BUSD - 000046

Berkeley.net
BERKELEY UNIFIED SCHOOLS

Jasmina Viteskic [redacted]

Fwd: Resources for Educators During this Time

Superintendent Office <[redacted]> Mon, Aug 12, 2024 at 9:30 AM
To: Jasmina Viteskic <[redacted]>

---------- Forwarded message ---------
From: **Superintendent Office** <[redacted]>
Date: Fri, Oct 13, 2023 at 2:47 PM
Subject: Resources for Educators During this Time
To:

October 13, 2023

Dear Berkeley Unified Colleagues,

Each of you got into this work to support our students' academic achievement, often in your specific subject area(s) of expertise. However, you as educators are often called upon to address issues that go far beyond the four walls of your classroom. We recognize that when these moments arise, students look toward you to provide comfort and help make sense of things that they don't completely understand.

Today, we are in one of those moments, as we witness the escalating war between the government of Israel and Hamas. Learning of the death and injury of thousands, including many young children, and the exploitation of images of violence in the media is deeply disturbing. The concerning rise in antisemitic and Islamophobic incidents, a global call for protest today, and ongoing uncertainty about this war inevitably impacts our students and comes into our classrooms. I appreciate the many ways that you are holding space for students while also supporting each other, during this heartbreaking time.

After consulting various sources, we have compiled these resources to support you in this important work. These resources are not exhaustive, but they provide you with support to help students process their emotions, guide students in age-appropriate conversations about this conflict, and help them understand what is happening in Israel and Gaza within a broad historical context. I ask that you are critical of these resources and review them, using your discernment in determining which are appropriate for your students.

Setting Conditions

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As educators we recognize that classrooms are communities where students need to feel safe, seen, felt, and heard. We understand the need for these spaces to be reflective of our diverse students, responsive, and humanizing. This enables students to learn, engage in critical thinking and explore and be exposed to experiences, ideas, and content.

As with all difficult and/or controversial topics, educators should be sure to:

- Attune themselves to the emotional impact these events have on students
- Pay close attention to students who are Palestinian or Israeli, Jewish or Muslim, those who may have family members in the region, and/or students who may be worried about how this crisis could impact them here in the United States. Check in with them with a concern for their wellness.
- Never single students out to speak about or explain related topics

Engaging in Critical Conversations in Class…

- Teaching Controversial Issues: A Framework for Reflective Practice: This guide from Judy Pace, a teacher educator at the University of San Francisco, provides a research-based framework for teaching controversial issues.
- Crucial Points: Talking Politics in Education, Tips for Educators and Everyone Else This resource is primarily for best practices in having workplace conversations with peers around politically sensitive issues
- Fostering Civil Discourse: How Do We Talk About Issues That Matter?: This guide from nonprofit Facing History and Ourselves gives educators ideas for how to prepare students to engage in reflective conversations on controversial topics.
- Challenging Anti-semitism from a framework of collective liberation: PARCEO and Haymarket discussion on challenging antisemitism together with all forms of injustice.
- https://www.challengeislamophobia.org: Offers lesson plans and resources to assist educators and student rethink Islamophobia
- In brief: Misinformation: This infographic from the News Literacy Project provides an overview of the pervasive use of misinformation and how people can be more critical readers of news and other information.

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Middle East…

- Teach Mideast.org: An aggregate of resources from background information to classroom activities that include multiple perspectives.
- Making a Difference in the Midst of the Israeli-Palestinian Conflict | Wide Angle: Lesson Plan: This high-school-level lesson plan from PBS explores the history and complexity of the

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Palestinian-Israeli conflict through videos, websites, and interactive activities that provide more insight into the conflict.

- How to Talk About the Israel Hamas War This Ed Week article intends to help students understand "historical context, process current events, and use media literacy skills to analyze news coverage and social media responses and misinformation about the conflict."
- Processing Attacks in Israel and the Outbreak of War in the Region This post helps students process violence, terror, and the loss of life in the wake of attacks in Israel and Israel's declaration of war against Hama

Discussing with our students….

- How do I talk to my kids about violence in the news? and Explaining the News to Our Kids: These two guides from Common Sense Media, a nonprofit that examines the impact of technology on children, provide age-appropriate tips on how to talk to kids about what's happening in the news, especially when it involves violence.
- How to talk to your children about conflict and war: This guide from UNICEF provides 8 tips on how to support and comfort children when war dominates headlines.
- Handle With Care: Supporting Young People During Crises: Learning for Justice, a social justice and activism program for schools, provides ideas to support "meaningful" discussions about emotionally charged topics, with young people and potential follow-up steps and responses.

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BUSD Teaching Guides

- Jewish American Heritage Month TK-8 Teaching Guide, this guide is intended to be used throughout the school year.
- Arab American & SWANA Heritage Month TK-8 Teaching Guide, this guide is intended to be used throughout the school year.

Books that Nourish Jewish and Palestinian Student Identities:

- Not Your All American Girl By Wendy Wan-Long Shang, Madelyn Rosenberg
- *Homeland: My Father Dreams of Palestine* by Hannah Moushabeck
- *A Place at the Table* By Saadia Faruqi
- Baba What does My Name Mean? By Rifk Ebeid
- The Language of Angels By Richard Michelson
- These Olive Trees By Aya Ghanameh
- Passage to Freedom: The Sugihara Story By Ken Mochizuki
- Habibi By Naomi Shihab Nye

We will continue to share resources with you as they become available and welcome you to share resources with your site teams.

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In Community,

Enikia Ford Morthel
Superintendent

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A MESSAGE FROM SUPERINTENDENT FORD MORTHEL: ARAB AMERICAN & SOUTH WEST ASIAN NORTH AFRICAN (SWANA) HERITAGE MONTH



Dear Berkeley Unified Community,

Last year, BUSD joined several local and regional school districts and our neighbor, UC Berkeley, in honoring Arab American Heritage Month for the first time. In an effort to uplift a growing part of our community and move toward inclusivity and evolving concepts of language and community, this year we are adding SWANA, which is an acronym that stands for South West Asian North African.

National Arab American Heritage Month was recognized in April 2021 by President Biden and was launched as an initiative by the Arab American Foundation in 2017. Our district joins the country in recognizing, affirming, and celebrating the many historical and ongoing contributions of the Arab American and SWANA communities both here in Berkeley and beyond- both this month and every month.

The TK-8th Grade Teachin_ Resource Guide is a com_ilation of resources that our educators can incorporate into units and lessons throughout the year. The Family Guide is a set of resources that families can explore both now and in the future.

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As part of Berkeley Unified School District's values and beliefs, "We take pride in our diversity." We recognize that the communities that fall under the Arab American and SWANA umbrella are richly diverse and unique: from country of origin, language, and religion- to history, culture, and lived experiences. While not all Arab and SWANA countries may be specifically represented in this set of resources, they were created in the spirit of taking great pride in our diverse community and adapting to meet the ever changing needs of our students and families.

We know that there are many examples of how students, staff, school sites and school communities in BUSD are uplifting the achievements and heritage of Arab American and SWANA heritage peoples all year and especially during the month of April.

This year we want to especially uplift one of the linked resources, the Youth Guide created by Arab American youth leaders, which centers student voices and experiences around racism, the rich diversity of the heritages and cultures of Arab Americans & SWANA peoples, as well as the histories and narratives of immigration and resilience.

السلام عليكم
As-aalaam alaikum.
Peace be upon you.

Enikia Ford Morthel
Superintendent, Berkeley Unified School District

Berkeley PUBLIC SCHOOLS

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Art by @heyimsakina

ARAB AMERICAN & SWANA HERITAGE MONTH TK-8 TEACHING RESOURCES

Compiled by Joemy Ito-Gates, Ethnic Studies TSA in collaboration with Arab American and SWANA community members



Yazan Mesmar

"Arab" is an ethnic category defined by being from or having heritage from one of several Arabic-speaking countries in Southwest Asia or Northern African and identifying as Arab.

"SWANA" means South West Asian/ North African.

- **VIDEO** Are Arabs 'White'? AJ+
- **VIDEO** Arab, How You See Me
- **VIDEO** Arab American Visibility
- **ARTICLE** from Newsela "Who are Arab Americans?"



EXPAND KNOWLEDGE

- YOUTH GUIDE & POSTER created by Arab Resource & Organizing Center youth leaders
- OVERVIEW TEXT Arab Americans: History, Culture, and Contributions
- WEBINAR Arab American Heritage Month
- WEBINAR Celebrating the Power of Educator
- VIDEO the Islamic Golden Age of Science
- ARTICLE Arab Science in the Golden Age & Today
- VIDEO about the world's oldest university, The University of Al-Qarawiyyin in Morocco, which was founded by Fatima al-Fihri



Suhaib Attar

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Classroom Posters: 8.5x11 11x17

GET INTERSECTIONAL*

- ARTICLE 5 Influential Black Arab Women You Should Know About
- WEBINAR Anti Black Racism in Southwest Asian and North Africa + Diaspora
- ARTICLE Black Iranians, We Are Part of the Tapestry
- LIST of 12 Amazing Arab American Women You Need to Know About
- MINI-BIOS of Black SWANA artists
- VIDEO Fireworks at Sea: The Power of Yemeni American Women
- OPEN LETTER to Queer Muslim Youth in American
- PODCAST The Queer Arabs Podcast

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*Intersectional is a term coined by Kimberlé Crenshaw



David Najib Kasir

ARAB AMERICAN & SWANA HERITAGE PEOPLE TO KNOW

- Mona Haydar, hip hop artist and activist
- Rotana Tarabzouni, singer and activist
- Ester Rada, musician, songwriter, and actor
- Hana Ahmed Raza, wildlife conservationist
- Linda Sarsour, human rights activist, a former executive director of the Arab American Association of New York, a co-chair for the Women's March
- Haaz Sleiman openly gay actor
- Leila Milki, singer and songwriter
- Céline Semaan, sustainable fashion activist and educator
- Sara El Hassan, writer and activist
- DJ Ahmed, Bay Area DJ
- Dr. Farouk El-Baz, space scientist who worked widely with NASA on the Apollo missions
- Huda Zoghbi, ground breaking geneticist
- Rashida Tlaib, U.S. representative for Michigan's 13th congressional district
- Dr. Mona Hanna-Attisha, pediatrician who uncovered the Flint water crisis
- Helen Zughaib, artist
- Felukah, hip hop artist
- Edward Said, academic and founder of the field of post-colonial studies
- Maryam Mirzakhani, celebrated mathematician and the first woman recipient of the "nobel prize" of mathematics
- Adah Almutairi, one of Forbes top ten most influential female Engineers in the world
- Kahlil Gibran, writer, poet, third best selling poet of all time
- Naomi Shihab Nye, poet and writer
- Amir Ashour, founder of IraQueer
- Muhammad al-Khwarizmi, mathematician who invented algorithms
- Ala Ebtekar, Berkeley artist
- Azadeh Moaveni, writer, journalist, and academic

Student Voices

DOCUMENTARY by student activist, Faiza Almontaser

VIDEO "Takalam! Oakland Arab Youth Speaking Up!"

