning, rationality, and scientific

study, as opposed to faith-based religious understandings of the world. Philosophers and naturalists were categorizing the world anew and extending such thinking to the people of the world. These new beliefs, which evolved starting in the late 17th century and flourished through the late 18th century, argued that there were natural laws that governed the world and human beings. Over centuries, the false notion that “white” people were inherently smarter, more capable, and more human than nonwhite people became accepted worldwide. This categorization of people became a justification for European colonization and subsequent enslavement of people from Africa.

Slavery, as a concept has existed for centuries. Enslaved people, “slaves,” were forced to labor for another. We can point to the use of the term slave in the Hebrew Bible, ancient societies such as Greece, Rome, and Egypt, as well as during other eras of time. Within the Mediterranean and European regions, before the 16th century, enslavement was acceptable for persons considered heathens or outside of the Christian-based faiths. In this world, being a slave was not for life or hereditary - meaning the status of a slave did not automatically transfer from parent to child. In many cultures, slaves were still able to earn small wages, gather with others, marry, and potentially buy their freedom. Similarly, peoples of darker skin, such as people from the African continent, were not automatically enslaved or considered slaves.

The word “white” held a different meaning, too, and transformed over time. Before the mid-1600s, there is no evidence that the English referred to themselves as being “white people” This concept did not occur until 1613 when the English society first encountered and contrasted themselves against the East Indians through their colonial pursuits. Even then, there was not a large body of people who considered themselves “white” as we know the term today. From about the 1550s to 1600, “white” was exclusively used to describe elite English

women, because the whiteness of skin signaled that they were persons of a high social class who did not go outside to labor. However, the term white did not refer to elite English men because the idea that men did not leave their homes to work could signal that they were lazy, sick, or unproductive. Initially, the racial identity of “white” referred only to Anglo-Saxon people and has changed due to time and geography. As the concept of being white evolved, the number of people considered white would grow as people wanted to push back against the increasing numbers of people of color, due to emancipation and immigration. Activist Paul Kivel says, “Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white.”

European colonists’ use of the word “white” to refer to people who looked like themselves, grew to become entangled with the word “race” and “slave” in the American colonies in the mid-1660s. These elites created “races” of “savage” Indians, “subhuman” Africans, and “white” men. The social inventions succeeded in uniting the white colonists, dispossessing and marginalizing native people, and permanently enslaving most African-descended people for generations. Tragically, American culture, from the very beginning, developed around the ideas of race and racism.

The racial identity of “white” has evolved throughout history. Initially, it referred only to Anglo-Saxon people. Historically, who belonged to the category of “white” would expand as people wanted to push back against the increasing numbers of people of color due to emancipation and immigration.



"Slaves Waiting for Sale, Richmond, Virginia, 1861," Source: Slavery Images: A Visual Record of the African Slave Trade and Slave Life in the Early African Diaspora, Slaveryimages.org. Licensed under CC BY-NC 4.0.

The Historical Evolution of Race (and Racism) in Colonial and Early America

Fueled by the Enlightenment ideas of natural rights of man, spurred by the passion for religious freedom, in search of property, and escaping persecution, European colonists came to North America in search of a place to create a new society. The ideals of Enlightenment spread to the North American colonies and formed the basis of their democracy as well as the most brutal kind of servitude - chattel slavery.

In the world before 1500, the notion of hierarchy was a common principle. Every person belonged to a hierarchical structure in some way: children to parents, parishioners to churches, laborers to landowners, etc. As the ideas of the natural rights of man became more prevalent through the 18th century, the concept of equality becomes a standard stream of thought. By categorizing humans by “race,” a new hierarchy was invented based on what many considered science.

“Race is the child of racism, not the father.”

TA-NEHISI COATES

Author of “Between the World and Me”

Within the first decades of the 1600s, the first Africans were captured and brought to the American colonies as enslaved labor (most colonies had made enslavement legal). At this time in colonial America, enslaved Africans were just one source of labor. The English settlers used European indentured servants and enslaved indigenous people as other forms of coerced labor. These groups of enslaved and forced labor often worked side-by-side and co-mingled socially. The notion of enslavement changed throughout the 1600s. In this early period, enslavement was not an automatic condition, nor did it uniformly apply to all African and African-descended people. Very importantly, being enslaved was not necessarily a permanent lifetime status. The boundaries between groups were more fluid but began to shift over the next few decades to make strict distinctions, which eventually became law.

Labor in Colonial America

Before the Mid-1600s

Combination of indentured servants of European descent & African descent.

Servitude was not always hereditary.

Possibility for freedom existed, either through the end of the contract or manumission.

Africans labored & socialized alongside white indentured servants.



After the Mid-1600s

Slavery was legal in all of the colonies.

Enslavement was for life (slim to no possibility for freedom).

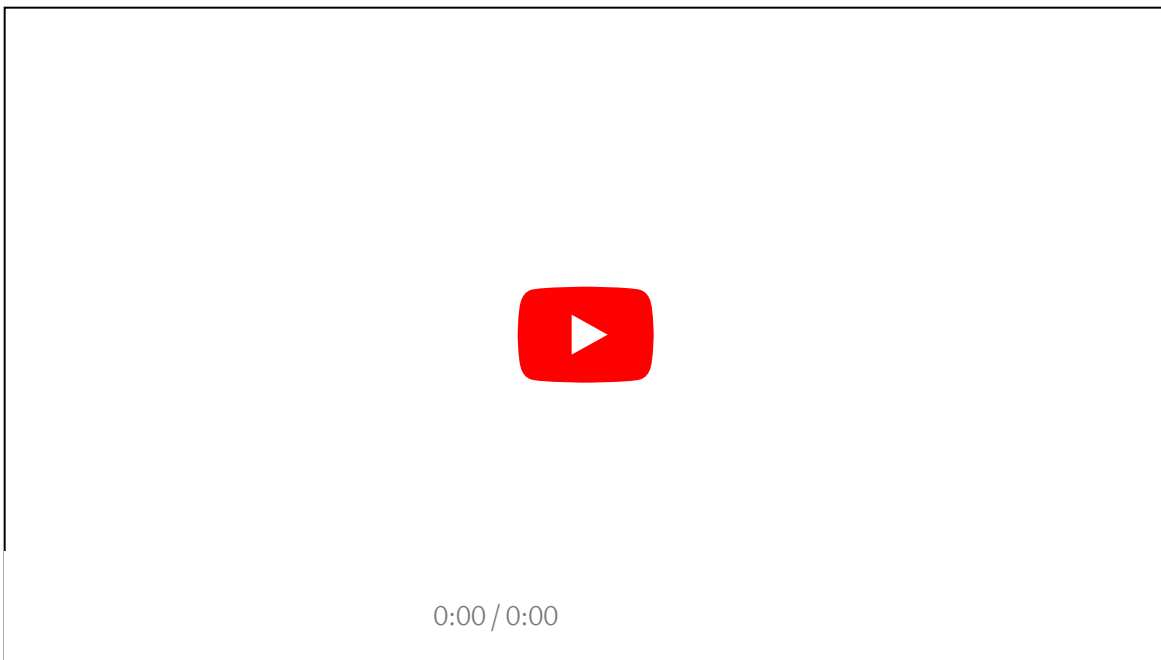
Slavery was reserved for people of African descent.

Laws were enacted to limit/prohibit interaction between white servants and black slaves.



By the late 1600s, significant shifts began to happen in the colonies. As the survival of European immigrants increased, there were more demands for land and the labor needed to procure wealth. Indentured servitude lost its attractiveness as it became economically less profitable to utilize servants of European descent. White settlers began to turn to slavery as the primary source of forced labor in many of the colonies. African people were seen as more desirable slaves because they brought advanced farming skills, carpentry, and bricklaying skills, as well as metal and leatherworking skills. Characterizations of

Africans in the early period of colonial America were mostly positive, and the colonists saw their future as dependent on this source of labor.



The trajectory of Virginia's development of chattel slavery highlights how the system of chattel slavery and, along with it, anti-blackness (*opposed to or hostile toward black people*), was codified in colonial America. Labor status was not permanent nor solely connected to race. A significant turning point came in 1662 when Virginia enacted a law of hereditary slavery, which meant the status of the mother determined the status of the child. This law deviated from English

common law, which assigned the legal status of children based on their father's legal status. Thus, children of enslaved women would automatically share the legal status of "slave." This doctrine, *partus sequitur ventrem* (see below), laid the foundation for the natural increase of the enslaved in the Americas and legitimized the exploitation of female slaves by white planters or other men. In 1667, the last of the religious conditions that placed limits on servitude was erased by another Virginia law. This new law deemed it legal to keep enslaved people in bondage even if they converted to Christianity. With this decree, the justification for black servitude changed from a religious status to a designation based on race. See more information about the timeline of "[Slavery in the Making of America](#) .

Partus Sequitur Ventrem

Before 1660, in English common law, the legal status of children followed the status of the father. In the colonies, this doctrine followed the colonists. Elizabeth Key, an enslaved, bi-racial woman sued for her freedom in Virginia on the basis that her father was white. The court granted freedom to her and her child in 1656.

In response to this case, Virginia instituted *partus sequitur ventrem* making children's legal status follow the mother.

Bacon's Rebellion  in 1676 was a short-lived but had a long-reaching effect of deepening the racial divide in the colonial Chesapeake region. Coalitions of poor white people, free and enslaved Africans, rebelled against the rising planter class because they wanted to acquire land reserved for Virginia's indigenous people. Elite colonists determined that they needed to amass more native lands for their continued expansion, to pacify poor European colonists who sought economic advancement, and to keep a dedicated labor force to do the grueling agricultural work. By the mid-1700s, new laws and societal norms linked Africans to perpetual labor, and the American colonies made formal social distinctions among its people based on appearance, place of origin, and heredity.

The Africans physical distinctiveness marked their newly created subordinate position. To further separate the social and legal connections between lower-class whites and African laborers (enslaved or free), laws were put into place to control the interaction between the two groups. These laws created a hierarchy based on race.

Paradox of Liberty in America's Consciousness

Colonists' belief in natural laws produced revolutionary political thought in the last part of the 18th century. New generations of Americans, many born in the colonies, seized upon ideas like that of John Locke's "Social Contract" which argues that all people naturally had a right to life, liberty and property, and that any created government is legitimate only with the consent of those people being governed. Thomas Jefferson built upon these ideas in the Declaration of Independence by proclaiming that "Life, Liberty and the Pursuit of Happiness" were inalienable, God-given rights to all men. After the Revolution, the U.S. Constitution strongly encoded the protection of property within its words. It is within these twin founding documents that the paradox of liberty - the human right to freedom and the socially protected rights to property - became the foundation and essence of the American consciousness. The question(s) of who

could - and can - claim the unalienable rights has been a question for America through time.

Colonists' belief in natural laws produced revolutionary political thought in the last part of the 18th century. New generations of Americans, many born in the colonies, seized upon ideas like that of John Locke's "Social Contract." It argues that all people naturally had a right to life, liberty, and property and that any created government is legitimate only with the consent of the people it governs. Thomas Jefferson built upon these ideas in the Declaration of Independence by proclaiming that "Life, Liberty and the Pursuit of Happiness" were inalienable, God-given rights to all men. After prevailing in the American Revolution, our founders created the U.S. Constitution, which contains strongly-worded property rights. It is within these twin founding documents that the paradox of liberty - the human right to freedom and the legally protected rights to property - became the foundation and essence of the American consciousness. The question(s) of who could - and can - claim unalienable rights has been an American debate since our inception.



0:00 / 0:00

“ The scars and stains of racism are still deeply embedded in the American society. ”

John Lewis

Congressman and Civil Rights Pioneer

America would come to be defined by the language of freedom and the acceptance of slavery. Along with the revolutionary ideas of liberty and equality, slavery concerns began to surface as black colonists embraced the meaning of freedom, and the British abolished slavery within their lands. The fledgling United States sought to establish itself and had to wrestle with the tension borne from the paradox of liberty. It became necessary to develop new rationales and arguments to defend the institution of slavery. How does one justify holding a human as property? Major political leaders and thinkers of American history promoted theories of difference and degeneracy about nonwhite people that grew in the late-18th century. Physical differences were merged with status differences and coalesced to form a social hierarchy that placed “white” at the top and “black” at the bottom. By the beginning of the 19th century, “white” was an identity that designated a privileged, landholding, (usually male) status. Having “whiteness” meant having clear rights in the society while not being white signified your freedoms, rights, and property were unstable, if not, nonexistent. Ironically, Jefferson and Locke also both made arguments for the idea of inferior “races,” thereby supporting the development of the United States’ culture of racism. Their support of inferior races justified the dispossession of American Indians and the enslavement of Africans in the era of revolution. It was this racial ideology that formed the foundation for the continuation of American chattel slavery and the further entrenchment of anti-blackness.

Excerpts from Thomas Jefferson's "Notes of the State of Virginia"

"I advance it, therefore, as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstance, are inferior to the whites in the endowment both of body and mind."

"Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior...and that in imagination they are dull, tasteless, and anomalous. But never yet could I find that a black had uttered a thought above the level of plain narration; never see even an elementary trait, of painting or sculpture." [Read More](#) 

The successful American Revolution and the new Constitution resulted in fierce debates about the future of slavery and the meaning of freedom. However, the nation did not end slavery nor the uses of racial ideology to separate groups, choosing to maintain the existing hierarchy. The U.S. outlawed the transatlantic slave trade in 1808, but the institution of slavery and its connection to African descendants remained. Boosted by the Louisiana Purchase, cotton agriculture

(made profitable by the invention of the cotton gin), and seized American Indian lands, a new internal slave trade reinvigorated slavery, justified by 19th-century pseudo-scientific racist ideas.



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Stop and Think!

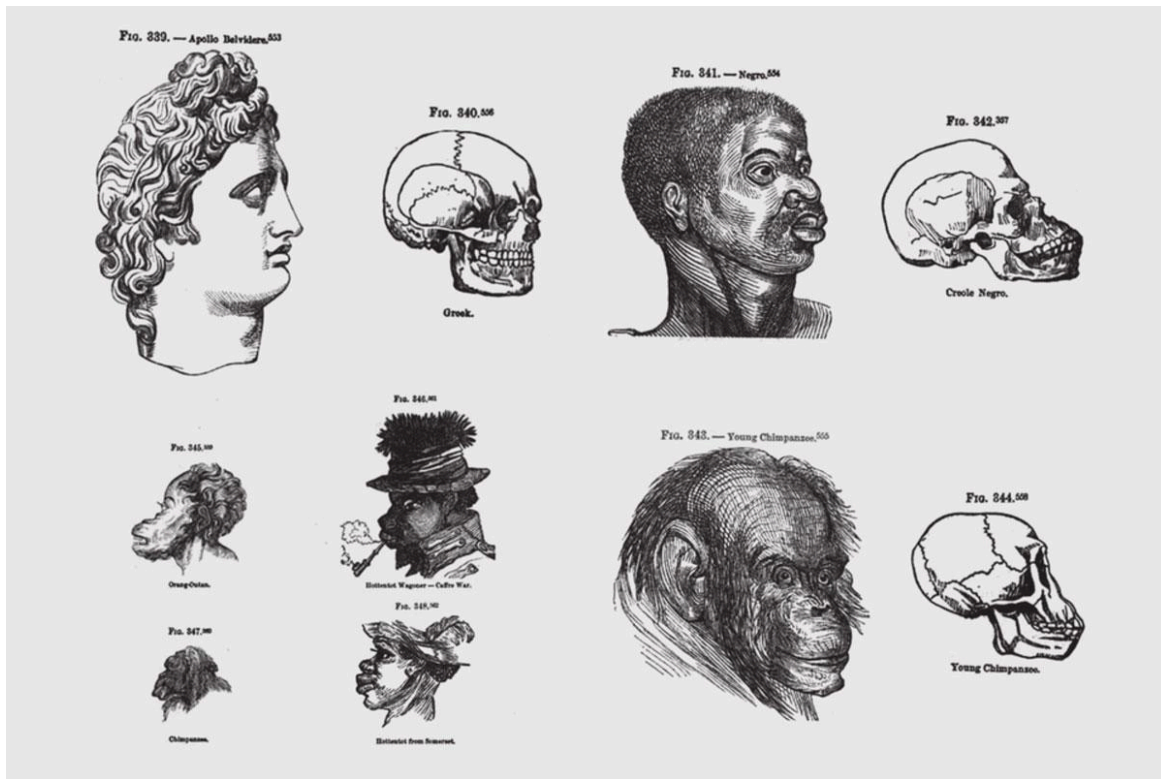
Watch "The Origin of Race in the USA," and reflect...

How was the evolution of race connected with the rise of commerce and capitalism?

How were racial categorizations merged into law?

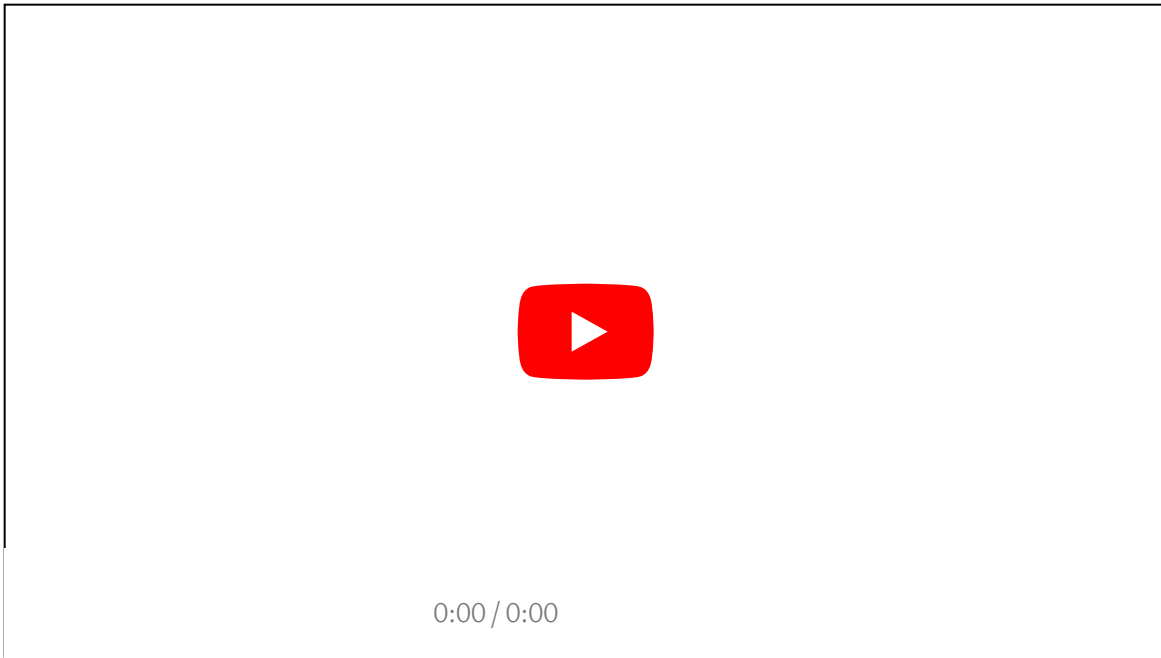
How did the revolutionary ideas of equality and rights of man also harden ideas of race?

In the mid-19th century, science and the scientific community served to legitimize society's racist views. Scientists argued that Africans and their descendants were inferior - either a degenerate type of being or a completely separate type of being altogether, suitable for perpetual service. Like the European scholars before them, American intellectuals organized humans by category, seeking differences between racial populations. The work of Dr. Samuel Morton is infamous for his measurements of skulls across populations. He concluded that African people had smaller skulls and were therefore not as intelligent as others. Morton's work was built on by scientists such as Josiah Nott and Louis Agassiz. Both Nott and Agassiz concluded that Africans were a separate species. This information spread into popular thought and culture and served to dehumanize African-descended people further while fueling anti-black sentiment.



"Types of mankind or ethnological researches, based upon the ancient monuments, paintings, sculptures, and crania of races, and upon their natural, geographical, philological, and biblical history" (Nott, Gliddon, 1854) (J.C. Nott and Geo. R. Gliddon/Google Books). License: Creative Commons Attribution 4.0

By the 1850s, antislavery sentiment grew intense, in part, spurred by white Southerner's aggressive attempts to protect slavery, maintain national political dominance and to spread the "peculiar institution" to newly acquired American lands. Proslavery spokespeople defended their position by debasing the value of humanity in the people they held as property. They supported much of this crusade through the racist scientific findings of people like Samuel Morton, which was used to argue the inferiority of people of African descent. As the tension between America's notion of freedom and equality collided with the reality of millions of enslaved people, new layers to the meaning of race were created as the federal government sought to outline precisely what rights black people in the nation could have.



It was in this philosophical atmosphere that the Supreme Court heard one of the landmark cases of U.S. history, the Dred Scott v. Sanford. Dred Scott and his wife claimed freedom on the basis that they had resided in a free state and were therefore now free persons. The Supreme Court ruled that Scott could not bring a suit in federal court because Black people were not citizens in the eyes of the U.S. Constitution. Chief Justice Roger B. Taney also ruled that slaves were property based on the Constitution, and therefore owners could not be deprived of their property. Ultimately, Taney declared with the full force of law that to be black in America was to be an “inferior being” with “no rights” which the white man was bound to respect,” and that slavery was for his benefit. Taney used the racist logic of black inferiority that saturated American culture of the time to argue that African descents were of another “unfit” race, and therefore improved by the condition of slavery. The court’s racist decision and affirmation

that African descendants were mere property would severely harm the cause of black equality and contribute to anti-black sentiment for generations to come.



Illus. in: Frank Leslie's illustrated newspaper, v. IV, no. 82 (1857 June 27), p. 49, photo: Fitzgibbon, John H., 1816?-1882. Top-left: Eliza and Lizzie, children of Dred Scott, Bottom-left: Dred Scott, his wife, Harriet. [New York: Frank Leslie] Photograph. Source: [Library of Congress](#) 

The nation fiercely defended slavery under the guise of property rights because the forced labor of black people was extremely profitable to the entire country. America further developed its concept of race in the form of racist theories and beliefs - created to protect the slavery-built economy. These beliefs also resulted

in the establishment of widespread anti-black sentiments, which would influence the American consciousness long after slavery ended.

Stop and Think!

In 1847, Frederick Douglass responded to prominent abolitionist William Lloyd Garrison, “I have no love for America  as such; I have no patriotism. I have no country. What country have I? The Institutions of this country do not know me - do not recognize me as a man.”

What do you think he meant? How did the “institutions of this country” see him?

“ There is no Negro problem. The problem is whether the American people have loyalty enough, honor enough, patriotism enough, to live up to their own constitution. ”

Reconstructing Race in the Nadir

When the Civil War ended slavery, the entire nation shifted its economic reliance to free labor. Still, the damage of anti-blackness and the hierarchy of race continued to shape how people related to one another and how the government would regard and legislate to various “races.” The U.S. came to depend on the exploitation of cheap labor, especially that of those considered nonwhite people, but also that of poor whites, including women and children. White society, particularly in the South, were reluctant to shift their views of black Americans and sought ways to continue exploiting the labor of African descended people while simultaneously remaining privileged. The debt-bonded labor system called sharecropping and hierarchical social order of segregation called Jim Crow would lay the foundation for a deepening racial divide.

After the Civil War and Reconstruction, many localities and states enacted laws and social norms that would re-establish the social order where whiteness was supreme. The U.S. legally affirmed the practices of segregation through the Plessy v. Ferguson Supreme Court case [see video below]. By law, Americans could lawfully separate people in society and discriminate against black Americans based on race. The Plessy v. Ferguson decision of “separate but equal” legitimized the idea of white supremacy in America as well as the de facto segregation already occurring in the nation outside the South. It resulted in the creation of a multitude of new racist laws and practices whose ramifications are still impacting the country today. American society drew upon centuries of racist ideas to justify this new form of exclusion and exploitation, especially that of

scientific racism and Social Darwinism. Newly elaborated racist concepts reinforced the societal belief in supposedly inherent differences between black and white people – helping keep alive the concept of race and racial difference for all people in America.



Backed by the scientific racism of the mid-19th century, a branch of pseudoscience called eugenics contributed to further legitimizing societal belief in the biological superiority of those people considered white and the subjugation of other groups in descending order as skin tones darkened. Eugenics argued that people could be divided up into various races of people according to their genetic descent and were predisposed to be either superior or inferior by nature and in culture. As the 19th century drew to a close, one of the most elaborate displays of this new scientific belief was the Anthropology Exhibition at Chicago's World's Columbian Exposition of 1893. In this very public

forum, people were displayed in various arrangements of progress and reinforcing to the general and visiting public the racial hierarchy of the time.

Similar to earlier decades, the category of white expanded or contracted during the early 20th century to include various groups of people such as the Italians and the Eastern European immigrants that were coming to America. Other groups, such as the Chinese, Indigenous people, and black people, would remain outside the world of whiteness. As a result, they would struggle to gain the same privileges afforded to whites, such as voting, education, citizenship, and a share in the nation's wealth. Acceptance into American culture was closely linked with the assimilation of whiteness, thereby creating an unconscious connection between who is American and whiteness.

Stop and Think!

How did 19th and 20th-century scientific racism create and reinforce notions of racial hierarchy?

Take a moment to reflect



Let's Think

Listen: “How Did Famous Philosophers Promote Racism in America?” A new book by Joel Edward Goza examines the ideologies of Adam Smith, Thomas Hobbes, and John Locke and how they perpetuated racist ideas and inequalities. [Listen to this conversation with Goza and Houston Public Radio](#)  .

Read and Reflect:

- “[Created Equal: How Benjamin Banneker Challenged Jefferson on Race and Freedom](#)”  ”

- ["The Dark Side of Thomas Jefferson" ↗](#)," A new portrait of the founding father challenges the long-held perception of Thomas Jefferson as a benevolent slaveholder. By Henry Wiencek, Smithsonian magazine.
- After reading this article, what do you think were the primary reasons that "Enlightened" thinkers, like Jefferson, remained slaveholders and enablers of the slave system?



Let's Talk

1. It can be tempting to believe that the way to encourage Americans to stop believing in the concept of race is to simply stop talking about race. But American

society has had generations of ideas about race that still circulate, and legal and social policies that have profoundly shaped the lives of nonwhite and white people. However, ignoring these ideas and policies does not end their effects.

Find a willing partner and start a discussion. Imagine you lived in America during three different periods (1808, 1908, 2008), considering the race ideas circulating at these times, what opportunities do you believe might be open to you, what opportunities might not? Would *not* talking about race during each of these periods have changed your situation? Discuss it with your partner.

2. **EDUCATORS:** [Access the Color Line Activity](#)  from Zinn Education Project to help teach your class about the shift in legal status which divided white indentured servants and conferred lifetime enslaved status on black people.

What do you think is the importance of Thomas Jefferson's twin legacies of forwarding radical notions of democracy and social equality AND racism in America?



Let's Act

Join others committed to talking openly and honestly about the role race plays in shaping your lives and access to opportunities to heighten your awareness. Recognize the racial stereotypes and myths discussed above and challenge them when you encounter them in your own thinking, or during conversations in your communities.



Why Us, Why Now?

Since the opening of the museum, the number one question people ask us is how to talk about race. In 2014, we launched our signature program, “Let’s Talk! Teaching Race in the Classroom.” Every year we’ve learned, reflected, and refined the program content – always growing and striving to do better.



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HISTORICAL FOUNDATIONS OF RACE

UNIT ONE: STORIES

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The world got along without race for the overwhelming majority of its history. The U.S. has never been without it.

David R. Roediger

The world got along without race for the overwhelming majority of its history. The U.S. has never been without it.

David R. Roediger

**DISCUSS WITH YOUR TABLE GROUP -
WHAT DOES THIS MEAN TO YOU?**

What is this person's race?

Mark ☒ one or more boxes **AND** print origins.

2020

☐

White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴

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☐

Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴

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☐

American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴

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☐

Chinese

☐

Vietnamese

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Native Hawaiian

☐

Filipino

☐

Korean

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Samoa

☐

Asian Indian

☐

Japanese

☐

Chamorro

☐

Other Asian –
Print, for example,
Pakistani, Cambodian,
Hmong, etc. ↴

☐

Other Pacific Islander –
Print, for example,
Tongan, Fijian,
Marshallese, etc. ↴

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☐

Some other race – Print race or origin. ↴

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1790

AMERICANS WERE RECORDED IN THESE RACE/ETHNICITY CATEGORIES ON THE CENSUS FORM.

Free white males, Free white females

All other free persons

Slaves

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What is this person's race?

Mark ☒ one or more boxes **AND** print origins.

- ☐ White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴

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- ☐ Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴

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- ☐ American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴

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- | | | |
|---|-------------------------------------|--|
| ☐ Chinese | ☐ Vietnamese | ☐ Native Hawaiian |
| ☐ Filipino | ☐ Korean | ☐ Samoan |
| ☐ Asian Indian | ☐ Japanese | ☐ Chamorro |
| ☐ Other Asian –
Print, for example,
Pakistani, Cambodian,
Hmong, etc. ↴ | | ☐ Other Pacific Islander –
Print, for example,
Tongan, Fijian,
Marshallese, etc. ↴ |

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- ☐ Some other race

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2020

1790

AMERICANS WERE RECORDED IN THESE RACE/ETHNICITY CATEGORIES ON THE CENSUS FORM.

Free white males, Free white females

All other free persons

Slaves

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WHAT CAN WE LEARN FROM LOOKING AT THE TWO CENSUSES?

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VOCAB REVIEW

Assimilation

Definition:

the process when individuals or groups of differing ethnic heritage are absorbed (forced and unforced) into the dominant culture of a society.

Example:

The immigrant children quickly assimilated into their new school, adopting the language and customs of their classmates.



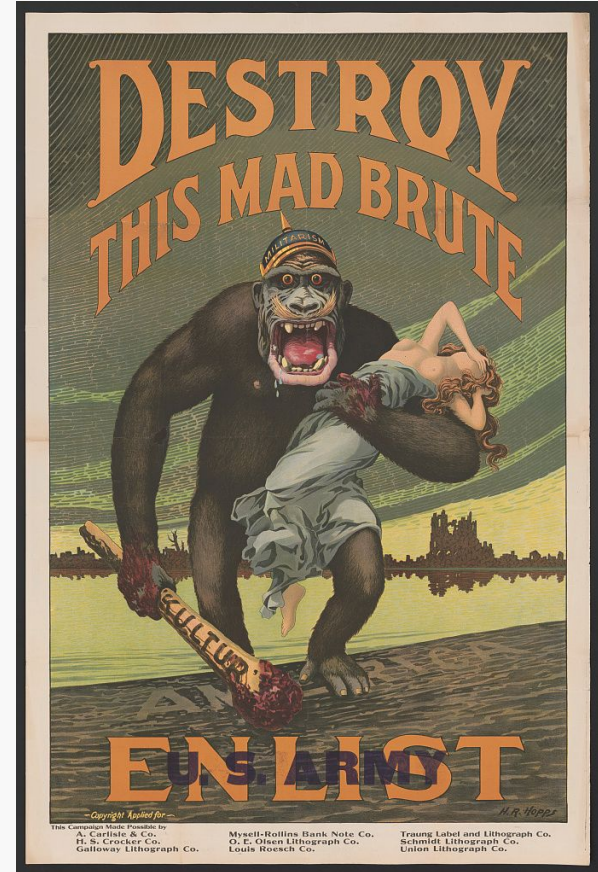
Dehumanize

Definition:

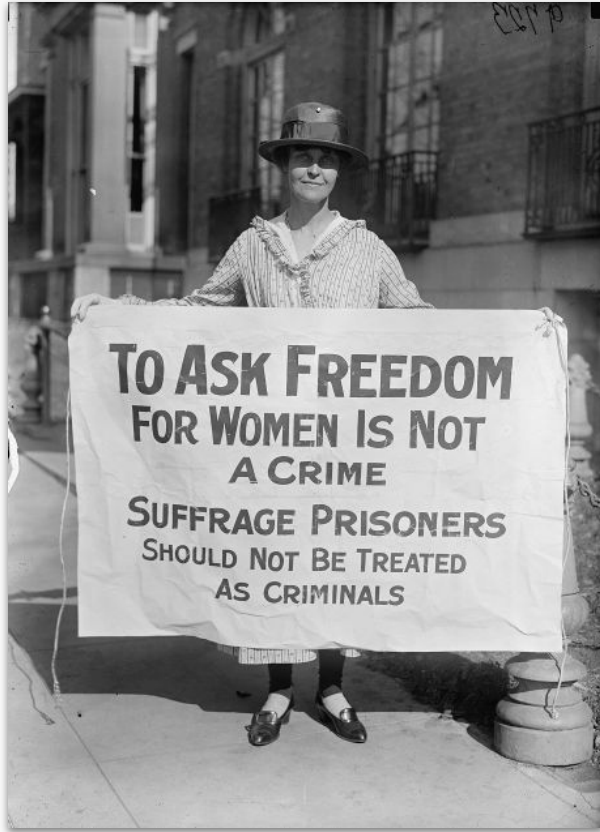
to deprive someone of human qualities, personality, or dignity

Example:

During times of war, propaganda often seeks to dehumanize the enemy, portraying them as less than human.



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Emancipation

Definition:

the act of setting someone free from slavery or oppression

Example:

After years of struggle, women finally achieved emancipation and gained the right to vote.



Entrenched

Definition:

means firmly established and difficult to change

Example:

The corruption within the government was so entrenched that it seemed impossible to root out.

INHERITANCE OF GENES



Hereditary

Definition:

passed down from one generation to another

Example:

The royal family's wealth and titles are hereditary, inherited by the eldest child.

Hierarchy

Definition:

a system or organization in which people or groups are ranked one above the other according to status or authority

Example:

The school operates on a hierarchy, with the principal giving directions to teachers.



Indentured

Definition:

bound by contract to work for a specified period of time in exchange for passage, room, board, lodging, or other benefits

Example:

Many immigrants to the Americas in the 17th century were indentured servants, working for a set number of years in exchange for passage and land.



Paradox

Definition:

refers to a statement or situation that seems contradictory or opposed to common sense but is nevertheless true



Example:

The paradox of social media is that while it connects us, it can also make us feel more isolated.

Pseudo-scientific

Definition:

something that appears to be scientific but lacks scientific validity

Example:

The celebrity's endorsement of the product was based on pseudo-scientific claims rather than actual evidence





VIDEO OVERVIEW

Circle/Underline Vocab words

- Assimilation
- Dehumanize
- Emancipation
- Entrenched
- Hereditary
- Hierarchy
- Indentured
- Paradox
- Pseudo-scientific

Star main ideas

INTRODUCTION

Race is a human-invented term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real social construction that gives or denies benefits and privileges. To more accurately understand how race and its counterpart, racism, are woven into the very fabric of American society, we must explore the history of how the concepts of race and white supremacy came to be.

INTRODUCTION

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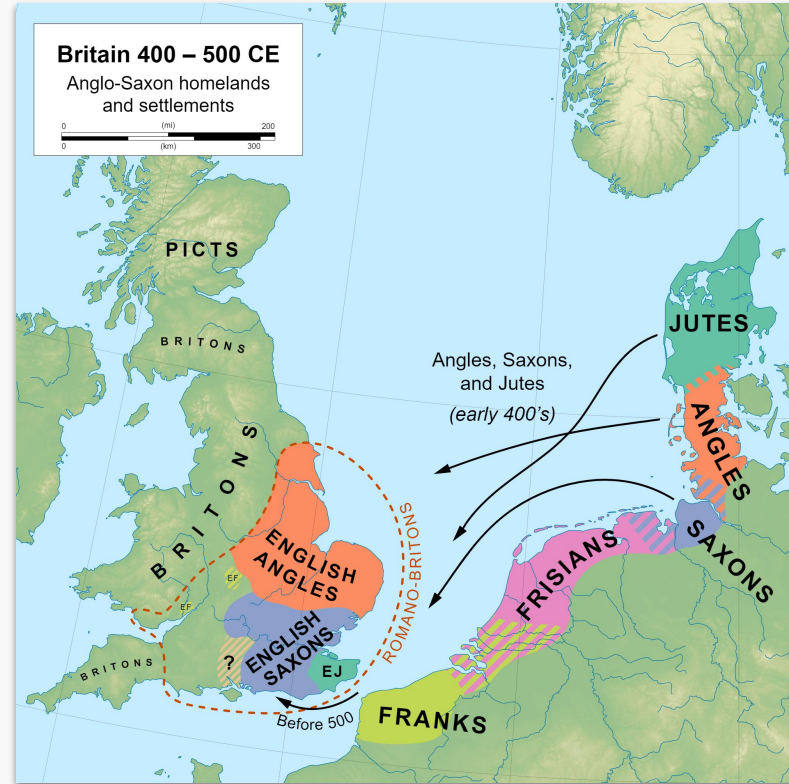
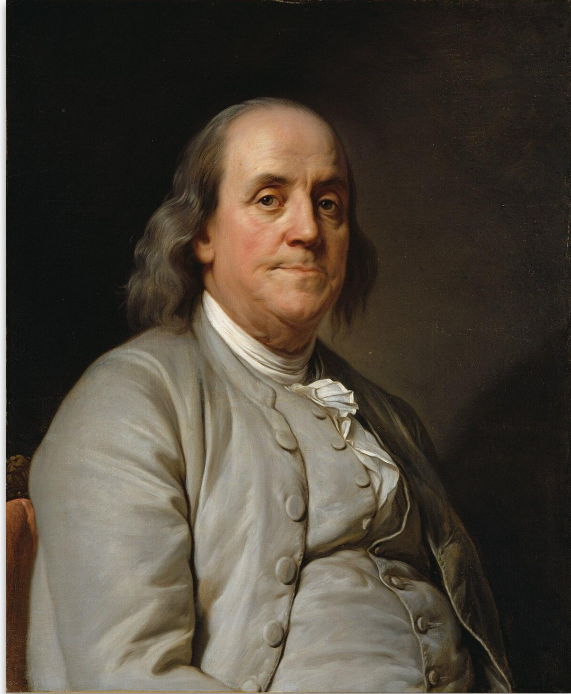
INTRODUCTION

Race is a human-invented concept used to categorize people into groups based on characteristics like skin color, hair, and heredity. Race, while often presented as a natural social construction, is actually a product of human-made privileges. To more accurately understand its counterpart, racism, we must examine the American society, we live in, and the concepts of race and

A social construct is an idea or collection of ideas that have been created and accepted by the people in a society. These constructs serve as an attempt to organize or explain the world around us.

For example: For example, “childhood” is a social construct. All human beings begin their lives being young. Still, the idea that the very young, defined by a specific period of time should be given to access to toys, playgrounds, and juice boxes, is a creation of our American society. Nature determined that all human beings would be young before maturing. However, nature did not specify how older people should treat young people during this stage of life. Our ideas about how to raise children are beliefs decided and shared by the social community.

INVENTION OF RACE



EXPLORATION: WHAT IS THE HISTORY OF THIS LAND?

Directions: Choose eight sources to investigate from this exploration board.

After reading/watching the source, respond to the two reflection questions on your handout.

SOURCE 1



[Explore this map to learn the name of the people indigenous to the land Millbrae is built on](#)

[Enter 94030 to locate Millbrae](#)

1. What Native Nation is indigenous (native) to this land?
2. What connections do you notice about the nations that are native to the Bay Area?

SOURCE 2



[Read to learn about the relationship between the Ramaytush Ohlone people and the land of the Peninsula](#)

1. How did the land of the Peninsula support the Ramaytush Ohlone people?
2. Based on the reading, what values were important to the Ramaytush Ohlone people?

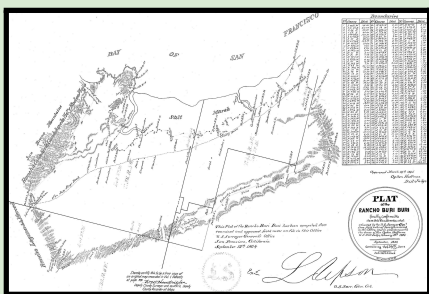
SOURCE 3



[Read to learn the importance of this land to the story of Ramaytush Ohlone & Spanish contact](#)

1. How did the Ramaytush Ohlone respond to the Spanish when they were exploring the Peninsula?
2. Ultimately, how will contact with the Spanish impact the Ramaytush Ohlone and other native people across the Americas?