REPORT Arab Youth Organizing Report: Teaching Understanding and Representing Arabs Throughout History

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EXPLORE

- VISIT the virtual gallery tours at the Arab American National Museum
- WATCH videos of Zawaya, Arabic Arts organization ASWAT concerts
- WATCH videos created by the Arab Film and Media Institute



Yara Hindawi

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Portrait of Fatima Ahmed Ibrahim, Sudanese politician and women's rights activist by Nourie Flayhan

CURRICULUM

- SLIDE DECK What Does it Mean to be Arab American?
- PDF LESSON by BUSD Student on Yemeni culture
- LESSONS elementary and middle school lesson plans by Arab American Museum
- LESSONS for elementary and middle school by Teach Mideast
- RESOURCES by Share My Lesson for Arab American Heritage Month
- CURRICULUM KIT by Arab America
- POSTERS of Arab American women (free)
- LESSONS from Teach MidEast
- Teacher's Guide for *The Three Lucys*
- VIDEO Why Is Writing So Important in Islamic Art?
- ARTICLE How to Support Students During Ramadan
- ARTICLE by Louise Derman Sparks & Merrie Najimy



BUSD Book List & Arabic and English Story Time

- **BOOKLIST** from BUSD Library Services
- **LESSONS** for many books in our libraries and on the BUSD booklist
- **VIDEOS** of English and Arabic story time from the Arab American National Museum (Scroll down for several videos)

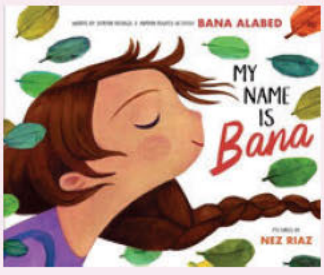
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LOCAL ORGANIZATIONS & PROGRAMS TO LEARN ABOUT

- Arab Resource and Organizing Center
- The SSWANA Initiative at UCB
- Golden Thread Productions
- Middle East Children's Alliance
- Center for Middle Eastern Studies at UCB

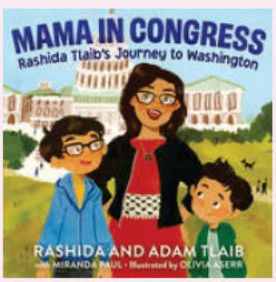
BEAUTIFUL BOOKS

Click on the book covers for lessons, videos, and more!

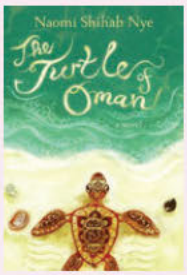












A MESSAGE FROM SUPERINTENDENT FORD MORTHEL: JEWISH AMERICAN HERITAGE MONTH



Dear Berkeley Unified community,

May is a rich month of heritage celebrations which includes the upliftment of Jewish American Heritage Month. Since 2006, May has been proclaimed as Jewish American Heritage Month.

The Bay Area has an especially proud history of Jewish activism and embodying the Jewish concept of Tikkun Olam- healing the world to make it a better place for all. It is in this spirit of Tikkun Olam, that we offer these resources to our community. And it is in this spirit that we honor all the ways that people are connected to Judaism here in BUSD: through birth, adoption, marriage/partnership, conversion, through secular or religious ties- we celebrate the diversity of the Jewish community. Through these resources we also strive to center Jewish community members w˙o are too o´ten margina˙ize ˙: ¨izra˙i an˙ Sep˙ar˙ic Jews, Jews o´ co˙or, Disabled Jews, LGBTQ+ Jews, and young Jewish voices.

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Among the resources shared, you will find first person stories and biographies of artists representing some of the many ways that people connect to Judaism and Jewish heritage. Some members of the Jewish community are recognizable by the clothes (kippa/yarmulke, talit, tichel) or symbols they wear (star of David) and others you will only know by asking.

In this month of May, it is important to unequivocally state that we as a district stand firmly united against all forms of hate, which includes anti-semitism. We denounce the rise in anti-semitic rhetoric against Jewish people and are committed to teaching about the history of antisemitism and the Holocaust. We also recognize that the Jewish community is more than the stories of the discrimination against them. This month, we take time to shine a light on contemporary Jewish creatives and the resilience of the Jewish people.

Shalom,

Enikia Ford Morthel
Superintendent, Berkeley Unified School District

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Excellence • Equity • Engagement • Enrichment

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Mural at Thousand Oaks Elementary created by BHS art educator, Miriam Klein Stahl with student in the Arts and Humanities Academy at BHS and designed with Eric Norberg and the fifth grade class of 2019 at Thousand Oaks Elementary school.

JEWISH AMERICAN HERITAGE MONTH TK-8 TEACHING RESOURCES

Compiled by the Equity Achievement & Belonging Department with BUSD Jewish community members



Portrait of Judith Heumann by Jen White-Johnson, Bay Area artist

EXPAND KNOWLEDGE

- PEW RESEARCH on Jewish identity
- DEFINITION of antisemitism from the US Holocaust Memorial Museum
- ESSAY Progressive Bay Area Jewish Activism
- ARTICLE Two Friends, Two Prophets, Abraham Joshua Heschel and Martin Luther King Jr.
- PODCAST Joyous Justice by April Baskin
- WATCH the oral histories of many Berkeley Jewish elders and Holocaust survivors from the Berkeley Historical Society & Museum
- ARTICLE New report highlights Bay Area's dynamic Jewish population
- ARTICLE 'We are not alone!' How a new study validates the feelings of many Jews of color
- CRIPCAMP documentary, edited by a former BUSD parent, highlighting Berkeley Disability activism and the activism of Judith Heumann

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GET INTERSECTIONAL*

- ARTICLE 20 Black Jews You Should Know
- ARTICLE I Grew Up Jewish, But That's Not How the World Sees Me
- VIDEO LUNAR: Jewish Enough. Asian Enough.
- ARTICLE 16-Year-Old Creates 'Tikkun Olam Means Black Lives Matter' Line For Charity
- PODCAST EPISODE Conversation on Race and Jews of Color with Ilana Kaufman
- ARTICLE "Yes, You Can Be Native & Jewish"
- ESSAY on Latinx & Jewish identity
- ARTICLE "Kimchee on the Seder Plate"
- ARTICLE "American Jews are taking a hard look at racism in their midst"
- SPANISH PLAYLIST Mi Granjita by Olamim
- ARTICLE about Jews of Ethiopian Israeli



Adam Garvey

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*Intersectional is a term coined by Kimberlé Crenshaw



Portrait of Chella Man by Julianne Griepp

JEWISH CREATIVES PEOPLE TO KNOW

- Chella Man: Deaf and gender queer artist and actor
- David Nadel: Founder of Ashkenaz Music & Dance Community Center
- Gabriela Orozco, DC Poet Laureate
- Kate Bornstein: Nonbinary playwright, performance artist, actor, and gender theorist
- Lonely Island: Comedy group and Berkeley High School graduates, Jorma Taccone, Andy Samberg and Akiva Schaffer
- Michael Twitty: Judaic Studies teacher and cookbook author of *The Koshersoul*
- Miriam Klein Stahl: Artist, activist, BHS art educator, and illustrator of *Rad American Women A-Z*
- Octopretzel: Berkeley based music group
- Susan Felix: Berkeley artist
- Tongo Eisen-Martin: 2021 San Francisco Poet Laureate

CURRICULUM

- LESSONS & TEACHING RESOURCES from Jewish American Heritage Month website
- VISIT The Contemporary Jewish Museum in SF
- Middle School, LESSONS on teaching about antisemitism from the US Holocaust Memorial Museum
- Middle School, VIDEO Kids Meet a Holocaust Survivor
- Middle School, TEACHING IDEAS for the impact of Ruth Bader Ginsburg's legacy on the Supreme Court
- 6th grade, LESSON on Jewish holidays

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Author Michael Twitty

Classroom Posters: 8.5x11 11x17

Jewish American Reading List from BUSD Library

EAST BAY AREA JEWISH ORGANIZATIONS

- Camp Be'chol Lashon
- Camp Tawonga
- Olamim- Latinx Jewish belonging for families
- Urban Adamah
- Jewish Community Center of the East Bay

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Berkeley Unified School District
MEMORANDUM OF UNDERSTANDING

This Memorandum of Understanding ("MOU") is dated this 24th day of May, 2023, by and between Berkeley Unified School District hereinafter referred to as BUSD and Liberated Ethnic Studies Model Curriculum Consortium hereinafter referred to as "CONTRACTOR" whose place of business is 1130 North Hazard Avenue, Los Angeles CA 90063, for Professional Services.

This Memorandum of Understanding represents the services which "CONTRACTOR" will provide to the "BUSD" at 2020 Bonar Street, Berkeley, CA during the 2023-2024 school year.

ARTICLE I: DESCRIPTION OF THE CONTRACTING AGENCY – Contractor

The LESMC purpose is to promote the advancement and implementation of well designed Ethnic Studies courses and programs for the purpose of advancing students' academic achievement, educational equity, community activist scholarship, and community leadership skills.

We will accomplish our vision by: 1. Building our capacity to collaborate with educators, school districts, and teacher preparation programs committed to Ethnic Studies, social change and educational equity; 2. Providing the best learning practices for a standardized Ethnic Studies programs in public education rooted in the fields of African American Studies, Asian American Studies, Chicanx/Latinx Studies, and American Indian Studies; 3. Honoring ancestral knowledge, struggles, and friendship built in solidarity with educators, parents, and historically disenfranchised youth belonging to low-income communities; 4. Equipping Black, Chicanx/Latinx, Asian American, American Indian/Indigenous and low-income youth with skills to participate in community advancement, social justice, and transformative change; 5. Acting as a resource for educators to engage in professional development and implement an accredited version that embeds models of social change with fidelity to the field of Ethnic Studies; 6. Operationalize the tools, concepts and best teaching practices/curriculum development protocols in order to effectively implement a well-designed Ethnic Studies program in public education.

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ARTICLE II: STATEMENT OF SERVICES TO BE PROVIDED

Services will be provided by our team of experts to BUSD to facilitate professional learning for staff, review and develop curriculum/instructional materials, and consult on the alignment and expansion of ethnic studies instruction from elementary through high school in accordance with the recommendations of BUSD's leadership and Ethnic Studies Advisory Committee.

ARTICLE III: TERM OF SERVICES

Contractor shall commence work on July 1, 2023. Work to be completed by June 30, 2024.

ARTICLE IV: REQUIREMENTS OF THE BUSD

To support the delivery of quality educational services to students and the school, as part of this MOU, the BUSD agrees to the following:
Dates and locations of professional development will be determined at the initial planning meetings in July 2023.

ARTICLE V: TECHNICAL DIRECTION

Performance of the work under this MOU shall be subject to the direction of BUSD Principal/Manager: Mathew Espinosa-Castro, Director of Equity, Achievement and Belonging.

ARTICLE VI: FINGERPRINTING AND TB CLEARANCE

Education Code 45125.1 and 49406 and California Assembly Bill 346 indicate that employees of entities providing services on a school site must have a tuberculosis clearance and be fingerprinted by the California Department of Justice and FBI for a criminal record check and found not to have been convicted of a serious or violent felony. Accordingly, in the event that this MOU may involve contact with BUSD pupils, the Contractor shall comply with the provisions of Education Code section 45125.1 and California Assembly Bill 346 regarding the submission of employee fingerprints to the California Department of Justice and the FBI and the completion of criminal background investigations of its employees. The Contractor shall not permit any employee to have any contact with BUSD pupils until such time as the Contractor has verified in writing to the governing board of BUSD that the employee has not been convicted of a felony, as defined in Education Code section 45125.1. The Contractor's responsibility shall extend to all of its employees, subcontractors, agents, and all employees or agents of

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Berkeley Unified School District
MEMORANDUM OF UNDERSTANDING

subcontractors regardless of whether those individuals are paid or unpaid, concurrently employed by BUSD, or acting as independent Contractors of the **Contractor**. Verification of compliance with this section and the Criminal Background Investigation Certification that may be required with this MOU, shall be provided in writing to **BUSD** prior to each individual's commencement of employment or performing any portion of the Services and prior to permitting contact with any student.

Contractor expressly agrees that: (1) Contractor and all of Contractor's employees working on the school site must submit or have submitted fingerprints in a manner authorized by the Department of Justice and FBI, together with the requisite fee as set forth in Education Code section 45125.1; (2) Contractor shall not permit any employee to come in contact with pupils until the Department of Justice and FBI have ascertained that the employee has not been convicted of a serious or violent felony. Contractor is required to fulfill these requirements at its own expense; (3) Contractor certifies herein that none of its employees who may come in contact with pupils have been convicted of a serious or violent felony.

Contractor further expressly agrees that the following conditions shall apply to any work performed by the Contractor and/or Contractor's employees on a school site: (1) Contractor and Contractor's employees shall check in with the school site office each day immediately upon arriving at the school site; (2) Contractor and Contractor's employees shall inform school site office staff of their proposed activities and locations at the school site; (3) Once at such location, Contractor and Contractor's employees shall not change locations without informing the school site office prior to any such change in location; (4) Contractor and Contractor's employees shall not use pupil restroom facilities; and (5) if Contractor and/or Contractor's employees find themselves alone with a pupil, Contractor and Contractor's employees shall immediately contact the school site office and request that a member of the school staff be immediately assigned to the concerned work location.

This MOU does not involve contact between the Contractor and BUSD pupils.

INITIALS OF Contractor [redacted]

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ARTICLE VII: INSURANCE

a) The Contractor shall procure and maintain at all times it performs any portion of the Services the following insurance with minimum limits equal to the amount indicated below.

i) **Commercial General Liability and Automobile Liability Insurance**. Commercial General Liability Insurance and Automobile Liability Insurance that shall protect the Contractor, the District, and the State from all claims of bodily injury, property damage, personal injury, death, advertising injury, and medical payments arising performing any portion of the Services. (Form CG 0001 and CA 0001) Commercial General Liability insurance shall include contractual liability, products liability, completed operations and broad form property damage coverage.

ii) **Workers' Compensation and Employers' Liability Insurance**. Workers' Compensation Insurance and Employers' Liability Insurance for all of its employees performing any portion of the Services. In accordance with provisions of section 3700 of the California Labor Code, the Contractor shall be required to secure workers' compensation coverage for its employees. If any class of employee or employees engaged in performing any portion of the Services under this MOU are not protected under the Workers' Compensation Statute, adequate insurance coverage for the protection of any employee(s) not otherwise protected must be obtained before any of those employee(s) commence performing any portion of the Services.

iii) **Professional Liability (Errors and Omissions)**. Professional Liability (Errors and Omissions) Insurance as appropriate to the Contractor's profession.

Type of Coverage	Minimum Requirement
Commercial General Liability Insurance, including Bodily Injury, Personal Injury, Property Damage, Contractual Liability, Products Liability, Completed Operations and Broad Form Property Damage, Advertising Injury, and Medical Payments Each Occurrence	 $ 1,000,000 $ 2,000,000

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Berkeley Unified School District
MEMORANDUM OF UNDERSTANDING

General Aggregate	
Automobile Liability Insurance - Any Auto	
Each Occurrence	$ 1,000,000
General Aggregate	$ 1,000,000
Professional Liability	$ 1,000,000
Workers Compensation	Statutory Limits
Employer's Liability	$ 1,000,000

b) **Proof of Carriage of Insurance**. The Contractor shall not commence performing any portion of the Services until all required insurance has been obtained and certificates indicating the required coverage's have been delivered in duplicate to the District and approved by the District. Certificates and insurance policies shall include the following:

i) A clause stating: "This policy shall not be canceled or reduced in required limits of liability or amounts of insurance until notice has been mailed to the District, stating date of cancellation or reduction. Date of cancellation or reduction shall not be less than thirty (30) days after date of mailing notice."

ii) Language stating in particular those insured, extent of insurance, location and operation to which insurance applies, expiration date, to whom cancellation and reduction notice will be sent, and length of notice period.

iii) An endorsement stating that the District and the State and their agents, representatives, employees, trustees, officers, consultants, and volunteers are named additional insureds under all policies except Workers' Compensation Insurance, Professional Liability, and Employers' Liability Insurance. An endorsement shall also state that Contractor's insurance policies shall be primary to any insurance or self-insurance maintained by District.

iv) All policies shall be written on an occurrence form.

c) **Acceptability of Insurers**. Insurance is to be placed with insurers with a current A.M. Best's rating of no less than A: VII, unless otherwise acceptable to the District.

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ARTICLE VIII: DEFENSE AND INDEMNIFICATION

Contractor agrees to defend, indemnify and hold harmless BUSD, its Board, trustees, officers, agents, employees and volunteers from all claims, including active and passive claims, losses, costs, attorney fees and expenses arising out of any liability or claim of liability for personal injury, bodily injury to persons or death, contractual liability and damage to property sustained or claimed to have been sustained arising out of activities of the Contractor or its sub-Contractors, and any other person, firm or corporation furnishing or supplying services, materials or supplies in conjunction with the services of the Contractor, whether authorized by this MOU or not. Contractor further agrees to waive all rights of subrogation against BUSD. The provisions of this article do not apply to any damage or losses caused solely by the negligence or willful misconduct of BUSD or any of its agents or employees.

ARTICLE IX: COMPENSATION FOR SERVICES

a) The BUSD agrees to pay Contractor a total of $111,120 for the services described above. Complete the chart below to provide justification for the total contract cost. List of the description of services, the number of staff providing services, hourly rates, and costs of materials to be provided.

Contract Cost Justification for MOU				
# staff / presenters	**Description of services to be provided**	**Hourly/Daily Rate or cost**	**Qty**	**Total**
4	Sept 2023 PD: Introduction to Ethnic Studies (2 days; 7 hours per day, in person)	$ 16,440	2	$ 32,880
4	Fall 2023 PD: Ethnic Studies Pedagogies (1 day; 4 hours; virtual)	$ 7,680	1	$ 7,680
1	Monthly Curriculum Consultation Teacher Group Facilitation (1 hour; 10 sessions from September 2023-June 2024; virtual)	$ 480	10	$4,800
4	4-6 Week Unit Curriculum Writing for BUSD (40 hours per unit; 6 units)	$150 (hourly)	240	$36,000
2	Secondary Ethnic Studies Articulation Meeting Facilitation (4 meetings; 2 hours per meeting; virtual)	$1,920	4	$7,680

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Berkeley Unified School District
MEMORANDUM OF UNDERSTANDING

2	Ethnic Studies Elective Course Development (10 meetings; 2 hours per meeting; virtual)	$1,920	10	$19,200
1	Ethnic Studies Required 9th Grade Course Review & Feedback Sessions (3 meetings; 2 hours per meeting; virtual)	$960	3	$2,880
Description of materials provided by Contractor (i.e., binders, workbooks, CDs/DVDs, etc.)		**Cost**	**Qty**	**Total**
Curriculum/Instructional Materials: 6 units developed; elective course developed		Included in service costs		
Curriculum Review and Professional Learning Materials				
If needed, provide additional detail justification below.			Total :	$ 111,120
See proposal from contractor for additional details and qualifications of service providers.				

b) The BUSD agrees to pay the Contractor the contracted amount in monthly payments. Each payment will be based on an invoice submitted by the Contractor on the last day of each month. The Invoice is to be generated by the Contractor on appropriate letterhead or form and shall include: Description of services rendered during the invoice period; date and hours of services, hourly rates of staff or the specific services provided during the month and a total. Invoices are to be sent to **Berkeley Unified School District** Attention Accounts Payable, 2020 Bonar Street, Suite 217B, Berkeley, CA 94702.

c) The Contractor shall maintain accurate records of costs incurred in performance of this MOU and shall make such records available to the BUSD upon request.

ARTICLE X: TERMINATION

a) **For Cause:** BUSD may terminate this MOU upon giving of written notice of intention to terminate for cause. Cause shall include:
   i. material violation of this MOU by the Contractor; or
   ii. any act by Contractor exposing BUSD to liability to others for personal injury or property damage; or
   iii. Contractor is adjudged a bankrupt, Contractor makes a general assignment for the benefit of creditors or a receiver is appointed on account of Contractor's insolvency, BUSD may secure the required services from another Contractor. If the expense, fees, and/or costs to BUSD exceeds the cost of providing the service pursuant to this MOU, the Contractor shall immediately pay the excess expense, fees, and/or costs to BUSD upon the receipt of BUSD's notice of these expenses, fees, and/or costs. The foregoing provisions are in addition to and not a limitation of any other rights or remedies available to BUSD.

b) **Without Cause by BUSD:** BUSD may, at any time, with or without reason, terminate this MOU and compensate Contractor only for services satisfactorily rendered to the date of termination. Written notice by BUSD shall be sufficient to stop further performance of services by Contractor. Notice shall be deemed given when received by the Contractor or no later than three days after the day of mailing, whichever is sooner.

c) **Upon Termination: Contractor** shall provide BUSD with all documents produced maintained or collected by Contractor pursuant to this MOU, whether or not such documents are final or draft documents.

ARTICLE XI: PRIOR AGREEMENTS

This MOU represents the sole agreement between BUSD and the Contractor with respect to the scope of services described herein. Any prior understanding or agreements, written or oral, between BUSD and the Contractor are superseded by this MOU. This MOU may be amended or modified only by a written instrument executed by both parties.

ARTICLE XII: SEVERABILITY

The invalidity or unenforceability of any one or more of the provisions of this MOU shall in no way affect the validity or enforceability of any of the other provisions hereof, and any provision that is prohibited by or under the laws of any jurisdiction shall be ineffective in such jurisdiction only to the extent of such prohibition and shall not invalidate or in anywise affect the other provisions hereof.

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Berkeley Unified School District
MEMORANDUM OF UNDERSTANDING

ARTICLE XIII: ALTERNATIVE DISPUTE RESOLUTION
In the event of dispute about any invoice or the quality of work of the "CONTRACTOR", the "BUSD" and "CONTRACTOR" agree to mediate such a dispute before a mutually agreed-upon mediator or a dispute resolution service.