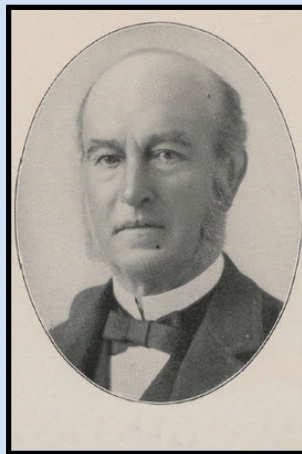
SOURCE 4



[Read to learn about Rancho Buri Buri, the name for this land when California was under Spanish and Mexican control](#)

1. What nation had control of the Peninsula when Rancho Buri Buri

SOURCE 5



[Read to learn about the life and work of Darius Ogden Mills, the man who Millbrae is named for](#)

SOURCE 6



[Watch to take a tour of Millbrae's Oldest Home](#)

1. What stands out to you about Millbrae's oldest home, the Alfred Green House?
2. Should the city of Millbrae have special laws in place to protect

was established?

2. What eventually forced the Sanchez family to lose control of Rancho Buri Buri?

[Check this out too! :\)](#)

1. What business was Darius Ogden Mills involved in?
2. What three words would you use to describe the home that Darius Ogden Mills built on the Peninsula?

the house from being remodeled or knocked down? Why or why not?

SOURCE 7



[Read to learn how the San Francisco Peninsula changed after World War II](#)

1. What social changes did the Peninsula experience in the period after World War II?
2. What geographic changes did Millbrae undergo in the period after World War II?

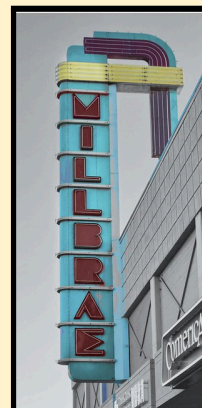
SOURCE 8



[Watch to learn the history of Millbrae Pancake House \(a Peninsula icon!\)](#)

1. What was Millbrae Pancake House's original name?
2. What does Millbrae Pancake house contribute to the Millbrae community?

SOURCE 9



[Read to learn the United States Census Data for Millbrae, California](#)

1. Using the census data, write a short description of the community of Millbrae, California. Include data like racial breakdown, education level, age, and income levels.

SOURCE 10



[Read to learn the basics about Millbrae, California, including climate, demographics, and government](#)

1. In your opinion, which months of the year does Millbrae have the best weather? Why?
2. What is important to know about education in Millbrae, California?

SOURCE 11



[Examine to take a virtual journey on the Millbrae History Walk](#)

1. What two locations on the tour are you unfamiliar with? What is something you learned about those locations from this tour?
2. What is a location in Millbrae

SOURCE 12



[Skim to learn about graduation rates at Mills High School \(page 17\) and consider what contributes to those graduation rates.](#)

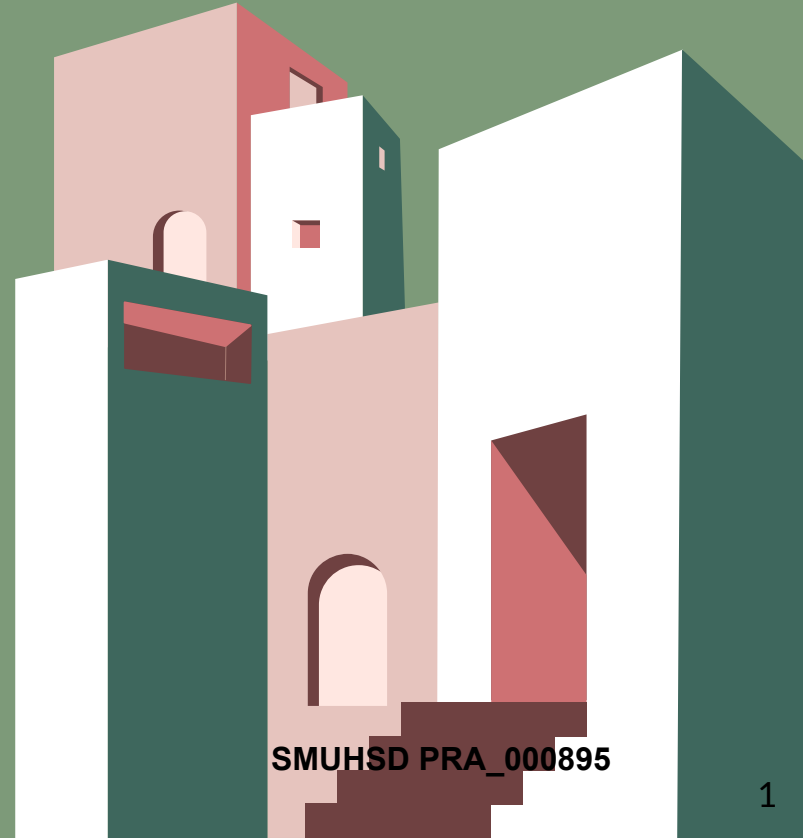
1. Describe the graduation rate for students at Mills High School.

that you would add to this tour?
Why?

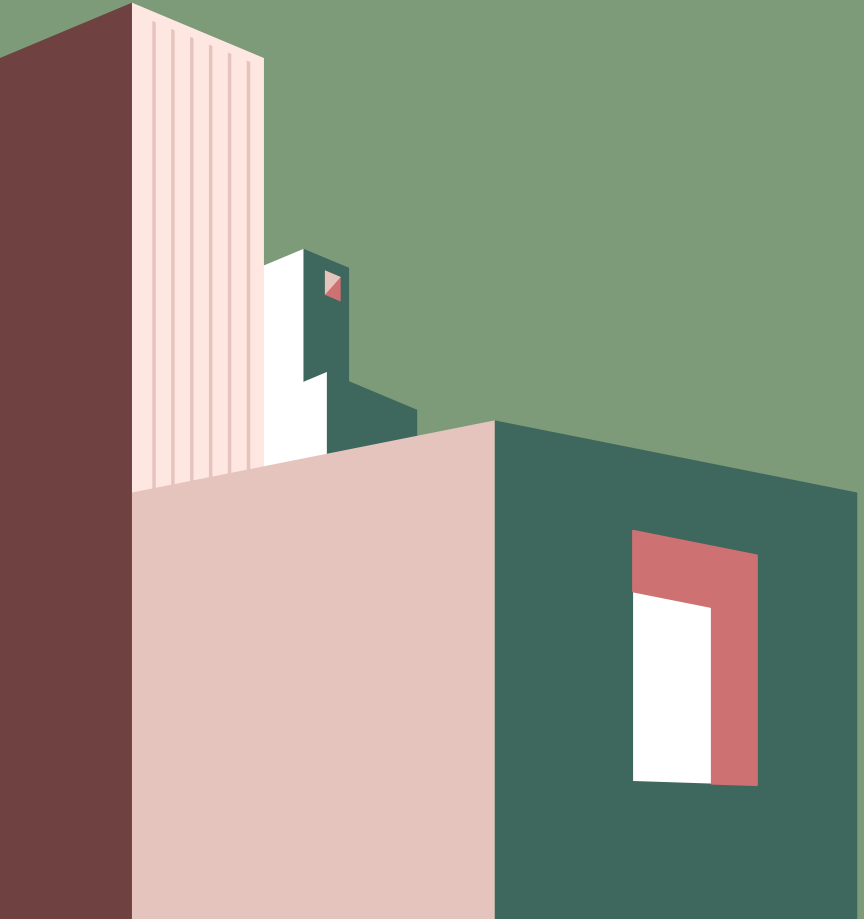
2. List two factors from the source that may contribute to the graduation rate at Mills High.

HOUSING DISCRIMINATION

How has solidarity been used to transform systems of inequity and inequality throughout history by challenging traditional power structures?



SMUHSD PRA_000895



MONDAY

SMUHSD PRA_000896

WARM UP

1. What does the word "home" mean to you?

How would you define it?

What does it look like?

What does it feel like?

10/16/2023

Introduction to Housing Discrimination

1.

SMUHSD PRA_000897

WARM UP

-
2. What are the key elements that make a place feel like "home"? Is it just the physical space, or does it encompass (*include*) more?

10/16/2023

Introduction to Housing Discrimination

1.

2.

SMUHSD PRA_000898

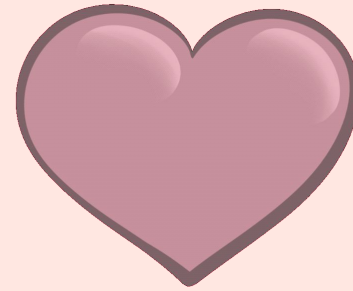


“Coming Home” by Leon Bridges

SMUHSD PRA_000899

ANALYZING

3. How does Leon Bridges describe home?
4. How does he describe the world without his home?



SONG CONNECTION



**“TAKE ME HOME, COUNTRY ROADS”
JOHN DENVER**



**“COMING HOME” DIDDY FEAT.
SKYLAR GREY**



**“HOMESICK” THE MARCUS KING
BAND**



**“HOME” EDWARD SHARPE & THE
MAGNETIC ZEROS**



“HOMETOWN GLORY” ADELE

**Select another song
to listen to about
the idea of home.**

SMUHSD PRA_000901

MAKING CONNECTIONS

5. How does the song you picked relate to/differ from the Leon Bridges song? How do they describe their home?
6. In what ways does a home provide a sense of belonging and identity?
7. Why is having a safe place to call "home" considered a fundamental human need?



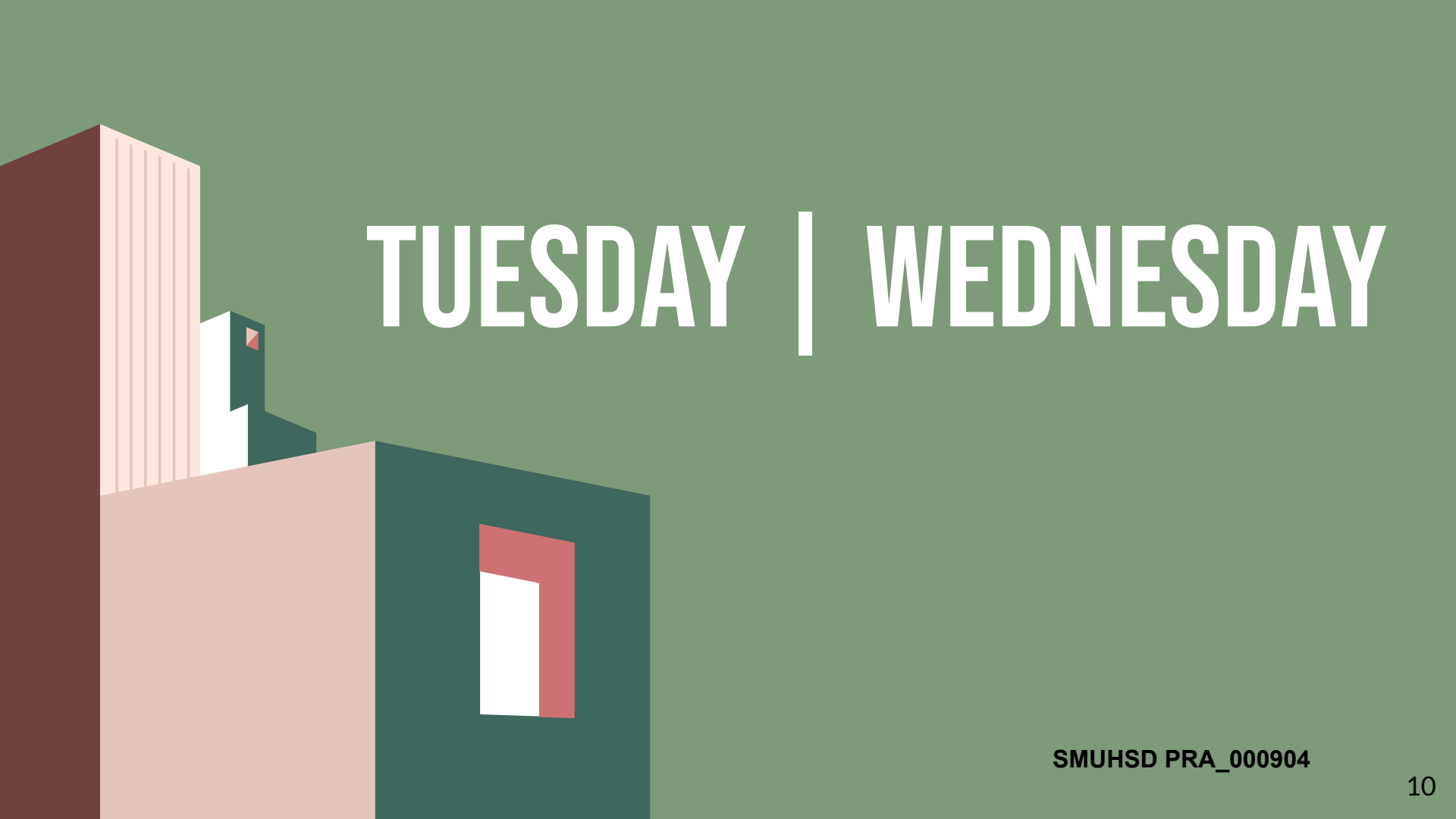
EXIT QUESTION

8. Revisit your definition of home from question #1.

How would you describe home now?

What do you want to add to your definition?





TUESDAY | WEDNESDAY

SMUHSD PRA_000904

Step 1: Neighborhoods in San Francisco

[Go to Zillow.com](https://www.zillow.com). Next, you're going to search by neighborhood...

1. **Search “Pacific Heights, San Francisco”**
 - a. Take a look at some of the homes for sale in this neighborhood
2. **Search “Outer Sunset, San Francisco”**
 - a. Take a look at some of the homes for sale in this neighborhood
3. **Search “Mission, San Francisco”**
 - a. Take a look at some of the homes for sale in this neighborhood
4. **Search “Bayview / Hunters Point, San Francisco”**
 - a. Take a look at some of the homes for sale in this neighborhood



Highlight the name of these neighborhoods & write the price of an average home on your map.

SMUHS PRA_000905

Step 2: Elementary Schools in San Francisco

These schools are ranked the top five elementary schools in San Francisco by US News & World Report.

[Search the address of each school on Google Maps](#), and [add a star to your map of San Francisco to represent each school](#).

Tip: after typing in the address, zoom out so you can see where each school is located in the city as a whole. The school will appear as a red drop pin.

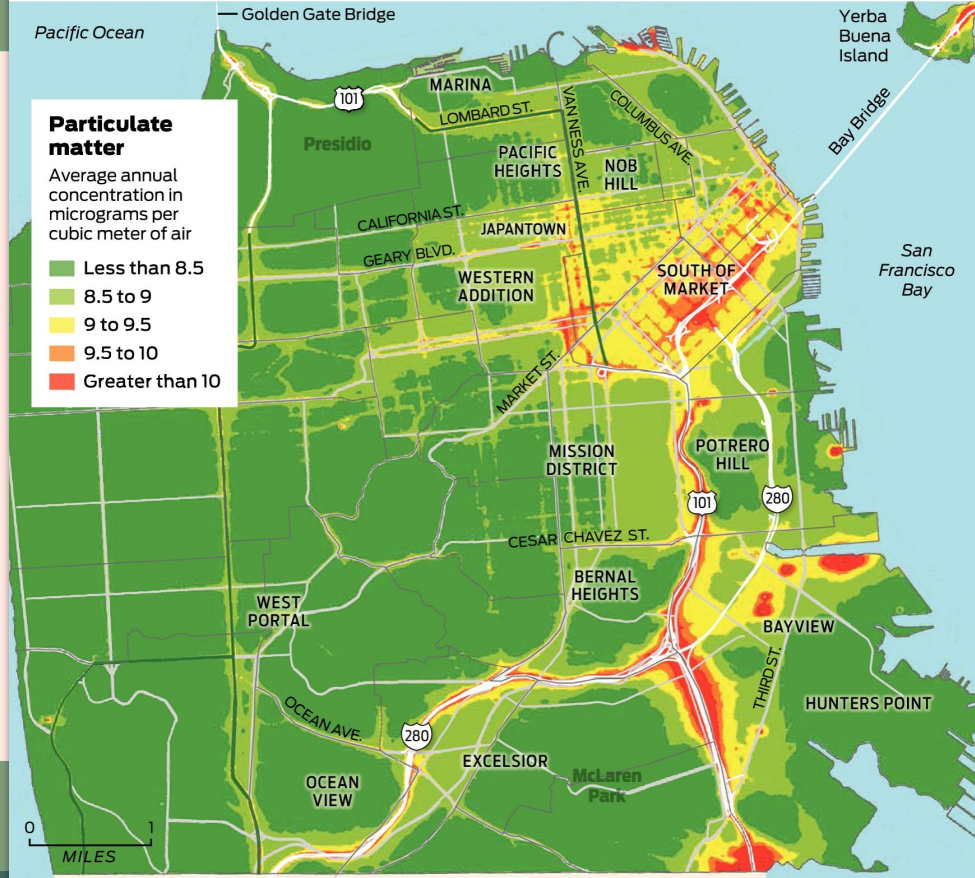
1. Chinese Immersion School at Deavila
 - a. 1250 Waller St., San Francisco, CA 94117
2. Peabody (George) Elementary
 - a. 251 Sixth Ave., San Francisco, CA 94118
3. Sunset Elementary
 - a. 1920 41st Ave., San Francisco, CA 94116
4. Chin (John Yehall) Elementary
 - a. 350 Broadway St., San Francisco, CA 94133
5. Ulloa Elementary
 - a. 2650 42nd Ave., San Francisco, CA 94116

[Click here if you'd like to learn more about how US News & World Report determines the ranking of elementary schools in San Francisco.](#)



Where air pollution is worst in San Francisco

The city's air pollution danger zone starts at the Embarcadero, envelops the South of Market neighborhoods and follows Highway 101 and Interstate 280 through Potrero Hill, Bayview and the Excelsior.



Source: San Francisco Department of Public Health, Bay Area Air Quality Management District

Todd Trumbull / The Chronicle

Step 3: Pollution

Using an **Orange** colored pencil, identify on your map where the air pollution is worst in San Francisco

SMUHSD PRA_000907

Step 4: Racial Segregation

[San Francisco is a] richly diverse place and there is a surprising degree of racial segregation.

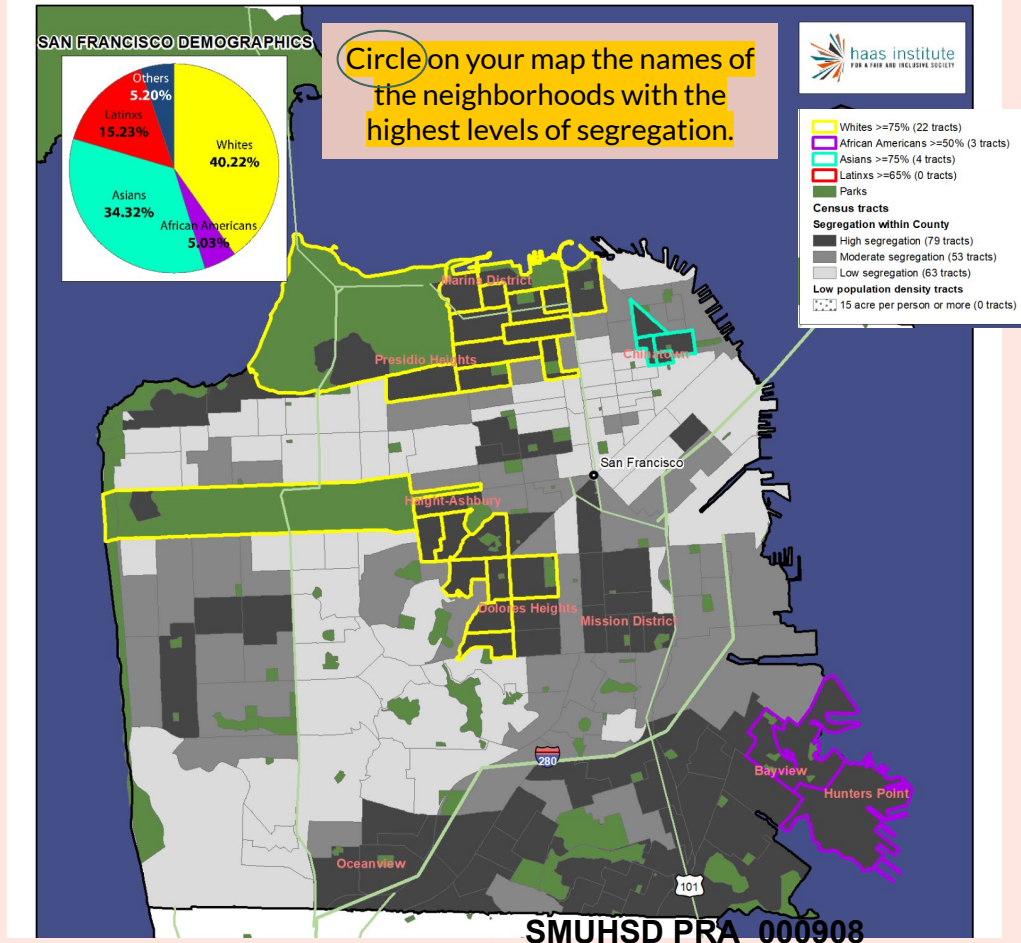
Although African Americans are just 5 percent of the population (as of 2017), they are intensely clustered into the Hunter's Point/Bayview neighborhoods and some parts of the downtown area. This is a consequence of the extremely high cost of housing and rents in San Francisco, but it is also a result of historical patterns of segregation which prevented Black homeowners and renters from moving into other neighborhoods.

A similar story could be told about Asian homeowners and renters during the nineteenth and early twentieth centuries regarding San Francisco's famous Chinatown which carefully restricted where Asians could live.

The Mission, once an overwhelmingly Latino neighborhood, has been radically gentrified* in recent years with many of its original and long-term residents pushed out by rising costs.

Whites are disproportionately concentrated in the northern and central parts of San Francisco, especially the Presidio.

**if an area of a city where poor people live is gentrified, people with more money go to live there, and the buildings are improved and become more expensive as a result*



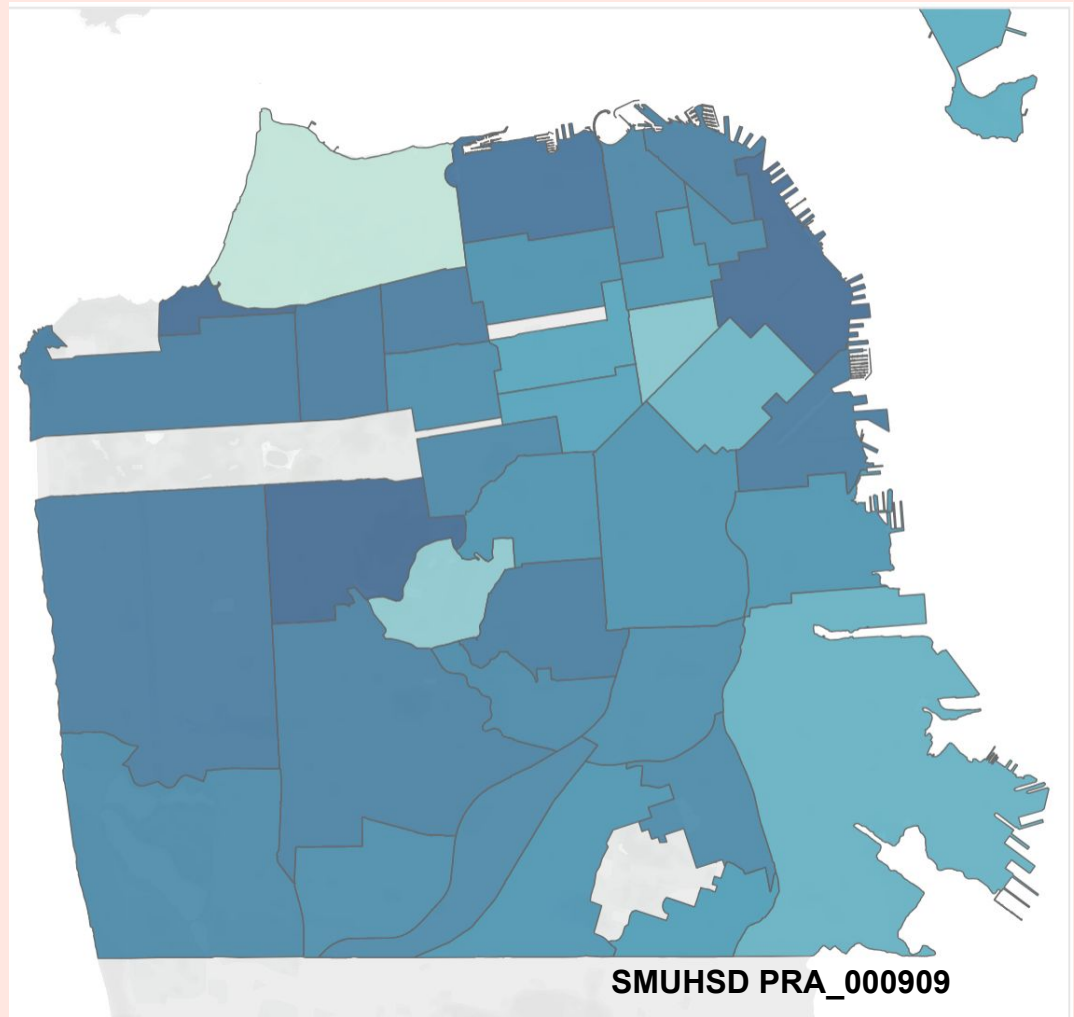
Step 5: Life Expectancy

Let's revisit the neighborhoods from the beginning. Place the average life expectancy next to the neighborhood name on the map.

1. Pacific Heights
 - a. 82 years
2. Outer Sunset
 - a. 85 years
3. Mission, San Francisco
 - a. 82 years
4. Bayview/Hunters Point
 - a. 76 years

National Average - 78.4

State Average - 80





THURSDAY | FRIDAY

SMUHSD PRA_000910

PART 3: EQUALITY UNDER THE (HOUSING) LAW (1968-1988)

FOCUS QUESTION: HOW DID THE UNITED STATES TRY TO CORRECT RESIDENTIAL SEGREGATION?

Fair Housing Act: In 1968, President Johnson signed the Fair Housing Act into law. The act “prohibits discrimination in the sale, rental and financing of dwellings based on race, color, religion, sex or national origin.”

Amendment to the Fair Housing Act: In 1988, an amendment to the Fair Housing Act was passed which:

Expanded the coverage of the Fair Housing Act to prohibit discrimination based on disability or on familial status (presence of child under age of 18, and pregnant women);

Established new administrative enforcement mechanisms with HUD attorneys bringing actions before administrative law judges on behalf of victims of housing discrimination; and

Revised and expanded Justice Department jurisdiction to bring suit on behalf of victims in Federal district courts.

Source: Title VIII: Fair Housing and Equal Opportunity - HUD." Title VIII: Fair Housing and Equal Opportunity - HUD. U.S. Department of Housing and Urban Development, 1968.

Part 1: History

What forces contributed to residential segregation?

Part 2: Personal Stories

How did housing policies affect individuals?

Part 3: Law

How did the United States try to correct the residential segregation?

Part 4: Long Term Consequences

What are the lasting effects of discriminatory housing policies?

Part 1: Federal and Local Policies Created Segregated Neighborhoods (1917-1935)

Focus Question: *What forces contributed to residential segregation?*

SOURCE A

Prior to the 1900s, many neighborhoods in the United States were racially integrated, however, local cities began passing laws that explicitly forbid African-Americans from buying property in certain areas. In 1917, the United States Supreme Court struck down these laws. Therefore, local governments relied on zoning in order to keep African-Americans out of particular neighborhoods. In St. Louis, for instance, predominantly white neighborhoods were designated as single-family housing zones. Most of the properties in these neighborhoods had restrictive covenants, which legally barred African-Americans from buying a home. Local governments passed laws to prevent any new construction in single-family housing zones in order to preserve white neighborhoods. Therefore, many African-Americans were forced to live in areas that were zoned for multifamily, industrial, or commercial use. These areas were polluted by industry and quickly became overcrowded. These areas also lacked proper city services, such as garbage collection, street lighting, or emergency response. When the Federal Housing Administration was created during the 1930s, the zones where African-Americans lived were determined to be ineligible for mortgage loans, due to the deteriorating conditions of the neighborhood. This meant that many African-Americans were forced to continue renting in substandard neighborhoods.

Source: Adapted from Rothstein, Richard. "The Making of Ferguson: Public Policies at the Root of Its Troubles." Economic Policy Institute, 15 Oct. 2014.
<http://www.epi.org/publication/making-ferguson/>

Thesis: Prior to the 1900s, many neighborhoods in the United States were racially integrated, however, local cities began passing laws that explicitly forbid African-Americans from buying property in certain areas.

Cause	Consequence
Because the Supreme Court struck down laws that forbid African-Americans from buying property in certain areas	
Because white neighborhoods were designated as single-family housing zones with restrictive covenants	
Because multifamily, industrial, or commercial zones became polluted and overcrowded	
Because many African-Americans couldn't receive mortgage loans	
Because many African-Americans were forced to rent	

SOURCE B

Warranty Deed

To Mary B. Giffin

THE GRANTOR, Typewriter Corporation of Washington, Seattle, Washington, for and in consideration of Nine Hundred and Fifty Dollars \$950.00 in hand paid, conveys and warrants to Mary B. Giffin, Missoula, Montana, the grantee, the following described real estate: [detailed description of property]

...This deed is subject to all liens and incumbrances and taxes due in 1928 against the said property and which existed and are subsequent to the 9th day of June, 1928, which grantee assumes and agrees to pay and further subject to the following words which are hereto attached and specifically made of part hereof and marked "Exhibit A."

Exhibit A

Subject to the following restrictions, which shall be deemed covenants running with the land, and shall be conditions subsequent which said restrictions and covenants shall be effective until January 1, 1958:

1. There shall not be erected or maintained upon any platted lot any structure other than one single detached dwelling house, with or without private garage, in architecture in harmony with said dwelling house; and said premises shall be used only for private residence purposes.
2. No such dwelling house shall be erected or maintained which shall cost, at prevailing market prices, less than \$6000.00; and the erection of no such house upon said property shall be commenced prior to December 31, 1952, until after plans therefor [sic] have been approved by an architect employed by the vendor at its expense.
3. No chickens or other fowl, or animals, except individual household pets, shall at any time be kept or maintained upon said property.
4. **No person or persons of Asiatic, African or Negro blood, lineage or extraction, shall be permitted to occupy a portion of said property, or any building thereon; except domestic servant or servants may be actually and in good faith employed by white occupants of such premises.**
5. No house or part thereof, or other structure, shall be construed or maintained upon said premises nearer to the front street margin than the line described upon the plat as "building limit."

Upon the violation of any of the foregoing restrictions by the vendee or the officers, agents, grantees or assignees of the vendee, the entire estate in the herein described property shall revert to the grantor herein, its successors or assigns.

1. Date of the Deed:
2. City and State of Deed:
3. Who was restricted from residing in this house? What specific group(s) was excluded from the general restriction?
4. How might this racial covenant have influenced where Black residents of Seattle lived and worked?
5. How might this racial covenant have benefitted white homebuyers at the expense of homebuyers (or renters) who were African American or of Asian descent?

SOURCE C

1. According to the text, what was the purpose of the FHA?
2. Explain what the FHA might have meant by "proper zoning regulations and appropriate deed restrictions."
3. Describe what the FHA might have meant by "infiltration of inharmonious racial or nationality groups."

In 1934, the Federal Housing Administration was created in response to the housing crisis of the Great Depression. The FHA insured loans made by banks for building and buying homes, and helped many more Americans become homeowners. In the process, it also created and strengthened the racial segregation of neighborhoods.

The FHA would only insure loans to neighborhoods that were considered safe and desirable. The FHA created a rating system, using four different colors: green, blue, yellow, and red, with green areas as the highest rated neighborhoods. According to the 1935 FHA Underwriting Manual, an area could obtain a high rating by "the existence and enforcement of **proper zoning regulations and appropriate deed restrictions.**" Neighborhoods would receive a lower rating if they had "**infiltration of inharmonious racial or nationality groups.**"

Source: "Underwriting Manual: Underwriting and Valuation Procedure under Title II of the National Housing Act," Federal Housing Administration, 1935.

SMUHS PRA_000914

Part 2: Personal Stories of Housing Segregation (1940s-1960s)

Focus Question: *How did housing policies affect individuals?*

	Main Idea Define key terms, give a general description of the source, and provide specific evidence.	Consequence How does this source help us understand the individual and group consequences of segregation?
Source 1: Contract Selling		
Source 2: Willie Mays		
Source 4: Blockbusting		
Source 5: Photographs		
		SMUHSD PRA_000915

As the 1980s came to a close, Hip Hop's popularity only increased. Within the Hip Hop field, different styles and approaches emerged throughout the 1990s. While numerous subgenres gained traction, a recognizable division fell into place between so-called "Gangsta Rap" and "Conscious Hip Hop."

Gangsta Rap grew in part out of the social and political climate on the West Coast, where cities such as Compton, California, became engulfed in gang violence fueled by the crack cocaine epidemic. Longstanding tensions between the African-American community and the police came to a head in the Rodney King case and the announcement of its verdict. Gangsta rappers began to write explicitly about inner city violence. Songs were marked by a liberal use of profanity and images of the gun-toting toughs who lived amidst the brutality of the inner city. Gangsta Rap often overlapped with the East Coast-based "Mafioso Rap," whose practitioners cultivated personas of high-living, power-wielding gangstas who drove fancy cars, drank champagne, and sported intimidating weapons – all while promoting a strong sense of kinship.

Soon enough, a countermovement called "Conscious Hip Hop" began to emerge, primarily on the East Coast.

Many fans saw it as an answer to the often violent and controversial lyrics common in Gangsta Rap. Though in many ways responding to the same conditions to which Gangsta Rap reacted, this subgenre sought to inspire positivity and community action through its lyrics, much like some of the earliest Hip Hop music. Lyrics were intended to challenge and inspire while also questioning the social and political status quo.

Themes and Messages		Tone and Style		Role of the Artist	
Conscious Hip Hop: This subgenre focuses on addressing social and political issues. Socially conscious rap often contains lyrics that discuss topics such as racism, inequality, poverty, police brutality, and other societal injustices. Artists in this category aim to raise awareness and provoke thought about these issues.	Gangsta Rap: Gangsta rap, on the other hand, often portrays a gritty, street-level perspective. It frequently features lyrics about criminal activities, violence, gang life, and the challenges of living in impoverished or dangerous neighborhoods. Gangsta rap often glorifies a "thug" or "gangsta" lifestyle.	Conscious Hip Hop: The tone of socially conscious rap is typically more reflective, introspective, and thought-provoking. Artists may use intricate wordplay and metaphors to convey their messages. Musically, it tends to be more subdued and focused on storytelling.	Gangsta Rap: Gangsta rap tends to have a more aggressive and confrontational tone. It often includes explicit language and vivid descriptions of violent or criminal activities. Musically, it may feature harder beats and a more aggressive delivery.	Conscious Hip Hop: Artists in this subgenre often see themselves as activists or advocates for social change. They use their music as a platform to address issues and promote awareness.	Gangsta Rap: Gangsta rap artists often see themselves as storytellers who provide a raw and unfiltered view of their communities. While some may argue that their music reflects reality, others may criticize them for potentially glorifying negative behaviors.
				SMUHSD PRA_000916	

ARTICLE 1: The 1983 Death Of A NYC Graffiti Artist <i>Why was Michael Steward killed by New York City (NYC) police officers?</i> <i>What beliefs did NYC authorities hold about graffiti art and artists?</i> <i>Michael Stewart's mother wants people to recognize that her son's death is tied to a larger history of "black suffering and white brutality." What does this reveal about the relationship between Black Americans and police?</i>	ARTICLE 2: When Crack Cocaine Was King <i>What is crack cocaine?</i> <i>Which communities had the highest concentration of crack cocaine use and sales?</i> <i>Why did many Black and Brown Americans decide to sell crack cocaine, despite it being illegal?</i>	ARTICLE 3: When LA Erupted Into Anger <i>What happened to Rodney King in March of 1991?</i> <i>Why were many Los Angelenos outraged by the outcome of the four police officers being found not guilty of using excessive force on Rodney King?</i> <i>What happened in Los Angeles after the trial?</i> SMUHSD PRA_000917
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SONG ONE TITLE:	SONG TWO TITLE:	SONG THREE TITLE:
<i>By examining the lyrics, “...</i> <i>we can see that...</i>	<i>By examining the lyrics, “...</i> <i>we can see that...</i>	<i>By examining the lyrics, “...</i> <i>we can see that...</i> SMUHSD PRA_000918



“Well, personally, all rap is socially conscious. The concept of rap itself is socially conscious.”
KRS-One



“Our music is not “gangsta rap.” There's no such thing. The label was created by the media to limit what we can say. We just deliver the truth in a brutal fashion. They don't like that, so you hear “ban this, ban that.”-
GZA, Wu-Tang Clan

More than seven-in-ten among the U.S. public, including large majorities of both Black and White people, offer a negative assessment of rap music, with 71% of Black people and 74% of White people agreeing that rap's societal impact is bad. Fewer Hispanic folks, however, hold this view (48%). Among White people, men are much more likely than women to say hip hop and rap have a bad influence on society. Among Black people, however, the gender relationship tilts in the opposite direction – women are more likely than men to say this form of music is having a bad influence. Younger Black and White people (ages 18-34) are far less likely than older respondents to see a negative societal impact of hip hop and rap music. No difference is seen in the percentage of young White people and young Black people saying this. Of all the race and gender groups in the survey, Black men are most likely to give a positive rating to hip hop (18%) and rap music (11%). But these levels of positive rating are still quite modest.

In your opinion, can hip-hop effectively use its political power to bring about change, or are there limitations to its influence?

How does the divide between conscious rap and gangsta rap fit into this data? Do you think people would have the same mostly negative view of rap if it was just conscious rap? Or gangsta rap? Explain your reasoning.

**How did hip hop artists
use their voice to speak
up about things that
mattered to them?**



DAY ONE





[Link to Video](#)



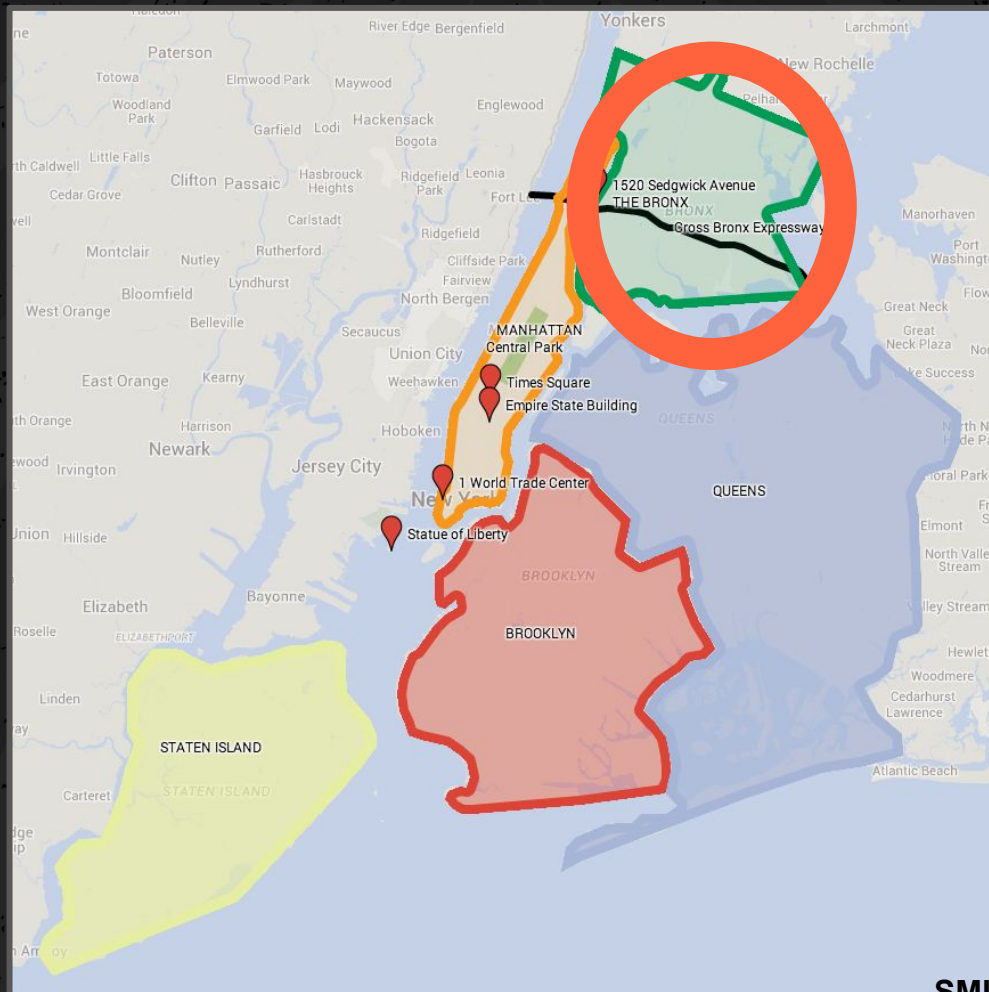
What do you notice about this neighborhood?