ARTICLE XIV: COMPLIANCE WITH LAWS
Contractor shall observe and comply with all rules and regulations of the governing board of BUSD and all federal, state, and local laws, ordinances and regulations. Contractor shall give all notices required by any law, ordinance, rule and regulation bearing on conduct of the Work as indicated or specified. If Contractor observes that any of the Work required by this MOU is at variance with any such laws, ordinance, rules or regulations, Contractor shall notify BUSD, in writing, and, at the sole option of BUSD, any necessary changes to the scope of the Work shall be made and this MOU shall be appropriately amended in writing, or this MOU shall be terminated effective upon Contractor's receipt of a written termination notice from BUSD. If Contractor performs any work that is in violation of any laws, ordinances, rules or regulations, without first notifying BUSD of the violation, Contractor shall bear all costs arising therefrom.

ARTICLE XV: COPYRIGHT
Any written product produced as a result of this MOU shall be a work for hire and shall be the property of BUSD.

ARTICLE XVI: AMBIGUITY
The parities to this agreement, and each of them, hereby represent that the language contained herein is to be construed as jointly proposed and jointly accepted, and in the event of any subsequent determination of ambiguity, all parties shall be treated as equally responsible for such ambiguity

ARTICLE XVII: ASSIGNMENT
HOUSE COMMITTEE COPY
Without the prior written consent of BUSD, this MOU is not assignable by the Contractor, either in whole or in part.

ARTICLE XVIII: GOVERNING LAW
The validity of this MOU and any of its terms or provisions as well as the rights and duties of the parties hereunder shall be governed by the laws of the state of California. Venue for all litigation relative to the formation, interpretation, and performance of this MOU shall be in Alameda County, California.

CONTRACTOR

Contractor / Agency Name: Liberated Ethnic Studies Model Curriculum Consortium

Address: [redacted]

Contractor's Contact Person: Dr. Tricia M Gallagher-Geurtsen

Title: Project Leader

Telephone: [redacted] **E-mail:** [redacted]

Signature: _____ **Date:** May 24, 2023

BERKELEY UNIFIED SCHOOL DISTRICT

By Asst. Superintendent of Business Services:

Signature: _____ **Date:** 8/7/23

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Berkeley PUBLIC SCHOOLS
Berkeley Unified School District

12. 10. Approval of Contracts/Purchase Orders for Services

Quick Summary / Abstract

BERKELEY UNIFIED SCHOOL DISTRICT

TO: Enikia Ford Morthel, Ed. D., Superintendent

FROM: Pauline Follansbee, Asst. Superintendent of Business Services

DATE: August 7, 2024

SUBJECT: Approval of Contracts/Purchase Orders for Services Contracts

BACKGROUND INFORMATION

The District contracts with consultants or independent contractors who can provide valuable and necessary specialized services not normally required on a continuing basis. The following contract services are re uested. Ex enditures are within budget.

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1. George Ellis, to provide impartial progress monitoring and reporting on BUSD's compliance with the Literacy Improvement Plan from the Dyslexia Settlement Action Plan for both BUSD and the Plaintiffs for the 2024/2025 SY. The cost will not exceed $69,000. To be paid from legal funds and the general fund. Requested by Jill Hoogendyk.

2. Kala Art Institute, to provide teaching artists and program development during the 2024/2025 SY. The cost will not exceed $49,500. Requested by Rene Molina.

3. Zoom Video Communications Inc. to provide video-conferencing services for Berkeley Adult School and webinar communications services for school board meetings for the period from 8/10/24 to 8/9/25. The cost will not exceed $16,000. To be paid from Adult School funds. Requested by Max Eissler.

4. Tools4Ever to provide automated account provisioning services for all staff and students. The cost will not exceed $26,500. To be paid for by the General Fund. Requested by Max Eissler.

5. West Alameda County Conference (WACC) to provide all league officials' dues, membership dues, website and league logistical costs for Berkeley High School. The cost will not exceed $79,803.70. To be paid from General Fund. Requested by Ross Parker.

6. Community Resources for Science to provide the "Be A Scientist" Program. The cost will not exceed $67,000. To be paid from BSEP, Ed Services, and CTE funding. Requested by Chris

Albeck, Wyn Skeels, and Kathy Fleming.

7. Ascendancy Solution, to provide CCEIS implementation assistance. The cost will not exceed $27,530. To be paid from RS 3312 for CCEIS funds. Requested by Chris Albeck.

8. Liberated Ethnic Studies Model Curriculum Consortium to provide monthly curriculum consulting teacher check-ins with BUSD grade level teams during the 2024-25 SY. The cost will not exceed $9,840. To be paid from the unrestricted general fund. Requested by Chris Albeck and Jill Hoogendyk.

9. Berkeley Food Network, to provide program assistance for the AMPS program, including student-focused training during the 2024-25 SY. The cost will not exceed $70,000. To be paid from the Community Partnerships Academy Grant (CPA). Requested by Benjamin Goff.

10. Inform 2 Inspire, for LCAP Coordination and Services in the 2024-25 SY. The cost will not exceed $70,000. To be paid from the AMIM Grant, School and Library Block Grant, and General Fund. Requested by Dr. Liza Estupin.

11. AVID Center, for AVID Membership Fees in the 2024-25 SY for Longfellow Middle School, King Middle School, Willard Middle School, and Berkeley High School. The cost will not exceed $24,033. To be paid from LCAP and Title III. Requested by Dr. Liza Estupin.

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12. Ratification of payment to provide furniture for the BHS and Longfellow temporary campus through the use of an existing "piggyback" through Los Rios Community College contract number 19017, to Campbell Keller. The cost will not exceed $20,000. To be paid from Measure G. Requested by John Calise.

13. Ratification of payment to provide items for the Longfellow Temporary Kitchen (for the BAS program) through the use of an existing Omnia contract, contract number #R23SF4, to National Restaurant Supply. The cost will not exceed $25,000. To be paid from Measure G. Requested by John Calise.

14. Ratification of payment to provide Promethean Boards for Professional Development and Facilities through the use of an existing CMAS contract 3-23-05-1-32, to STS Education. The cost will not exceed $15,000. To be paid from Measure G. Requested by John Calise.

15. Increase in contract, to PO24-02125 to Ninyo & Moore to provide additional geotechnical consulting services for the BHS Capacity & Expansion Project. The Board originally approved $27,000 on 2/21/24. The Board approved an additional $18,500 on 4/10/24. The board approved an additional $5,300 on 5/24/24. The additional amount needed is $8,000 for a total of $58,800. To be paid from Measure G. Requested by John Calise.

16. Ratification of payment to provide college awareness, mentorship, preparation, and advising at Berkeley High School, to Destination College Advising Corps. The cost will not exceed $36,000. To be paid from General Fund. Requested by Wyn Skeels.

LIBERATED
ETHNIC STUDIES
MODEL CURRICULUM CONSORTIUM

To: Joemy Ito-Gates, Ethnic Studies Teacher on Special Assignment, Berkeley Unified School District

From: Dr. Tricia Gallagher-Geurtsen, Liberated Ethnic Studies Model Curriculum Consortium (LESMCC)

Title: Ethnic Studies Curriculum Development for 6th Grade

Timing: 2025-2026

Commitment:

Module	Timing	Hours	Cost
Curriculum Consulting Check-ins	TBD	(1 hour x 2 meetings x 1 faculty) (virtual)	$960
4 Week Unit Curriculum Writing	TBD	(40 hours per unit x 1 unit)	$6,000
Revision process	TBD	(5 hours x 2 faculty)	$3000
TOTAL			$9960

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Invoice #	Invoice Date	Invoice Amt	Check #	Requisition #	Pay To Name	City	State	Status	Check Scheduled	Check Printed
12024-3	3/12/25	9,840.00	51917935	REQ25-03759	Liberated Ethnic Studies ModelCurriculum Consortium	Whittier	CA	Paid	5/1/25	5/5/25
12023- REISSUE	6/23/24	67,760.00	51828129		Liberated Ethnic Studies ModelCurriculum Consortium	Whittier	CA	Paid	7/23/24	7/24/24
12023-6 REISSUE	5/2/24	8,700.00	51828129		Liberated Ethnic Studies ModelCurriculum Consortium	Whittier	CA	Paid	7/23/24	7/24/24
12023-1	12/4/23	18,240.00	51755614	REQ24-00294	Liberated Ethnic Studies Model Curriculum Consortium	Los Angeles	CA	Paid	12/12/23	12/18/23

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school year and required students graduating in the 2029-2030 school year and thereafter to complete a one-semester ethnic studies course as a condition of graduation [Ed. Code, §§ 51225.3, 51226.7].

While the field historically centered the experiences of African Americans, Asian Americans and Pacific Islanders, Chicanx/Latinx communities, and Native Americans, the Model Curriculum also recognized the importance of community-responsive courses, under which districts may devote special attention to ethnic groups significantly present in their own communities.

Accordingly, BUSD's present-day ethnic studies programming is not a recent innovation, but as the continuation of a longstanding regional and local educational commitment. The ethnic studies course in ninth grade, developed by Berkeley High School teachers since the 1990s, is presented through the followingscope and sequence which is aligned with theCalifornia Department of Education (CDE) Ethnic Studies Model Curriculum while also reflecting Berkeley's local community and student populations.

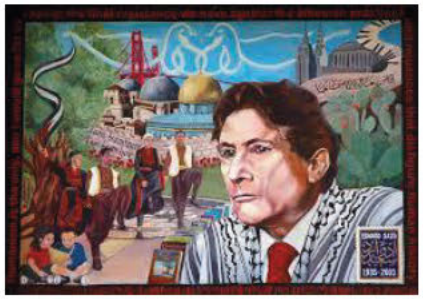
Specifically, some lessons referring or relating to Jews, Judaism, Israel, Palestine, Zionism, or antisemitism in 9th grade ethnic studies include the following:

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Lessons on Jewish Immigration and Labor Contributions (attached hereto as Exhibit Q2 OO), Assimilation in the Jewish Community (attached hereto as Exhibit Q2 PP), Historically Black Colleges and Jewish Refugees (attached hereto as Exhibit Q2 QQ), Culture and Cultural Appropriation (attached hereto as Exhibit Q2 RR), Immigration Historical Timelines (attached hereto as Exhibit Q2 SS) and Nativism and Xenophobia (attached hereto as Exhibit Q2 TT).

During the 2023-2024 school year, pursuant to the Memorandum of Understanding between the BUSD and the Liberated Ethnic Liberated Ethnic Studies Model Curriculum Consortium (LESMCC), approved on June 3, 2023 and previously produced as Bates No. 228, BUSD teachers, with LESMCC's support, developed a ninth grade Arab American Studies Unit (attached hereto as Exhibit Q2 UU), along with a ninth grade unit on Racial Solidarity and Ethnic Studies units and lessons for third, fourth, fifth and eighth grade.