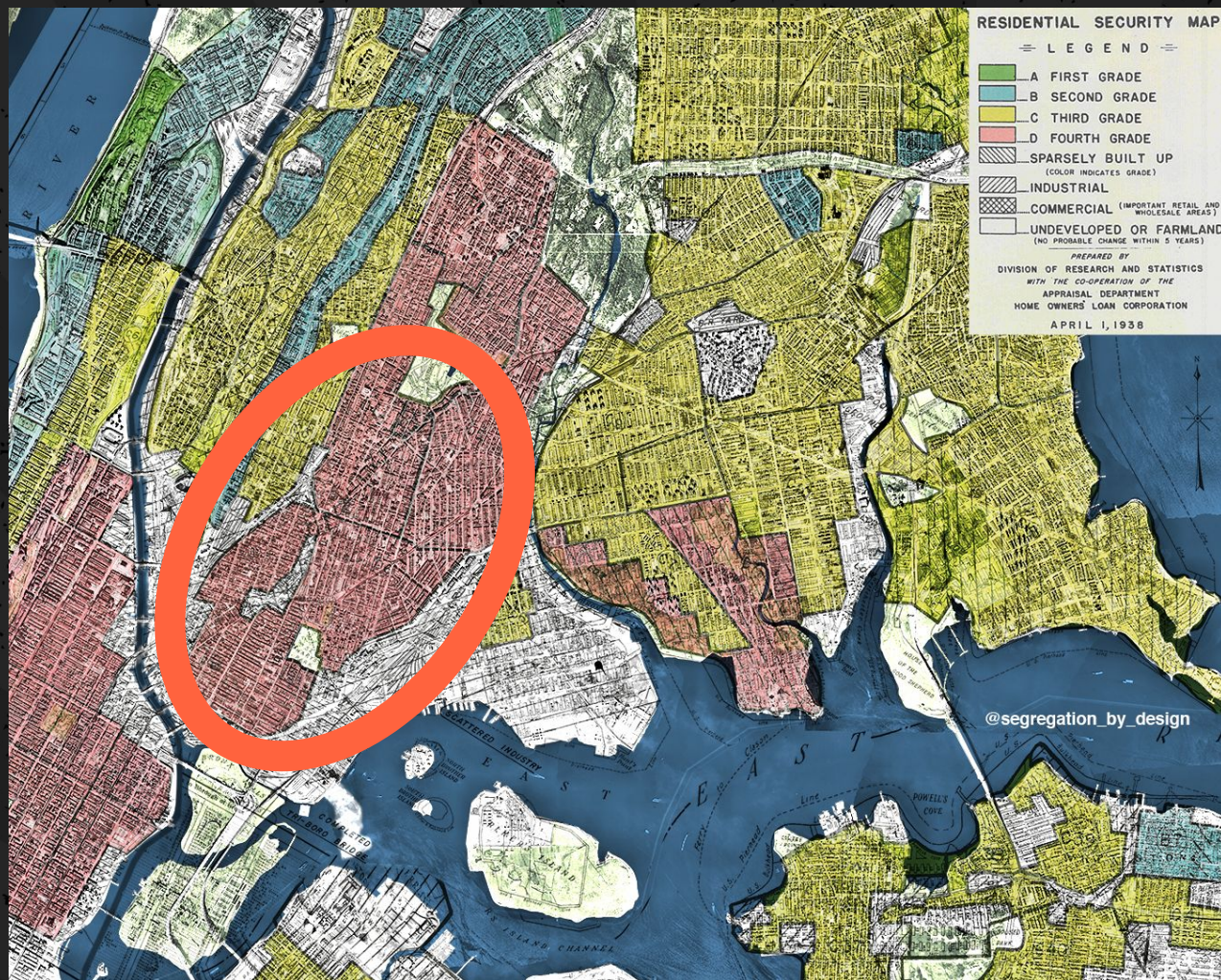


What means (ways) do you think people living in this environment would have to express themselves artistically?



This video clip was left without any sound. If you were to put music to accompany this footage, what would that music sound like? What feelings or emotions might you try to convey through your music?



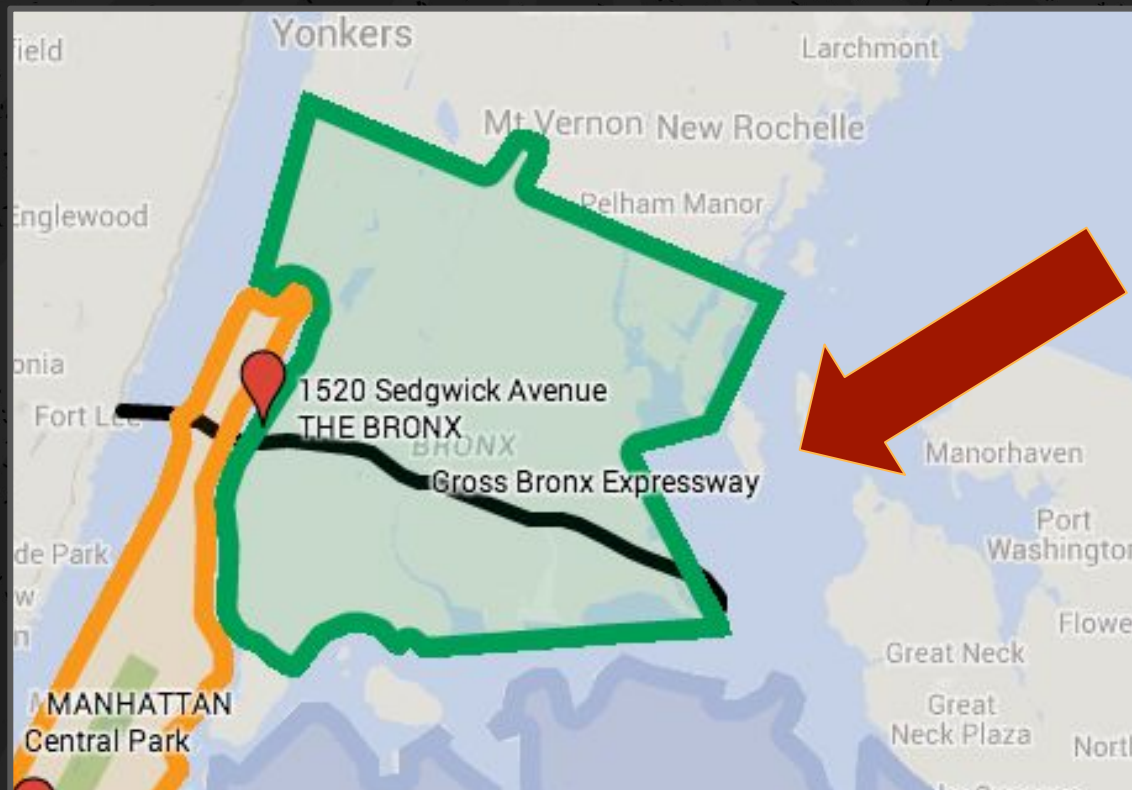


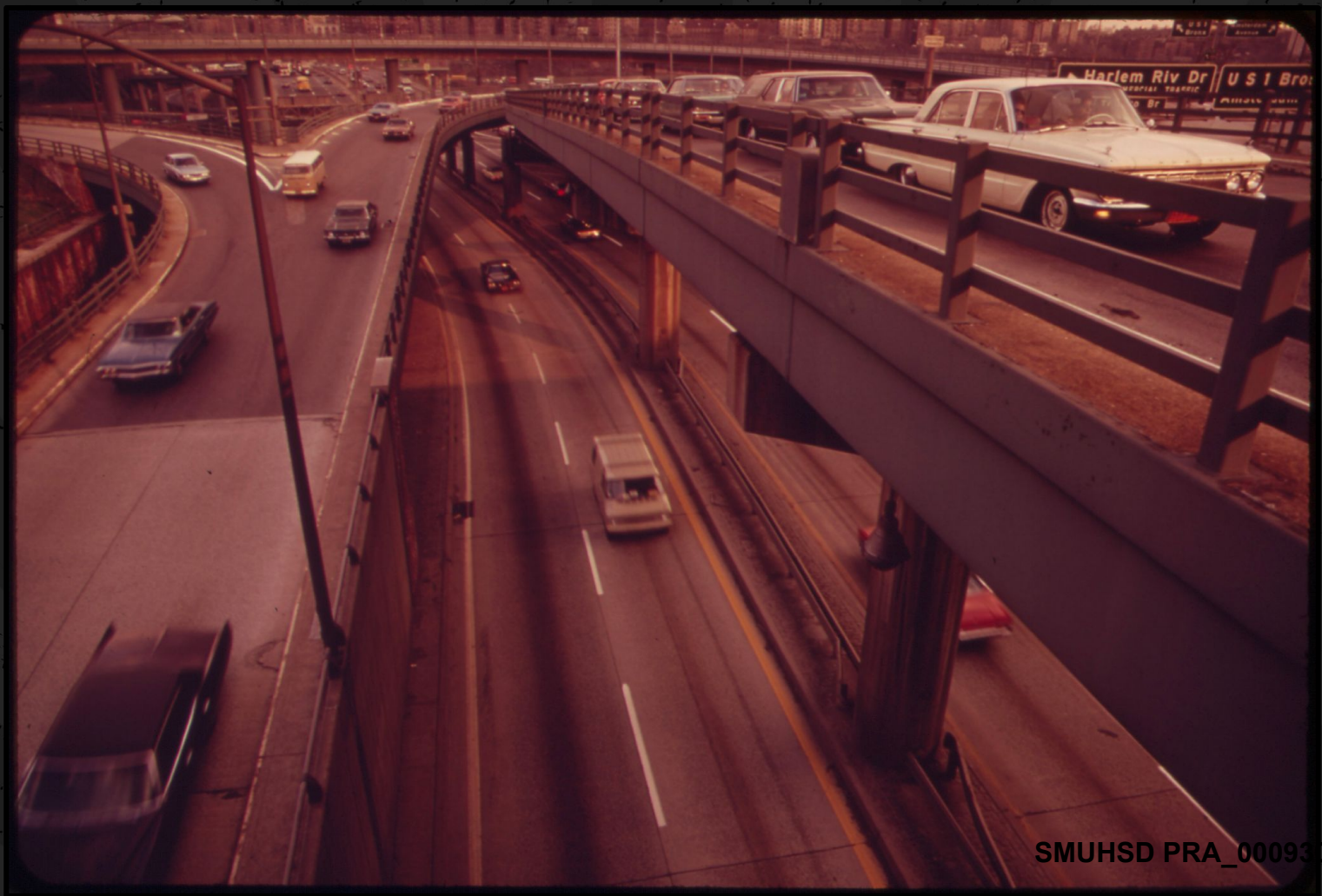
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1520 Sedgwick Avenue

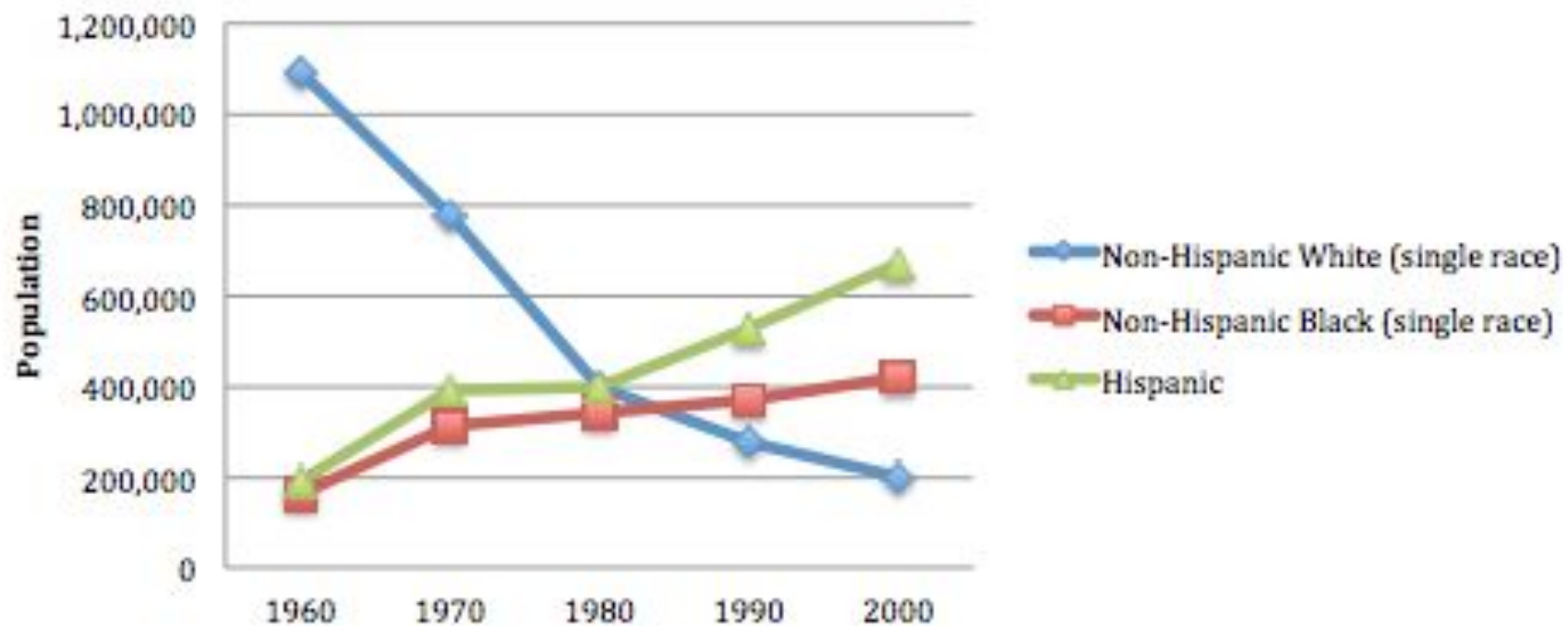
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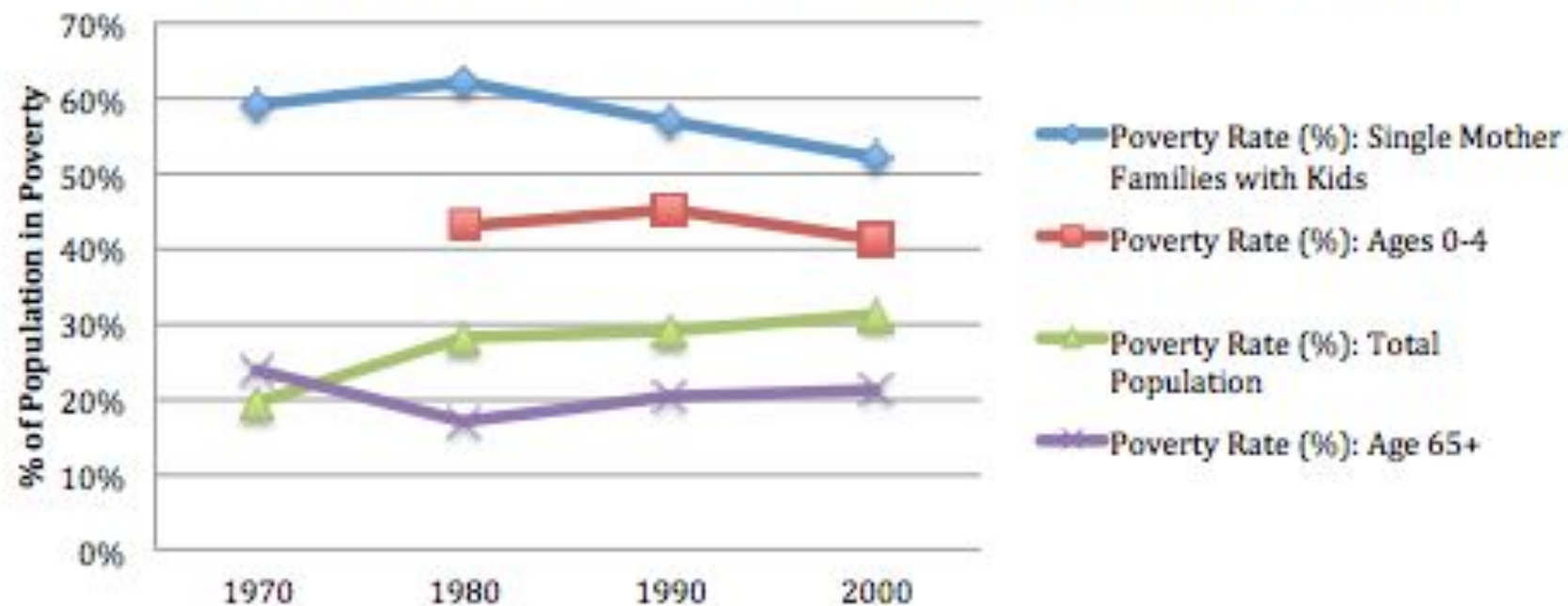


SMUHSD PRA_000930

Bronx Racial-Ethnic Groups Over Time



Poverty Rates of Selected Social Conditions in the Bronx Over Time



Grandmaster Flash Video

*Respond to the questions on your handout
as you view the following video*



REFLECT

Why do you think Hip Hop became so popular with the people in urban communities such as the Bronx?

OPTIONAL REVIEW VIDEO



DAY TWO



INQUIRY QUESTION

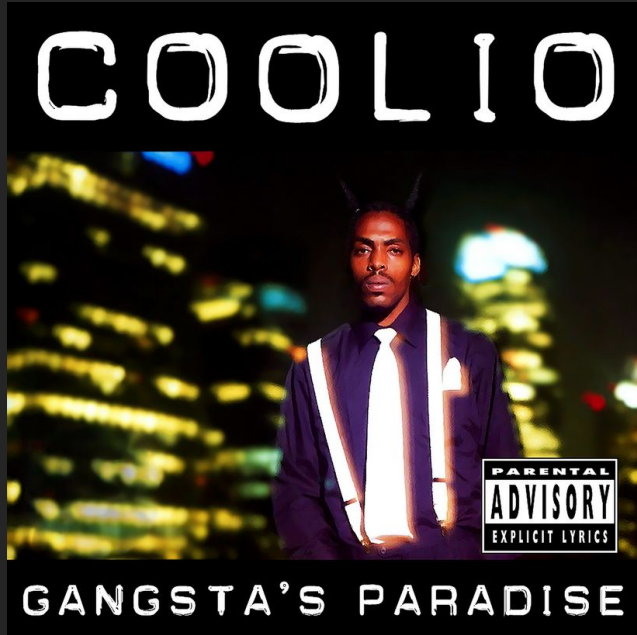
**How did hip hop artists
use their voice to speak
up about things that
mattered to them?**





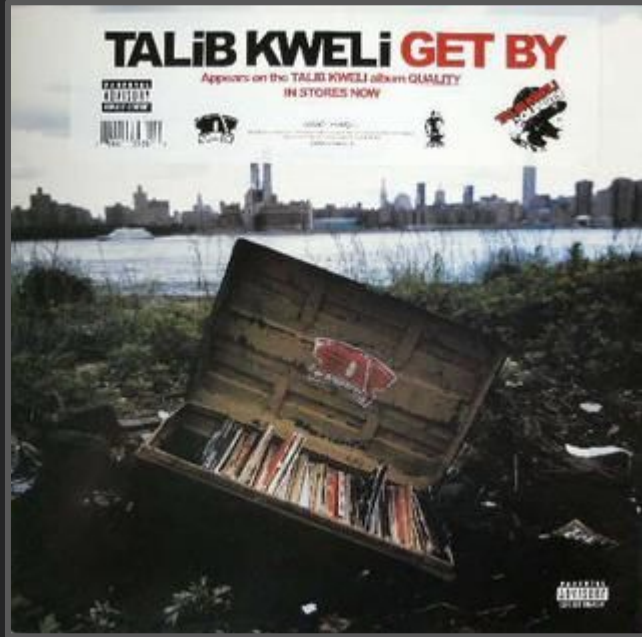
Cash, Rules, Everything, Around, Me
C.R.E.A.M.
Get the money
Dollar, dollar bill y'all
It's been twenty-two long hard years, I'm still strugglin'
Survival got me buggin', but I'm alive on arrival
I peep at the shape of the streets
And stay awake to the ways of the world 'cause sh*t is deep
A man with a dream with plans to make C.R.E.A.M.
Which failed I went to jail at the age of 15
A young buck sellin' drugs and such who never had much
Trying to get a clutch at what I could not
The court played me short, now I face incarceration
Pacin' going upstate's my destination
Handcuffed in back of a bus, forty of us
Life as a shorty shouldn't be so rough
But as the world turns I learned life is hell
Living in the world no different from a cell

"C.R.E.A.M." | Wu Tang Clan



Look at the situation they got me facing
I can't live a normal life, I was raised by the street
So I gotta be down with the hood team
Too much television watchin', got me chasing dreams
I'm a educated fool with money on my mind
Got my ten in my hand and a gleam in my eye
I'm a loc'd out gangsta, set trippin' banger
And my homies is down, so don't arouse my anger
Fool, death ain't nothin' but a heartbeat away
I'm livin' life do or die, what can I say?
I'm 23 now but will I live to see 24?
The way things is going I don't know
Tell me why are we so blind to see
That the ones we hurt are you and me?
Been spendin' most their lives
Livin' in a gangsta's paradise

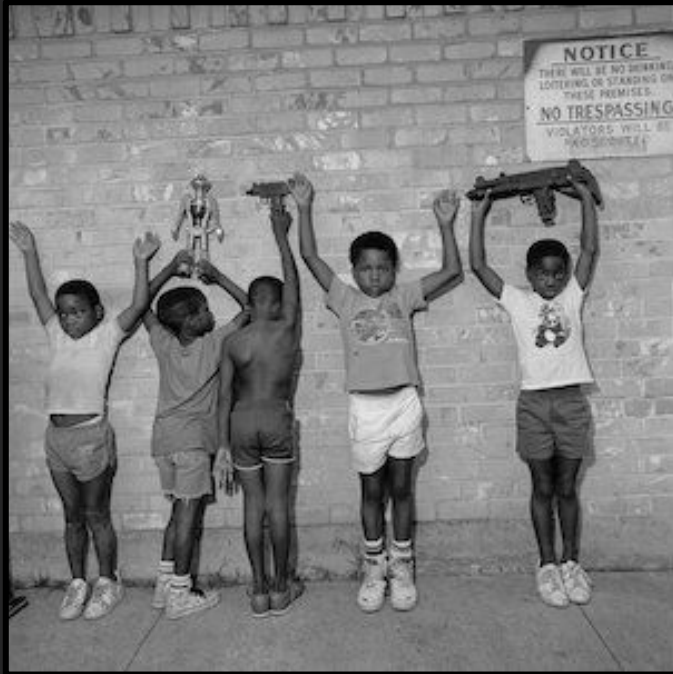
"Gangsta's Paradise" | Coolio



Mi abuela raised three daughters all by herself, with no help
I think about her struggle and I find the strength in myself
These words, melt in my mouth
They hot, like the jail cell in the south
Before my n**** Core bailed me out
To get by, just to get by

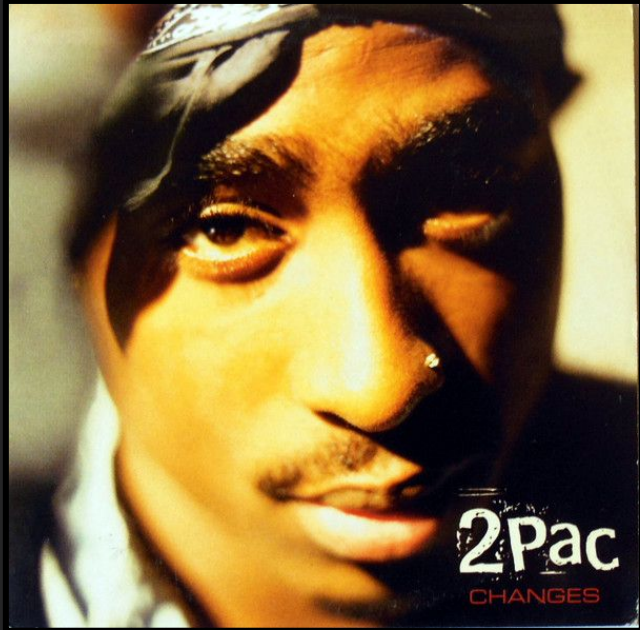
Yo, I activism attackin' the system, the blacks and latins in prison
Numbers of prison they victim black in the vision
Sh** and all they got is rappin' to listen to
I let them know we missin' you, the love is unconditional
Even when the condition is critical, when the livin' is miserable
Your position is pivotal, I ain't bullshittin' you
Now, why would I lie? Just to get by?

“Get By” | Talib Kweli



The cops used to come around in my neighborhood
Alright, you kids, stop having so much fun, move along!
Oh they'd arrest me, you know, especially at night
They had a curfew, n****s had to be home at 11, negros, 12
And you'd be trying to get home, doing your crew runs
And they'd always catch you out in front of a store or something
'Cause you'd be taking shortcuts, right
Cops, "Ree, put your hands up, black boy!"
The cops shot the kid
The cops shot the kid, the cops shot

"Cops Shot the Kid" | Nas

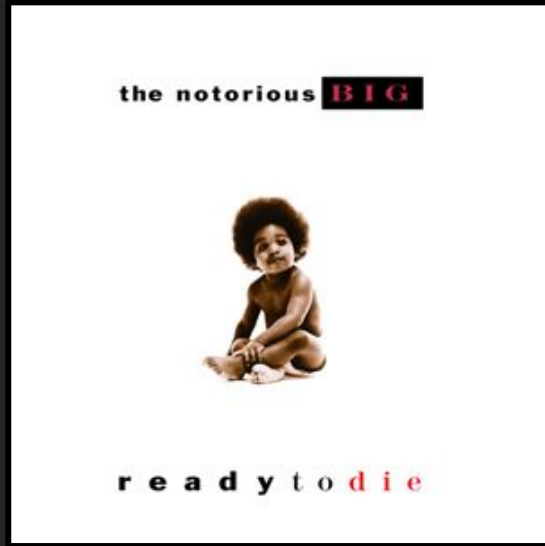


"I see no changes, a Should I blast myself?
I'm tired of bein' poor and, even worse, I'm black
My stomach hurts so I'm lookin' for a purse to snatch
Cops give a damn about a negro
Pull the trigger, kill a n****, he's a hero

We gotta start makin' changes
Learn to see me as a brother instead of two distant strangers
And that's how it's supposed to be

I see no changes, all I see is racist faces
Misplaced hate makes disgrace to races"

Changes | 2pac



Juicy | The Notorious BIG

"Yeah, this album is dedicated
To all the teachers that told me I'd never
amount to nothin'
To all the people that lived above the
buildings that I was hustlin' in front of
Called the police on me when I was just
tryin' to make some money to feed my
daughter (it's all good)
And all the n***** in the struggle
You know what I'm sayin'? It's all good, baby
baby"

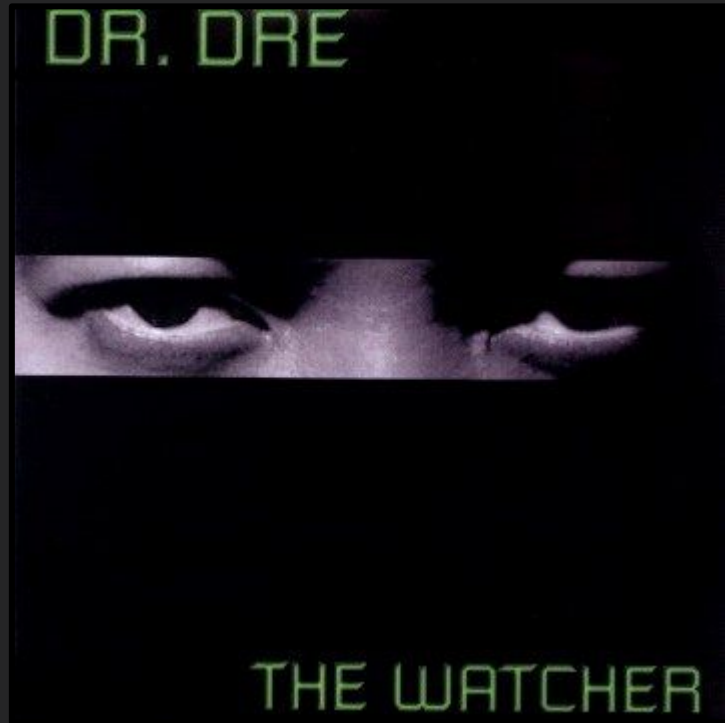


I find it hard to say
That everything is alright
Don't look at me that way
Like everything is alright

'Cause my own eyes can see
Through all your false pretenses
But what you fail to see
Is all the consequences
You think our lives are cheap
And easy to be wasted
As history repeats
So foul you can taste it

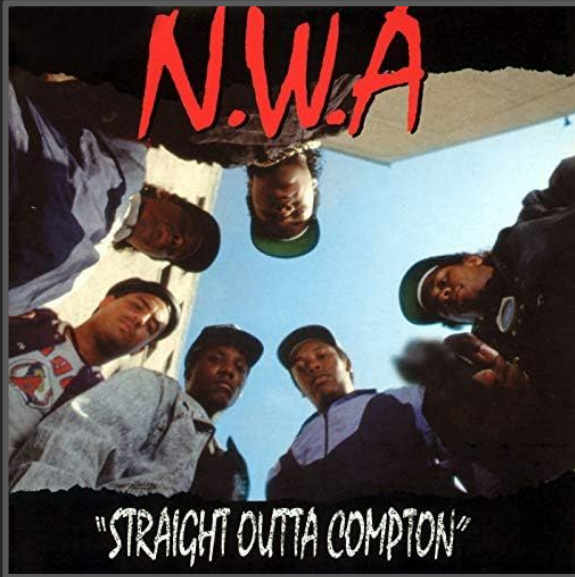
Wake up and rebel
We must destroy in order to rebuild
Wake up, you might as well
Oh are you oh are you satisfied
Oh are you satisfied?
Rebel oh rebel
Why don't you rebel, why don't you rebel?

I Find It Hard to Say (Rebel) | Lauryn Hill



Things just ain't the same for gangstas
Cops is anxious to put n****s in handcuffs
They wanna hang us, see us dead, enslave us
Keep us trapped in the same place we're raised in
Then they wonder why we act so outrageous
Run around stressed out and pull out gauges

"The Watcher" | Dr. Dre

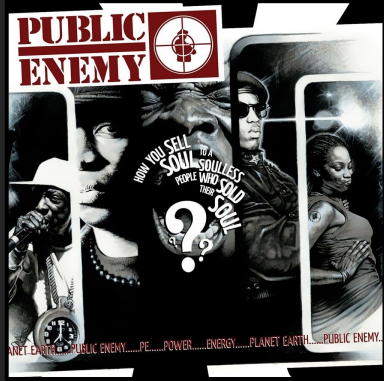


F*** the police comin' straight from the
underground
A Young n**** got it bad 'cause I'm brown
And not the other color so police think
They have the authority to kill a minority
F*** that s***, 'cause I ain't the one
For a punk motherf***** with a badge and a gun
To be beatin' on, and thrown in jail
We can go toe-to-toe in the middle of a cell

FK The Police | N.W.A.**

**NOW LET'S BRING IT TO
MORE CURRENT MUSIC**





What, goes, on!
Rolling Stones of the rap game, not bragging
Lips bigger than Jagger, not saggin'
Spell it backwards, I'mma leave it at that
That ain't got nothing to do with rap
Check the facts, expose those cats
Who pose as heroes and take advantage of blacks
Your government's gangster, so cut the crap
A war going on so where y'all at?
"Fight the Power" comes great responsibility
'F the Police' but who's stopping you from killing me?
Disaster, fiascos over a loop by P.E
If it's an I instead of we believing TV
Spitting riches, bitches, and this new thing about snitches
Watch them asses move as the masses switches
System dissed them but barely missed her
My sole intention to save my brothers and sisters

Screamin' gangsta 20 years later
Of course endorsed while consciousness faded
New generations believing them fables
Gangster Boogie on two turntables
Show no love so its easy to hate it
Desecrated while the coroner waited
Any given Sunday so where y'all rate it?
Wit slavery, lynching, and them drugs infiltrated
I'm like that doll Chucky, baby
Keep comin' back to live love life like I'm crazy
Keep it movin' risin' to the top
Doug Fresh clean livin' you don't stop
Revolution means change, don't look at me strange
So I can't repeat what other rappers be sayin'
You don't stand for something, you fall for anything
Harder than you think, its a beautiful thing

Harder Than You Think

Public Enemy, James Bomb, Pop Diesel



Pour up (drank), head shot (drank)
Sit down (drank), stand up (drank)
Pass out (drank), wake up (drank)
Faded (drank), faded (drank)

Now I done grew up 'round some people livin' their life in bottles
Granddaddy had the golden flask
Backstroke every day in Chicago
Some people like the way it feels
Some people wanna kill their sorrows
Some people wanna fit in with the popular, that was my problem

I was in the dark room, loud tunes, lookin' to make a vow soon
That I'ma get f**ked up, fillin' up my cup, I see the crowd mood
Changin' by the minute and the record on repeat
Took a sip, then another sip, then somebody said to me

N*** why you babysittin' only two or three shots?
I'ma show you how to turn it up a notch
First you get a swimming pool full of liquor, then you dive in it
Pool full of liquor, then you dive in it

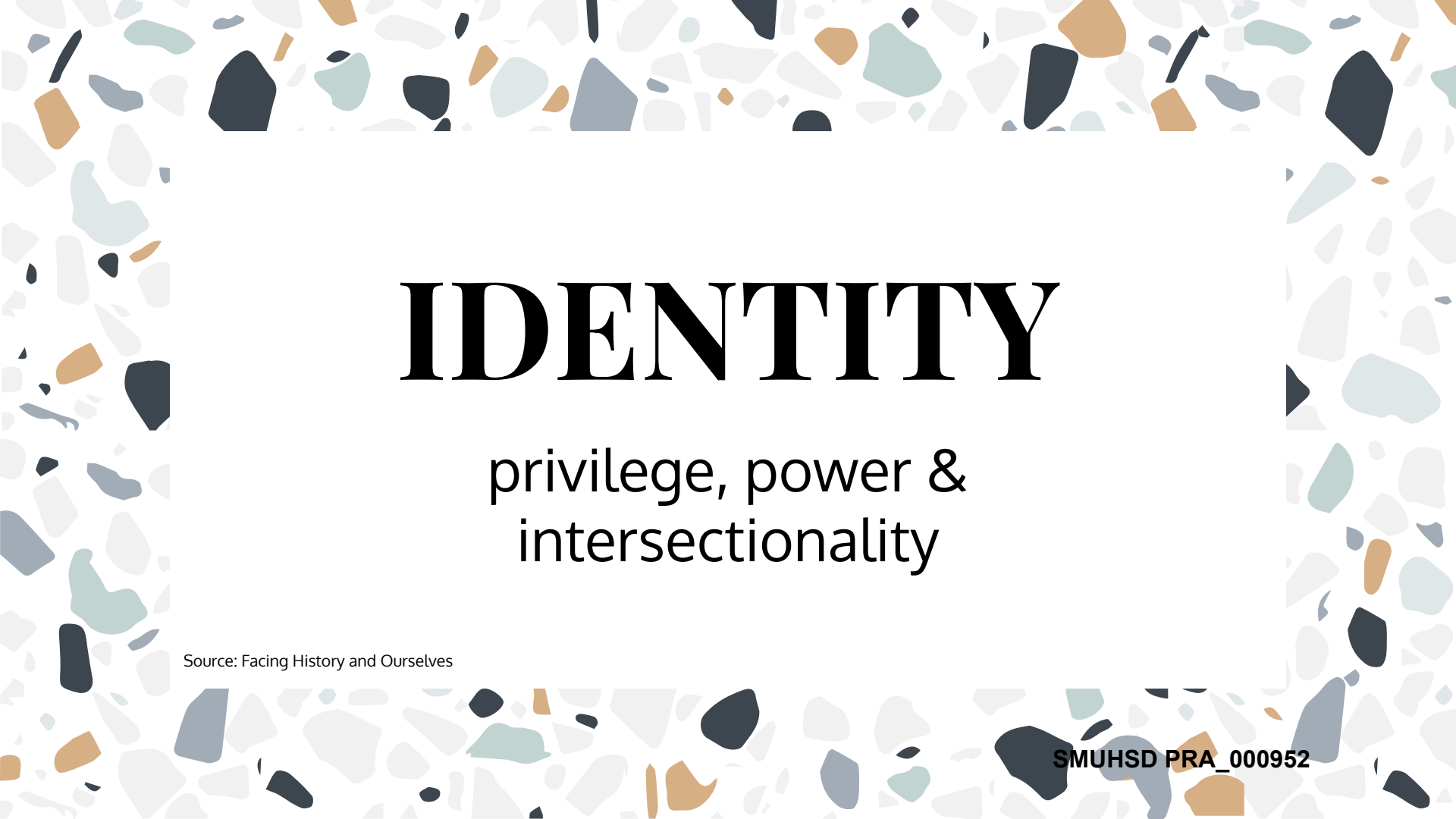
Swimming Pools | Kendrick Lamar



The Guillotine | The Coup

We want to thank you for flying with us
We know you coulda stayed home, just cried and cussed
May all your guns go off if it's time to bust
May all they tanks have time to rust
They got the armies turning bullets into gold
They got the hookers turning tricks in the cold
And every time the police kicks in the door
An angel gas brake dips in the O
And even if a d-boy flips him a O
It ain't enough to buy shit anymore
Sleep in the doorway, piss on the floor
Look in the sky, wait for missiles to show
It's finna blow cause
They got the TV, we got the truth
They own the judges and we got the proof
We got hella people, they got helicopters
They got the bombs and we got the, we got the

We got the guillotine
We got the guillotine, you better run
We got the guillotine
We got the guillotine, you better run
We got the guillotine
We got the guillotine, you better run
We got the guillotine
We got the guillotine, you better run

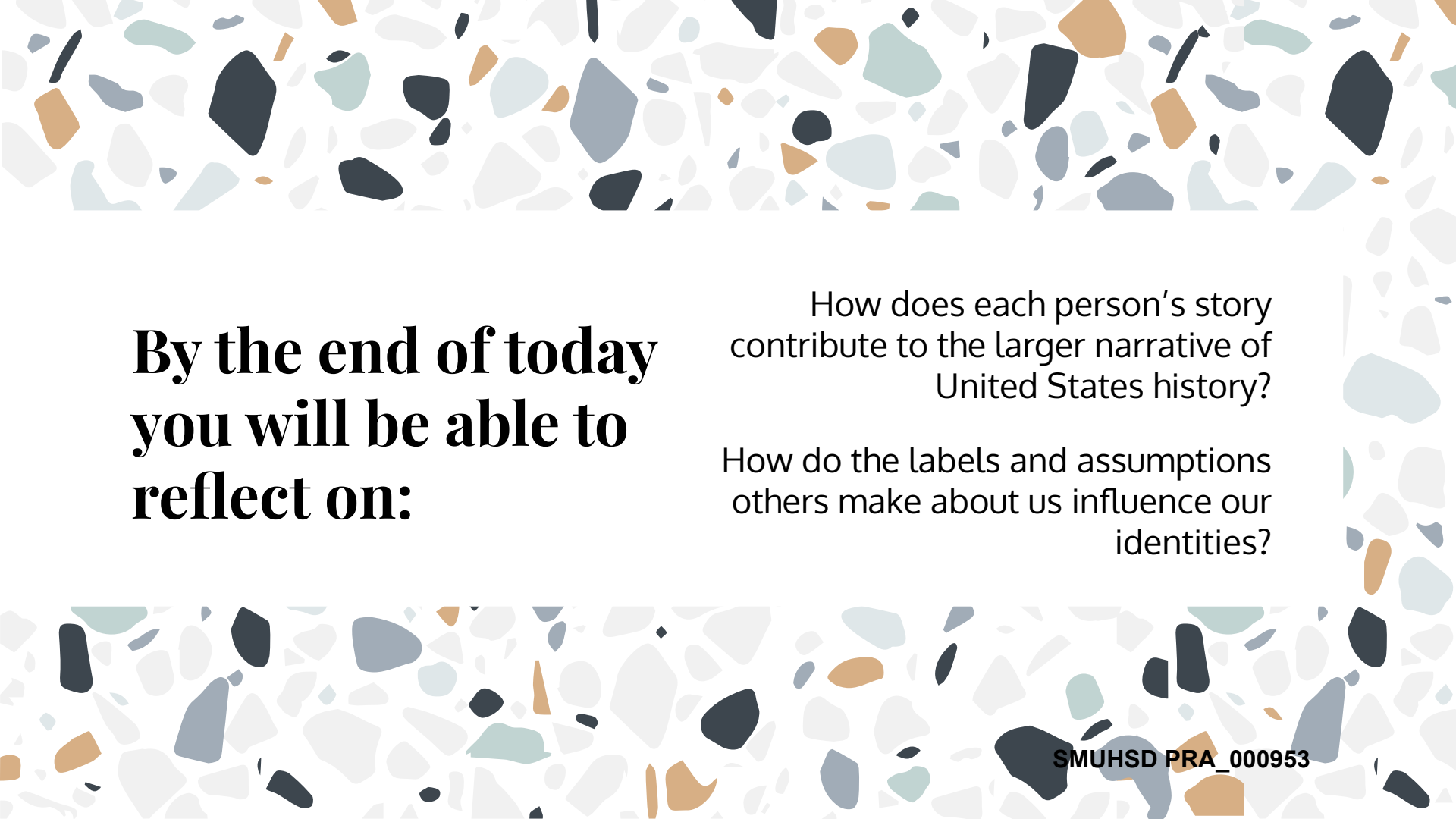


IDENTITY

privilege, power &
intersectionality

Source: Facing History and Ourselves

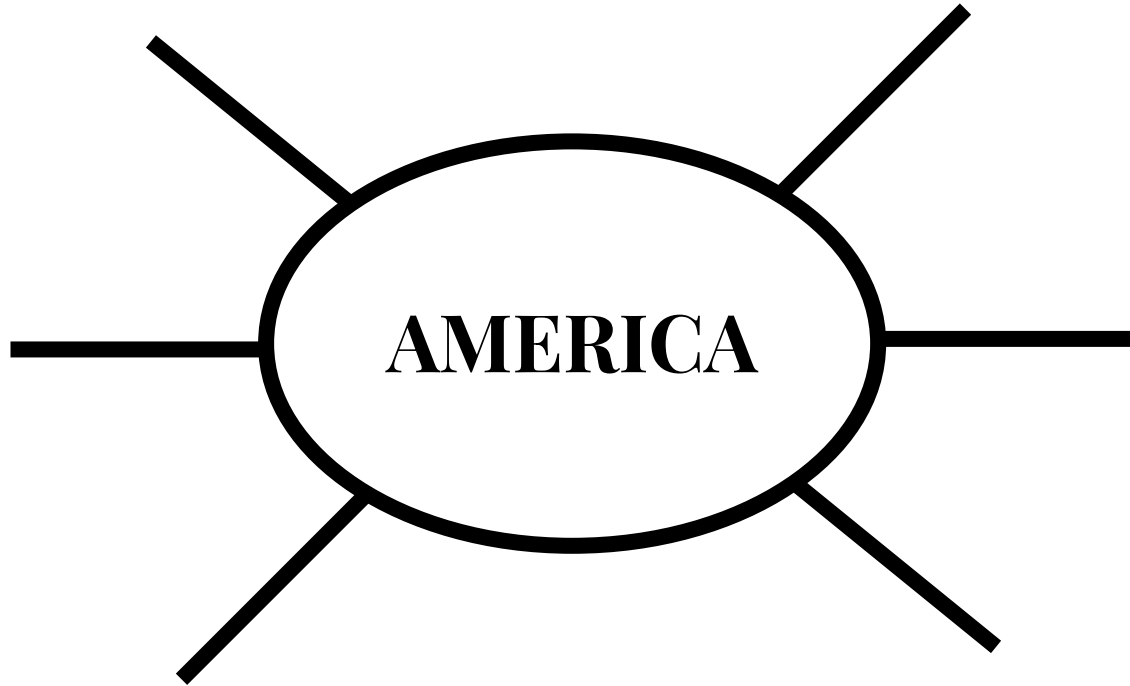
SMUHSD PRA_000952

A decorative border composed of various colored pebbles or stones in shades of blue, teal, orange, and grey, scattered across the top and bottom edges of the page.

**By the end of today
you will be able to
reflect on:**

How does each person's story
contribute to the larger narrative of
United States history?

How do the labels and assumptions
others make about us influence our
identities?



SMUHSD PRA_000954



A decorative terrazzo pattern in the top-left corner, featuring irregular shapes in shades of grey, light blue, dark blue, and orange.

DISCUSS

Where might our ideas of what it means to be
"American" come from?

Where do we hear messages about what
"American-ness" can be?



SMUHSD_PRA_000956

A decorative border on the left side of the page, composed of various colored pebbles or stones in shades of blue, orange, grey, and white, arranged in a mosaic-like pattern.

REFLECT

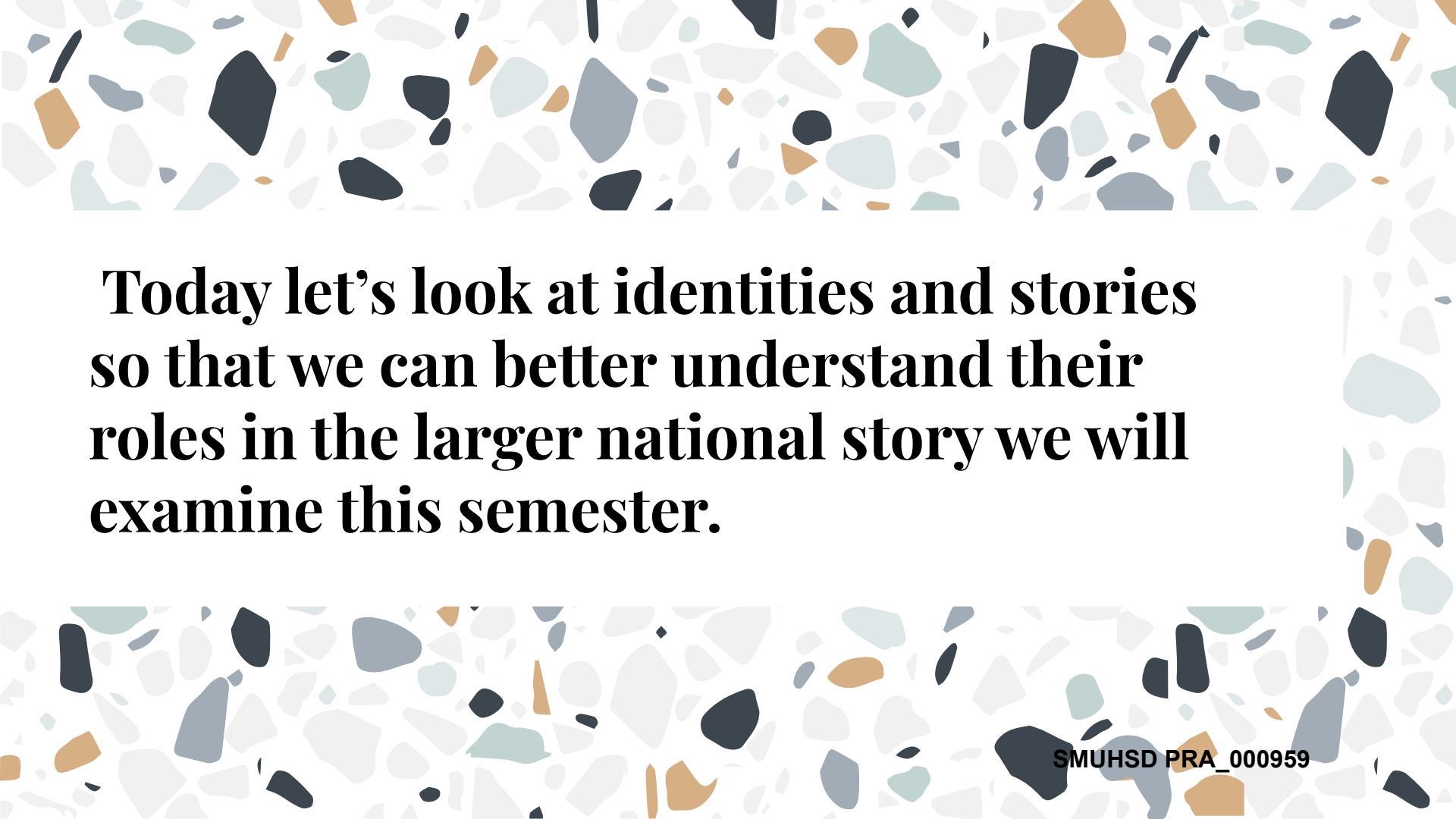
What faces are represented? What do you notice about the variety of faces?

What do flags typically symbolize? Where do they appear?
How do people often respond to them?

What do you think this representation of a flag is meant to symbolize? How is its meaning similar to or different from what you drew in the previous activity?



Just as these faces of individuals contribute to the whole image of the flag, individual identities and stories contribute to the identity of a group or country and its historical narrative. The history and culture of the United States, for example, has always been shaped by the interaction of individuals—some famous, many not—from a variety of backgrounds and origins.

A decorative border composed of various colored pebbles or stones in shades of blue, teal, orange, and grey, arranged in a mosaic-like pattern along the top and bottom edges of the slide.

**Today let's look at identities and stories
so that we can better understand their
roles in the larger national story we will
examine this semester.**



BUT WHY?

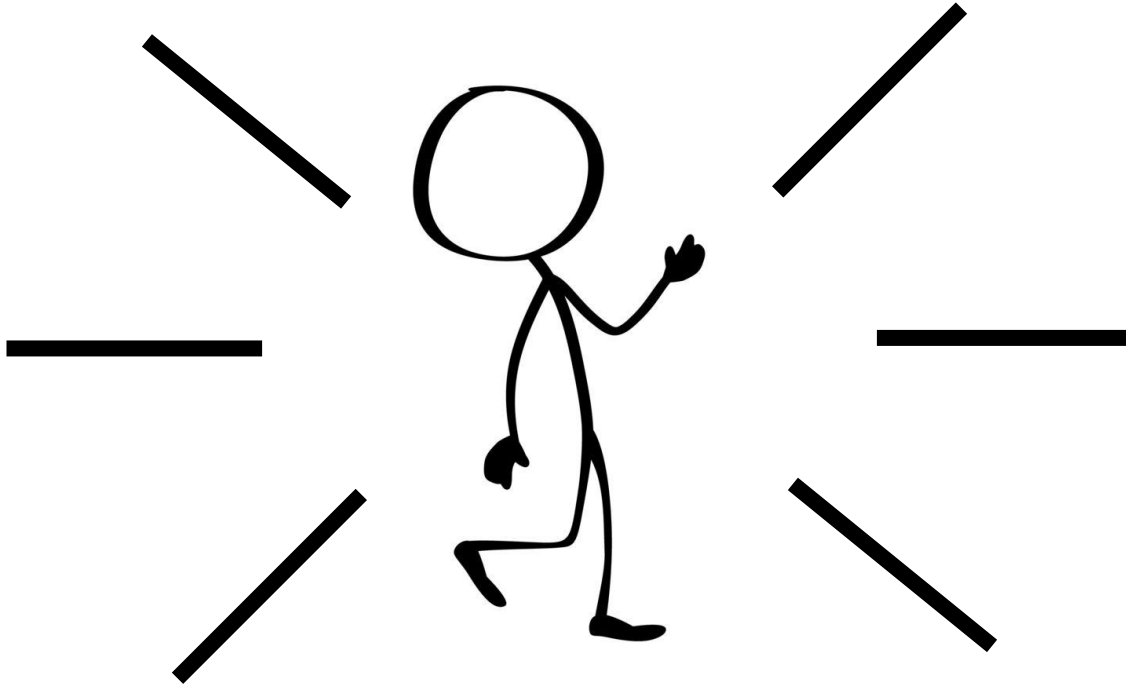


The concepts of identity and history of the United States are the product of a multitude of individual perspectives, voices, and choices. By understanding our own identities and the stories about how we and our families arrived at this moment in this place, we can begin to understand how we both contribute to and are affected by the larger history of the country. Ultimately, we can come to understand the power of our voices and the effect of our personal stories can have not only on our friends, families, and communities but also the identity and history of the United States.

Identity

*The set of characteristics
by which a person is known
for.*

What makes up our identity?



SMUHSD PRA_000963



Social Identities

- Race
- Ethnicity
- Socioeconomic status
- Gender Identity & Expression
- Age
- Language
- Religious beliefs
- Sexuality
- Nationality
- Abilities (Mental, Physical, Emotional)

Personal Identities

Examples:

- What do you sound like?
- Favorite color?
- What do you like to do?
- How do you feel?
- Favorite animal?
- Favorite shape?
- Who are your friends?
- What do you like to eat?
- Where is your favorite place to be?



Can parts of
our identity
change?



**Are our
identities
always visible?**



**Why might
someone not share
all of their identity?**

VISIBLE VS. INVISIBLE



SMUHSD PRA_000968



IMPACTS OF IDENTITY

- Label: A name, word, or phrase used to classify or categorize a person or thing (labels are often, but not always, inaccurate)
- Assumption: Something that is accepted as true before one gathers any proof that it is so
- Stereotype: An often incorrect assumption made about all of the members of a particular group



**Warning: Video is satire -
meaning it uses exaggeration
and humor to ridicule (make
fun of) harmful behavior.**



POWER & PRIVILEGE



**What do you
think of when
you hear the
word
privilege?**

Privilege

an unearned benefit, opportunity, or advantage that is given to someone because of a part of their social identity or position in society and it's **perceived** and **assigned** value



What is it not?

Having privilege does not mean your life is easy.

**Privilege is not about you as an individual. It is built
and maintained by society.**

**Privilege is not anything you've done, or thought, or
said though it may have allowed you to do, or think,
or say things.**

**Privilege is not negated. I can't balance my white
privilege against my (sometimes) female
disadvantage and come out neutral.**



Intersectionality

Intersectionality examines how multiple identities can interact to create **overlapping** and **compounding** systems of disadvantage.



**What is it
not?**

Intersectionality isn't a competition!
**It is not about individuals competing
to see who is the most marginalized.**

Intersectionality

Racism

People of different
genders experience
racism differently

Different races are
disproportionately
affected by classism



Sexism

People of different
genders are
affected by
classism in
unique ways

Classism



SMUHSD PRA_000978

Kehinde Wiley - Creating Art That's Familiar in an Unfamiliar Way

Youtube Link: <https://www.youtube.com/watch?v=joXz4yvrtag>



Name:

Connection:

1. Make a prediction - what neighborhoods do you think were historically redlined? *What makes you think that? What evidence do you have to support your prediction?*

I think _____ were redlined because_____

Now go back and shade in your map to replicate the redlined mapped of San Francisco.

Reflect:

1. What are two takeaways for you from this activity?

2. How do historically redlined neighborhoods still affect lives today?



MILLS DATA DIVE

*What strengths of MHS
does this data reveal?*

*What areas for growth at
MHS does this data reveal?*

MHS TOTAL ENROLLMENT 2016-2022

Mills High School Total Annual Enrollment 2016 - 2022

YEAR	2016-2017	2017-2018	2018-2019	2019-2020	2020-2021	2021-2022
Total Enrollment	1240	1220	1182	1205	1180	1156
% Asian	45.9%	46.7%	45.8%	44.9%	45.9%	48.7%
% Filipino	10.6%	10.7%	10.2%	9.2%	9.1%	8%
% Hispanic	19.8%	19.7%	18.7%	19.9%	19.9%	18.3%
% Black or African American	0.2%	0.3%	0.5%	0.6%	0.7%	0.5%
% Multiple Races	6.9%	7.5%	6.2%	5.7%	9.3%	9%
% Native Hawaiian or Pacific Islander	2.9%	3%	3%	2.7%	1.9%	1.3%
% White	13.6%	12%	2%	1.1%	12.9%	13.8%
% American Indian or Alaskan Native	0%	0%	0.2%	0.3%	0.3%	0.3%

AP COURSES AVAILABLE AT MILLS HIGH SCHOOL

1. AP ENGLISH LANGUAGE
2. AP ENGLISH LITERATURE
3. AP MACROECONOMICS
4. AP GOVERNMENT
5. AP UNITED STATES HISTORY
6. AP HUMAN GEOGRAPHY
7. AP ENVIRONMENTAL SCIENCE
8. AP BIOLOGY
9. AP CHEMISTRY
10. AP PHYSICS
11. AP PHYSICS C
12. AP CALCULUS AB
13. AP CALCULUS BC
14. AP STATISTICS
15. AP COMPUTER SCIENCE A
16. AP ART
17. AP SPANISH
18. AP JAPANESE
19. AP CHINESE

AP COURSE
OFFERINGS IN
TOTAL

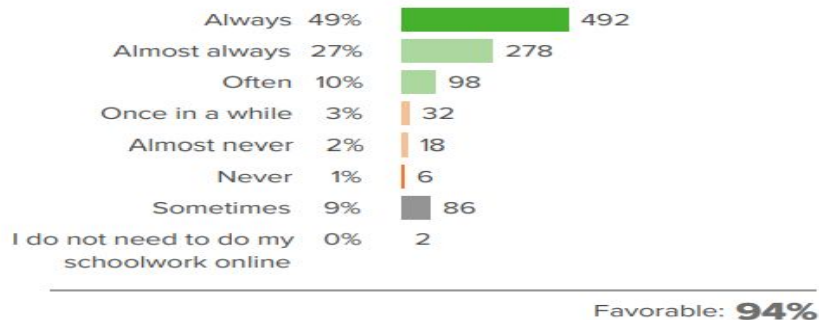
RACIAL BREAKDOWN OF ADVANCED PLACEMENT (AP) COURSE ENROLLMENT

	Asian	Filipino	Hispanic	Multiple	Pacific Islander	White
19/20	45.49%	31.86%	14.58%	34.58%	6.67%	17.95%
20/21	47.76%	32.08%	16.96%	44.00%	4.55%	24.66%
21/22	43.99%	30.53%	17.96%	42.86%	14.29%	27.27%
22/23	45.99%	41.84%	15.25%	38.38%	23.08%	24.82%
23/24	54%	34%	17%	39%	0%	24%

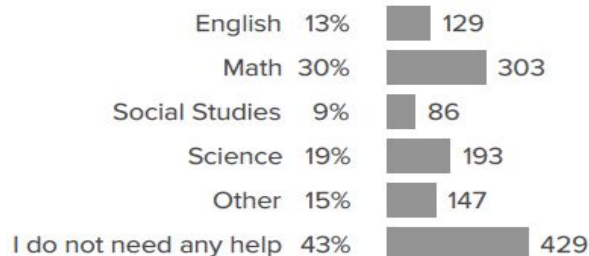
2023-2024 Clubs at MHS

FALL 2023 STUDENT PANORAMA SURVEY DATA

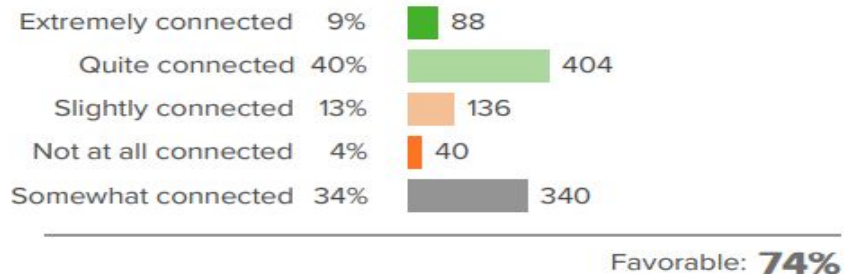
Q.2: When you are not at school, how easily are you able to connect to the internet to access your schoolwork?



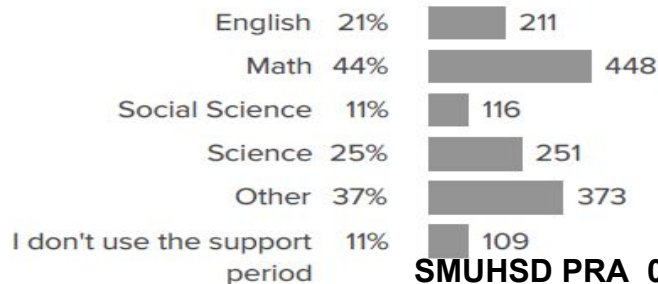
Q.2: Are there any subjects you need help with right now? You can pick more than one.



Q.1: How connected do you feel to other students at your school right now?



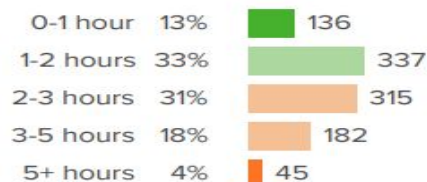
Q.4: For what subjects are you using the Support/Flex/Tutorial Period most? You can pick more than one.



SMUHSD PRA_000987

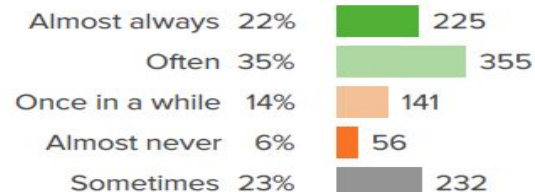
FALL 2023 STUDENT PANORAMA SURVEY DATA

Q.1: On average, how many hours of homework do you have each day?



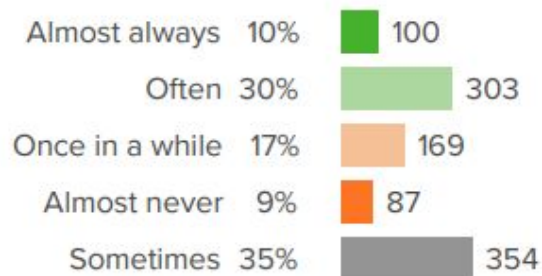
Favorable: **47%**

Q.3: How often are you taking advantage of and using the Support/Flex/Tutorial periods each week?



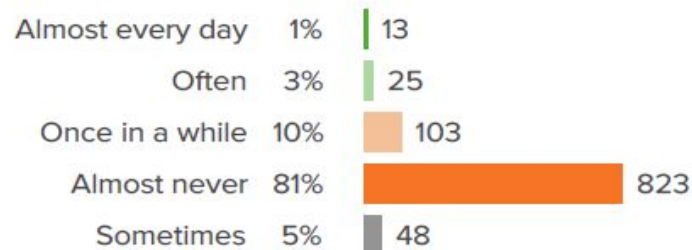
Favorable: **75%**

Q.2: I enjoy coming to school most of the time.



Favorable: **61%**

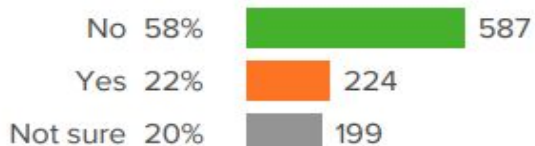
Q.5: How often are you using the After School Tutoring/Homework Center at your school?



Favorable: **4%**

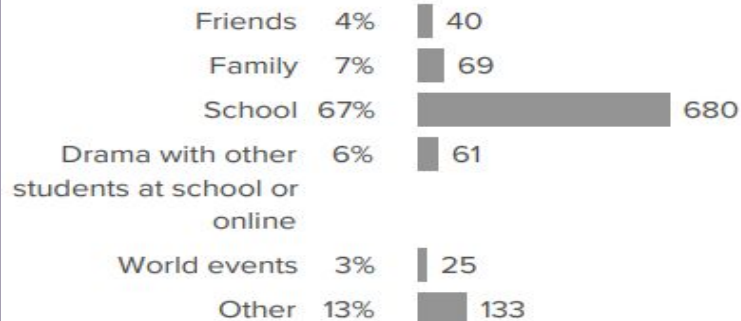
FALL 2023 STUDENT PANORAMA SURVEY DATA

Q.6: During the past 6 months, did you ever feel so sad or hopeless for two weeks or more in a row that you stopped doing some usual activities?

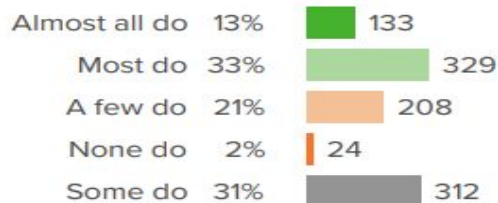


Favorable: **72%**

Q.4: What part of your life stresses you out the most?



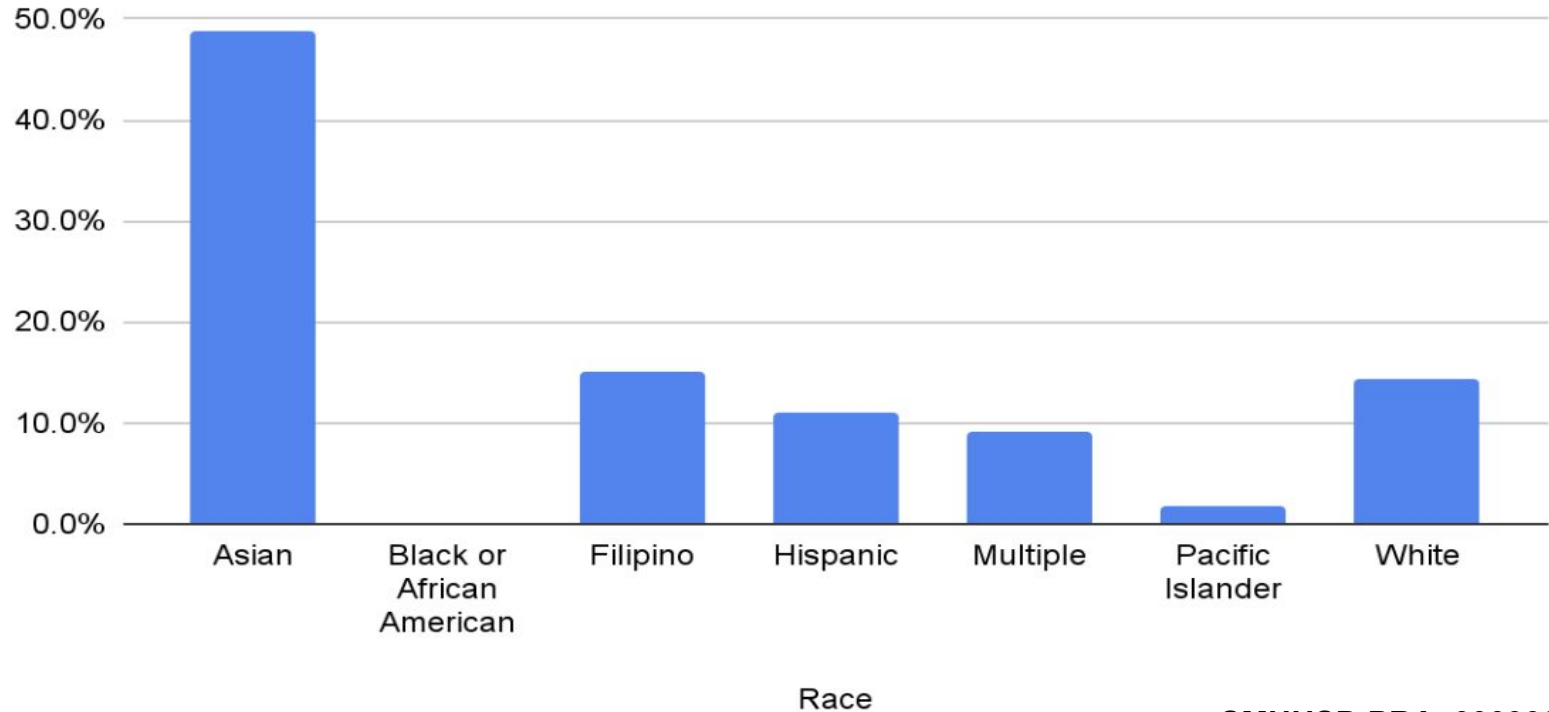
Q.5: Do you think your teachers and other school employees understand the wellness needs of their students?



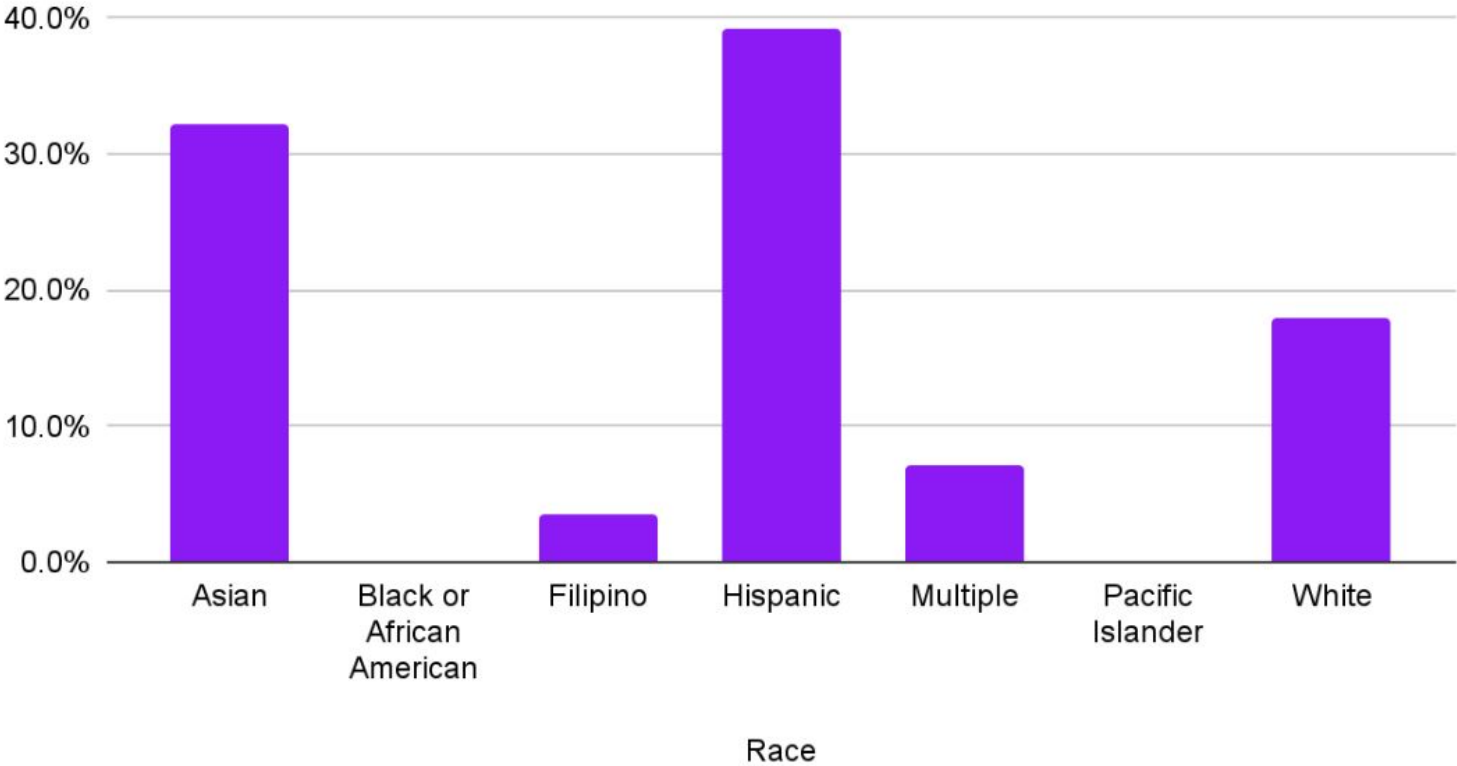
Favorable: **67%**

RACIAL BREAKDOWN OF MHS MUSIC PROGRAM

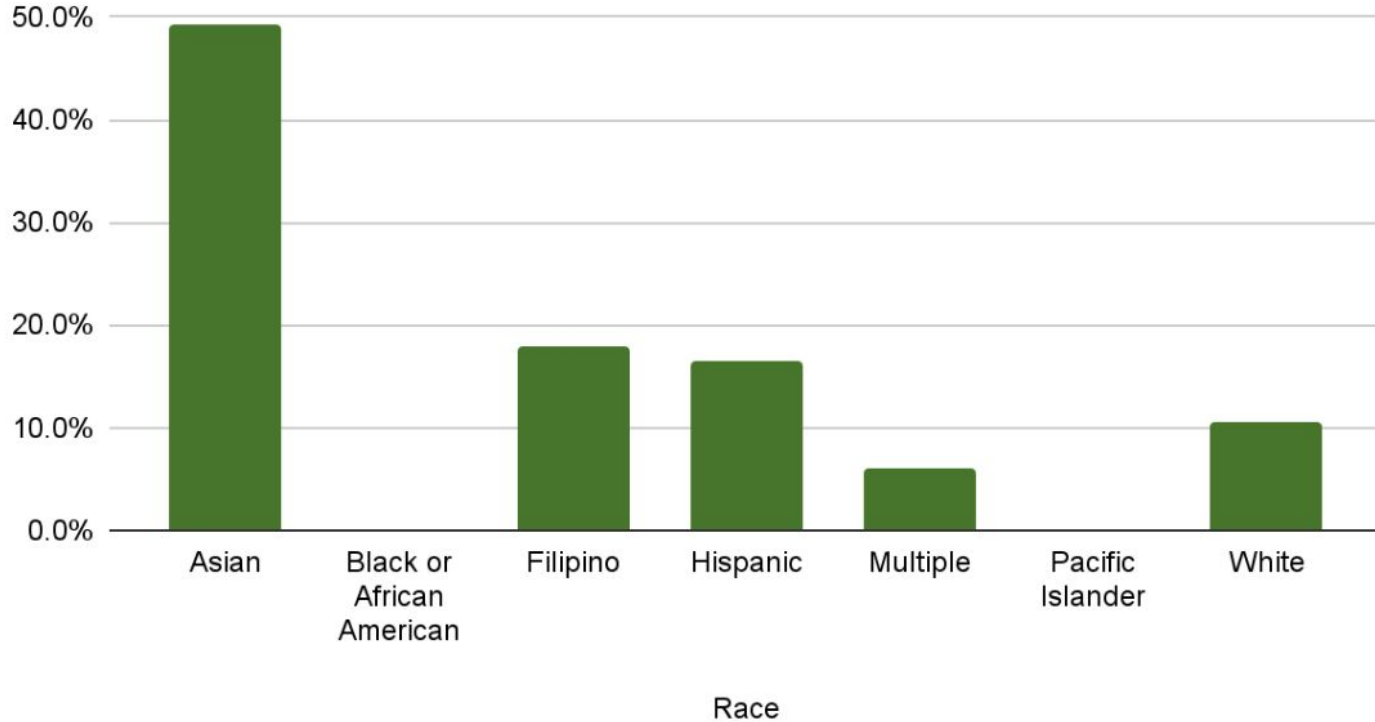
Racial Demographic Breakdown of Music Program



RACIAL BREAKDOWN OF MHS DRAMA PROGRAM



RACIAL BREAKDOWN OF MHS LEADERSHIP PROGRAM



FALL 2023 GRADE BREAKDOWN BY DEPARTMENT

Department	Marks	A's	B's	C's	D's	F's	NM's	IF's	D-IF%
Career Technical Education	303	184	55	13	2	4	0	0	1.98%
English	1098	796	187	64	20	30	0	0	4.55%
English Language Dev	36	23	7	3	2	1	0	0	8.33%
Fine and Performing Arts	434	401	5	0	0	1	0	0	0.23%
Health	132	123	5	0	0	0	0	0	0.00%
Mathematics	1184	506	360	183	68	59	7	1	10.81%
Non Departmental (ND)	557	238	74	36	9	6	0	0	2.69%
Physical Education	565	404	83	21	9	26	1	0	6.19%
Science	1054	547	291	142	46	23	3	1	6.64%
Social Science	1034	672	207	73	29	44	1	5	7.54%
World Languages	671	409	147	57	26	32	0	0	8.64%

EXPLORE TO SEE MORE
DETAILED INFORMATION
ABOUT MILLS HIGH
GRADE DATA

RACE BREAKDOWN OF STUDENTS WHO ARE ON TRACK TO GRADUATE

<i>% of Student Racial Group That Are On Track</i>	<i>School Year</i>		
Race	23/24	24/25	25/26
All	95.86%	98.90%	94.06%
Asian	98.58%	100.00%	98.54%
Black or African American	100.00%	0.00%	100.00%
Filipino	100.00%	94.12%	91.67%
Hispanic	84.75%	95.45%	83.87%
Multiple	96.15%	100.00%	93.33%
Pacific Islander	100.00%	100.00%	100.00%
White	100.00%	100.00%	96.30%

TOTAL NUMBER OF STUDENT SUSPENSIONS IN SMUHSD

School	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21	2021-22
Aragon	12	25	33	41	5	0	25
Burlingame	25	30	40	27	22	0	25
Capuchino	27	54	61	47	37	1	57
Hillsdale	66	37	62	40	54	10	48
Mills	22	27	28	20	20	4	29
Peninsula	75	57	34	48	40	0	42
San Mateo	78	46	63	55	36	0	56

EXPLORE TO SEE
MORE DATA ABOUT
STUDENT
DISCIPLINE IN
SMUHSD

How does our current school logo represent the history, identity, and culture of Millbrae?

Design an updated MHS logo that reflects the history of this land and the current identity of Millbrae. Pull from your research and your symbol brainstorm to decide what elements best represent our **history** and **identity** as a community.

To ensure we are considering the past, present, and future of this land, be sure to include at least:

- Three elements that represent the history of the land now called Millbrae
- Two elements that represent the modern identity of Millbrae
- One element that represents the future you envision for Millbrae

Consider the following elements as you design your logo:

- **Symbols:** You have researched the significant historical people, events, and places of Millbrae past. Consider how you can incorporate these elements into symbols that showcase our history, roots, and cultural heritage.
- **Colors:** Choose colors that are symbolic of Millbrae's history. Use colors that represent historical events, historical buildings, or the natural features that define the Peninsula.
- **Community:** To celebrate the diversity within our community, highlight how different cultures and backgrounds have come together to shape our history. Perhaps consider including different languages that reflect the people in Millbrae.
- **School Identity:** Incorporate elements that tie the logo to our current school identity, such as our school name or mascot.
- **Storytelling:** Your logo should tell a story about our Millbrae journey. Think about how each design element contributes to the narrative of this land's past, present, and future eras.

On Demand Long Essay Question (LEQ) #2

Farmworkers

“Every moment is an organizing opportunity, every person a potential activist, every minute a chance to change the world.”

-Dolores Huerta



Prompt: The struggle of the farmworkers was about more than wages. It was about respect, justice and equality; it was about pitting the powerless against the powerful. Analyze the goals, strategies, and impact of the farmworkers movement led by Cesar Chavez and Dolores Huerta in the 1960s.

In your response, be sure to:

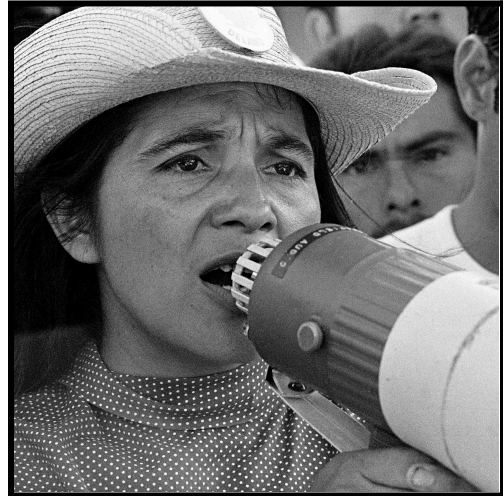
- Respond to the prompt with a thesis that has a defensible position and a line of reasoning
- Provide evidence to support your line of reasoning (at least 3 sources)
- Explain how your evidence supports your line of reasoning
- Connections to contemporary issues

On Demand Long Essay Question (LEQ) #2

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- Explain how your evidence supports your line of reasoning
- Connections to contemporary issues

Name:

our class values brainstorm

In Ethnic Studies it is incredibly important to build and maintain our community. One of our most important agreements in our community is respect. Respect is the foundation for all that we will do in this class. However, many people have different interpretations of what this word means. Answer the following questions:

a. What does respect mean to you?

b. What does this look like in action?