BUSD - 001728













Arab American Studies Unit 9th GRADE

OVERVIEW, RESOURCES & LESSONS

HOUSE COMMITTEE COPY

June 2024

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Berkeley PUBLIC SCHOOLS
Excellence • Equity • Engagement • Enrichment

Unit Overview

This unit introduces students to the complexity of the Arab American experience, specifically identity, representation, and tackling Islamophobia. The lesson will describe how the social and political context children/youth experience informs identity formation and perspectives of self and communities. In this unit, we will explore the importance of representation and the impact that U.S. immigration policy can have on the identity development of Arab American students. Students will also share ideas, resources, and experiences that highlight the experiences of Arab American students in our classrooms.

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Essential Questions

- Who are Arab Americans?
- What are the historical and contemporary challenges faced by Arab Americans?
- What are the contributions Arab American have made in the U.S.?
- How do we challenge Islamophobia and Anti-Arab Racism?

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Ethnic Studies Principles & Themes

BUSD - 001731





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Lesson Plan Structure

Click lesson elements for descriptions and resources

Land Acknowledgement

Ancestor Acknowledgement

Cultural Energizer

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Critical Concepts

Cultural Production

Community Collaboration

Conclusive Dialogue

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Throughout the unit strategies that meet the needs of all students including multilingual learners should be utilized.

Strategies for Language Learners

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10 Flexible Strategies
for Teaching Content & Concepts
K-12



Tricia Gallagher-Geurtsen
LESMCC Summer Institute 2023

Click for downloadable/ printable booklet with illustrations of flexible strategies for K-12.

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Unit Lessons & Slide Deck Quick Links

Unit 2 - Arab American Experience

BUSD - 001734

	Lesson Slides	Lesson Plans
Lesson 1	Arab American Identity	Arab American Identity
Lesson 2	Who Are We And How Are We Counted?	Who Are We?
Lesson 3	Arab American Experience: 'mm'gra'on ^ 's'amop ob'a	Arab American Experience: 'mm gra'on an 's amop o' 'a

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The Arab American Experience

Time: This unit could take up to three weeks.
First Lesson: Identity
Grade Level: 9-12

Purpose (What will students learn from this lesson?):

This unit introduces students to the complexity of the Arab American experience, specifically identity, representation, and tackling Islamophobia. The lesson will describe how the social and political context children/youth experience informs identity formation and perspectives of self and communities. In this lesson, we will explore the importance of representation and the impact that it can have on the identity development of Arab Americans and other students. Students will also share ideas, resources, and experiences that highlight the experiences of Arab American students in our classrooms.

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Learning Understandings

Stories

- We understand and value our people's stories of resilience, survival, and resistance, as well as those of the Arab American diaspora in the U.S.
- We understand that our roots and indigeneity were established prior to colonization and that they are a source of knowledge, connection, and healing.
- We understand and embrace our people's historical contributions, intellectual knowledge, and cultural wealth.

Systems

- We understand that while studying forms of oppression and invisibility, it is also critical to engage ourselves in developing critical consciousness, reclaiming hope, and healing.

Unit Guiding Questions:

- What influences our identities?
- How do historical, economic, political, and social events/moments (i.e. *immigration*, racism, colonialism, war, natural disasters) influence our identities?
- How do identities develop/change over time?
- How does representation in the media, press, and politics influence identity?

Essential Skills:

- Critical reading, speaking, and writing

- Individual and collaborative teamwork
- Analysis and interpretation of key terms, text, and video

Cultural Wealth **(Yosso, p. 78):**

- **Aspirational**- the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers.
- **Familial** - refers to the cultural knowledges nurtured among *familia* (kin) that carry a sense of community history, memory, and cultural intuition.
- **Resistant** - refers to those knowledges and skills fostered through oppositional behavior that challenges inequality.

Ethnic Studies Principles Alignment:

- **Cultivate** empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
- **Celebrate** and honor Native peoples of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their cultural wealth.
- **Center** and place a high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge.
- **Challenge** imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
- **Conceptualize**, imagine, and build new possibilities for post-imperial life that promote collective narratives for transformative resistance, critical hope, and radical healing.

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Standards Alignment:

- CA HSS Content Standards: 11.3.4; 11.11.1; 11.11.7
- CA HSS Analysis Skills (9-12): Chronological and Spatial Thinking 1; Historical Interpretation 3 CA CCSS for
- ELA/Literacy: RH.11-12.1, 2, 3

Materials:

Slides Handouts (embedded in template) Film clips (embedded in template) Access to computer	Internet Access Poster paper Markers Screen

Modifications, Accommodations, and Resources for Multilingual Students :

- Additional background information and websites are embedded into the lesson template and slides.
- The teacher should use appropriate ELL activities, such as aloud, think-pair-shares, and anticipation guides, to scaffold complex terms. Some of those activities are embedded in this lesson.
- Translanguaging activities are a valuable tool in supporting ELL students. They include using bilingual dictionaries for complex concepts, prewriting assessments of vocabulary terms, and encouraging students to negotiate the target language using their home language with other bilingual students. Finally, an explicit set of language objectives should be developed to guide teaching.

Critical Vocabulary for all three lessons

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept
Identity	Every part of an identity has a culture (a way of life) linked to it (Hasmig Minassian). Identity is also an expression of self. It can be how someone celebrates the groups they belong to, such as showing their *culture, ethnicity, nationality,* and *race.*
Race	Race is socially constructed according to skin color and physical features and in accordance with contemporary social and historical experiences. In this country, **RACE** assigns power, privilege, and status to those who are white.
Islamophobia	Islamophobia is an extreme fear of and hostility toward Islam and Muslims. It often leads to hate speech and hate crimes, social and political discrimination, can be used to rationalize policies such as mass surveillance, incarceration, and disenfranchisement, and can influence domestic and foreign policy. (https://bridge.georgetown.edu/about-us/what-is-islamophobia/)

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Lesson 1: Arab American Identity

C1: Cultural Rituals and Energizer

Description:

STEP	DESCRIPTION	TIME
Step 1	**Land Acknowledgement (Starts on Slide 9)** Choose or develop your land acknowledgment or use the land acknowledgment of the District. Berkeley's land acknowledgment is as follows: *Berkeley schools are on unceded Huichin Lisjan Ohlone and Muwekma Ohlone land. We honor the original stewards of these lands and their ongoing efforts to rematriate land back to Indigenous peoples. We encourage visitors to this website to support the work of Sogorea Te' Land Trust.* The teacher may wish to connect the struggle for land with the struggle of colonized people worldwide.	**3 minutes**
Step 2 **Slide 11**	**Ancestor Acknowledgement** **Jack George Shaheen Jr.** Born: September 21, 1935, Pittsburgh, PA Died: July 9, 2017, Medical University of South Carolina, Charleston, SC. A Lebanese American professor, author, and professional consultant for films such as Syriana and Three Kings, Shaheen, with the help of his wife Bernice Shaheen, collected and analyzed materials that depicted Arabs and Muslims as the "godless cultural other." The Jack G. Shaheen Archive now contains nearly 3,000 motion pictures (from late-19th-century silent films to contemporary Hollywood productions) and television programs (including comedies, dramas, cartoons, and commercials) on DVDs and VHS tapes.	**5 minutes**
Step 3 **Slide 11**	**Cultural Energizer** **The teacher may post the question on slides or write it on chart paper.** Students should silently reflect on a possible answer and then jot down their answer on the Cultural Energizer. This is a brainstorming activity: no wrong or correct answers.	**5 minutes**

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	After a few minutes of brainstorming, you might ask students to share their responses with an elbow partner and identify commonalities and differences. After a few more minutes, ask for a few volunteers to share their responses with the entire class. Ask students to place their hands on the part of their bodies that aligns to where they feel *exclusion*: head, heart, or gut. They may wish to explain why. Explain to students that this lesson will focus on the Arab American experience with exclusion, erasure, and invisibility and how these concepts might impact identity.	
Step 4 Slide 12	**The teacher should ask a student to read the slide. The teacher might then ask another student to explain the idea of representation.** **Ask students their opinions about what is said on the slide.** • Is this true? Does the lack of representation hurt? • Are more people prominent in history books, while others are not? • Are Arab students misrepresented? • Have students discuss how representation helps end invisibility, erasure, and exclusion. **The teacher should then explain the purpose of the lesson.**	**10 - 15 mins**

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C2: Critical Concepts

Description: Discussion, notetaking, and film clip analysis

SLIDE/STEP	DESCRIPTION	TIME
Step 1/ Slides 13-15	**Introduction to the critical concepts section of the lesson.** **Arab American Youth Speak:** The teacher should read the first quote when all the quotes, the teacher, may repeat the following exercise:	**15-20 min**

	Ask students to place their hands on the part of their bodies that aligns to where they feel *exclusion*: head, heart, or gut. They may wish to explain why.	
Slide 15 **Step 2**	**The teacher should ask a student volunteer to read the quote on the slide and ask students to reflect on the question posed on the slide silently. The teacher can ask students not to think about the quote but to feel it. The teacher should point to the head for "think" and place their hands on their stomach and heart for "feel". The teacher should ask students to hold onto those feelings as they complete their notetakers.** **Disseminate the notetaker to students for this section. Have** students write their responses on the notetaker. After the notetaker has been completed: Hold a class discussion on the following question: • Identify when and how these students felt included/excluded in school and/or society? • Were the students on this slide mainly included or excluded? Provide evidence from the quotes or anecdotal evidence from your or a friend's experience.	
Slide 16/17 **Step 3**	**The teacher should ask the students to read the definition of identity:** **Identity** Every part of your identity--every part of who you are--has a culture (a way of life) linked to it (Hasmig Minassian). Identity is also an expression of self. It can be how someone celebrates the groups they belong to, such as showing their *culture, ethnicity, nationality,* and *race.* The teacher should ask students to share their responses aloud to the entire class: • What are common expressions of identity? • Can identity be influenced by how others see you? The teacher should be prepared to expand the conversation, building on the students' comments.	

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	Teachers should direct the conversation toward "how identity is influence by others." The teacher might want to provide personal anecdotes, including how ancestral knowledge empowers the imposition of stereotypes or how racialization influences identity.	
Slide 18/ Step 4	**The teacher should ask the students about the article silently first. If your students need extra support understanding the language, please read the article aloud as students listen. Clarify terms or concepts before moving on to the following activities:** • Disseminate poem: Guidelines by Lisa Suhair Majaj • Place students into small groups and to complete the Think, Pair and Share • Ask for student volunteers to share their responses with the entire class.	
Slide 19/ Step 5	**Our identities are bound to our/other histories…** The teacher should ask for a student to read the message on the slide: "Human beings make their own history but not under conditions of their own choosing. Our identities (i.e., our stories) are historical-political constructs. But this does not make the "effective history" that constitutes our being something we use and put away. We live, as human beings, in and as the story/identity that we are." by Tseney Serequeberhan Ask students to choose an elbow partner to share a common response to a quote. The teacher might ask to make connections to the Arab American experience. One example might be how Muslim Americans are often absent in K-12 education. They can share what they have learned, layer in how their own identities/challenges are similar and different, and have an opportunity to empathize with their peers. The teacher can explain to the students that they will have an opportunity to discuss and show historical events profoundly influence the experience of Arabs in this country.	