Respect looks different to different people. Below you will find different ways people express respect. Check off 3 values that YOU personally believe are important for our class community to have in common.

- ☐ Agency - the capacity of individuals to have the power and resources to fulfill their potential
- ☐ Belief in others - showing trust and confidence in others' actions
- ☐ Compassion - showing kindness, caring, and a willingness to help others
- ☐ Cooperation - the process of working together
- ☐ Empathy - to take the perspective of and understand the emotions of another person
- ☐ Honesty- fairness and straightforwardness of what you do
- ☐ Integrity-the quality of being honest and having strong moral principles; knowing what's right & wrong
- ☐ Open-mindedness - willing to consider new ideas
- ☐ Responsibility - the state or fact of being accountable to something.
- ☐ Restraint - to be under control or within limits
- ☐ Respect - use your own explanation

Why did you select these three?

How can you personally work to uphold (practice) these values?

What would happen if everyone followed these values?

What would happen if there was no respect in class?

Source A: Testimony of the Rock Springs, Wyoming, Chinese Community (1885)

Context: On September 2, 1885, a group of white miners in Rock Springs, Wyoming, attacked the city's Chinese community. The white miners and their allies killed 28 Chinese residents, injured 15 more, and burned 78 homes to the ground. The white miners had been motivated by racial prejudice and economic resentment toward the Chinese, who they claimed were taking jobs that should have gone to white people instead. Dozens of other anti-Chinese attacks occurred in states like Oregon, Washington, and California in this era as well. The excerpt was taken from a group testimony by Rock Springs's Chinese residents in 1885.

We, the [Chinese community], have been in Rock Springs, Wyoming Territory, for periods ranging from one to fifteen years, for the purpose of working on the railroads and in the coal mines....

Several times we had been approached by the white men and requested to join them in asking the companies for an increase in the wages of all, both Chinese and white men. We inquired of them what we should do if the companies refused to grant an increase. They answered that if the companies would not increase our wages we should all strike, then the companies would be obliged to increase our wages. To this we dissented, wherefore we excited their animosity against us.... About the month of August of this year notices were posted up, all the way from Evanston to Rock Springs, demanding the expulsion of the Chinese....

[On September 2], the squad [of white miners]...at the pump house fired the first shot.... The Chinese by name of Lor Sun Kit was the first person shot.... At that time the Chinese began to realize that the mob were bent on killing....

Whenever the mob met a Chinese they stopped him and, pointing a weapon at him... [then] searched his person, robbing him of his watch or any gold or silver that he might have about him.... Some of the rioters would let a Chinese go after depriving him of all his gold and silver, while another Chinese would be beaten with the butt ends of the weapons.... Some of the rioters, when they could not stop a Chinese, would shoot him dead on the spot, and then search and rob him.... Some, who took no part either in beating or robbing the Chinese, stood by, shouting loudly and laughing and clapping their hands.

There was a gang of [white] women that stood at the "Chinatown" end of the plank bridge and cheered; among the women, two...fired successive shots at the Chinese....

The Chinese who were the first to flee mostly dispersed themselves.... They were scattered far and near, high and low, in about one hundred places. Some were standing, or sitting, or lying hid on the grass, or stooping down on the low grounds. Every one of them was praying to Heaven or groaning with pain. They had been eyewitnesses to the shooting in "Chinatown," and had seen the whites, male and female, old and young, searching houses for money, household effects, or gold, which were carried across to "Whitemen's Town"....

[The Chinese] intended to come back to "Chinatown" when the riot was over, to dispose of the dead bodies and to take care of the wounded. But...all the houses were burned to ashes, and there was then no place of shelter for them....

On the ninth of September the United States government instructed...troops to escort the Chinese back to Rock Springs. When they arrived there they saw only a burnt tract of ground to mark the sites of their former habitations.... It was a sad and painful sight to see the son crying for the father, the brother for the brother, the uncle for the nephew, and friend for friend....

Context: During World War II, the U.S. government forcibly removed more than 120,000 Japanese Americans from their homes on the West Coast and imprisoned them in 10 detention camps. Japanese Americans were imprisoned because of their Japanese ethnicity, which white U.S. government officials argued made them more loyal to Japan than to the United States. During this process, the U.S. government subjected all young Japanese American men to the U.S. military draft. Frank Emi, a prisoner at the Heart Mountain, Wyoming, detention camp, organized a resistance group which protested against this draft policy. Emi was sentenced to four years in federal prison for leading the resistance. Below is an interview conducted nearly 50 years later, in which Emi recounted the episode and reflected on the significance of his actions.

Well, when the registration was first introduced...I really couldn't believe that they were asking...question 27 and 28...I don't remember the exact wording, but...when 27 asked about, "Will you go into combat duty wherever ordered?" I thought it was very stupid, and a very...arrogant question to ask of us, after we were thrown out of our homes and put into these concentration camps, without even a word about our citizenship rights or civil rights, or constitutional rights being restored.

And then question 28 was very, another very ambiguous and a very senseless question, because it said, "Will you"—one of the phrases was, "Will you forswear [renounce] allegiance to the Emperor of Japan?" And something that we had never sworn allegiance to the Emperor of Japan, and how can we forswear something we had never sworn to before? So that didn't make sense. And then for... our parents [who did not have U.S. citizenship] to forswear allegiance to Japan, that would have left them without a country, they'd have become stateless persons. So it really made me very angry just reading that thing....

[After the draft order was issued] we took it up and we started to hold mass meetings in the camp. In the beginning we had to get permits from the administration project director to hold these meetings but when they got wind of what we were doing they refused to give us any permits. But we went ahead with the meetings anyway... And at these meetings we would get the sense of the feelings of the crowd and it was like ninety-nine percent... [who] thought that, "How come they put us in these camps, treat us like prisoners and now they want to draft us into the army like as if nothing happened? Without even talking about our rights, without even explaining that, what happens to our constitutional rights and our families"...some of us decided we should take a stand and come right out and say that we're against this until our rights were clarified and our constitutional rights were restored.... [F]inally after much discussion, those that felt that we had to take a strong stand prevailed and we came out with the resolution that, "We hereby refuse to go to the draft if and when we are called," in order to contest the issue....

Some of the boys...in fact, a lot of the internees [incarcerated Japanese Americans] say that they were, they felt very ashamed and they felt that camp affected their life in all kinds of psychological ways, but in my case, I didn't feel a bit ashamed.... I didn't do anything wrong, why should I be ashamed, you know....

Context: : Islamophobia refers to hatred, fear, and discrimination directed at Muslims or people perceived to be Muslim. There is a long history of Islamophobia, anti-Arab racism, and anti-South Asian racism in the United States, and it increased after the al Qaeda terrorist attacks on September 11, 2001. Many in the United States supported anti-Muslim policies, as they wrongly blamed all Muslims for the actions of al Qaeda, a single terrorist organization. This led to many Muslims, and many people perceived to be Muslim, experiencing racism and religious bigotry throughout the United States. Some were victims of violent hate crimes. Below is an excerpt from a 2002 article by Lenora Chu in AsianWeek, a publication focused on Asian American news, and an excerpt from a 2001 essay by Monami Maulik, a South Asian community organizer based in New York.

Lenora Chu, “Hate Across the Nation,” AsianWeek, 2002

The terrorist attacks on Sept. 11 have Americans struggling to cope with death, destruction and a loss of innocence. The American flags that have sprouted on doorsteps and storefronts across the nation symbolize the unity of Americans and their resolve to stand tall against terrorism. Yet for some, the flag does not represent unity for all. The spirit of Middle Eastern and South Asian Americans has been put to the test by a racially motivated backlash spawned by the attacks on the Pentagon and the World Trade Center. Both groups have become the objects of shootings, rock-throwing, racial slurs and harassment since that day of infamy.

Amrik Singh Chawla, a financial consultant who was in downtown Manhattan when the World Trade Center fell, was targeted with racial slurs the same day the World Trade Center went down. “I was chased down into a subway tunnel by people calling me a terrorist,” Chawla said. “I’m an American, I grew up in Brooklyn. I don’t want to be scared of other Americans.”

“People have been saying to me ‘Wipe them out,’ or ‘Kill them all,’” said Khalid Almuti, 29, a Muslim of Palestinian origin. Almuti has also been a target of racial slurs and said that he is trying to avoid being in public. “Muslim Americans are just as shocked as other Americans,” Almuti said. “We have nothing to do with what happened. We are doubly angry, and also doubly afraid because we are experiencing backlash. We have to deal with two threats at the same time.

Community groups in New York City have documented hundreds of racially motivated attacks. “Incidents range from verbal harassment to serious incidents like assaults, and three people have already died around the country,” said Margaret Fung, the executive director of the Asian American Legal Defense and Education Fund (AALDEF).

Monami Maulik, “Organizing in Our Communities Post-September 11th,” Manavi, 2001

The tragedies of September 11th continue to deeply hurt the South Asian community at large on multiple levels. First, we have lost members of our community in the [attack on the] World Trade Center.... Second, during this period of grief, we have had to endure perhaps the worst mass-scale anti-Arab, anti-South Asian, and anti-Muslim violence this country has seen. Hundreds of incidents ranging from threats to beatings to killings have been reported around the country. Our homes, communities, and places of worship have been under siege. And these are only the incidents that are reported.... [Many] immigrants have been illegally detained and deported since September 11th, most of whom are Arab, South Asian, and Muslim. Third, U.S. bombing of Afghanistan and military presence in Pakistan to wage an endless war has many of us concerned with the possible impending devastation of our communities and families back home.

What are some of the most notable examples of racism and discrimination the Asian American community has experienced in the past?

Just to mention a few from recent decades: the Ku Klux Klan attacks against Vietnamese fisherfolk in Texas from 1979 to 1981...; the Cleveland Elementary School shooting that took place in Stockton, California, in 1989, in which the white gunman discharged his weapon at children...all of them refugees from Southeast Asia; the 1992 antiKorean riots in Los Angeles...; and the 9/11-related anti-Muslim reaction that targeted peoples of South Asian descent, often regardless of religion....

How have colonialism and war affected how various Asian American groups have been perceived and treated?

The Spanish-American War of 1898 led to the American intervention not only in Cuba but equally in the Spanish colony of the Philippines, culminating in the Philippine-American War of 1899 to 1902. The United States waged a type of war in the Philippines that can only be described as “racist,” with...William Howard Taft—who went on to become the first Governor General of the Philippines and later President of the U.S.—calling the [Filipino] revolutionaries “little brown brothers.”

During the 1902 campaign on the [Philippine] island of Samar, Brigadier General Jacob F. Smith— a veteran of [U.S. military] campaigns against Cheyenne and Apache [in the American West—]... instructed his officers “to kill and burn; the more you kill and burn, the better it will please me,” and when asked about an age limit, he replied, “Kill everyone over 10.”...

That type of mentality was carried over to the [U.S.] war in Vietnam where the 1968 Mỹ Lai massacre of more than 500 civilians—women, children and elderly men—was committed by the U.S. Army’s Charlie Company, under Lieutenant William Calley. Of the 14 soldiers later charged, only Calley was found guilty, though paroled in 1974 by President Richard Nixon.

After the war ended in 1975, Vietnamese refugees in the U.S. encountered...a certain hostility, especially among American veterans, some of whom carried a visceral hatred for all things Vietnamese. Some of these veterans integrated into the [Ku Klux] Klan and applied their military experience in KKK-conducted hate campaigns....

About the author: Nguyễn Thị Diệu, Ph.D., is a professor of history at Temple University, teaching courses on the history of Vietnam and Southeast Asia. Dr. Nguyen is the author of *Culture and Customs of Vietnam* (2001) and other books on Vietnamese history

Name:

Learning Log #3.1

Case Study #4: Model Minority Myth

SOURCE A

1. What do you think it was like for the Chinese community in Rock Springs to live through the 1885 mob attack? Use evidence from the source to support your answer.
2. Why do you think the Chinese community in Rock Springs gave this testimony about their experiences?
3. What fears or hopes do you think they had when they testified publicly?

SOURCE B

1. What do you think it was like for Japanese Americans to be incarcerated in U.S. government detention camps during World War II? Use evidence from the source to support your answer.
2. Why do you think Frank Emi and other Japanese American incarcerated decided to resist the U.S. military draft?

SOURCE C

1. What do you think it was like for South Asian, Muslim, and Arab Americans who experienced racism, religious bigotry, and violent hate crimes in the early 2000s? Use evidence from the sources to support your answer.
2. Why do you think Monami Maulik and other South Asian, Muslim, and Arab Americans spoke publicly about their experiences with racism and bigotry in the early 2000s?

SOURCE D

1. According to the source, why was the war the United States waged in the Philippines described as “racist?”
2. What happened in the village of Mỹ Lai in 1968?

BACKGROUND CONTEXT

[T]here has been an alarming rise in anti-Asian racism and violence over the past [several years]. Beginning in late January of 2020, Asian Americans reported being harassed, yelled at, attacked, and shunned in stores and restaurants; on city streets, buses, and subways; and in their own neighborhoods. A new report recently released by the Center for the Study of Hate and Extremism... found that hate crimes targeting Asian people rose by nearly 150 percent in sixteen of America's largest cities... As shocking as these incidents are, it is vital to understand that they are not random acts perpetrated by deranged individuals. They are an expression of our country's long history of systemic racism and racial violence targeting Asian Americans and Pacific Islanders...

The government of this country has not just ignored this problem. It has been part of the problem...

- In 1882, Congress passed the Chinese Exclusion Act, the first federal law to single out an entire group for immigration exclusion based on race and class. Initially passed as a temporary measure to bar Chinese laborers; it prohibited Chinese immigrants from becoming naturalized citizens ... [and made it harder for Chinese Americans] to enter and reenter the country, until the law was repealed in 1943.
- By the 1930s, Japanese, Korean, South Asians, and Filipinos were also barred from entering the US and from becoming naturalized citizens. Asian immigration was not placed on equal footing with other immigrant groups until 1965.
- After President Franklin Delano Roosevelt signed Executive Order 9066 in February of 1942, the government initiated the forced relocation and mass incarceration of 120,000 Japanese Americans. Forced from their homes, they were sent to prison camps as "prisoners without trial" for the duration of the war. Two-thirds were American-born citizens.

This history is not often taught in our schools. Instead, many Americans believe the deceptive "model minority" stereotype portraying Asian Americans only as success stories. But these recent acts of anti-Asian violence show that Asian Americans and Pacific Islanders do indeed experience systemic racism and discrimination... As the [COVID-19] virus has spread across the country, so has anti-Asian racism. This violence follows the racist tradition that has defined the Asian American experience in the US: despite long histories and deep roots in America, Asian Americans are still viewed as racial others, outsiders, and foreigners; as enemies rather than citizens. Many perpetrators blame China and all Chinese appearing people for the virus and its spread within the United States...

About the author: Erika Lee, Ph.D., is one of the nation's leading immigration and Asian American historians. Lee is a professor of history at the University of Minnesota and the author of *The Making of Asian America: A History* (2015) and *America for Americans: A History of Xenophobia in the United States* (2019).

Source: Erika Lee, "Anti-Asian Violence Isn't Un-American. It's a Racist Tradition That Goes Back Over 150 Years," Densho, 2021

IDEOLOGICAL

INSTITUTIONAL

INTERPERSONAL

INTERNALIZED

PILLARS OF HIP HOP EXPLORATION

HOOK

Check off the video you watched:

☐ NFL Halftime Show

☐ VMAs

1. What did you notice about the performance or performers? What stood out to you?
2. Why do you think hip hop continue to have an enduring (lasting) impact on society?

EXPLORE: DEEJAYING

From the linked reading:

1. What motivated Clive Campbell, known as DJ Kool Herc, to experiment with records during parties?
2. How did Grandmaster Flash contribute to the evolution of deejaying, and what was the result of his "quick mix theory"?
3. What technological advancements and techniques have played a role in the growth and development of deejaying in hip-hop culture?

Spend some time playing with the Transitions DJ website.

1. What is difficult about layering songs and scratching?
2. What is interesting/exciting about layering songs and scratching?

EXPLORE: EMCEEING

From the linked reading:

1. Why was NWA's music considered controversial, and what specific issues did it address?
2. How has the emcee's role in hip-hop culture evolved and adapted to address current social and political issues?

Watch the video on Coke la Rock

1. How was/is Coke la Rock acting as a curandera historian?
2. Why is hip hop important to Coke la Rock?

Watch the video on Lady Pink

1. Why is her name Lady Pink? What is the significance?
2. What is Lady Pink's message to everyone?

From the linked reading:

1. Where did graffiti originate, and what was its initial purpose?
2. How did New York City authorities respond to graffiti art in the 1990s, and what impact did it have on the art form within the transit system?

EXPLORE: GRAFFITI

EXPLORE: BREAKING

From the linked reading:

1. What was the original term used by the originators and practitioners of what later became known as "breakdance," and why did they use this term?
2. In what ways is breaking a "conversation" between individuals or crews?

Watch the video on breaking

1. What are the four elements of breaking?
2. How has breaking evolved over time?
3. Breaking is now an Olympic sport and will debut in the Paris 2024 Olympics. What does the adoption of breaking as an Olympic event reveal about how society's understanding of hip hop culture has changed over time?

Reflection

Go to Canvas to complete the final reflection.



Black life and dignity require Black political will and power. Despite constant exploitation and perpetual oppression, Black people have bravely and brilliantly been a driving force pushing toward collective liberation. In recent years, we have taken to the streets, launched massive campaigns, and impacted elections, but our elected leaders have failed to address the legitimate demands of our Movement. We can no longer wait.

In response to the sustained and increasingly visible violence against Black communities in the U.S. and globally, a collective of more than 50 organizations representing thousands of Black people from across the country came together in 2015 with renewed energy and purpose to articulate a common vision and agenda. We are a collective that centers, and is led by and rooted in, Black communities. And we recognize our shared struggle with all oppressed people: collective liberation will be a product of all of our work.

We are intentional about amplifying the particular experiences of racial, economic, and gender-based state and interpersonal violence that Black women, queer, trans, gender nonconforming, intersex, and disabled people face. Cisheteropatriarchy and ableism are central and instrumental to anti-Blackness and racial capitalism, and have been internalized within our communities and movements.

The Movement for Black Lives (M4BL) launched the Vision for Black Lives, a comprehensive and visionary policy agenda for the post-Ferguson Black liberation movement, in August of 2016. The Vision, endorsed by over 50 Black-led organizations in the M4BL ecosystem and hundreds of allied organizations and individuals, has since inspired campaigns across the country to achieve its goals.

After three years of consultations, writing retreats and Zoom sessions, research and outreach, we are relaunching the Vision for Black Lives 2020. We will be rolling out revised, updated, and expanded policy briefs for each of the six planks of the platform over the coming months, leading up to a National Black Convention in August of 2020.

We begin with the first plank of our Vision: End the War on Black People, released on Juneteenth as we converge across the country in resistance to police and state sanctioned violence.

This document does not represent the entirety of our Vision – it is only the first section of six, and focuses on state violence. **We will be re-releasing revised and expanded policy briefs in each of the remaining sections of the Vision** – Reparations, Economic Justice, Invest/Divest, Community Control and Political Power – over the course of 2020

POLICY PLATFORM

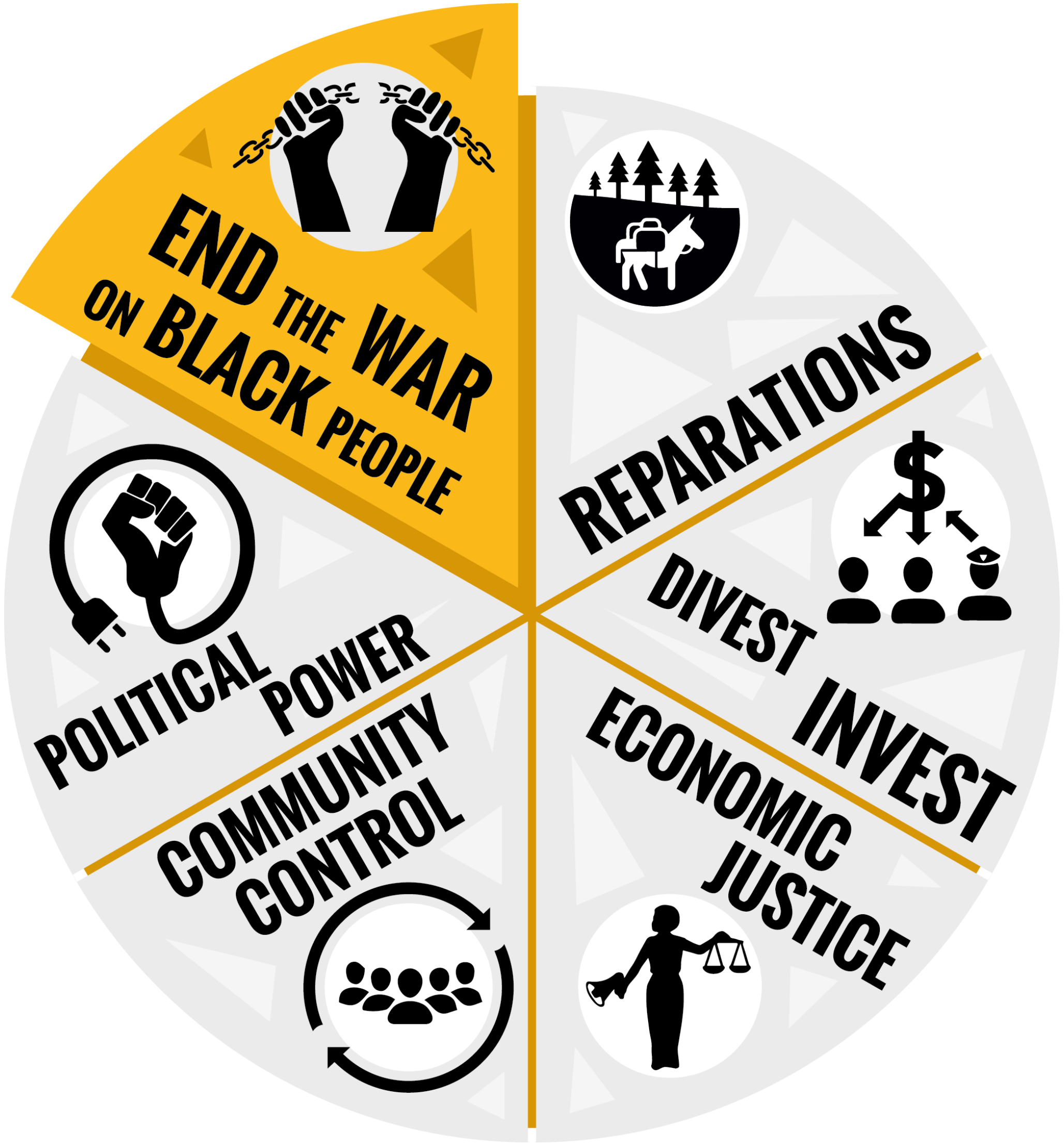
click below to view demands

- [The Preamble](#)
- [END THE WAR ON BLACK COMMUNITIES](#)
- [END THE WAR ON BLACK YOUTH](#)
- [END THE WAR ON BLACK WOMEN](#)
- [END THE WAR ON BLACK TRANS, QUEER, GENDER NONCONFORMING AND INTERSEX PEOPLE](#)
- [END THE WAR ON BLACK HEALTH AND BLACK DISABLED PEOPLE](#)
- [END THE WAR ON BLACK MIGRANTS](#)
- [END TO ALL JAILS, PRISONS, AND IMMIGRATION DETENTION](#)
- [END THE DEATH PENALTY](#)
- [END THE WAR ON DRUGS](#)
- [END THE SURVEILLANCE ON BLACK COMMUNITIES](#)

- [RIGHT TO ORGANIZE](#)
- [PROTECTIONS FOR WORKERS](#)
- [RESTRUCTURE TAX CODES](#)



click below to view demands



- The Preamble
- END THE WAR ON BLACK COMMUNITIES
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- END THE DEATH PENALTY
- END THE WAR ON DRUGS
- END THE SURVEILLANCE ON BLACK COMMUNITIES
- END TO PRETRIAL DETENTION AND MONEY BAIL
- THE DEMILITARIZATION OF LAW ENFORCEMENT
- END THE USE OF PAST CRIMINAL HISTORY

IF YOU WANT TO
FIGHT TO MAKE
THE VISION FOR
BLACK
LIVES REAL, JOIN
US

Name*

Zip Code

Email Address*

▼ Phone Number*

☐ Sign me up for for SMS Alerts

☐ Sign up for Email Alerts

I want to receive recurring automated text messages from Movement for Black Lives with updates about how to stay involved, such as recommended events and other actions.
Message and data rates may apply. To stop receiving messages text STOP to 90975. By opting in you agree to our Mobile Terms & Conditions.

Submit

ORGANIZATIONS CAN SIGN UP HERE

Organization*

Name

Position

Email Address*

▼ Mobile Number

City

State ▼

Zip Code

☐ Not in the US?

If your organization is part of any networks or alliances, share them here:

☐ Will You Sign Up As A Supporter Of The Vision For Black Lives?

What Part Of The V4BL Are You Most Interested In?

What Needs / Questions Do You Have For V4BL?

☐ Sign me up for for SMS Alerts

☐ Sign up for Email Alerts

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Submit

2016 PLATFORM

The Movement for Black Lives launched the Vision for Black Lives, a comprehensive and visionary policy agenda for the post-Ferguson Black liberation movement, in August of 2016.

The Vision for Black Lives is a call and response leading us toward our North Star. Over the past several years we have updated policy briefs for each demand to reflect a dramatically changed political landscape since the Vision was launched, and in response to calls to deepen our Black feminist and disability justice analysis.

Revised, updated, and expanded policy briefs deepening our Vision for the current moment will be available for each of the six planks of the platform from Juneteenth until Black August.



We Demand Repair for Past and Continuing Harms

The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people — from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance — must repair the harm done.

LEARN MORE →



We Demand Repair for Past and Continuing Harms

The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people — from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance — must repair the harm done.

LEARN MORE →



We Demand A Divestment From The Police And Investment In Black Communities

We call on localities and elected officials across the country to divest resources away from policing in local budgets and reallocate those resources to the healthcare, housing and education our people deserve. More officers, guns, jails and prisons are not a solution to longstanding problems of racial disparities, injustice and police violence.

LEARN MORE →



We Demand Economic Justice for All Our People:

Our people from Minneapolis to Louisville, continue to be exploited by this economy, generation after generation. At this moment of economic crisis we need to seize the opportunity to rethink the economy and move it towards one that serves the needs of people, not corporations.

LEARN MORE →



We Demand Community Control:

The most impacted in our communities need to control the laws, institutions, and policies that are meant to serve us – from our schools to our local budgets, economies, and police departments.

LEARN MORE →



We demand independent Black political power and Black self-determination in all areas of society.

We envision a remaking of the current U.S. political system in order to create a real democracy where Black people and all marginalized people can effectively exercise full political power.

LEARN MORE →

2020 RAPID RESPONSE PLATFORMS



We Demand The Rights of Protestors Be Respected:

We demand that the rights of protestors be respected and protected and that there be no abuse of powers. Violations of property should never be equated with the violation of human life. Trump's recent statements have now put every protestor at risk. We demand that local and state officials ensure that there are no abuse of powers, no use of lethal force on protestors.

LEARN MORE →



We Demand Immediate Relief for Our Communities

We demand the federal government provide direct cash payments, rent cancellation, mortgage cancellation, a moratorium on utility and water shutoffs and a cancellation of student, medical and other forms of debt. We demand long-term economic solutions that not only address the immediate crisis but pave the way for a just recovery that doesn't prioritize corporations and leave our communities behind.

LEARN MORE →

DONATE

If you are called to join us, have an opportunity for aligned funding streams, or wish to make a personal gift, please contact development@m4bl.org to connect.

The Movement for Black Lives is a fiscally sponsored 501c3 at [The Common Counsel Foundation](#).

\$5

\$10

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\$50

Other

CRYPTO 



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Precious Knowledge

Website/Video Link:

<https://www.kanopy.com/en/product/precious-knowledge>

Rap and Hip Hop: Crash Course Black American History #47

YouTube Link:

<https://www.youtube.com/watch?v=RHCA5b9TkVg&t=334s>

Reading & Reflection Questions

***A Different Mirror* by Ronald Takaki**

Directions: *As you read, answer the following reading questions in complete sentences on a sheet of binder paper. Make sure to include the headings and numbers on your paper. Be prepared to discuss your answers with the class. All responses MUST be in your own words.*

Introduction: My Story, Our Story

1. Explain what you think the title, “A Different Mirror” means.
2. According to the author, what does “multicultural America” mean?

Chapter 1: Why A Different Mirror?

3. How does Takaki define the “master narrative” in the United States?
4. In Oscar Handlin’s book, *The Uprooted* (1951), why do you think he wrote as if the only immigrants who really mattered were from Europe?
5. What evidence does he provide to support his argument that this “master narrative” is inaccurate?
6. Beginning with “But what happens when...”, Takaki describes “A Different Mirror,” how does this explanation differ from your initial idea of the title of the text? (*answer to Q1 in introduction*)

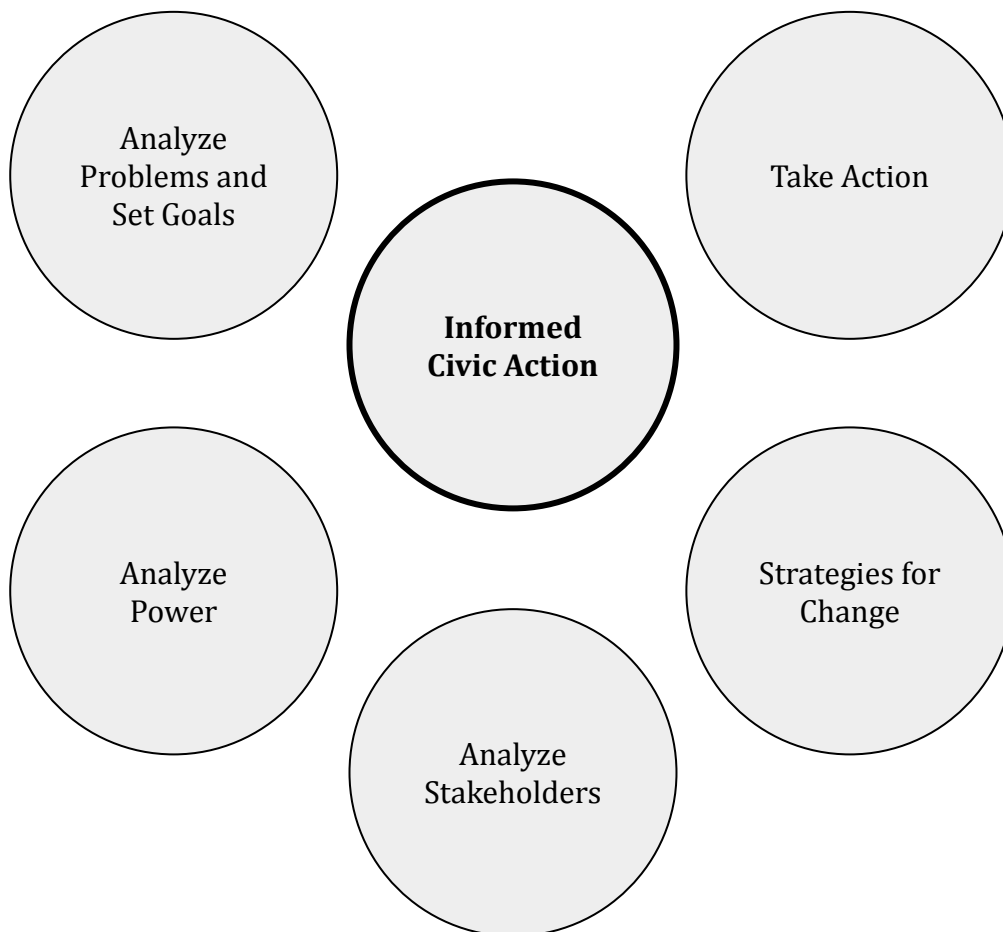
Reflections

7. What impact does the “master narrative” have on the people of the United States who do not fit the narrative (like the author Ronald Takaki)?
8. How do **you** think we challenge the master narrative?
9. What language would you use to describe a study of history that includes a picture of history from multiple identity perspectives?

Name:

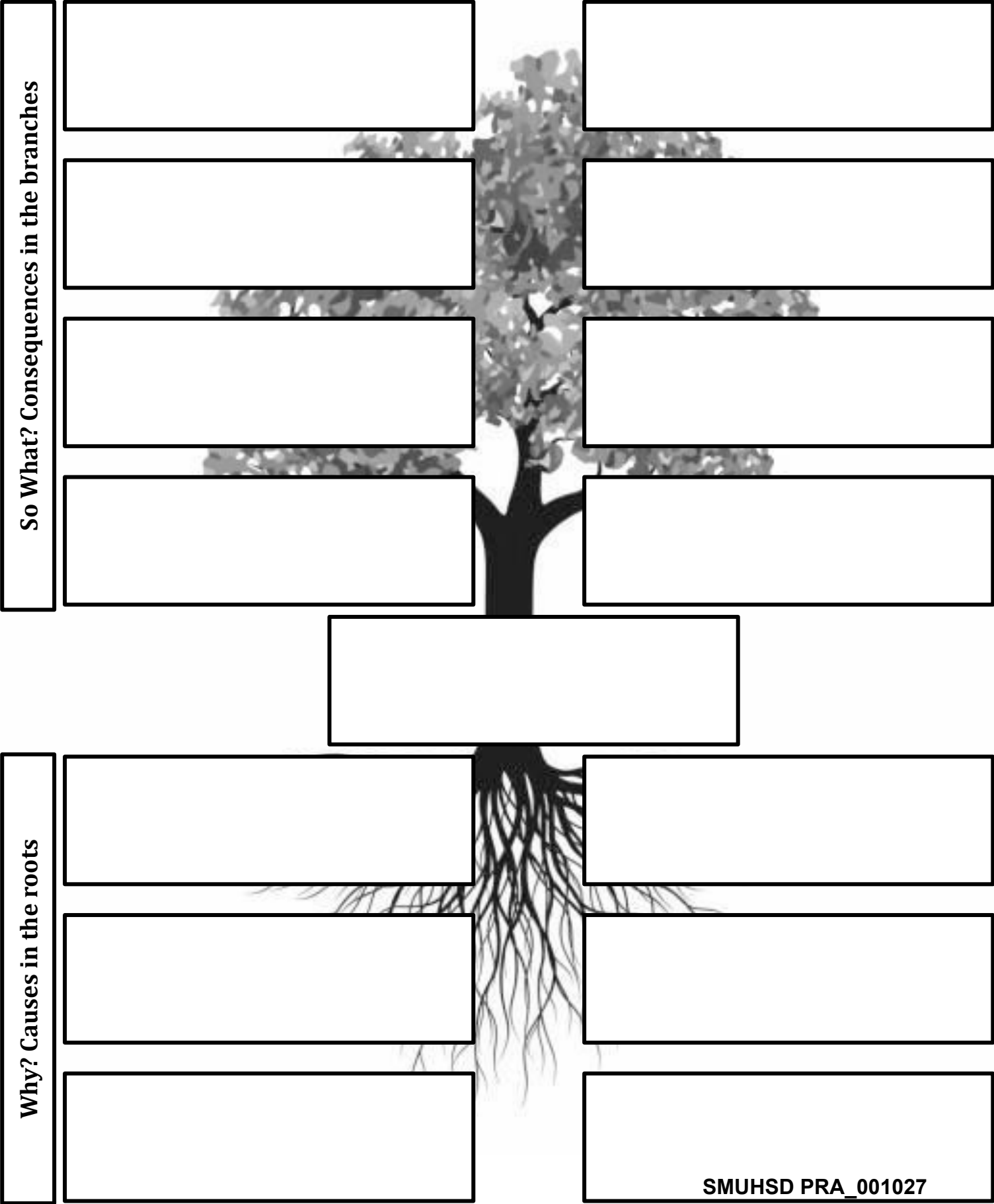
FINAL PROJECT *Rough Draft*

Essential Question: What role do individuals play in the transformation of themselves, their community, and larger society?



MONDAY 5/13	TUESDAY 5/14 WEDNESDAY 5/15	THURSDAY 5/16 FRIDAY 5/17	
Danger of Silence	Analyze Power, Problems & Stakeholders	Strategies for Change <u>Conference with Zink</u>	
MONDAY 5/20	TUESDAY 5/21 WEDNESDAY 5/22	THURSDAY 5/23	FRIDAY 5/24
Take Action Begin Slide Deck	Take Action <u>Conference with Zink</u>	Take Action Interviews Need to be Done	30 minute classes Take Action
MONDAY 5/27	TUESDAY 5/28		
<i>*no school*</i>	Final Project Presentations & Reflection SMUHSD PRA_001026		

Purpose: Let’s push ourselves to examine beyond immediate causes and consequences of an event through persistent inquiry. This will help uncover interconnections and systemic roots of our topic.





Purpose: To understand how focused goals and actions can be part of a larger process of change. We will use this strategy to help us find actionable goals for our projects.

What big problem or issue are you addressing?

Issue - <i>copy from Tree Activity</i>	Imagine a solution. What could it look like?	How might individuals or groups use their power to influence this?

Focused Problem Statement:

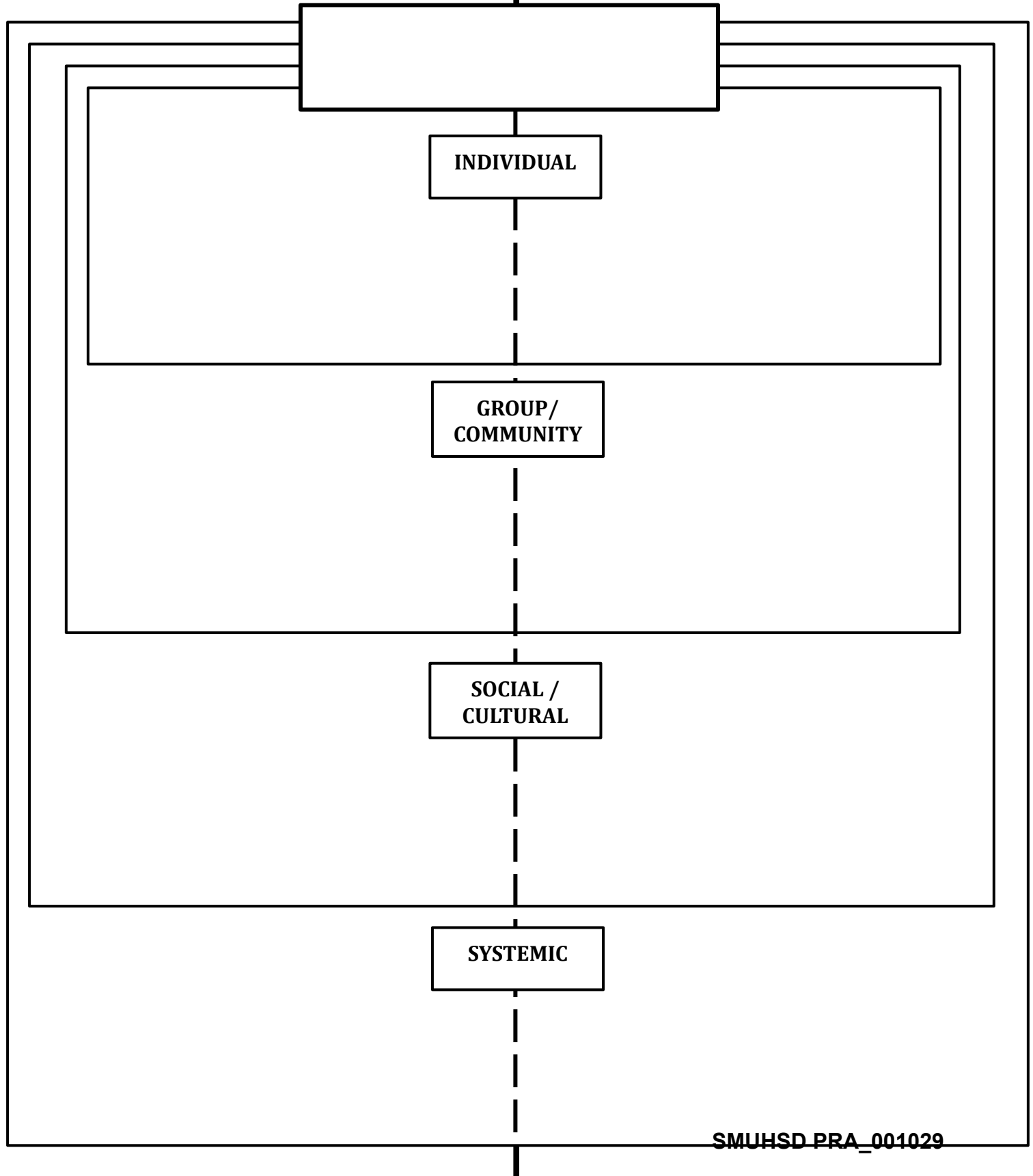
What do you believe you could accomplish toward solving your chosen issue? This is your goal:

SMUHSD PRA_001028

Purpose: To understand where power is located at our school in relation to our problem.