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Slide 20/ Step 6	**Oakland comedian, Dauood Naimyar on growing up and his identity.** The teacher should show the video, discuss, and direct students to share what they learned and write it in their notes. Have students complete and share their video analysis and then the entire class. Engage the students in discussion on the following question: Can current events influence identity development?	**10 - 20 mins**
Slide 21/ Step 7	**How does discrimination influence identity?** **The teacher should point out that the data on this slide is based on a recent study on "Anti-Palestinian Racism".** In the previous two conversations, we discussed some factors influencing identity. Ask students to share ther reaction to the data and respond to the following question: Based on the data on this slide, can discrimination influence how one feels about themselves and their identity?	**4 mins**

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C3: Community Collaboration and/or Critical Cultural Production

Description: Arab American representation in the media, sport and modeling.

STEP	DESCRIPTION	TIME
Slide 22 & 23 Step 1	▪ **The teacher should lead a classroom dialogue on the following questions. For the first question, begin in dyads. Ask students to find a new partner for question 2.**	

	■ When is the last time you saw an Arab American on television, a movie, or a major film? Who was it? The teacher should list the characters. ■ When others characterize Arab Americans how are they portrayed? Teachers should also list these characters. Teachers could extend this lesson to lead a longer discussion about how Arab Americans are depicted on television (snake charmers, terrorists, etc). Ask students to reflect on how Arab women are sexualized (belly dancers, oppressed). **Ask students to discuss how these images might impact identity development.** The whole class should respond to the following question: ■ Is the representation of Arab Americans in positions of notoriety significant to their identity formation? In the next set of slides, the teacher should explain that the class will be introduced to notable and famous Arab Americans and answer the question: Is the representation of Arab Americans in positions of notoriety important to their identity formation?	
Slide 24	**Let's look at a few important Arab Americans** Ramin Malek (academy award winner. Have a student read Malek's quote. Ask students to share their opinions on the emotions and meaning of the quote delivered the night Malek won the Academy award The teacher might want to play a bit of the clip from Rami Malek (Egypt) https://en.vogue.me/culture/rami-malek-speaking-in-arabic-is-the-best-thing-youll-hear-today/ Ramy Youssef is also of Egyptian heritage and is a Muslim award-winning actor. Teacher may want to play the interview or clip: Tired of Apologizing	**2 - 3 mins**
Slide 25		**2 minutes**

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	Gigi and Bella Hadid are two of the most famous supermodels in the world. Their mother was a model and married their Palestinian father. Mohamed Hadid taught his daughters to be proud of their Palestinian heritage.	
Slide 26 **Step 4**	**The teacher should ask: Do you know any of these Arab Americans of Yemeni descent?** • Adam Saleh, musician and YouTuber • Assaf Cohen, actor • Yemen Blues, Musician The teacher should then ask: Did you know they were Arab American?	**2 minutes**
Slide 27 **Step 5**	**Arab Americans have also been active in sports; for example, pictured in this slide is Tahanie Boushi** who is the first Palestinian-American player to get drafted and stick with the team that drafted him. He is one of a handful of players with Palestinian roots to ever play in the league. "For Muslims," Tahanie said, "and for Palestinians in particular. His playing in the NFL is an equalizer. It bridges a lot of gaps for what others see in us and for Palestinian-American boys to see what's possible." There is a powerful video about the Fordham football team, an all-Muslim team from Michigan. Fordson: food, fasting, and football	**5 minutes**
Slide 28 & 29 **Step 6**	**The teacher should introduce Nadia Elbgal, a Former Berkeley High Student who is the 2022 Oakland Youth Poet Laureate.** • Play the video. Turn and Talk • How does Nadia's poem reflect her identity? • What words, expressions, or ideas about identity resonated with you most? • What words or expressions were the most powerful?	**10 minutes**

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	For more examples of famous Arab Americans, direct students to https://www.arabamericanstories.org/arab-americans/prominent-figures/	
Slide 30	**What influences your identity?** **The teacher should ask to think about the factors to that influence their identity and to choose one of the following to share with students.** • Song - written or performed (or both) • Poem, spoken word (written or performed) • Speech • Familial Story • Children's Book	**1 - 3 hours**

C4: Conclusive Dialogue/Critical Circular Exchange	
Community Circle and Gallery Walk	The teacher should ask students to share their final creative project by describing why they selected one of the above and to talk about how the item influenced their identity, The teacher should create an exhibition and complete a gallery walk of student work.

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Arab Ameri n Studies Unit

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SAVE ARAB-AMERICAN STUDIES

Arab Americans are Ethnic Studies

Lesson Purpose

This unit introduces students to the complexity of the Arab American experience, specifically identity representation and tackling Islamophobia. The lesson will describe how the social and political context children/youth experience informs identity formation and perspectives of self and communities. In this lesson, we will explore the importance of representation and the impact that U.S. immigration policy can have on the identity development of Arab American students. Students will also share ideas, resources, and experiences that highlight the experiences of Arab American students in our classrooms.

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Arab Americans are Ethnic Studies
The 5 S's Enduring Understandings

STORIES – *The corrective narratives of my people*	**SYSTEMS** – *The experiences of my people with systems of power and oppression.*
• We understand and place a high value on our people's stories of resilience, survival, and resistance, as well as those of the Arab American diaspora in the U.S.	• We understand the impact settler colonialism, im_erialism, _enocide, and hegemon_ have on the historical and contemporary experiences on the Arab American diaspora in the U.S.
• We understand that our roots and indigeneity were established prior to colonization and that they are a source of knowledge, connection and healing.	• We understand that while studying forms of oppression, it is also critical to engage ourselves in developing critical consciousness, reclaiming hope, and healing.
• We understand and embrace the historical contributions, intellectual knowledge, and cultural wealth of our people.	

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LEARNING AND LANGUAGE OBJECTIVES

Learning Objectives:

- Students will be able to define who Arabs are and explain when and *why they came to the USA.*
- Students will understand and be able to discuss how the racialization of Arabs has influenced their identities, and their ability to exert their identities in public spaces.
- Students will be able to explain how Islamophobia has influenced the experience of Arab Muslims. (connect to Gaza)
- *Student will be able to explain the Muslim Ban: The Impact and Resistance.*
- Students will identify factors that have influenced their own identity formation.

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Language Objectives:

- Students will engage in deep personal reflection, orally share understandings with peers and write in complete sentences and construct paragraphs using key concepts.

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Arab Americans are Ethnic Studies



Guiding Questions: **What influences our identities?**	**Essential Skills**
• What influences our identities?	• Critically reading, speaking and writing
• H_ / do historical, economic, political and social events/moments (i.e. *immig* 1 *ion*, racism, colonialism, war, natural disasters) influence our identities?	• Ind' idual and Collaborative Team Work
• How do identities develop/change over time?	• Analysis, interpretation and Application of key terms, text and videos.
• How does representation in the media, press, and politics influence identity?	

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Community Cultural Wealth (Yosso, 2005)

Aspirational - the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers.

Familial - refers to those cultural knowledges nurtured among *familia* (kin) that carry a sense of community history, memory, and cultural intuition.

Resistant - refers to those knowledges and skills fostered through oppositional behavior that challenges inequality.

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Ethnic Studies Guiding Principles Alignment

1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
2. Celebrate and honor Native peoples of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their cultural wealth.
3. Center and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge.
4. Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
5. Conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing.

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Identity Lesson

Cultural Ritual/Cultural Energizer

A. Land Acknowledgement
B. Ancestor Acknowledgement
C. When have you ever?

Critical Concepts

A. What Influence Identity?
B. Suheir Hammad, First Reading Since...
C. What Influences Identity?

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Community Collaboration/ Critical Cultural Production

A. Pop Quiz: How Much Do I Know?
B. Lecturette

Conclusive Dialogue

A. Check for Understanding
B. Dialogue
C. Social Identity Wheel

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Land Acknowledgement

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Ancestor Acknowledgement

A Lebanese American professor, author, and professional consultant for films such as Syriana and Three Kings, Shaheen, with the help of his wife Bernice Shaheen, collected and analyzed materials that depicted Arabs and Muslims as the "godless cultural other." The Jack G. Shaheen Archive now contains nearly 3,000 motion pictures (from late-19th century silent films to contemporary Hollywood productions) and television programs (including comedies, dramas, cartoons, ann commercials) on DVDs and VHS tapes.



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Jack George Shaheen Jr.

Born: September 21, 1935, Pittsburgh, PA

Died: July 9, 2017, Medical University of South Carolina, Charleston, SC.

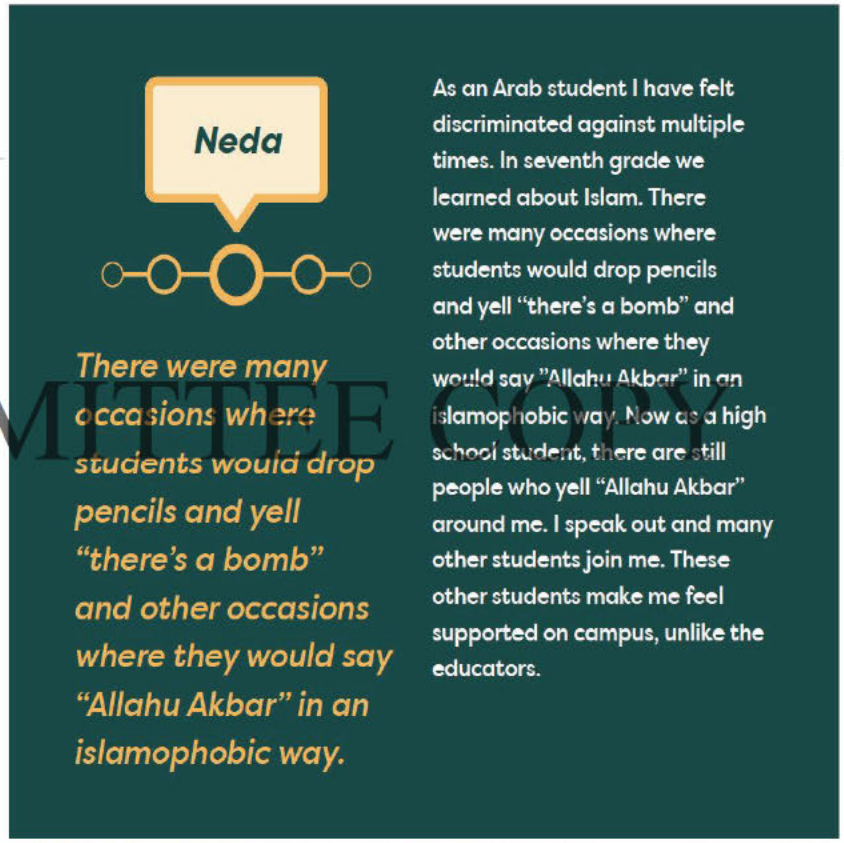
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CULTURAL ENERGIZER

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When have you felt included or excluded in school and/or society?

"I think representation is really important. It sucks to not see ourselves in history books. We get a few pages while other communities get whole sections. When they do show our history, it's not right. We're misrepresented."



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Critical Concepts

Identity, Representation, & Resistance

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Slides Template: Slides Carnival

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Inclusion & Exclusion - Arab Youth Speak

"I have been defending my people and culture since I started school. I find that I always have to fact check my teachers, especially my history teachers."

"I have been made fun of for being Arab and Muslim. I have been called a terrorist, a camel rider, and oppressed."

"Students would drop pendils near us and yell "boom it's a bomb!" "My history teacher repeatedly asked if he could call me "Middle East" because my name is too hard to pronounce."

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"Teachers expect me to comment when they teach about Arabs and Muslims."

"I am always dismissed as the angry Middle Eastern kid who is overly emotional when it comes to discussing issues that relate to me."

"When the New Zealand shooting happened, my family was scared to go to the masjid. We were worried racists would target mosques."

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Inclusion & Exclusion

Identify when these students felt included/excluded in school and/or society.

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"Throughout my high school educat on there was bare[illegible] w[illegible] r which we learned Arab history in World Studies, and what we did learn was incredibly Eurocentric, "I know there's more to us, and there are so many positive things we added to modern society around the world."

What influences identity?

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Identity

Identity Every part of your identity--every part of who you are--has a culture (a way of life) linked to it (Hasmig Minassian).

identity is also an expression of self. It can be how someone celebrates the groups they belong to, such as showing their *culture, ethnicity, nationality,* and *race.*

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What are common expressions of identity? Can identity be influenced by how others see you?

Our identities can be influenced by our/other histories...

- Have students silently read:
  - Guidelines by *Lisa Suhair Majaj*
  - Think, pair, share
  - Classroom discussion:
    - Can current events influence identity development?



Lisa Suhair Majaj

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Our identities are bound to our/other histories...

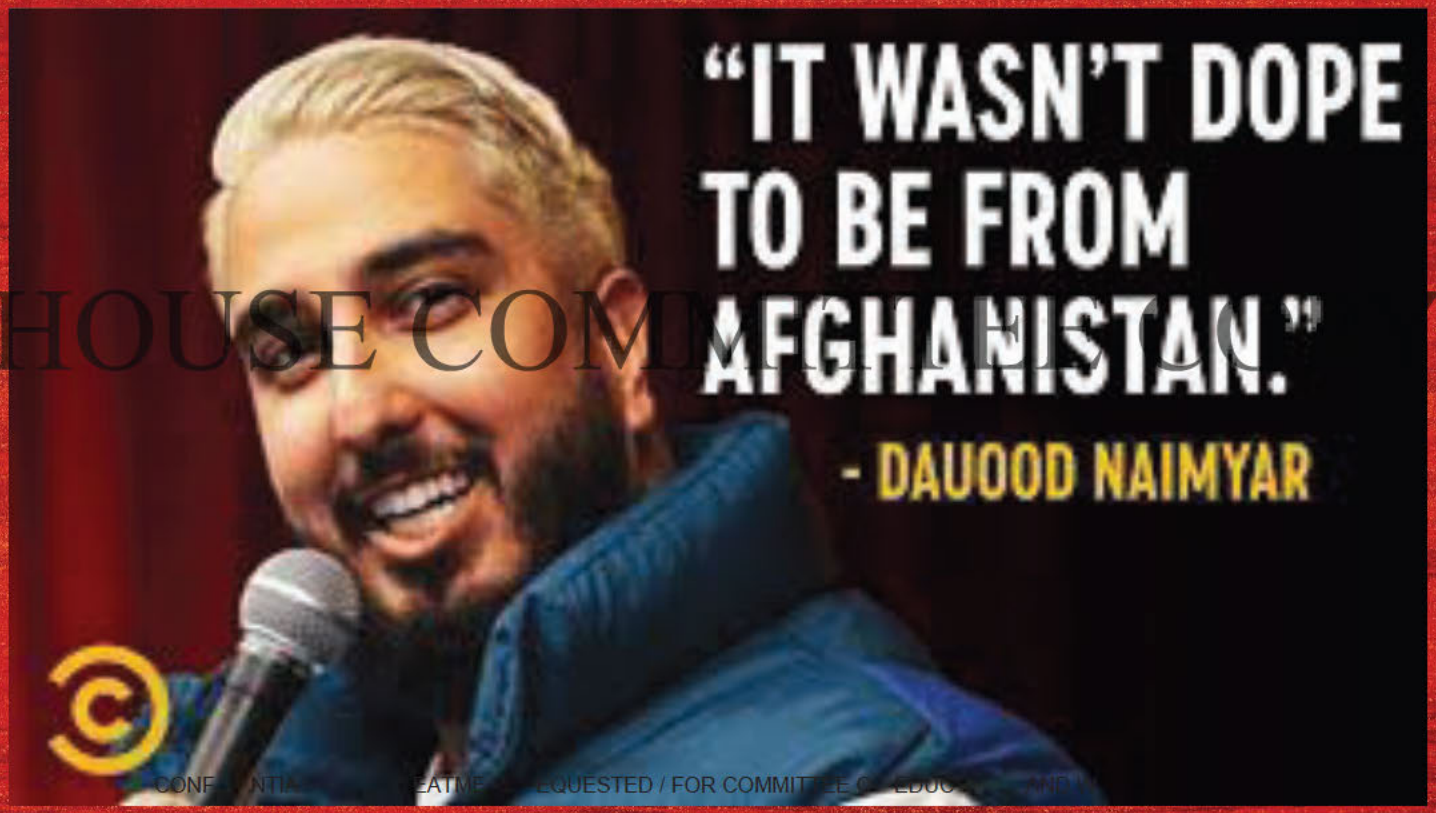
"human beings make their own history but not under conditions of their own choosing. Our identities (i.e., our stories) are historical-political constructs. But while we do not make the "effective history" that constitutes our being something we use and put away. We live, as human beings, in and as the story/identity that we are."

Tseney Serequeberhan

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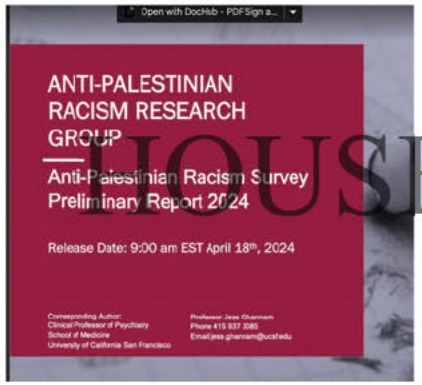
Oakland comedian, Dauood Naimyar on growing up and his identity

BUSD - 001765



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Can Anti-Palestinian Racism Inform Identity?



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- 63.4 % of respondents experience silencing., exclusion, harassment, physical threat or harm,or defamation.
- 73.5 felt alone or isolated in their c m P Y about Palestinian human rights.
- 87.9 % witnessed others experiencing anti Palestinians racism, directly or online.
- 55.6 % were afraid to speak out

SAVE ARAB-AMERICAN STUDIES

Community Collaboration Representation

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Dyad : **Arab American Identity**

- When is the last time you saw an Arab American on television, a movie or major film? Who was it?
- When others characterize Arab Americans how are they portrayed?
- Is the representation of Arab Americans in positions of notoriety important to their identity formation?



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Ramy Youssef : Tired o Apologizing



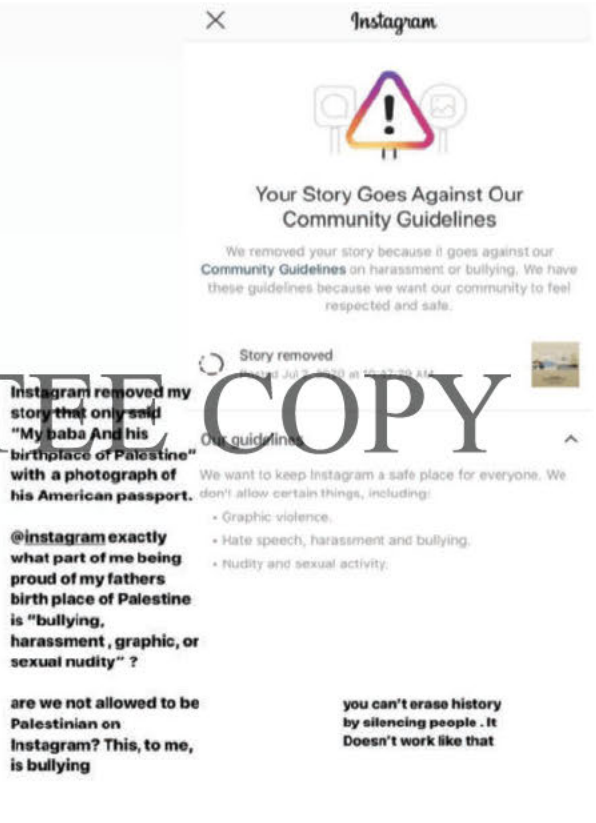


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"I am the son of immigrants from Egypt," "I think about what it would have been like to tell little bubba Rami that one day this might happen to him," ... And I think his curly-haired little mind would be blown. He was struggling with his identity, trying to figure himself out," ... "I'm a first generation American. This is something I will treasure for the rest of my life," ... En Vogue Article **Rami Malek**







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Source: HERE

Notable Yemeni Americans:

Adam Saleh, musician and youtuber; Assaf Cohen, actor; Yemen Blues, Musicians







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Racialization of Arab Americans - "Not Quite White"



Aboushi is the first Palestinian-American player to get drafted and stick with the team that drafted him. He is one of a handful of players with Palestinian roots to ever play in the league.

"For Muslims," Tahanie said, "and for Palestinians in particular. Him playing in the NFL is an equalizer. It bridges a lot of gaps for what others see in us, and for Palestinian-American boys to see what's possible."

Source



Oday Aboushi arrives for the first day of 2019 Detroit Lions Training Camp presented by Rocket Mortgage at the team's training facility on Wednesday, July 24, 2019 in Allen Park, Mich. (Detroit Lions via AP) *Detroit Lions, AP*

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Representation

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Representat on Matters

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Nadia Elbgal, Former Berkeley High Student



2022

Oakland Youth Poet Laureate

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Turn and talk: Does Nadia's poem reflect her identity? How so?

Critical Cultural Production - What has influenced your identity?

Choose a format to answer the question": *What has influenced your identity?*

- Song - written or performed (or both)
- Poem, spoken word (written or performed)
- Speech
- Familial Story

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Resources

Curriculum:

Karama: Arab and Islamic World Information Project

Teach Palestine Project: Middle East Children's Alliance

Challenge Islamophobia: A Project of Teaching for Change

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Background Material:

Bayoumi, Moustafa. *How Does it Feel to Be a Problem? Being Young and Arab in America.* Penguin Random House 2009.

Amaney, J. and N. Naber, eds. *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects.* Syracuse 2008.