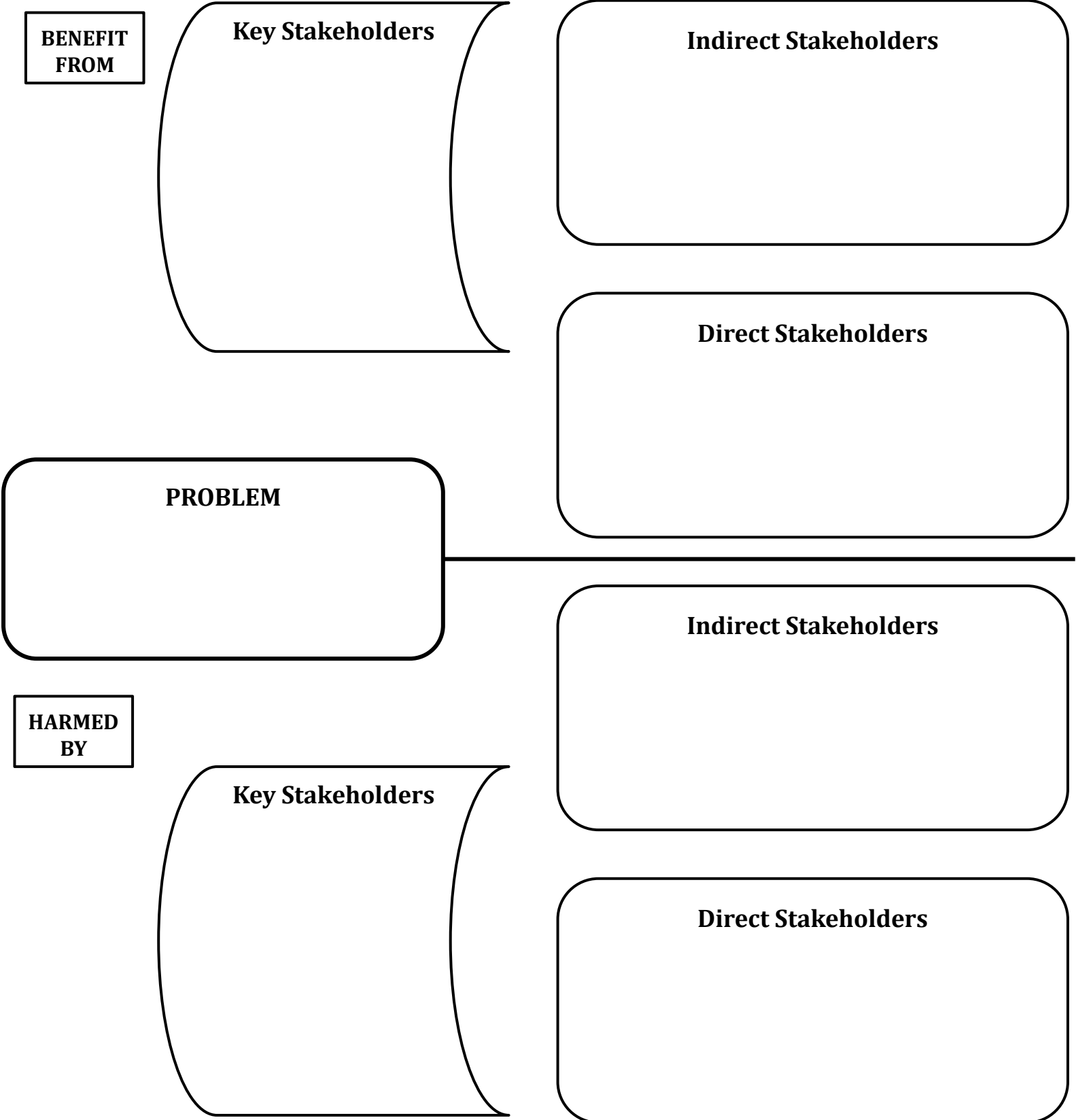
How is power used to contribute to the **SOLUTION**

How is power used to contribute to the **PROBLEM**



Analyze Stakeholders

Purpose: This strategy helps us identify the groups and individuals who have a direct, immediate involvement in an issue or problem. It also helps us consider who might be impacted through even distant ripples of intended or unintended consequences of an action or change.



Strategies for Change

Purpose: Use this organizer to clarify and plan your message and the form it will take. Remember that a particular message is a part of a larger campaign - each individual part doesn't need to address every stakeholder, nor present the full scope of your overall goals for change. However, everything does have a purpose. This will help you focus your message.

1. What is your goal?

What is the problem you are addressing? Why is it a problem? How did it arise?

2. What is the importance? Who is your audience?

Why does it matter to you (us)?

Which Stakeholders are you addressing in this message?

Why should they care?

What do you want them to think or do?

3. What does justice look like?

What are you hoping to accomplish? What changes are you advocating?

How would this goal work toward a more just student experience at Mills High School?

4. Describe your action. *What is it exactly that you want your audience to know? Why do they need to know it?*

What are the most important things your key stakeholder needs to know?	Why is this information important?

4. Plan your interview

Who will you interview?

What will you ask them?

1.

2.

3.

4.

5.

1.

2.

3.

4.

5.

Are people already working on the issue? If so, who? If not, who should?

Source #1: Contract Selling in Chicago

In 1961, [Clyde] Ross and his wife bought a house in North Lawndale, a bustling community on Chicago's West Side. North Lawndale had long been a predominantly Jewish neighborhood, but a handful of middle-class African Americans had lived there starting in the '40s

Three months after Clyde Ross moved into his house, the boiler blew out. This would normally be a homeowner's responsibility, but in fact, Ross was not really a homeowner. His payments were made to the seller, not the bank. And Ross had not signed a normal mortgage. He'd bought "on contract": a predatory agreement that combined all the responsibilities of homeownership with all the disadvantages of renting—while offering the benefits of neither. Ross had bought his house for \$27,500. The seller, not the previous homeowner but a new kind of middleman, had bought it for only \$12,000 six months before selling it to Ross. In a contract sale, the seller kept the deed until the contract was paid in full—and, unlike with a normal mortgage, Ross would acquire no equity in the meantime. If he missed a single payment, he would immediately forfeit his \$1,000 down payment, all his monthly payments, and the property itself.

The men who peddled contracts in North Lawndale would sell homes at inflated prices and then evict families who could not pay—taking their down payment and their monthly installments as profit. Then they'd bring in another black family, rinse, and repeat. "He loads them up with payments they can't meet," an office secretary told *The Chicago Daily News* of her boss, the speculator Lou Fushanis, in 1963. "Then he takes the property away from them. He's sold some of the buildings three or four times."

Ross had tried to get a legitimate mortgage in another neighborhood, but was told by a loan officer that there was no financing available. The truth was that there was no financing for people like Clyde Ross. From the 1930s through the 1960s, black people across the country were largely cut out of the legitimate home-mortgage market through means both legal and extralegal. Chicago whites employed every measure, from "restrictive covenants" to bombings, to keep their neighborhoods segregated. . . .

In Chicago and across the country, whites looking to achieve the American dream could rely on a legitimate credit system backed by the government. Blacks were herded into the sights of unscrupulous lenders who took them for money and for sport...Contract sellers became rich. North Lawndale became a ghetto.

Source: Ta-Nehisi Coates, "The Case for Reparations," *The Atlantic*, Atlantic Media Company, 21 May 2014.

Source #2: Willie Mays Buys a Home in San Francisco (1/2)

Background: In 1957, the baseball player Willie Mays was not allowed to purchase a home in a San Francisco neighborhood. After the issue was made public, the owner of the house changed his mind, and Willie Mays and his family moved into the neighborhood.

No Home In Frisco White Neighborhood Rejects Willie Mays

The Associated Press
SAN FRANCISCO, Nov. 14 — Willie Mays, the most highly publicized Negro playing baseball today, ran headon into a race issue when he tried to buy a home in supposedly tolerant San Francisco.

A White property owner, saying he had been pressured by neighbors and building interests not to sell his \$37,500 house to a Negro, refused to accept the famed San Francisco Giant outfielders offer to buy.

At city hall, the incident hit with shocking force, embarrassing officials who had worked earnestly to bring about transfer of the Giants from New York. San Francisco has long enjoyed a reputation for fine race relations.

same price — but not to Mr. Mays—said:

“I’m just a union working man and I’d never get another job if I sold this house to that baseball player. I feel sorry for him, and if the neighbors say it would be okay, I’d do it.”

Cites Pressure

Mr. Gnesdloff, a small-scale builder and contractor in the upper middle class area, said two property owners he works for put pressure on him not to sell to Mr. Mays and neighbors objected by telephone.

“I’ve never been through this kind of stuff and I’m not even mad about it now,” the normally exuberant “Say Hey Kid” said last night.

Mayor Is Sorry

Mayor George Christopher expressed his personal regrets to Mr. Mays and his wife and invited them to be guests in his home until they find suitable housing.

The 27-year-old Giant star tried to buy a three bedroom home at 175 Miraloma Drive, in one of the city’s better residential neighborhoods adjacent to the exclusive St. Francis Wood.

He made his offer and, after a wait of several days, was told by the owner that because of neighborhood pressure, he had decided not to sell to Mays.

Walter A. Gnesdloff, who is still offering the house at the

“I’d sure like to live in San Francisco, but I didn’t want to make an issue about it.

“I figure if a guy has his own problems he’s got to lick them himself, and if neighbors don’t want you, what’s the good of buying,” Mr. Mays continued.

“But talk about a thing like this goes all over the world, and it sure looks bad for our country.”

Mr. Mays’ wife, Margherite, wasn’t quite as philosophical about it. “Down in Alabama where we come from,” she said, “you know your place, and that’s something, at least. But up here it’s all a lot of camouflage. They grin in your face and then deceive you.”



Associated Press Wire Photo

Not For Sale — To Willie

SAN FRANCISCO, Nov. 14 — This is new home at 175 Miraloma Dr., for which Willie Mays, San Francisco Giants center-fielder, offered \$37,500. The offer was turned down by the owner Walter A. Gnesdloff.

Source: *The Miami News*, 14 Nov. 1957.

Source #3: *A Raisin in the Sun*

Background: *A Raisin in the Sun* was written by Lorraine Hansberry in 1959. The play explores the experiences of a black family who had just purchased a home in the predominantly white “Clybourne Park” neighborhood of Chicago, Illinois. In this scene, Mr. Lindner, a white man from the “Clybourne Park Improvement Association,” comes to speak to the Younger family about their house.

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 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.

[Mama comes in and her children tell her about the visit with Mr. Linder]

MAMA: Father, give us strength, (knowingly—and without fun) Did he threaten us?

BENEATHA: Oh—Mama—they don't do it like that anymore. He talked Brotherhood. He said everybody ought to learn how to sit down and hate each other with good Christian fellowship.

She and WALTER shake hands to ridicule the remark.

MAMA (sadly): Lord, protect us . . .

RUTH: You should hear the money those folks raised to buy the house from us. All we paid and then some.

BENEATHA: What they think we going do—eat ‘em?

RUTH: No, honey, marry ‘em.

Source: Lorraine Hansberry, *A Raisin in the Sun* (New York, NY: Random House Publishing), 1959.

Source #4: Blockbusting from the 1950s-1970s

In the ghettos, government policy — municipal policy, for example — denied adequate services, garbage wasn't collected frequently. African-Americans were crowded into neighborhoods in the ghetto because so much other housing was closed to them and as a result, housing prices in ghettos were much higher than similar housing in white areas. Rents were much higher than similar housing in white areas . . . because you had a smaller supply. It's the basic laws of supply and demand. . . . So this created slum conditions.

So when African-Americans managed to break out of those slums and buy a home in a neighboring area, whites could be persuaded that slum conditions were going to be brought with them. So the real estate agents would go into these neighborhoods and try to panic white families into selling their homes cheap to the real estate agents.

They used techniques: They would recruit blacks from the ghetto to walk around the neighborhood pushing baby carriages. They would phone call families in the white area and ask for names that were stereotypically African-American. . . . All intended to give the impression that this was rapidly turning into another black slum.

The white families who panicked would then sell their homes to the real estate agents or the speculators at prices far below what they were worth. The speculators would then turn around and resell the homes to African-Americans at far more than they were worth because of the restricted supply, and this policy was called "blockbusting" and it was a policy that was condoned by state licensing boards throughout the country.

Source: "Historian Says Don't 'Sanitize' How Our Government Created Ghettos," NPR, 14 May 2015.

Source #5: Photographs of White Resistance



Context: In 1942, the federal government allowed African-Americans workers to move into a housing development in Detroit, Michigan that had been built for those working for the war effort. The development was in a predominantly white neighborhood. White residents protested this decision, leading to a series of riots in 1943.

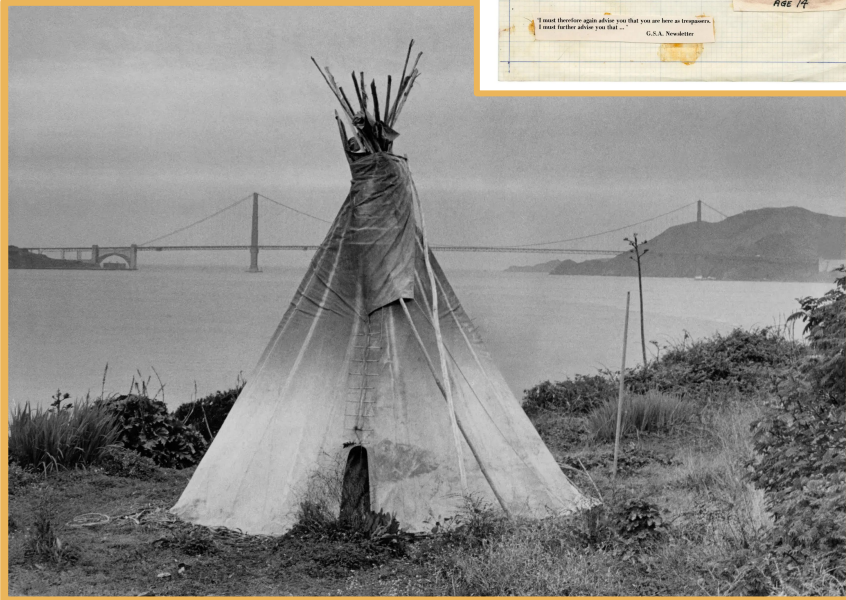
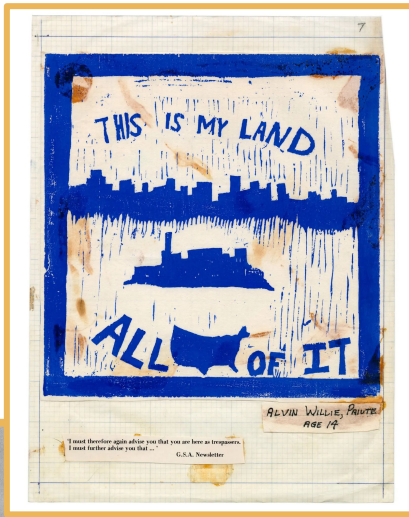
Source: Siegel, Arthur S. *Detroit, Michigan. Riot at the Sojourner Truth Homes*. Digital image. Library of Congress, Feb. 1942.



Context: In Chicago, Illinois, a police car arrives to remove a burning cross. The cross was placed on the lawn of an African-American family who moved into a previously all-white neighborhood.

Source: *Chicago Police Car Moving In*, Library of Congress, 1963.

Resisting Cultural Genocide on Alcatraz





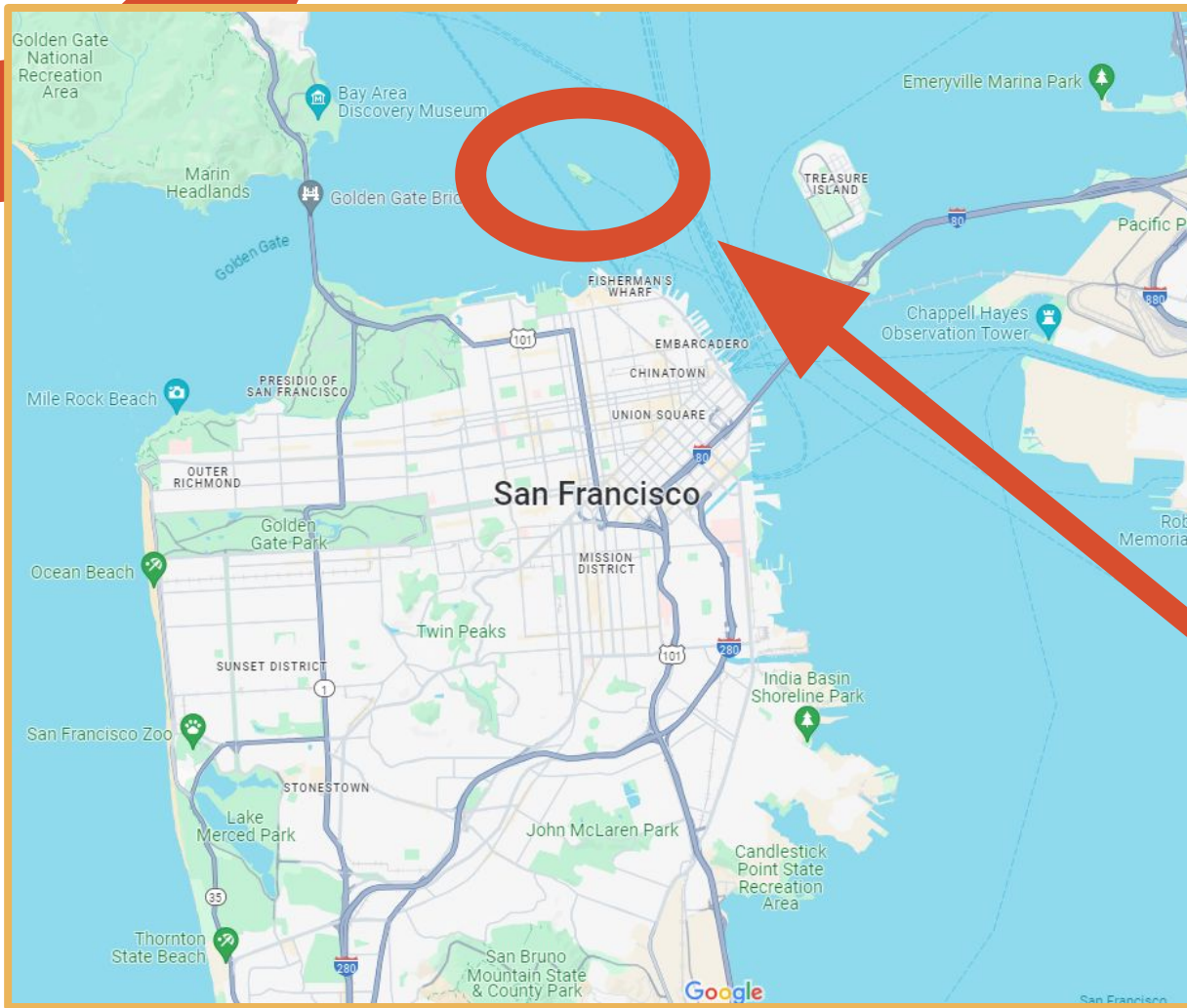
INQUIRY QUESTION

*How did American Indians reclaim their
land & culture on Alcatraz?*



INQUIRY QUESTION

*How did American Indians **reclaim** their
land & culture on Alcatraz?*



Alcatraz

SMUHSD PRA_001043



SMUHSD PRA_001044



©CBS SATURDAY MORNING

SMUHSD PRA_001045



MUST
DO



Read to learn the statement
made by American Indians who
occupied Alcatraz about the
purpose of their activism.

MAY
DO



SMUHSD PRA_001047

MAY
DO

Indian Group Stakes A Claim to Alcatraz

SAN FRANCISCO, Nov. 20 (UPI)—In a pre-dawn “invasion,” 89 American Indians occupied Alcatraz again today to reclaim the former prison island as their own.

It was the second time this month that Indian demonstrators had landed on the island, which they say is theirs “by right of discovery.”

A spokesman for the American Indian Center here said today that the group planned to stay on Alcatraz to set up a center for native American studies.

The New York Times

FRIDAY, NOVEMBER 21, 1969

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JUST
TO
SEE





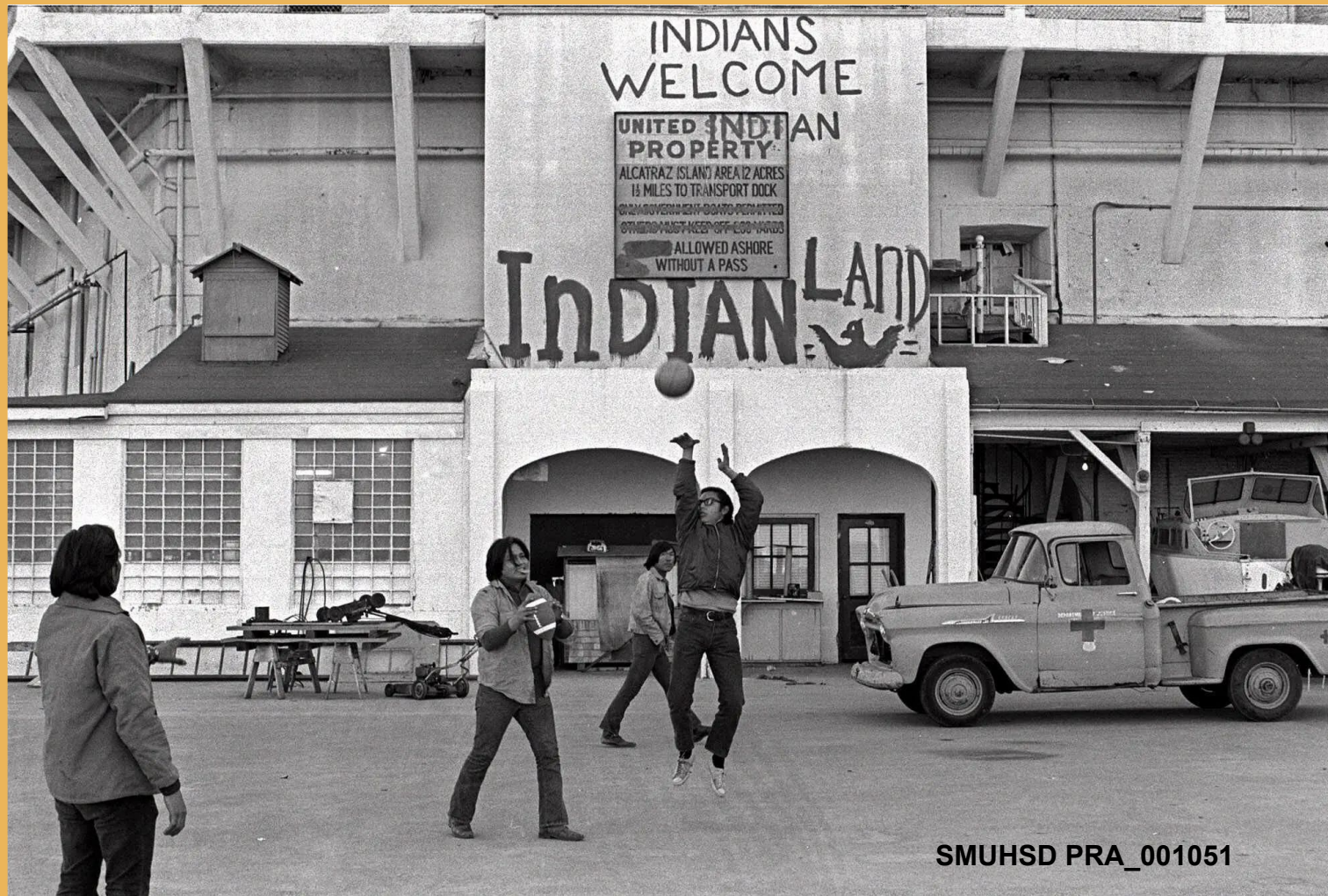
MAY
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Watch to learn why Dennis Hastings, an American Indian man who participated in the Alcatraz occupation, decided to engage in this protest.



MAY
DO



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MAY
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THE NEW YORK TIMES, FRIDAY, DECEMBER 26, 1969

Indians Draft Plans For Alcatraz Center

SAN FRANCISCO, Dec. 25 (UPI)—The Indians who claim Alcatraz “by right of discovery” spent Christmas mapping plans for establishing a native American cultural and educational center on the former prison island.

After a Christmas Eve conference on the island in San Francisco Bay, Indian leaders announced that they had embarked on “phase two” of their plan for the island.

their plan for the island.

The first phase, occupation of the island, began with a predawn invasion Nov. 20 and ended yesterday when specific plans for developing the Alcatraz Indian center were undertaken.

Earl Livermore, a Blackfoot, who is coordinator of “Indians of All Tribes,” as the occupants of Alcatraz call themselves, said that the second phase involved development of facilities and curriculum for the center.

Federal officials have never acknowledged the validity of the Indians’ claim to the windy island, but Mr. Livermore said that he and his compatriots were proceeding on the assumption that the island would be ceded to them.

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JUST
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STORYTELLING: *Narratives and Counternarratives*

Focus Question: Why is it important to tell different stories of the past?

Part 1: Read the three quotes below and complete the statement following each.

Quote 1- Lin-Manuel Miranda, "Who Lives, Who Dies, Who Tells Your Story," *Hamilton* (2015).

And when you're gone, who remembers your name?

Who keeps your flame?

Who tells your story?

Who tells your story?

Who tells your story?

1. Based on these lyrics, it is important to tell different stories because...

Quote 2 - Jason Reynolds and Ibram X. Kendi, *Stamped, Racism, Antiracism, and You: A Remix* (2020).

To know the past is to know the present. To know the present is to know yourself.

2. Based on this quote, it is important to tell different stories because...

Quote 3 - James Baldwin, *Notes of a Native Son* (1953).

People are trapped in history and history is trapped in them.

3. Based on this quote, it is important to tell different stories because...

Part 2: Scan the US history book covers on the front table. Note the details that help you determine the focus of each book.

1. Why do you think we have so many different versions of US History?

Pick one book to focus on. Write the title here:

2. Why is it important to tell this story?

Part 3: Read the excerpts on the class handout and respond to the following questions.

EXCERPT 1 - Daina Ramey Berry and Kali Nicole Gross, *A Black Women's History of the United States*

Whose/why is this story being told?	Why does the author use the metaphor of "lifting chains" when describing the purpose of the book? What historical evidence supports your point?	What question do you have about this book or the community/perspective this book represents?

EXCERPT 2 - Paul Ortiz, *An African American and Latinx History of the United States*

Whose/why is this story being told?	How does the acknowledgment of the struggles and achievements of African American and Latinx people contribute to a more inclusive national identity? What historical evidence supports your point?	What question do you have about this book or the community/perspective this book represents?

EXCERPT 3 - Roxanne Dunbar-Ortiz adapted by Jean Mendoza and Debbie Reese, *An Indigenous Peoples' History of the United States for Young People*

Whose/why is this story being told?	How might examining the difficult parts of history help us grow as a nation? What historical evidence supports your point?	What question do you have about this book or the community/perspective this book represents?

SMUHSD Study Session 3/15/23 (Full Video)

Youtube Link:

<https://www.youtube.com/watch?v=S3tM04Mide4>

systems of oppression

Background Reading: Excerpt from the National Museum of African American History

Whether we are aware of it or not, we are all assigned multiple social identities. Within each category, there is a hierarchy - a social status with dominant and non-dominant groups. As with race, dominant members can bestow benefits to members they deem "normal," or limit opportunities to members that fall into "other" categories.

A person of the non-dominant group can experience oppression in the form of limitations, disadvantages, or disapproval. They may even suffer abuse from individuals, institutions, or cultural practices. "Oppression" refers to a combination of prejudice and institutional power that creates a system that regularly and severely discriminates against some groups and benefits other groups.

The term "systems of oppression" helps us better identify inequity by calling attention to the historical and organized patterns of mistreatment. In the United States, systems of oppression (like systemic racism) are woven into the very foundation of American culture, society, and laws. Other examples of systems of oppression are sexism, heterosexism, ableism, classism, ageism, and antisemitism. Society's institutions, such as government, education, and culture, all contribute or reinforce the oppression of marginalized social groups while elevating dominant social groups.

Oppression causes deep suffering, but trying to decide whether one oppression is worse than others is problematic. It diminishes lived experiences and divides communities that should be working together. Many people experience abuse based on multiple social identities. Often, oppressions overlap to cause people even more hardship. This overlapping of oppressed groups is referred to as "intersectionality." Legal scholar Kimberlé Crenshaw coined the term in the 1980s to describe how Black women faced heightened struggles and suffering in American society because they belonged to multiple oppressed social groups.

During the time Crenshaw was articulating the concept of intersectionality, poet-scholar and social activist Audre Lorde warned America against fighting against some oppressions but not others. She insisted, "There is no hierarchy of oppression." All oppressions must be recognized and fought against simultaneously. She pushed American society to understand that although we possess different identities, we are all connected as human beings.

In American society, systems of oppression and their effects on people have a long, profound history. However, America and our society can change. As our country continues to evolve, we can acknowledge its problems and work to make changes for the better. We can join together to resist the status quo and the systemic barriers that exist to create new systems of justice, fairness, and compassion for us all.

Review:

Oppressions like racism, sexism, ageism (and more) occur in different ways: Ideologically, Institutionally, Interpersonally, and Internally. **None** of these four aspects of oppression **can exist separately**. Each is completely mixed up with the others - they are all connected! It is crucial to see any oppression as a system, when one gear spins, they all spin.

Any oppressive system has at its core the idea that one group is somehow better than another, and in some measure has the right to control the other group.

This idea gets elaborated in many ways—more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, normal, superior, and so on. The dominant group holds this idea about itself. And, of course, the opposite qualities are attributed to the other group—stupid, lazy, weak, incompetent, worthless, less deserving, backward, abnormal, inferior, and so on.

The idea that one group is better than another group and has the right to control the other gets embedded in the institutions of the society—the laws, the legal system and police practice, the education system and schools, hiring policies, public policies, housing development, media images, political power, etc.

Institutional oppression does not have to be intentional. For example, if a policy unintentionally reinforces and creates new inequalities between privileged and non-privileged groups, it is considered institutional oppression

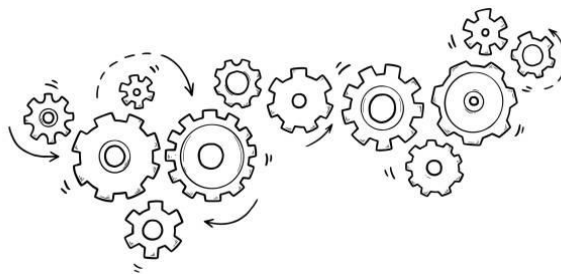
The idea that one group is better than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in another group.

Most people in the dominant group are not consciously oppressive. They might have internalized the negative messages about other groups, and consider their attitudes towards the other group quite normal.

Process by which a member of an oppressed group/identity 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. The fourth way oppression works is within the groups of people who suffer the most from the mistreatment.

People who experience oppression might internalize the ideology of inferiority because they may see it reflected in the institutions, or experience disrespect interpersonally from members of the dominant group, and then they eventually come to internalize the negative messages about themselves. If someone has been told they are stupid, worthless, abnormal, and have been treated as if they were all their lives, then it is not surprising that someone might come to believe it.



Application: Identify what oppressions are occurring in each of the sources

Source	Which of it I's is illustrated (can be more than one)	How does it demonstrate this (these) "I"s?
<i>No Más Bebes</i>	☐ Ideological ☐ Interpersonal ☐ Institutional ☐ Internalized	
Source A: Leland Stanford Speech	☐ Ideological ☐ Interpersonal ☐ Institutional ☐ Internalized	
Source B: Chinese American Residence Card	☐ Ideological ☐ Interpersonal ☐ Institutional ☐ Internalized	
Source C: Story of Grace and Sing Sheng	☐ Ideological ☐ Interpersonal ☐ Institutional ☐ Internalized	
Source D: "Who Taught You to Hate Yourself", Malcolm X	☐ Ideological ☐ Interpersonal ☐ Institutional ☐ Internalized	

The Asian American 'model minority' myth masks a history of discrimination

Source: <https://www.nationalgeographic.com/premium/article/asian-american-model-minority-myth-masks-history-discrimination>



Class portrait of teacher April Lou and her students at a public school in New York City in 1964. The students, all recent immigrants from Hong Kong and Taiwan, hold placards that give their name in Chinese. The U.S. loosened restrictions on Asian immigration after World War II

Photograph by Fred Palumbo, New York World-Telegram & Sun Collection/PhotoQuest/Getty

In the 1950s the stereotype that Asian Americans are singularly high achieving arose to drive a wedge between marginalized groups.

If you opened the Seattle Times on February 12, 1970, you might have lingered over John J. Reddin's nostalgic "Faces of the City" column. That Thursday, Reddin published an ode to the city's Asian American residents, whom he described as hard-working, well-behaved, and upwardly mobile. "Our Japanese-Americans are among the city's finest citizens," Reddin wrote. "Industrious and polite, they have an inherent affection and respect for family and friends...and all of us could take a lesson or two from them in good manners!"

The article outraged Seattle residents like Joseph T. Okimoto, a member of the city's Asian Coalition for Equality, who criticized the column in a scathing letter to the editor. "On the surface the column appears benign," he wrote. "But beneath the surface, and not too deep at that, lie certain social attitudes which [betray] a long history of discrimination." The very characteristics the journalist praised "evolved out of a century of racism against the yellow man in a society which regarded him as inferior," Okimoto continued.

He was referring to a longstanding stereotype of Asian Americans as a "model minority," a racial group that somehow rose above prejudice and bias to become one of the United States' most hardworking and high-achieving demographics. The myth is rooted in the nation's historic mistreatment of people of Asian descent—and its shadow still looms over Asian Americans and Pacific Islanders.

The roots of anti-Asian sentiment

Throughout American history, Asian immigrants and their American-born descendants have been simultaneously depended on and reviled by their white counterparts, who exploited their cheap manual labor but stigmatized them as lazy, dirty, immoral, and dangerous.

Recovery—and well-founded anxiety

World War II had decimated Japanese Americans' fortunes. Ironically, it also marked the end of Asian exclusion as the U.S. sought to shore up its alliances in Asia.

In 1943, the U.S. repealed the Chinese Exclusion Act to counter Japanese wartime propaganda that pointed out American racism in an attempt to erode the country's alliance with China. After the war, in a gesture of gratitude toward the Japanese Americans who served their country—and hoping to cultivate postwar Japan as a new ally amid rising Cold War tensions—the U.S. granted Japanese immigrants nationalization in 1952. Thirteen years later, in 1965, the Immigration and Naturalization Act provided a pathway for even more Asian immigration, and encouraged both skilled workers and those with family already in the U.S. to come.

But an end to exclusion didn't ease Asian Americans' well-founded anxieties about racism and prejudice in the U.S. During the 1950s and 1960s, many Asian Americans, terrified by the xenophobia and disenfranchisement they continued to experience, attempted to keep their heads down and assimilate into white American society.

"By trying to prove we were 100 percent American," wrote psychologist Amy Iwasaki Mass in 1991, "we hoped to be accepted." Mass compared the psychological response to the one children develop toward their abusive parents. "We...paid a tremendous psychological price for this acceptance," she writes.

"Divide and conquer"

There was another price to pay: A pervasive myth of docile Asian American achievement took root in the 1950s and 1960s. For over a century, Asians had been scapegoated as racial others not worthy of citizenship or equality. But now as the U.S. courted its potential Cold War allies, Asians were lauded as a desirable, hardworking minority—and upheld as a contrast to other groups, such as Latino and Black Americans, who were characterized as a threat to white supremacy.

Japanese Americans, in particular, were singled out as paragons of the American dream. “In spite of being interned by their own government, [Japanese Americans] managed to succeed and become contributing members of society without making a big fuss about being imprisoned against their will,” says Angie Chuang, an associate professor in journalism at the University of Colorado, whose research focuses on race and identity. Though it was fueled by fear, this seeming docility was praised by commentators who were alarmed by other marginalized groups’ growing insistence on their own civil rights.

“This is a minority that has risen above even prejudiced criticism,” wrote sociologist William Petersen in a 1966 article in the *New York Times Magazine* credited with first articulating the myth. Even better, he wrote, they had achieved all of this “by their own almost totally unaided effort.” Law-abiding, hard-working, well-educated, and even well-dressed, Petersen wrote, Japanese Americans had risen above everything American society had thrown at them. He contrasted them with Black Americans, whom he claimed were “problem minorities” who had rightfully earned some of the prejudices against them.

The reality, though, was that Asian Americans still faced systemic bias and racial discrimination. So did other people of color, says Chuang. “The model minority myth was used as a way to divide and conquer and to use Asian American immigrants against particularly the Black population,” she says. Even as they were celebrated for their hard work, Asian Americans were used as an excuse not to provide social services or meaningful assistance to any marginalized population. And their labor, says Chuang, continued to be devalued by a nation that had long relied on a “compliant” Asian workforce.

Challenging the stereotype

Not everyone bought into the myth, however. The same civil rights movement that galvanized Black and Latino communities in the 1950s and 1960s also energized Asian Americans, particularly those who had seen their immigrant parents struggle against all odds only to be used as a wedge against other groups. Over time, a broad coalition of students, educators, labor activists, and community members seeking redress began to assert common identity and find pride in the languages, cultural practices, names, and physical attributes they had long been taught to suppress.

Today, the myth’s consequences are better understood. Lumping together Asian Americans and Pacific Islanders—diverse communities that trace their heritage to over 50 countries

and approximately twice as many languages and dialects—collapses individual achievements and can mask disparities and discrimination. Though aggregated data can paint a rosy picture of Asian American accomplishment, Christian Edlagan and Kavya Vaghul, policy experts at the Washington Center for Equitable Growth, note that there is significant variation in income levels, employment rates, and educational attainment.

The model minority myth “overstates the success of Asian Americans in terms of resiliency, health, wisdom, and wealth,” wrote a group of public health experts from the New York University School of Medicine in a 2016 commentary. They note that since Asian Americans are assumed not to experience disparities, they are not given vital resources. The pressure of supposedly inherent Asian excellence can also have mental health consequences; the myth has been correlated with everything from increased depression and anxiety to higher suicide rates and a lower likelihood of seeking mental health services.

Nor has the myth protected Asian Americans from continued bias and discrimination, from microaggressions to anti-Asian violence. Nearly two centuries after large-scale immigration to the United States began, Chuang says it’s time to put an end to the stereotype of people of Asian descent being “quiet or docile or easy to manage. We have to band together and develop a new Asian American Pacific Islander solidarity that didn’t exist before.”



Leon Zhang (left) and Chris Tang (right) of McLean, Virginia, hold signs at a rally held in Washington, DC, on March 21, 2021. The rally was held in response to the rising number of attacks against Asian Americans and Pacific Islanders since the start of the COVID-19 pandemic.

Photograph by Alex Wong, Getty

The Bill of Rights: What Does it Say?

[Español](#)

The Bill of Rights

The Bill of Rights is the first 10 Amendments to the Constitution. It spells out Americans' rights in relation to their government. It guarantees civil rights and liberties to the individual—like freedom of speech, press, and religion. It sets rules for due process of law and reserves all powers not delegated to the Federal Government to the people or the States. And it specifies that “the enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”

The First Amendment

The **First Amendment** provides several rights protections: to express ideas through **speech** and the **press**, to **assemble** or gather with a group to **protest** or for other reasons, and to ask the government to fix problems. It also protects the right to religious beliefs and practices. It prevents the government from creating or favoring a **religion**.

The Second Amendment

The **Second Amendment** protects the right to keep and bear arms.

The Third Amendment

The **Third Amendment** prevents government from forcing homeowners to allow soldiers to use their **homes**. Before the Revolutionary War, laws gave British soldiers the right to take over private homes.

The Fourth Amendment

The **Fourth Amendment** bars the government from **unreasonable search and seizure** of an individual or their private property.

The Fifth Amendment

The **Fifth Amendment** provides several protections for people accused of crimes. It states that serious criminal charges must be started by a **grand jury**. A person cannot be tried twice for the same offense (**double jeopardy**) or have property taken away without **just compensation**. People have the right against **self-incrimination** and cannot be imprisoned without **due process of law** (fair procedures and trials).

The Sixth Amendment

The **Sixth Amendment** provides additional protections to people accused of crimes, such as the right to a **speedy and public trial, trial by an impartial jury** in criminal cases, and to be informed of criminal charges. Witnesses must face the accused, and the accused is allowed his or her own witnesses and to be represented by a lawyer.

The Seventh Amendment

The **Seventh Amendment** extends the right to a **jury trial** in Federal civil cases.

The Eighth Amendment

The **Eighth Amendment** bars **excessive bail and fines and cruel and unusual punishment**.

The Ninth Amendment

The **Ninth Amendment** states that listing specific rights in the Constitution does not mean that people do not have **other rights** that have not been spelled out.

The Tenth Amendment

The **Tenth Amendment** says that the Federal Government only has those **powers** delegated in the Constitution. If it isn't listed, it belongs to the states or to the people.

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[How Did it Happen? ▶](#)

The U.S. National Archives and Records Administration

1-86-NARA-NARA or 1-866-272-6272

The danger of silence | Clint Smith | TED

Youtube Link:

<https://www.youtube.com/watch?v=NiKtZglmdlY&t=1s>

The Legacy of Housing Discrimination in the Bay Area: Explained

YouTube Link:

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

The Origin of Race in the USA

Youtube Link: <https://www.youtube.com/watch?v=CVxAlmAPHec>

In the early 1600s, was enslavement a permanent status?

How did status of African and African-descended people change?

What does *partus sequitur ventrem* mean? What were the consequences?

1600s

What did “white” mean in the beginning of the 1800s?

How did Pseudo-Scientists try to legitimize society’s racist views?

What was the result of the Dred Scott Supreme Court Case?

What happened in regards to labor after the Civil War?

1800s

1700s

What is the paradox of liberty?

How did the paradox of liberty affect the new nation?

Early 1900s

How has the definition of white changed over time?

Timeline of Systemic Racism Against AAPI

Asian Americans and African Americans: Points of Unity and Discord

Victims Lost to Recent Anti-AAPI Hate Crimes

- [Xiaojie Tan](#)
- [Daoyou Feng](#)
- [Delaina Ashley Yaun Gonzalez](#)
- [Paul Andre Michels](#)
- [Soon Chung Park](#)
- [Hyun Grant](#)
- [Suncha Kim](#)
- [Yong Ae Yue](#)
- [Pak Ho](#)
- [Vicha Ratanapakdee](#)

AAPI Individuals Rising Up

- [Wong Kim Ark](#)
- [Martha and Berda Lum](#)
- [Ibrahim “Abraham” Choudry](#)
- [Patsy Mink](#)
- [Yuri Kochiyama](#)
- [Grace Lee Boggs](#)
- [Larry Itliong](#)
- [Silme Domingo & Gene Viernes](#)
- [Corky Lee](#)
- [Peter Yew](#)
- [May Chen](#)
- [Heart Mountain Draft Resisters](#)
- [Frank Emi](#)
- [Fred Korematsu](#)
- [Gordon Hirabayashi](#)
- [James Omura](#)
- [Min Yasui](#)
- [Mitsuye Endo](#)
- [Dr. Margaret Chung](#)
- [Bo Thao-Urabe](#)
- [Kala Bagai](#)

Resources

Timeline of Systemic Racism Against AAPI

The timeline documents several instances of systemic racism against AAPI in the United States. In knowing the history of how AAPI were treated in this country, we can better understand how we arrived at this point in history.



Artwork by Jib Kiattinant

1790

Naturalization Act: Established a uniform rule for granting naturalization to “free white persons,” effectively barring Native Americans, African Americans, Asian Americans, indentured servants, slaves, and women from becoming citizens.

1854

***People v. Hall*, 4 Cal 399 (1854):** The *Statutes of California*. State of California. Ch. 99 § 14 p. 229, passed in 1850 stated that Native Americans and African Americans were not allowed to testify against white people. The ruling in *People v. Hall* interpreted this law to also include Asian Americans, therefore making it much easier for white people to get away with crimes against these ethnic groups.

1862

Anti-Coolie Act of 1862: This act intended to limit the competition between white workers and Asian Americans by imposing a tax on Asian Americans who attempted to work in manufacturing factories as well as to employers who hired Asian Americans. It also was intended to decrease immigration from Asian countries by reducing the number of jobs available.

1863-1869

Chinese railroad workers: Over 10,000 Chinese laborers worked to completed the transcontinental railroad between 1863-1869. They were subjected to perilous working conditions and paid less than their white counterparts. Leland Stanford was the president of the Central Pacific Railroad which was chartered by Congress to complete the railroad which would be a turning point in American history, making the West much more accessible to the rest of the country. Leland Stanford later founded Stanford University with funds from his railroad fortune and indelibly linked the university to the history of these Chinese laborers. For more details on the Chinese railroad workers, view the [Chinese Railroad Workers in North America Project at Stanford University](#).

Alfred A. Hart photographs, 1862-1869

Photographic series documenting construction of the Central Pacific Railroad, 1866-1869, presented both as an album and stereographs. Also includes mounted stereograph views of the Leland Stanford residence in Sacramento, 1862-1863. Collection includes copy negatives of Central Pacific series.

THE DESERT.



327. Chinese Camp,

at End of Track .

Chinese Camp At End Of Track. # 327, Photograph

[View larger](#)

1870

Naturalization Act of 1870: This act allowed naturalized citizenship for African Americans while still denying naturalization to any other non-white person, including Asian Americans.

1871

Chinese massacre in Los Angeles: Following the shooting and killing of a white police officer during crossfire of rival Chinese gangs, hundreds of white and Hispanic people attacked LA's Chinese community on October 24, 1871. Nearly twenty Chinese people were lynched, including a fourteen-year-old boy and a prominent physician. Though eight perpetrators of the massacre were convicted of manslaughter, their convictions were overturned by the California Supreme Court on a technicality. Discriminatory state legislation prohibited Chinese people from testifying against white people in California courts. This led to further injustice and made the Chinese population more vulnerable to racially charged crimes, with little to no repercussions for the perpetrators from the law. Those killed during the massacre at the time represented ten percent of the total Chinese population in LA.



The San Francisco Examiner San Francisco, California 27 Aug 1873, Wed • Page 3

[View larger](#)

The Chinese Invasion! They are Coming, 900,000 STRONG

The San Francisco Chronicle headline of August 27, 1873 reads in bold “The Chinese Invasion! They are Coming, 900,000 STRONG”. Although those of Chinese descent were initially welcomed into the country for labor work, this title further reflected the popular ideology that those of Chinese descent were to be seen as threats to the "true Americans" (specifically those who were white), which in turn threatened the way of life in the western world.

1875

Page Act of 1875: The act was named after its sponsor, California Republican Representative Hoarse F. Page, in an attempt to “end cheap Chinese labor and immoral Chinese women.” This act was created and enforced specifically to prevent Chinese women from entering into the US, the majority of whom were attempting to join the population of working Chinese men. This act also made it illegal to bring anyone into the US from China, with a penalty of up to one year in prison and a \$2,000 fine (which equates to approximately \$48,000 today).

1878

In re Ah Yup is a landmark case that ruled Asians ineligible for naturalized citizenship. In re Ah Yup tried to convince the court that those of Mongolian race should be seen as “white,” which would then make them eligible for naturalized US citizenship. The court ruled that, because Mongolians are born in China, they cannot be deemed as “white,” and therefore ineligible for US citizenship.

1879

The California Constitution of 1879 deterred Chinese immigration into California by prohibiting corporations from employing them. This part of the constitution restricted and decreased the number of Chinese people in California for fear that they would take over the state.

1882

Forty-eighth.

Congress of the United States, At the First Session,

Began and held at the CITY OF WASHINGTON, in the DISTRICT OF COLUMBIA, on Monday, the fifth day of November, eighteen hundred and eighty-one.
Act

To execute certain treaty stipulations relating to Chinese.

Whereas, In the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of certain localities within the territory thereof: Therefore, Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the expiration of ninety days next after the passage of this act, and until the expiration of ten years next after the passage of this act, the coming of Chinese laborers to the United States be, and the same is hereby, suspended; and during such suspension it shall not be lawful for any Chinese laborer to come, or, having so come after the expiration of said ninety days, to remain within the United States.

Sec. 2. That the master of any vessel who shall knowingly bring within the United States on such vessel, and land or permit to be landed, any Chinese laborer, from any foreign port or place, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than five hundred dollars for each and every such Chinese laborer so brought, and may be also imprisoned for a term not exceeding one year.

Sec. 3. That the two foregoing sections shall not apply to Chinese laborers who were in the United States on the seventeenth day of November, eighteen hundred and eighty, or who shall have come into the same before the expiration of ninety days next after the passage of this act, and who shall produce

[View larger](#)

Chinese Exclusion Act of 1882: The law banned immigration of Chinese laborers. It wasn't repealed until 1943.

In 1882, the US Congress passed the Chinese Exclusion Act, which suspended the immigration of Chinese laborers (skilled or unskilled) for a period of ten years. The Act also required every Chinese person traveling in or out of the country to carry a certificate identifying his or her status as a laborer, scholar, diplomat, or merchant. The 1882 Act was the first in American history to place broad restrictions on immigration. The Chinese Exclusion Acts (subsequent restrictions were added to the initial 1882 Act) were not repealed until 1943.

1885-1887

Anti-Asian expulsions, ethnic cleansing, attacks, and riots

Growing anti-Chinese prejudice in the US culminated in a number of acts of violence and expulsion against persons of Chinese descent in the years between 1885 and 1887, especially throughout the American West.



Massacre of the Chinese at Rock Springs from Harper's Weekly: Harper's Weekly, Vol. 29

[View larger](#)

Rock Springs Massacre (September 2-3, 1885)

One of the most significant acts of violence against Chinese Americans occurred in the mining town of Rock Springs, Wyoming on September 2 and 3, 1885, in which white miners attacked Chinese miners, set fire to their homes, and killed approximately twenty-eight people; on the following day, all 500 Chinese miners were driven out of the town. A number of the perpetrators were arrested but subsequently released. No person or persons were ever convicted of the violence at Rock Springs.

1885

Attack on Squak Valley Chinese Laborers (September 7, 1885): The Attack on Squak Valley Chinese laborers took place on September 7, 1885, in Squak Valley (now called Issaquah), Washington. A group of white men fired their guns into several tents where a group of Chinese hop-pickers was sleeping. The gunfire resulted in the death of three Chinese men and the wounding of three others. The attackers were later identified and brought to trial, but all were acquitted.

Tacoma Riots (November 3, 1885): In Tacoma, Washington on November 3, 1885, a mob that consisted of prominent white businessmen, police, and political leaders descended on the city’s Chinese community and violently expelled the entire community (sending them on trains to Portland, Oregon), after which all structures in Tacoma’s Chinatown were burned down.

1886

Seattle Riot (February 7, 1886): White workers rounded up virtually every Chinese person in Seattle on February 7, 1886 and violently expelled them, forcing them to board a waiting boat for passage out of town. As with similar expulsions throughout the West, the victims were never compensated.

Yick Wo vs. Hopkins (May, 1886): Chinese laundry owners in San Francisco were discriminated against by city officials who denied them permits for their businesses. Yick Wo operated a laundry business in San Francisco without a permit, and after refusing to pay a \$10 fine, was imprisoned by the City's sheriff. He sued for a writ of habeas corpus, arguing the fine and discriminatory enforcement of the ordinance violated his rights under the Equal Protection Clause of the 14th Amendment. The US Supreme Court (in a unanimous opinion written by Justice Matthews) ruled in his favor, concluding that despite the impartial wording of the law, its biased enforcement violated the Equal Protection Clause. This was the first case where the US Supreme Court ruled that a law that is race-neutral on its face but is administered in a prejudicial manner, an infringement of the Equal Protection Clause in the 14th Amendment to the US Constitution.

1887

Hells Canyon Massacre (May 1887): A gang of white men ambushed and murdered thirty-four Chinese gold miners at Hell’s Canyon, Oregon in late May 1887. No one was found guilty of the crimes.

1888

Scott Act: An expansion of the Chinese Exclusion Act of 1882, the Scott Act prohibited most Chinese—even long-term legal residents—who left the US from returning. Many long-term legal residents were stranded outside the US.

1889

The Treaty of Paris, 1889 concluded the Spanish-American War, signaled the expansion of US imperial power in the Pacific, and resulted in the US annexation of the Philippines. At the same time, the US Congress passed a joint resolution (referred to as the Newlands Resolution) to annex the kingdom of Hawaii. Critics charged that this was not a legally permissible way to acquire territory under the US Constitution.

1892

Geary Act of 1892 extended the Chinese Exclusion Act of 1882 and was passed by Congress on May 5, 1892. The law required all Chinese residents of the US to carry a resident permit. Failure to carry the permit at all times was punishable by deportation or a year of hard labor.

1900-1904

Bubonic Plague: An outbreak of Bubonic Plague struck San Francisco between 1900 and 1904, likely transmitted along the trade route from Southeast China via Hawaii. The presence of the plague in the crowded confines of Chinatown reinforced discrimination against Chinese Americans and culminated in two acts: the quarantine of San Francisco's Chinatown and the permanent extension of the Chinese Exclusion Act of 1882.

1904

The 1904 Louisiana Purchase Exposition promoted ideals of US imperial expansion and **racialized depictions of indigenous peoples**. An example of racism towards people of Asian descent involved Filipino people imported by the US government for display at the Louisiana Purchase Exposition in a human zoo—a forty-seven-acre “Philippine Reservation.”

1905

Asiatic Exclusion League: In May 1905, the Japanese and Korean Exclusion League was organized in San Francisco to prohibit immigration of Asian laborers to the US. It was expanded and renamed in 1907 as the Asiatic Exclusion League, which promoted policies banning immigration and employment of Asian immigrants, created anti-Asian propaganda, and advocated for segregated schools.

1906

Fishing village of 200 Chinese immigrants burned down in Pacific Grove, California, May 17, 1906. A suspicious fire destroyed a thriving Chinese fishing village in Pacific Grove. White spectators cheered and looted Chinese stores and dwellings. The majority of the Chinese residents relocated to other communities, including San Francisco’s Chinatown.

1907

Pacific Coast Race Riots against East and South Asians and Bellingham Race Riot against South Asians: In 1907, violent riots aimed at persons of Asian descent broke out across a number of cities in the Western US revealing continued prejudice and racism against Asian Americans. Chief among these were riots in San Francisco (beginning on May 20, 1907, and lasting several nights) and in Bellingham, Washington on September 4, 1907.



L-R: Elsie Sigel; Chong Sing (witness); Mabel and Paul Sigel (sister and father). From the Los Angeles Herald, 27 June 1909

[View larger](#)

Murder of Elsie Sigel

The January 1909 murder of Elsie Sigel, a young Christian missionary working in New York City’s Chinatown, for which a Chinese person was suspected and blamed, led to anti-Asian violence.

1913

The California Alien Land Law of 1913 (also known as the Webb–Haney Act) prohibited “aliens ineligible for citizenship” from owning agricultural land or holding long-term leases for it. As a result, many California farmers of Asian descent (especially Japanese Americans) were forced to relinquish their farms and moved elsewhere.

1917

Immigration Act of 1917: Building on the Chinese Exclusion Act of 1882, the Immigration Act of 1917 (also known as the Barred Zone Act), discriminated against persons of Asian descent, by creating a “barred zone” extending from the Middle East to Southeast Asia from which no persons were allowed to enter the US.

1921

Emergency Quota Act introduced the “national origins formula” by imposing quotas based on immigrants’ country of origin, calculated at three percent of the total number of foreign-born persons from that country recorded in the 1910 census. Its goal was to maintain the existing ethnic composition of the US and keep quotas low for Eastern and Southern Europe. The act did not apply to countries with bilateral agreements with the US or to Asian countries listed in the Immigration Act of 1917.

1922

Cable Act: Under previous law, women who were US citizens would lose their citizenship if they married a non-US citizen. This law enabled those women to retain their citizenship despite marriages to non-US citizens. However, it did not apply to women who married “aliens ineligible for citizenship,” including Asian immigrant men.

Takao Ozawa v. United States: US Supreme Court upholds the Naturalization Law which declared Japanese and other Asian immigrants ineligible for citizenship.

1923

United States v. Bhagat Singh Thind: US Supreme Court rules Indians are ineligible for US citizenship. At this point, nearly all Asians were ineligible for citizenship.

1924

Johnson Reed Act (Immigration Act of 1924): Limited the number of immigrants allowed entry into the US through a national origins quota. The quota provided immigration visas to two percent of the total number of people of each nationality in the US as of the 1890 national census. Included a provision excluding any alien who by virtue of race or nationality was ineligible for citizenship. Even Asians not previously prohibited from immigrating (including people from Japan) would no longer be admitted to the US.

1927

Lum v. Rice: This case ruled that exclusion by race of Chinese Americans from public school did not violate the 14th Amendment to the US Constitution, effectively allowing the exclusion of minority children from schools reserved for whites.

1927-1930

Anti-Filipino riots: Filipinos in Washington state, including Yakima Valley, Exeter, and Watsonville, were subject to extensive intimidation and violence by whites. The Ku Klux Klan exploited existing anti-Asian sentiment that saw Filipinos as a source of inexpensive labor and a threat to white women.

1931

Cable Act amended: American women could now retain their citizenship after marrying aliens ineligible for US citizenship, including Asians.

1933

Roldan vs. LA County: A California Appellate court found that the state's anti-miscegenation laws did not specifically bar the marriage of a Filipino and a white person. LA County officials appealed to the Supreme Court of California, who decided not to review the case. After one week the California State Legislature voted to amend the code in question to ensure that Filipinos could not marry whites.

1934

Tyding-McDuffie Act (Philippine Independence Act): US federal law that established the process for the Philippines, at that time an American colony, to become an independent country. Reclassified all Filipinos, including those then living in the US, as aliens in place of US nationals. A quota of 50 immigrants per year was established (though in reality the number was significantly higher as agricultural corporations received exemptions to bring in Filipino laborers). This act also extended the Asian-exclusion policy of the Immigration Act of 1924 to the former territory.

1937

Anti-Alien Land Bill amendment: Washington State passed a series of amendments to their Alien Land Bill of 1921. Primarily targeting Japanese American agricultural workers, one of the amendments to the law clarified the definition of “alien” as meaning “non-citizens of the United States ... who are ineligible to citizenship by naturalization.”

1942-1945

Japanese Internment

Executive Order 9066, issued by President Franklin Roosevelt on February 19, 1942, authorized the “evacuation” of all persons deemed a threat to national security from the West Coast to relocation centers further inland. Over 120,000 Japanese Americans, including both resident aliens from Japan and US citizens, were forcibly relocated and confined in ten isolated, fenced, and guarded internment camps during 1942-1945, in California, Arizona, Wyoming, Colorado, Utah, and



Tōyō Miyatake, full-length portrait, standing in his children's bedroom at an internment camp looking at his young daughter seated at a desk, drawing, while her mother stands behind her. Adams, Ansel, 1902-1984, photographer

[View larger](#)

Arkansas. In 1988, the US government apologized for the internment, and provided \$20,000 in reparations to 82,219 Japanese Americans still living who had been interned.

1943

Magnuson Act (Chinese Exclusion Repeal Act of 1943): Permitted US immigration from China, a World War II ally, for the first time since the Chinese Exclusion Act of 1882, and permitted some Chinese immigrants already residing in the country to become naturalized citizens. However, immigration was limited to a quota of 105 new entry visas per year. The Act also provided for the continuation of the ban against the ownership of property and businesses by ethnic Chinese.

1946

Luce-Celler Act: Indians and Filipinos could become naturalized citizens, in recognition of their World War II service to the US. However, immigration was limited to a quota of 100 new entry visas per year for each country.

1952

McCarran Walter Act (Immigration and Nationality Act of 1952): Permitted all persons, regardless of race, to naturalize in the US, but retained the discriminatory national quota system. Ended Asian exclusion from immigrating to the US. Introduced a system of preferences based on family reunification and skillsets. Passed during the era of McCarthyism, the act introduced much more intensive screening of potential immigrants to identify communists and other subversive individuals.

1950-1989

Korean War (1950-1953)

Resulting from the border dispute between North and South Korea, troops from North Korea invaded South Korea in 1950. President Truman sent American troops to intervene on South Korea’s behalf against Soviet-backed North Korea, claiming that this was a war against international communism itself. The war is seen as a “proxy war” for the Cold War between the US and the Soviet Union. The Korean War ended in 1953 with approximately 5 million casualties, both soldiers and



Montage of images from the Korean War. Clockwise from top: US Marines retreating during the Battle of the Chosin Reservoir, UN landing at Incheon, Korean refugees in front of an American M-26 tank, US Marines, led by First Lieutenant Baldomero Lopez, landing at Incheon, and an American F-86 Sabre fighter jet.

[View larger](#)

civilians, with no changes in the disputed border and the Korean Peninsula still divided. The war is known as the “Forgotten War” for its lack of coverage in the news at that time and today.



Collage by Wikipedia User Nguyen1310 First Row from Left to Right: US troops fighting in 1965 Battle of Ia Drang , UH-1 Huey infantry dispatch ARVN Rangers defending Saigon in 1968 Battle of Saigon 2nd Row, L to R: Burial of 300 victims of the 1968 Hue Massacre , Two Douglas A-4C Skyhawks en route for strikes against North Vietnamese PT-boat bases in August 1964, as result of the Tonkin Gulf Incident Last Row, L to R: Quang Tri residents fleeing 1972 Battle of Quang Tri during the Easter Offensive, ARVN recapture Quang Tri after 1972 Battle of Quang Tri during Easter Offensive

[View larger](#)

Vietnam War (1954-1975)

The war between communist North Vietnam against South Vietnam and the US: Vietnam was divided between the Communist North and anti-Communist South after the defeat of French colonialism forces. Through the leadership of Communist leader Ho Chi Minh, the Viet Cong of the Communist North engaged in guerrilla warfare against the South. The US sent hundreds of thousands of troops to South Vietnam in an effort to fight off communism. Guerrilla warfare, air raids, and bombings all over the country by US forces during the war destroyed the country’s infrastructure. Due to the unpopularity of the war in the American public, in 1969 President Nixon implemented the “Vietnamization” strategy of shifting all military responsibility to South Vietnam and of slowly phasing in the withdrawal of American troops from Vietnam, claiming that South Vietnam was capable of holding out their own defense against the North. This led to heightened offenses by North Vietnam troops and the eventual collapse of South Vietnam and Fall of Saigon in 1975.



Noon rally in White Plaza: March to Palo Alto by Law students-protest against Vietnam War

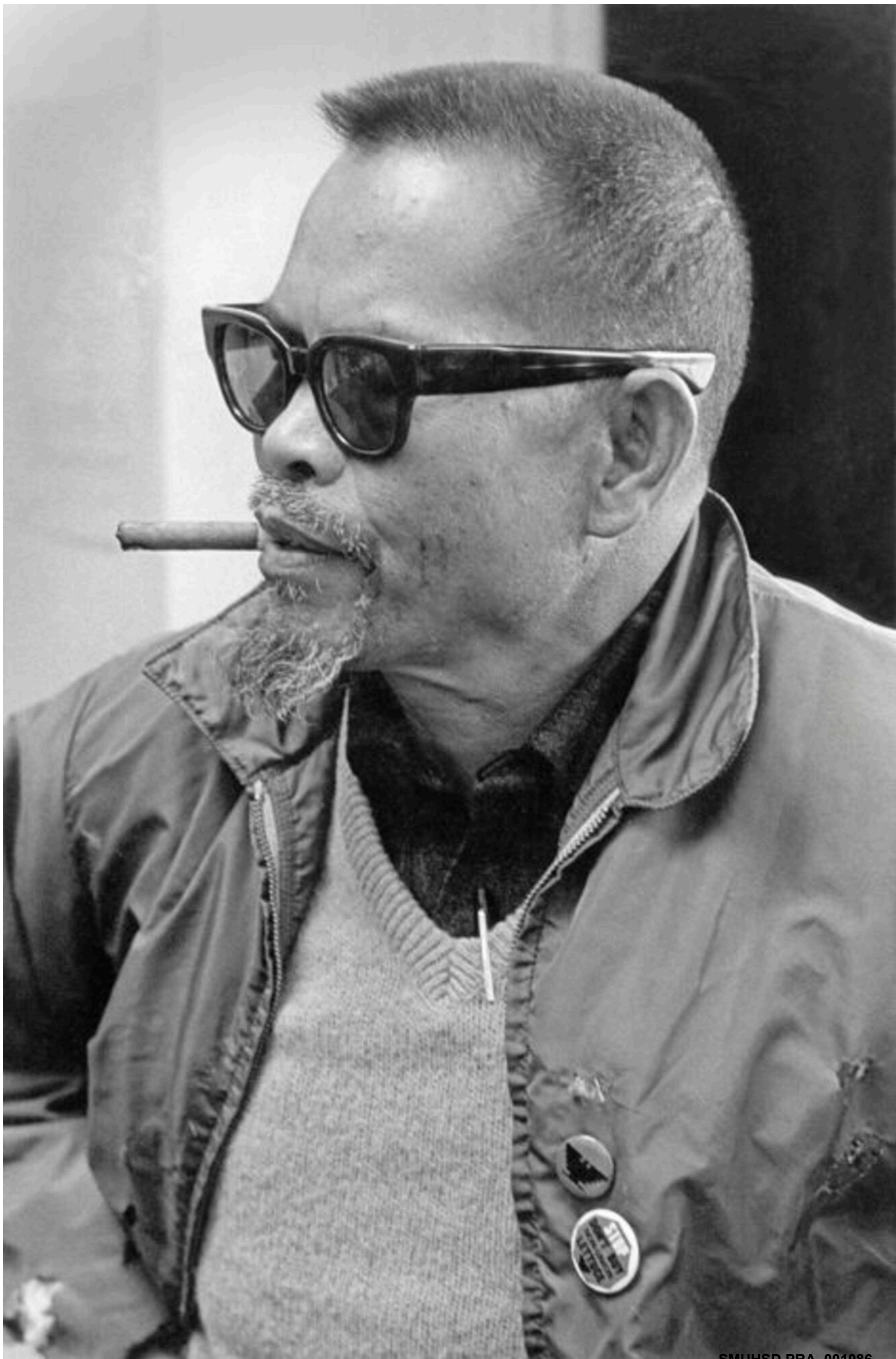
[View larger](#)

1965

Larry Itliong and the Great Delano Grape Strike: Larry Itliong led Filipino-American grape workers on the first strike against poor labor conditions and pay in September 1965. Before the Delano Grape Strike, Itliong had led similar efforts in forming worker unions for cannery workers in Alaska, as well as strikes for better working conditions at farms in Salinas and Stockton, California. Cesar Chavez, in the midst of preparing for a strike, led Mexican American workers into the September 1965 strike with Larry Itliong as to not disrupt the Filipino-organized strike. Both groups joined together to stage the Delano Grape Strike. The strike lasted five years and farm workers succeeded in securing pay raises, health-care benefits, and safety protection from pesticides.

Larry Itliong and the Great Delano Grape Strike

United Farmworkers Union (UFW, AFL-CIO) - organizing and field work: Between 1968 and 1974, at the invitation of the UFW President and organizer Cesar Chavez, [Bob Fitch](#) photographed union organizing activities including: agricultural field work, living conditions, pickets, marches, funerals, anti-picket police brutality, prominent supporters, intimate planning sessions, and the first union contracts in 1970 (Coachella Valley, CA).



[View larger](#)

1966

The term “Model Minority,” was coined in the January 9, 1966 edition of The New York Times Magazine by sociologist William Petersen, in an essay titled “Success Story: Japanese American Style”, to describe Asian Americans as ethnic minorities who, despite marginalization, have achieved success in the US. It generalizes Asian Americans as a monolithic group and attempts to explain away racism faced by other minority groups, especially African Americans, by claiming that hard work and good family values can overcome racism.

1970-1980's

Ku Klux Klan Attacks on Vietnamese Refugees: Vietnamese refugees who settled in the town of Seadrift, Texas after the fall of Saigon in 1975 encountered racial prejudice and discrimination by white residents. There was constant tension between the native white fisherman and the newly arrived Vietnamese fisherman. Violence broke out on August 3, 1979, when Vietnamese refugee Sau Van Nguyen shot and killed local fisherman Billy Joe Alpin over fishing territory. On November 25, 1979, the Ku Klux Klan took action against the Vietnamese refugee community in Seadrift and retaliated against the killing of one of their own. They claimed Vietnamese fishermen were stealing US jobs, and so they patrolled the waters off the coast of Texas and attacked the fishermen's boats. They menaced the Vietnamese people, set fires to houses, and chased them out of town, forcing many to flee to Louisiana. This was the reception that some 130,000 refugees received upon arriving in the US after fleeing Vietnam in 1975.

1974

Jung Sai Garment Workers' Strike of 1974: 135 garment workers in San Francisco's Chinatown went on strike against exploitation of workers and oppression of Chinese immigrants on July 27, 1974. The strikers, 133 women, and two men garnered support and inspired the local community along with students and the working-class populations of the San Francisco Bay Area. What ensued was a year's worth of protest activities by Chinese workers not only in San Francisco but throughout the country as Chinese workers everywhere started advocating for their rights. The factory owner threatened the strikers and closed the factory to avoid meeting workers' demands. In December 1974 a court ordered the owner to reopen the plant and rehire workers, while also having to compensate workers for loss of work due to factory closure. The Jung Sai Garment Workers' strike propelled activism in the Chinese immigrant community forward in the San Francisco Bay Area and throughout the country.

1977



Hundreds of protesters linking arms in front of the International Hotel at 848 Kearny Street near Jackson Street in San Francisco, California try to prevent the San Francisco Sheriffs' deputies from evicting elderly tenants on August 4, 1977. Photo by Nancy Wong

International Hotel Struggle/ “Battle for International Hotel”

International Hotel (I-Hotel) is situated in Manilatown of San Francisco, housing primarily Filipino residents. The Battle for International Hotel ensued when San Francisco city tried to evict long-term residents of International Hotel for a development project. University of California Berkeley students, Asian Americans, Mexican Americans, African American, LGBTQIA+ communities, and other activist groups aided hotel residents in an effort to protect the residents and preserve the culture of Manilatown and their right to the city. After nine years of fending off evictions, on August 4, 1977, 300 riot-equipped police officers and sheriffs led an assault on the peaceful protesters and residents of I-Hotel. Police violently evicted the tenants and destroyed nearly everything inside the hotel, making sure tenants could never return.

1982

Murder of Vincent Chin: Vincent Chin was a twenty-seven-year-old Chinese man in Detroit who was beaten to death on June 19, 1982, by a pair of white men while out celebrating his upcoming wedding. During the time when the US auto industry was in decline and mass layoffs and wage cuts occurred throughout the nation, auto companies and workers were directing the blame towards Japanese imported cars manufacturers and Japanese people, causing a spike in anti-Japanese sentiment. Vincent Chin was mistaken for being Japanese and beaten to death out of anger by these white men with only a \$3,000 fine for both men and no jail time. This enraged the Asian American community, leading to protests and the formation of the American Citizens for Justice movement. What followed was the first federal civil rights trial for Asian Americans where Asian Americans’ civil rights were protected.

New York Chinatown strike - the Garment Workers’ Strike: Chinese immigrants arriving from China and Hong Kong after 1965 to New York found work in the garment industry where working conditions were poor and pay was based on how much a worker produced and not by the hour. Although they had an International Ladies’ Garment Workers’ Union, management was primarily white and did nothing to protect workers’ rights. Katie Quan, a garment worker from San Francisco, took the initiative to organize strikes and work stoppages to help secure better working conditions for garment workers. On June 24, 1982, 20,000 garment workers (mostly women) marched through New York’s Chinatown to Columbus Park to demand the renewal of union contracts. Within days nearly every contractor agreed to sign union contracts for better working conditions and pay. The garment workers of New York secured wage increases and benefits and called for workers’ rights that forever changed US labor law history.

1988

The Civil Liberties Act was signed by President Reagan to compensate former internees of Japanese internment camps \$20,000 each as an apology if they were still alive when the order was passed. The order cited “racial prejudice, wartime hysteria and a lack of political leadership” as reasoning for the wrongful internment of over 100,000 Japanese Americans. The act was heavily opposed by Congressional committees and lobbyists and passed with support from the Commission on Wartime Relocation and Internment of Citizens (CWRIC), the Japanese American Citizens League (JACL), Japanese American legislators, community groups, and the National Coalition for Redress/Reparations (NCRR).

2006

Shooting death of Fong Lee: Fong Lee, a nineteen-year-old Hmong young adult born in Laos, was shot in the back while running from a Minneapolis police officer. The account of events was disputed by experts, the family, and surveillance footage; two police officers stated that Lee had raised a gun, however, the gun and bullets had no fingerprints or DNA, and initial police records showed it was recovered from a burglary (and in their custody). A jury would find the officer shooting did not use excessive force, sparking protests in downtown St. Paul. The officer, after dismissal and union representation, returned to active duty. A 1989 shooting in the back by police resulted in the death of two Hmong boys, both aged thirteen. These events would later resonate in the aftermath of the murder of George Floyd.

2012

Sikh Temple shooting: A white gunman with neo-Nazi affiliations went into a Sikh temple in Oak Creek, Wisconsin on August 5, 2012, and started firing at its occupants. Six worshippers were killed and three others were wounded. The shooting ended when a responding officer shot and killed the gunman. Members of the Sikh community in Wisconsin were left in sadness and fear and believed that this was a blatant hate crime on their community. The attack came amid a surge of post-9/11 violence against Muslims or anyone perceived to be Muslim, including many South Asians. President Obama and US Senator Mitt Romney released statements expressing their condolences and condemning the senseless act of violence. Baba Punjab Singh, one of the three survivors who was shot in the face and paralyzed, passed away almost eight years later on March 2, 2020.

2019

Asian Americans become the fastest-growing homeless population in San Francisco and Los Angeles, but are severely undercounted and as a result, one of the hardest hit by a government crackdown on homelessness during President Trump's administration. The homeless population avoids census counts for fear of losing their children. They either stay long-term at motels or hide out in single occupancy (temporary) housing programs. As they are not technically “homeless” while staying in these temporary living situations, they do not count towards the total homeless population, causing severe undercounting of the Asian American homeless. Plans for a shelter in San Francisco were highly opposed by neighborhood protestors on the basis of “NIMBY” (Not In My Backyard). The Trump administration faults “liberals” for the problem of homelessness in California, with its only proposed solutions being clearing out homeless encampments and criminalizing the homeless.

2020

President Trump refers to COVID-19 as the “Chinese virus” in a tweet: On March 16, 2020, President Donald J. Trump described the coronavirus as the “Chinese virus” in a tweet. Other US government officials used similar language in describing the virus despite World Health Organization warnings against linking the virus to any area or group due to the risk of stigmatization. The prevalence of this language in talking about the virus contributed to anti-Asian sentiment and a sharp increase in anti-Asian hate crimes. In addition, a recent Gallup poll (Feb. 3-18, 2021) finds that 45% of Americans now think China is the US’s greatest enemy.

Transgender Asian Pacific Islanders face significant discrimination: A groundbreaking study published in November 2020 by the advocacy group API Equality Northern California (APIENC) shows that trans and gender-nonconforming Asian Pacific Islanders (APIs) face significant discrimination compared to the general trans population. These disparities show up in housing, employment, health, violence and harassment, policing and safety, and community and power.

2021

Atlanta-area shootings: A white gunman claiming sexual addiction committed a series of mass shootings at three different spas or massage parlors in the Atlanta metropolitan area on March 16, 2021. Eight people were killed, including six women of Asian descent, and one other person was wounded. The shootings caused considerable fear and outrage in the Asian American community, and that outrage was further stoked when a Cherokee County sheriff’s deputy characterized the shooter’s actions as being the result of “a really bad day.” The shooter has claimed that race was not a motivating factor, and as of March 26, 2021, he has not been charged with a hate crime, though investigators say they have not ruled out bias as a motivator, particularly given the fetishization of Asian women in the US.

Indianapolis shootings: A former FedEx employee killed eight people and injured numerous others at the facility in Indianapolis where he used to work. While it has not been determined whether this was a hate crime, four of the individuals killed were part of the Sikh community.

Present day: We could not include every instance of racism or anti-AAPI hate crimes in this timeline. Since the pandemic began, 3,795 anti-AAPI hate crimes have been reported in the US (as of February 28, 2021), at least 708 of which took place in the San Francisco Bay Area, and this number is most likely undercounted. We want to bring attention to this matter and encourage people to report hate crimes, which you can do at <https://stopaapihate.org/>.



San Jose AAPI Rally, March 2021

Universal Declaration of Human Rights

The power of the Universal Declaration is the power of ideas to change the world. It inspires us to continue working to ensure all people can gain freedom, equality and dignity.

(Source: [Stand Up For Human Rights. United Nations](#))

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,
... Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations



Article 1 - Free and equal

All human beings are born free and equal and should be treated the same way.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.



Article 2 Freedom from discrimination

Everyone can claim their rights regardless of sex, race, language, religion, social standing, etc.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.



Article 3 Right to life

Everyone has the right to life and to live in freedom and safety.

Everyone has the right to life, liberty and security of person.



Article 4

Freedom from slavery

No one has the right to treat you as a slave nor should you enslave anyone.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.



Article 5

Freedom from torture

No one has the right to torture you.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.



Article 6

Right to recognition before the law

You should be legally protected in the same way everywhere like anyone else.

Everyone has the right to recognition everywhere as a person before the law.



Article 7

Right to equality before the law

The law is the same for everyone and should be applied in the same manner to all.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.



Article 8

Access to justice

You have the right to obtain legal help and access the justice system when your rights are not respected.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.



Article 9

Freedom from arbitrary detention

No one can arrest or detain you arbitrarily , or send you away from your country unjustly.

No one shall be subjected to arbitrary arrest, detention or exile.



Article 10

Right to a fair trial

Trials should be public and tried in a fair manner by an impartial and independent tribunal.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.



Article 11

Presumption of innocence

You are considered innocent until it can be proved you are guilty according to law. If accused of a crime you have the right to a defense.

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.



Article 12

Right to privacy

You have the right to protection if someone tried to harm your good name, enter your home without permission or interfere with your correspondence.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation.

Everyone has the right to the protection of the law against such interference or attacks.



Article 13

Freedom of movement

You have the right to leave or move within your own country and you should be able to return.

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.



Article 14

Right to asylum

If you are persecuted at home, you have the right to seek protection in another country.

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

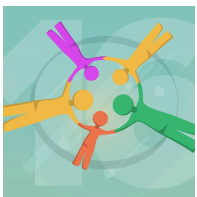


Article 15

Right to nationality

You have the right to belong to a country and have a nationality.

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality



Article 16

Right to marriage and to found a family

Men and women have the right to marry when they are legally able without limits due to race, nationality or religion. Families should be protected by the Government and the justice system.

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.



Article 17

Right to own property

You have the right to own things. No one has the right to illegally take them from you.

1. Everyone has the right to own property alone as well as in association with other
2. No one shall be arbitrarily deprived of his property.



Article 18

Freedom of religion or belief

Everyone has the right to freely manifest their religion, to change it and to practice it alone or with others.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.



Article 19

Freedom of Expression

Everyone has the right to think and say what they like and no one should forbid it.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek receive and impart information and ideas through any media and regardless of frontiers.

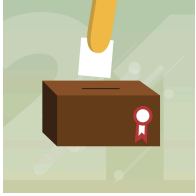


Article 20

Freedom of assembly

You have the right to organize and participate in peaceful meetings.

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.



Article 21 Right to partake in public affairs

Everyone has the right to take part in their country's political affairs and equal access to public service. Governments should be voted for regularly.

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.



Article 22 Right to social security

Society should help individuals to freely develop and make the most of all advantages offered in their country.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.



Article 23 Right to work

Everyone has the right to work in just and favorable conditions and be free to choose your work with a salary that allows you to live and support family. Everyone should receive equal pay for equal work.

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.



Article 24

Right to leisure and rest

Each work day should not be too long and everyone has the right to rest and take regular paid holidays.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.



Article 25

Right to adequate standard of living

You have the right to have what you need so that you and your family do not go hungry, homeless or fall ill.

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including foods, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.



Article 26

Right to education

You have the right to go to school, continue your studies as far as you wish and learn regardless of race, religion or country of origin.

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.



Article 27

Right to take part in cultural, artistic and scientific life

You have the right to share the benefits of your community's culture, arts and sciences.

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.



Article 28

Right to a free and fair world

To make sure your rights are respected, there must be an order that can protect them. This order should be global.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.



Article 29

Duty to your community

You have duties toward the community within which your personality can fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.



Article 30

Rights are inalienable

No one, institution nor individual, should act in any way to destroy the rights enshrined in the UDHR.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

The background of the entire image is a light blue pattern featuring various tropical fruits and foliage. These include slices of watermelon, papaya, and citrus (lemons and limes), as well as whole coconuts, plums, and several white plumeria flowers with green leaves. The pattern is scattered across the entire frame.

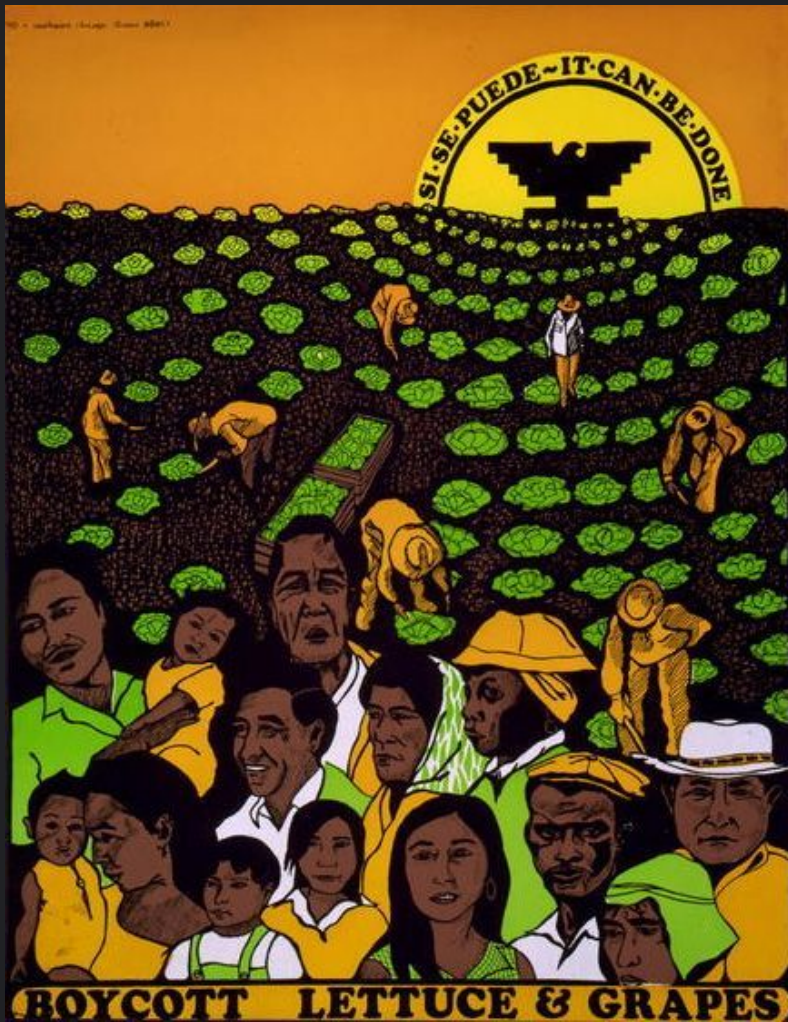
Viva la Causa

Farmworkers in California unite together

SMUHSD PRA_001098

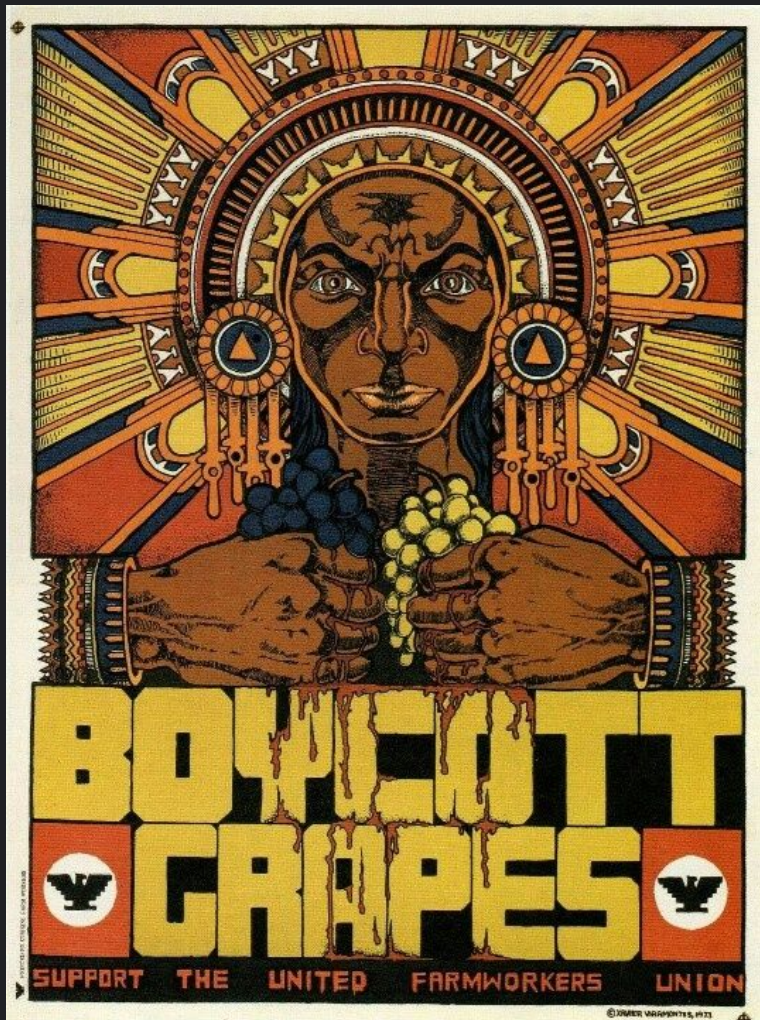
*What strategies did
farmers use to
advocate for change?*

A.



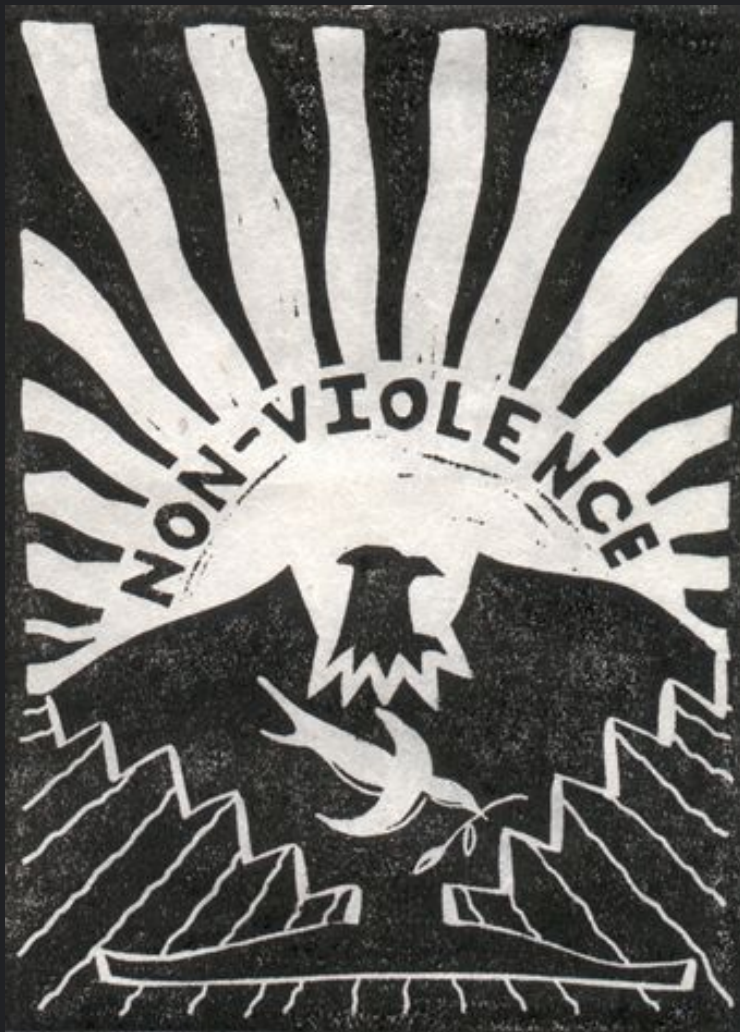
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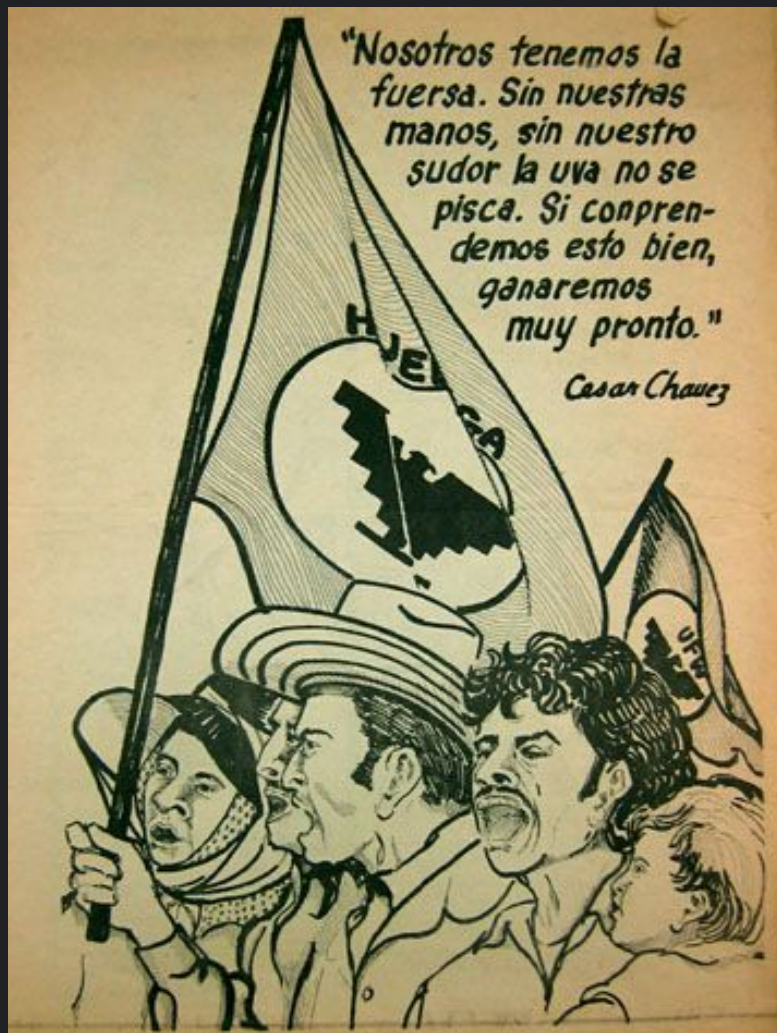


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C.



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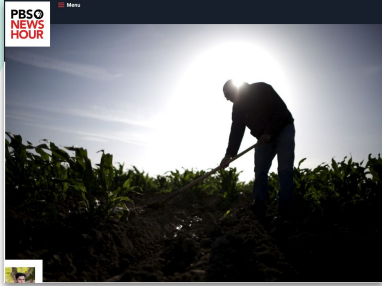


We have the strength. Without our hands, without our sweat, the grapes cannot be plucked. If we understand this well, we will win very soon.

Reimagining Farm Workers' Struggles: Past & Present

SMUHSD PRA_001104

Explore the resources



Article: [Exposure to extreme heat](#)



Article: [Low pay & human trafficking](#)



Article: [Exposure to pesticides](#)



Video: [How building a community of care can improve farmworkers' health](#)



Video: ['Essential' Farmworkers Risk Infection and Deportation. Here's Why.](#)



Video: [Exhibit Sheds Light on Migrant Farmworkers' Stories](#)

SMUHSD PRA_001105

Background: *Viva La Causa* tells the story of a dedicated coalition of people from diverse classes, races and religions who stood together for justice, proving that the mightiest walls of oppression can be toppled when people are united and their cause is just.

- SMUHSD PRA_001106

The farmworkers purposefully sought people outside their immediate group to help them. First, the Filipino and Mexican farm workers reached out to each other. Then, knowing that they needed public support in order for the strike to succeed, the farmworkers reached out to religious groups, clergy, other labor groups, students and civil rights workers.

Define: *Write the definition of the word ally. How would you know if someone was an ally?*

Read the Proclamation of the Delano Grape Workers for International Boycott Day.

Annotation #1 - Text To Self - T2S - Identity one line that stood out to you. Write the line and explain. *This line stood out to me because..*

Annotation #2 - What is one thing you NOTICED? *In this proclamation, one thing I noticed...*

Annotation # 3 - What do you WONDER about the boycott? *One thing I wonder about the boycott is...*

Proclamation of the Delano Grape Workers for International Boycott Day

We, the striking grape workers of California, join on this International Boycott Day with the consumers across the continent in planning the steps that lie ahead on the road to our liberation. As we plan, we recall the footsteps that brought us to this day and the events of this day. The historic road of our pilgrimage to Sacramento later branched out, spreading like the unpruned vines in struck fields, until it led us to willing exile in cities across this land. There, far from the earth we tilled for generations, we have cultivated the strange soil of public understanding, sowing the seed of our truth and our cause in the minds and hearts of men.

We have been farmworkers for hundreds of years and pioneers for seven [when the first farmworkers union was formed]. Mexicans, Filipinos, Africans and others, our ancestors were among those who founded this land and tamed its natural wilderness. But we are still pilgrims on this land, and we are pioneers who blaze a trail out of the wilderness of hunger and deprivation that we have suffered even as our ancestors did. We are conscious today of the significance of our present quest. If this road we chart leads to the rights and reforms we demand, if it leads to just wages, humane working conditions, protection from the misuse of pesticides, and to the fundamental right of collective bargaining, if it changes the social order that relegates us to the bottom reaches of society, then in our wake will follow thousands of American farmworkers. Our example will make them free. [...] For we are in the midst of a great social movement, and we will not stop struggling 'til we die, or win!

[...] We mean to have our peace, and to win it without violence, for it is violence we would overcome the subtle spiritual and mental violence of oppression, the violence subhuman toil does to the human body. So we went and stood tall outside the vineyards where we had stooped for years.[...] Yet we knew the day must come when they would talk to us, as equals.

We have been farmworkers for hundreds of years and boycotters for two. We did not choose the grape boycott, but we had chosen to leave our peonage, poverty and despair behind. Though our first bid for freedom, the strike, was weakened, we would not turn back. The boycott was the only way forward the growers left to us. We called upon our fellow men and were answered by consumers who said — as all men of conscience must — that they would no longer allow their tables to be subsidized by our sweat and our sorrow: They shunned the grapes, fruit of our affliction.

We marched alone at the beginning, but today we count men of all creeds, nationalities, and occupations in our number. Between us and the justice we seek now stand the large and powerful grocers who, in continuing to buy table grapes, betray the boycott their own customers have built. These stores treat their patrons' demands to remove the grapes the same way the growers treat our demands for union recognition — by ignoring them. The consumers who rally behind our cause are responding as we do to such treatment — with a boycott! They pledge to withhold their patronage from stores that handle grapes during the boycott, just as we withhold our labor from the growers until our dispute is resolved.

Grapes must remain an unenjoyed luxury for all as long as the barest human needs and basic human rights are still luxuries for farmworkers. The grapes grow sweet and heavy on the vines, but they will have to wait while we reach out first for our freedom.

The time is ripe for our liberation.

SMUHSD PRA_001108

Artwork Analysis

Which piece did you select:

ANALYZING VISUAL ELEMENTS

1. What do you see? Describe the visual elements of the poster, such as colors, images, etc.

AUDIENCE

1. Who do you think the intended audience of this poster is? How do you know?
2. How does the poster aim to capture the audience's attention and elicit a response?

MESSAGE & THEME

1. How does the poster express solidarity with farmworkers or the movement's goals?
2. Do you think this poster had a significant impact on the farmworker movement or the larger society? Why or why not?

VIVA LA CAUSA

VIMEO LINK : <https://vimeo.com/206751819>

What is Ethnic Studies?

Content Background and Source Analysis

Essential Questions: What is Ethnic Studies and what are its historical origins? How are students and communities continuing to defend and affirm Ethnic Studies in schools today?

Background Context: The Third World Liberation Front (TWLF) formed a coalition in 1969 to demand self-determination in education through the establishment of a Third World College, whose curriculum would be designed for, and taught by, people of color. But TWLF was about more than demands for a new course of study and representation. Through its vision of an open university, tied to and energized by communities historically excluded from college settings, it threw down a larger challenge to oppressive structures of power at the University, in the United States, and across the world.

Source A - Third World Liberation Front: School of Ethnic Area Studies (SFSU)

Third World Liberation Front: School of Ethnic Area Studies

Throughout the entire educational systems in California, a complete and accurate representation of minority peoples' role in the past and the present conditions of this state is nonexistent. In every aspect from lectures to literature the educational facilities do not contain the information necessary to relate any facet of minority peoples' history and/or culture. Such an institutionalized condition of negligence and ignorance by the state's educational systems is clearly an integral part of the racism and hatred this country has perpetuated upon nonwhite peoples. The consistent refusal of State Education to confront its inadequacies and attain an equitable resolution between our peoples, makes it mandatory for minority people to initiate and to maintain educational programs specifically based upon their people's background and present situation at intra and international levels.

How did the Third World Liberation Front describe the educational system in California?

The Third World Liberation Front is demanding a school of Ethnic Area Studies specifically organized to establish area studies of nonwhite peoples within the United States. At the present there are being developed area studies of Mexican American, Latin American, Filipino American, Chinese American, and Japanese American peoples.

What were the demands (requests) of the Third World Liberation Front?

The school's function is as a resource and an educational program for those minority peoples actively concerned with the lack of their peoples' representation and participation in all levels of California's educational institutions.

According to the source, what is the purpose of the School of Ethnic Studies?

The school clearly intends to be involved in confronting the racism, poverty and misrepresentation imposed on minority peoples by the formally recognized institutions and organizations operating in the State of California. The process of such clarification and exposure will be developed through the collection, organization and presentation through ethnic area studies of all information relevant to the historical and contemporary positions of the minority peoples throughout local, state, national and international levels.

What does the school want to be involved in?

As assurance against the reoccurrence of education's traditional distortion and misrepresentation of Third World people's cultures and histories, the School of Ethnic Area Studies is to be developed, implemented, and controlled by Third World people. Whether an area study is at a developmental or a departmental level within the school, the people of an area study will have sole responsibility and control for the staffing and curriculum of their ethnic area study. The operation and development of the School of Ethnic Area Studies is the responsibility and the control of those programs and departments within the School of Ethnic Area Studies.

Who will develop (create) the School of Ethnic Studies?

How does this responsibility reflect the concept of self-determination?

Source B: TWLF Student Demands

Student Demands
January 1969

The Third World Liberation Front demands the following:

1. That funds be allocated for the implementations of the Third World College.
 - A. Department of Asian Studies--that positions and staff be set up to develop the Asian Studies Department controlled by Asian people.
 - B. Department of Black Studies as proposed by the AASU.
 - C. Department of Chicano Studies.
 - D. Department of Native American Studies.
 - E. Any other Third World studies programs as they are developed and presented.
- This is to be put into effect by Fall, 1969.
2. Third World People in Positions and Power

Recruitment of more Third World faculty in every department and discipline and proportionate employment of Third World people at all levels from Regents, Chancellors, Vice-Chancellors, faculty, administrative personnel, clerical, custodial, security, service personnel, and all other auxiliary positions and contractual vending services throughout the University system.

Specifically and immediately:

 - A. Hiring of Third World Financial Counselors (Special Services).
 - B. Third World Chancellors in the University System.
 - C. Third World people put in the Placement Center as Counselors.
 - D. Third World Deans in the L and S Departments.
 - E. Third World people in the Admissions Office.
3. Specific demands for immediate implementation:
 - A. Admission, financial aid, and academic assistance to all people in the Third World who apply to the University.
 - B. 30 Work Study positions for the Chinatown and Manillatown projects, and 10 EOP counselors, including a full-time Asian Coordinator.
 - C. Expansion of Work Study program jobs to the AASU Tutorial Project at East Campus of Berkeley High (McKinley Project) to include at least 30 positions.
 - D. That the Center for Chicano Studies be given permanent status with funds to implement its projects.
4. Third World Control over Third World Programs

That every University program financed federally or otherwise that involves the Third World communities (Chicano, Black, Asian, Native American, etc.) must have Third World people in control at the decision-making level from funding to program implementation.
5. That no disciplinary action will be administered in any way to any student, worker, teacher, or administrator during and after the strike as a consequence of his participation in the strike.
6. These demands supersede any previous demands heretofore put forth by members of the Third World Liberation Front.

Third World Liberation Front
University of California
at Berkeley

Summarize the 6 demands of the TWLF.

Source C: "Education is Solidarity: The Third World Liberation Front"

What did you hear Professor Laureen Chew say about the fight for Ethnic Studies?

Source D: Pictures from the Strike

What do you see in the images? What is happening?

What do you think it would have sounded like if you were there?

What types of emotions do you see expressed in the images?

Source F: Precious Knowledge

"Precious Knowledge" interweaves the stories of students in the Mexican American Studies Program at Tucson High School. While 48% of Mexican American students currently drop out of high school, Tucson High's Mexican American Studies Program has become a national model of educational success, with 100% of enrolled students graduating from high school and 85% going on to attend college. The filmmakers spent an entire year in the classroom filming this innovative social-justice curriculum, documenting the transformative impact on students who become engaged, informed, and active in their communities.

In Lak'ech

Why do you think classes started with this poem every day?

Tú eres mi otro yo.
You are my other me.
Si te hago daño a ti,
If I do harm to you,
Me hago daño a mi mismo.
I do harm to myself.
Si te amo y respeto,
If I love and respect you,
Me amo y respeto yo.
I love and respect myself.

How do you think this poem supported student learning?

-Luis Valdez

How did the students and teachers in the Mexican American Studies (MAS) program **use their voices** to defend and affirm Ethnic Studies?

What are some of the challenges and obstacles the MAS program faced from government officials and opponents?

INQUIRY: What was the purpose of the Carlisle Indian Industrial School?**INTRODUCTORY READING**

1. How many Indigenous children attended boarding schools?
2. What was daily life like for students who were at boarding school?
3. How does the introductory video and reading help answer our inquiry questions, what was the purpose of the Carlisle School?

DOCUMENT A

1. Who seems to be providing the information included in this article?
2. How might the sources for the article influence the content of the article?
3. Based on this document, what was the purpose of the Carlisle School?

DOCUMENT B

1. Who was Richard H. Pratt?
2. What was Pratt's attitude toward Native Americans? Provide evidence from the document to support your claim.
3. What do you think Pratt meant when he said, "Kill the Indian in him, and save the man"? Find two examples from the document showing how the Carlisle Indian Industrial School tried to accomplish this
4. How were Pratt's goals for the Carlisle School similar to previous federal policies of removing Native American tribes from their lands and waging war against them? How were they different?
5. Based on this document, what was the purpose of the Carlisle School?

DOCUMENT C

1. Who was Ellis B. Childers? What kind of document is this?
2. What was Childers's tone regarding the teachers at Carlisle? Provide evidence from the document to support your claim.
3. This article was written in the official school newspaper. How might that have influenced what Childers wrote?
4. This article was written in the official school newspaper. How might that have influenced what Childers wrote?
5. Based on this document, what was the purpose of the Carlisle School?

DOCUMENT D

1. Who was Luther Standing Bear?
2. What were some of the changes the Carlisle teachers forced Luther Standing Bear and his fellow students to make?

According to Luther Standing Bear, what happened as a result of these changes?

3. How does Luther Standing Bear's description of the Carlisle School compare to Ellis Childers's description?
4. Based on this document, what was the purpose of the Carlisle School?

DOCUMENT E

1. Based on this map, who lived at Carlisle?
2. What kinds of skills might students learn at Carlisle? Provide evidence from the document to support your claim.
3. What can we infer about Carlisle based on the fact that the school had a cemetery on campus?
4. Based on this document, what was the purpose of the Carlisle School?

DOCUMENT F

PHOTO

Describe the clothing, accessories, hairstyles, & body language in the “**before Carlisle school**” photo.

Describe the clothing, accessories, hairstyles, & body language in the “**after Carlisle school**” photo.

1

2

3

4. Based on this document, what was the purpose of the Carlisle School?

Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT A: Newspaper

A NEW SCHOOL FOR INDIANS: CARLISLE BARRACKS CONVERTED INTO AN INDIAN SCHOOL

The Secretary of War today ordered that Carlisle Barracks, Pa., be turned over to the Interior Department to be used as a school for the education of Indian youth, to be modeled after the Hampton (Va.) Normal Institute, and has detailed Captain R. H. Pratt, of the army, to have charge of it. Captain Pratt has had much experience in the work of Indian education at St. Augustine and at Hampton, and is confident of good results at Carlisle. Secretaries McCrary [Secretary of War] and Schurz [Secretary of the Interior] are both much interested in the subject and very hopeful that the successful effort at Hampton will be followed by success at Carlisle, and lead eventually to such action by Congress as will enable the government to establish many such schools. About one hundred Indian youth of both sexes will be sent to Carlisle this fall. . . .

The Secretary of War thinks this is the only way to saving a **remnant** of the Indian tribes, for so long as the tribal relation is continued they must gradually become extinct. He says the efforts of the government are in the direction of bringing up a class of young men who will be leaders of their people in taking them away from the chase and war as the sole worthy occupation for the hands of men. The rapid extinction of the buffalo and small game and the filling up of the **waste places** by settlements render this step absolutely necessary to the future interests of the aboriginal population of the country, and it is confidently expected that in time the Indians will be brought from the precarious living of the chase into better ways. . . . Secretary McCrary said he thought it was an interesting fact that Carlisle Barracks, which had been the great school of instruction for so many years for our cavalry employed in fighting the Indians, should have been in this centennial transformed into an **asylum** for Indian youth, where in future years they may learn the arts of progress.

Source: New York Herald, August 22, 1879.

Vocabulary

remnant: a small surviving group

waste places: undeveloped land, often occupied by Native Americans

asylum: a place of safety and security

Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT B: Richard H. Pratt

The following excerpt is from a paper written by Captain Richard H. Pratt, founder of the Carlisle Indian Industrial School. Pratt delivered this paper as a speech at the Conference of Charities and Correction.

A great general has said that the only good Indian is a dead one. . . . In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man. . . .

The Indians under our care remained savage, because [they were] forced back upon themselves and away from association with English-speaking and civilized people, and because of our savage treatment of them. We have never made any attempt to civilize them with the idea of taking them into the nation, and all of our policies have been against citizenizing . . . them.

It is a great mistake to think that the Indian is born an **inevitable** savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life. We, left in the surroundings of civilization, grow to possess a civilized language, life, and purpose. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit. . . .

The school at Carlisle is an attempt on the part of the government to do this. Carlisle has always planted **treason** to the tribe and loyalty to the nation at large. It has preached against colonizing Indians [on reservations], and in favor of individualizing them. . . . Carlisle fills young Indians with the spirit of loyalty to the stars and stripes, and then moves them out into our communities to show by their conduct and ability that the Indian is no different from the white or the colored, that he has the inalienable right to liberty and opportunity that the white and the negro have.

Source: Richard Pratt, "Official Report of the Nineteenth Annual Conference of Charities and Correction," 1892.

Vocabulary

inevitable: certain to happen

treason: the crime of betraying one's country or people

Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT C: Ellis B. Childers

Ellis B. Childers was a Muscogee (Creek) teenager at the Carlisle Indian Industrial School. This is an excerpt from an article Childers wrote for the Carlisle School News about the visit of a large delegation of Native Americans to the school.

Inspector Haworth [the government inspector of the Native American schools], with a large delegation of Indians, visited us on Easter week on their way back home from Washington. . . . Inspector Haworth asked some of the delegates to say something to the school. Kihega, the father of Charles Kihega [the Editor of the *School News*], made the first speech. He made a very nice speech.

Among other things he said to the children: "Here are people trying to teach you. You must try to learn, and when you come back home, your people will be glad to see you, and what you learn will be a benefit to them." When he said, "Here are people," he meant our kind teachers who are trying their best to teach us to live a civilized life. . . .

There were four others [who] made little speeches to us. They all spoke so good that Capt. Pratt said at the close, "I could sit and listen all night to such good speeches as these."

Henry Jones the interpreter said something before it was closed. He is an Indian but he has learned enough English so as to interpret for his people. Among other things he said, "If we Indians are willing to learn, we can learn. We can learn as well as our friends, the whites. We can do just as well as the white people. If we try. We have muscles, brains and eyes just the same as the whites. If we cultivate our brains and muscles and eyes we can do just the same as they."

And then closed his speech by saying, "Don't look back at all that is passed away. This country through here is all improved. You saw when you were coming: cities, railroads, houses, manufactories.

Source: Article by *Ellis B. Childers*, *Carlisle School News*, April 1882.

Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT D: Luther Standing Bear

Luther Standing Bear was a member of the Lakota tribe and attended the Carlisle Indian Industrial School beginning in 1879. After graduating, he became a Lakota chief and advocated for Native American rights and sovereignty. The following are excerpts from a book he wrote in 1933 about his experiences at the school.

At the age of eleven years, **ancestral** life for me and my people was most abruptly ended without regard for our wishes, comforts, or rights in the matter. At once I was thrust into an alien world, into an environment as different from the one into which I had been born as it is possible to imagine, to remake myself, if I could, into the likeness of the invader. . . .

At Carlisle . . . the “civilizing” process began. It began with clothes. Never, no matter what our philosophy or spiritual quality, could we be civilized while wearing the moccasin and blanket. The task before us was not only that of accepting new ideas and adopting new manners, but actual physical changes and discomfort had to be **borne** uncomplainingly until the body adjusted itself to new tastes and habits. . . . Of course, our hair was cut, and then there was much disapproval. But that was part of the transformation process, and in some mysterious way long hair stood in the path of our development. . . .

Almost immediately our names were changed to those in common use in the English language. . . . I was told to take a pointer and select a name for myself from the list written on the blackboard. . . . By that time we had been forbidden to speak our mother tongue, which is the rule in all boarding schools. . . .

Of all the changes we were forced to make, that of diet was doubtless the most injurious, for it was immediate and drastic. . . . Had we been allowed our own simple diet . . . we should have thrived. But the change in clothing, housing, food, and **confinement** combined with lonesomeness was too much, and in three years nearly one half of the children from the Plains were dead and through with all earthly schools. In the graveyard at Carlisle most of the graves are those of the little ones. . . .

Source: *Luther Standing Bear, Land of the Spotted Eagle, 1933.*

Vocabulary

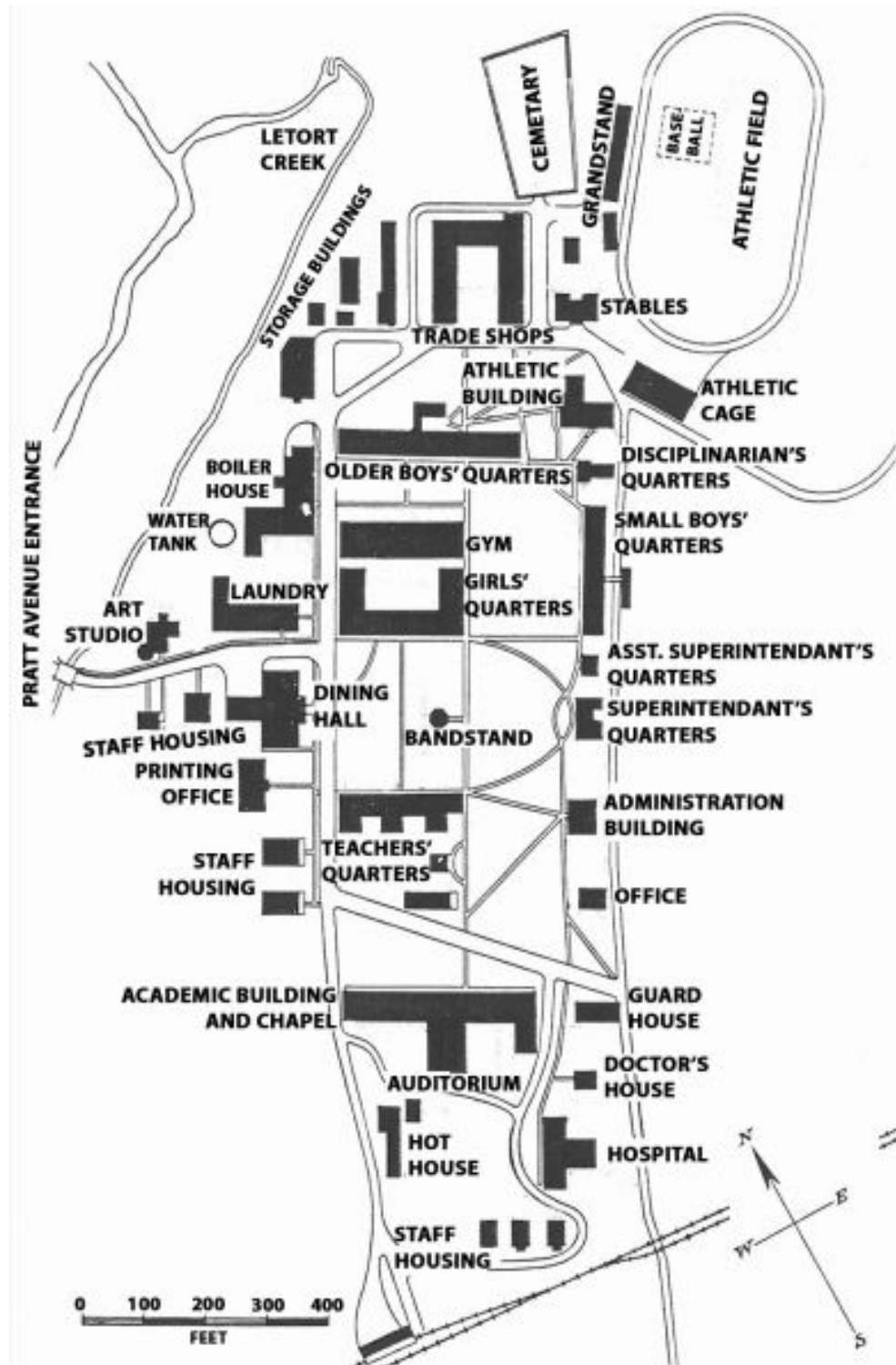
ancestral: inherited from one’s ancestors

borne: endured a difficult situation

confinement: being restrained and forbidden from leaving a place

Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT E: School Map



Inquiry: What was the purpose of the Carlisle Indian Industrial School?

DOCUMENT F: Photographs



PHOTO 1
White Buffalo (Cheyenne) was a student at Carlisle from February 3, 1881 until he departed on June 17, 1884.



PHOTO 2
Three Sioux students as they arrived at the The same three boys after three years at Carlisle Indian School in 1883 (Wounded Yellow Robe, Timber Yellow Robe, and Henry Standing Bear)



PHOTO 3
Four Pueblo children from Zuni, N.M., c. 1880 and then after sometime at the school.

An Archaeology of Silence
Kehinde Wiley

Step One: Visual & Audio Tour

Title of piece	What do you notice? What stands out to you?	What does the audio tour reveal about the meaning behind the piece?	What is your reaction to the piece?

Reflect on Wiley's statement that his work is about the "desire to be seen" and the "desire to be alive." How can this concept be applied to individuals and communities whose stories have been left out or minimized in United States history? Why are these stories worth telling?

Why do you think he called this exhibit an archaeology of silence?

Name:

LEARNING LOG HANDOUT #3

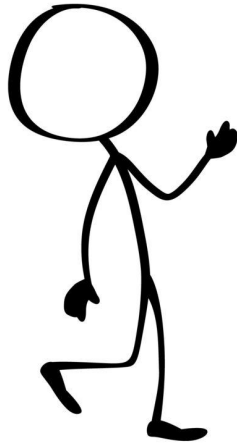
IDENTITY

privilege, power & intersectionality

PART ONE: Warm Up

1. Where might our ideas of what it means to be “American” come from? Where do we hear messages about what “American-ness” can be?
2. What faces are represented? What do you notice about the variety of faces?
3. What do flags typically symbolize? Where do they appear? How do people often respond to them?
4. What do you think this representation of a flag is meant to symbolize? How is its meaning similar to or different from what you drew in the previous activity?

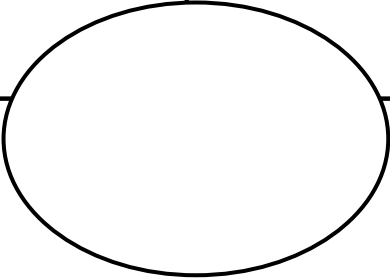
PART TWO: Identity



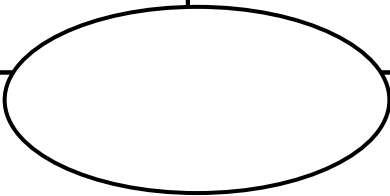
- _____: A name, word, or phrase used to classify or categorize a person or thing (labels are often, but not always, inaccurate)
- _____: Something that is accepted as true before one gathers any proof that it is so
- _____: An often incorrect assumption made about all of the members of a particular group

What point is the woman trying to make when she asks the man where he is from? Does he understand? What effect do stereotypes have on this conversation? How can they complicate the interactions between people?

PART THREE: Power & Privilege

Definition:	What is it not:
	
Examples:	

Why do you think the term privilege angers people, and what should people really know about privilege?

Definition:	What is it not:
	
Examples:	

SMUHSD PRA_001131

PART FOUR: REFLECT

1. How do labels, assumptions, and stereotypes affect *how other people identify each of us*?
2. How might labels, assumptions, and stereotypes affect *how we think about ourselves*?
3. What aspects of your identity are most important to you? Why?
4. Where do you see yourself in the identity of America?

Zine: Asian American Activists

What is a ZINE?

Zines, short for "magazines" or "fanzines" are small, independently produced publications that have been an essential part of subcultures and alternative communities for decades. Zines provide a platform for individuals to share their thoughts, ideas, and experiences with a broader audience. These publications have become a powerful tool for individuals to express their unique cultural experiences, stories, and perspectives.

Requirements

Page One ***Cover Page***

- Title of the zine
- Artwork or design related to the featured activist

Page Two ***Introduction to the Activist***

- Brief overview of the activist's background
- Importance of their activism in Asian American history

Page Three ***Early Life***

- Description of the activist's upbringing and early influences
- Events or experiences that shaped their activism

Pages Four & Five ***Activism and Contributions***

- Overview of the activist's key contributions to social justice and activism
- Description of their major campaigns, protests, or initiatives

Page Six ***Impact and Legacy***

- Discussion of the impact of the activist's work on both the Asian American community and society at large
- Legacy of their activism and the ongoing importance of their work

Page Seven ***Call to Action***

- What would this activist want high school students to know and do?

Page Eight ***Dedication***

- Who do you dedicate your zine to? Who would your activist want to dedicate their work to?

If you have different ideas for pages in your zine- let's talk about it and decide together if that idea can work! :)

When assembling your zine be sure to include color, pasted-in images, texture, and more. Think of it as a scrapbook or yearbook of your activist's life.

Page One <i>Cover Page</i>	• Title of the zine • Artwork or design related to the featured activist
Page Two <i>Introduction to the Activist</i>	• Brief overview of the activist's background • Importance of their activism in Asian American history
Page Three <i>Early Life</i>	• Description of the activist's upbringing and early influences • Events or experiences that shaped their activism

Pages Four & Five <i>Activism and Contributions</i>	● Overview of the activist's key contributions to social justice and activism ● Description of their major campaigns, protests, or initiatives
Page Six <i>Impact and Legacy</i>	● Discussion of the impact of the activist's work on both the Asian American community and society at large ● Legacy of their activism and the ongoing importance of their work
Page Seven <i>Call to Action</i>	● Encouragement for readers to learn more about the activist and their cause ● What would this activist want high school students to know and do?
Page Eight <i>Dedication</i>	● Who do you dedicate your zine to? Who would your activist want to dedicate their work to?