Credits

Special thanks to all the people who made and released these awesome resources for free:

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- Samia Shoman
- ave Ara Amer can tu es
- Presentation template by SlidesCarnival
- Photographs by Unsplash

The Arab American Experience

Time: This unit could take up to three weeks.
First Lesson: Who Are Arab Americans? How Are They Counted?
Grade Level: 9-12

Slides

Purpose (What will students learn from this lesson?):

This unit introduces students to the complexity of the Arab American experience, specifically identity, representation, and tackling Islamophobia. The lesson will describe how the. In this lesson, students will explore the Arab American demographic: Who are they? Students will also discuss the concept of race and racialization as it applies to Arab Americans. Students will learn about the purpose of the census and how the counting of the Arab American Diaspora impacts the Arab American community. Students will share ideas, resources, and experiences that highlight the experiences of Arab American students in our classrooms.

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Enduring Understandings

Stories

- We understand and value our people's stories of resilience, survival, and resistance, as well as those of the Arab American diaspora in the U.S.

Systems

- We understand that while studying forms of oppression, it is also critical to engage ourselves in developing critical consciousness, reclaiming hope, and healing.

Social Movements

- We understand that change can only occur when marginalized people unite, organize, and mobilize social movements that fight racism and injustice.
- We recognize the importance of agency and taking political stances against oppression and its impact on BIPOC.

Lesson Guiding Questions:

- Who are Arab & Muslim Americans in the US? Which countries do Arab Americans originate from?
- What are the demographic and geographic trends affecting Arab Americans? How are Arab Americans categorized in census data?
- How have Arab Americans confronted the challenges facing their populations in

contemporary times, especially regarding the census?

Essential Skills:

- Critical reading, speaking, and writing
- Individual and collaborative teamwork
- Analysis and interpretation of key terms, text, and video

Cultural Wealth (Yosso, p. 78):

- **Aspirational**- the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers.
- **Familial** - refers to the cultural knowledges nurtured among *familia* (kin) that carry a sense of community history, memory, and cultural intuition.
- **Resistant** - refers to those knowledges and skills fostered through oppositional behavior that challenges inequality.

Ethnic Studies Principles Alignment:

- **Cultivate** empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
- **Challenge** imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
- **Conceptualize**, imagine, and build new possibilities for post-imperial life that promote collective narratives for transformative resistance, critical hope, and radical healing.

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Standards Alignment:

- CA HSS Content Standards: 11.3.4; 11.11.1; 11.11.7
- CA HSS Analysis Skills (9-12): Chronological and Spatial Thinking 1; Historical Interpretation 3 CA CCSS for
- ELA/Literacy: RH.11-12.1, 2, 3

Materials:

Slides	Internet Access
Handouts (embedded in template)	Poster paper
Film clips (embedded in template)	Markers
Access to computer	Screen

Modifications, Accommodations, and Resources for Multilingual Students :

- Additional background information and websites are embedded into the lesson template and slides.
- The teacher should use appropriate ELL activities, such as aloud, think-pair-shares, and anticipation guides, to scaffold complex terms. Some of those activities are embedded in this lesson.
- Translanguaging activities are a valuable tool in supporting ELL students. They include using bilingual dictionaries for complex concepts, prewriting assessments of vocabulary terms, and encouraging students to negotiate the target language using their home language with other bilingual students. Finally, an explicit set of language objectives should be developed to guide teaching.

Critical Vocabulary for all three lessons

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept
Identity	Every part of an identity has a culture (a way of life) linked to it (Hasmig Minassian). Identity is also an expression of self. It can be how someone celebrates the groups they belong to, such as showing their *culture, ethnicity, nationality,* and *race.*
Race	Race is socially constructed according to skin color and physical features and in accordance with contemporary social and historical experiences. In this country, **RACE** assigns power, privilege, and status to those who are white.
Islamophobia	Islamophobia is an extreme fear of and hostility toward Islam and Muslims. It often leads to hate speech and hate crimes, social and political discrimination, can be used to rationalize policies such as mass surveillance, incarceration, and disenfranchisement, and can influence domestic and foreign policy. (https://bridge.georgetown.edu/about-us/what-is-islamophobia/)

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Lesson 2: Who are Arab Americans? How does the Census data impact the Arab American diaspora?

C1: Cultural Rituals and Energizer

Description: The Arab American Pop Quiz

STEP	DESCRIPTION	TIME
Slides 1 & 2 Step 1	**Land Acknowledgement (Starts on Slide 2)** Choose or develop your land acknowledgment or use the land acknowledgment of the District. Berkeley's land acknowledgment is as follows: *Berkeley schools are on unceded Huichin Lisjan Ohlone and Muwekma Ohlone land. We honor the original stewards of these lands and their ongoing efforts to rematriate land back to Indi_enous _eo_les. We encoura_e visitors to this website to support the work of Sogored Te' Land Trust.* The teacher may wish to connect the struggle for land with the struggle of colonized people worldwide.	**3 minutes**
Step 2 Slides 3 & 4	**Ancestor Acknowledgement- Edward Said** **The teacher may read or have students read the bullets on the slides:** • Edward Said was born in Jerusalem, Palestine, in 1935. He and his family were forced to flee Jerusalem to Cairo as a refugee when Israeli forces occupied Jerusalem in 1948 during the Nakba. • He attended Princeton and Harvard and settled in the U.S., where he became a professor of comparative literature at Columbia University, a celebrated intellectual, and the leading advocate for Palestinian self-determination. • He wrote his first political essay, "The Arab Portrayed," in response to Israeli Prime Minister Golda Meir's declaration in 1969 that "There are no Palestinians." • Said wrote that he took on "the slightly preposterous challenge of disproving her, of beginning to articulate a	**7 - 10 mins**

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	history of loss and dispossession that had to be extricated, minute by minute, word by word, inch by inch." • "[T]he struggle for equality in Palestine/Israel should be directed toward a humane goal, that is, co-existence, and not further suppression and denial," he wrote. • That piece launched a lifetime of writing and activism. Said championed the rights of the Palestinian people to determine their future—while insisting that Palestinians acknowledge the edge and acknowledge the persecution and genocide suffered by the state of Israel. • The most influential of Said's many books is *Orientalism* (1978), which denounces "subtle and persistent Eurocentric prejudice against Arab-Islamic peoples and their culture," arguing that these biases have served as a justification for the West's imperial ambitions in the Middle East and Asia. • Said's activism exiled him from Israel and Palestine for most of his life and provoked criticism in this country. He has been called everything from "the professor of terror" to a Nazi, and his office at Columbia was set on fire. • But he persevered, publishing regularly in *The Nation*, the Arabic newspaper *al-Hayat* in London, and many other publications. • His enduring legacy is the courage to say the most difficult things to the most challenging people in the most difficult circumstances.	
Step 3 **Slide 11**	**Cultural Energizer** **The teacher should disseminate the handout.** After a few minutes, ask students to exchange their papers with an elbow partner.	**5 minutes**
Step 4 **Slides 7-12**	**The teacher should then review the correct answers on the slides and ask students to check the incorrect answers on their partners' papers.** ***Notes:*** **Slide 7:** Adjusted–Since the census identifies Arabs as white, the Arab American Institute reconfigures census data by carefully analyzing other demographic information through surveys, immigration data, and other data sets. The institute then provides a more accurate count of the Arab American population and labels this the "AAI Adjusted population."	**10 - 15 mins**

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	Slide 11: Berkeley is home to one of the largest populations from Yemen. For more, please read Yemenis in the San Francisco Bay Area. **Final cultural energizer question:** As students brainstorm their answers aloud, the teacher should jot them down on chart paper. **The teacher should then explain the purpose of the lesson.** Explain to students that this lesson will focus on the Arab American experience of invisibility and racialization, which is impacted by the failure to count Arab Americans on the census accurately. These concepts impact the resources and political power assigned to their communities.	

C2: Critical Concepts

Description: Discussion, note-taking, and film clip analysis

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STEP	DESCRIPTION	TIME
Slides 13 & 14	**Critical Concepts:** Race, Racialization of Arab Americans & the Census Begin by reading the definition of *race as a social construct: Race is socially constructed according to skin color and physical features and in accordance with contemporary social and historical experiences. In this country, race assigns power, privilege, and status to white people.* Ask students to choose an elbow partner (by making eye contact with someone across the room. Ask the team to meet in the middle and brainstorm examples of how race assigns power, privilege, and status. The teacher should clarify misconceptions and check for accuracy.	**15-20 min**
Slide 15	**Aamer Rahman on Reverse Racism** **The teacher can explain that according to the anti-racist**	**10 mins**

	educator, reverse racism is often called out whenever a white person feels discriminated against because of their race. The problem with this notion is that it focuses purely on racism as an interpersonal construct rather than a systemic problem. Ask students to listen carefully to **Aamer Rahman**'s video and reflect on the following question: How does this video comment on how race shapes our identities? Post-video: Ask students to share their examples. The teacher should check for accuracy and clarify responses.	
Slide 16	**The teacher should read the definition of Culture:** • Culture and ethnicity have intrinsic meaning to those of a similar background (ethnicity). • Culture includes traditions, social mores, beliefs, values and ancestry • Cultural citizenship (Renalda Rosaldo) is "the right to be and to belong, in a democratic, participatory sense." • We are constantly creating and recreating our culture. Cultures change and reflect material reality (Palacios, 2025). **Numbered heads together:** Place students into small groups of four. Have student numbers off 1-4. Place the numbers 1-4 in a box. Pose the questions below to each group and ask the students to engage in dialogue. Draw a number and ask the students whose number was drawn to write the response on the chart paper provided. When all groups have completed their answers, ask each student to report their group's answers. The teacher should check for accuracy. **Teacher prompt:** In Ethnic Studies, the fact that race is socially and politically constructed is a part of our material reality.	**10-20 mins**

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	1. What are common expressions of culture? 2. What is meant by culture has "intrinsic meaning to those of a similar background"? Can you provide an example? 3. Use "cultural citizenship" in a sentence." 4. It is said that *In Ethnic Studies, the fact that race is socially and politically constructed is a part of our material reality (how we are seen, how we see ourselves*. Do you agree? Disagree? Defend your response. The teacher should be prepared to expand the conversation, building on the students' comments. Teachers should direct the conversation toward "how identity is influenced by others." The teacher might want to provide personal anecdotes, including how ancestral knowledge empowers the imposition of stereotypes or how racialization influences identity.	
Slide 17 Step 4	**Critical Concepts: The Difference Between Culture and Race** **The teacher should read the three points on the slide or ask students to popcorn read the statement.** **The teacher should then expand on the concepts by stressing the following points:** *We have established that race is a social construct and is based on skin color. In this case, Ayanna Pressley, the Congressional Representative for the 7th District of Massachusetts, and Ilhan Omar, the Congressional Representative for the 5th Congressional District of Minnesota, are of the same race but may not share the same culture. They are both Black women, but Ilhan is of Somali descent. They have likely had similar experiences with racism due to their appearance and skin color, but they celebrate unique cultural differences.* *"Our ancestors and forebears, having experienced painful embarrassments or trauma related to racism, do not want to pass on those experiences to their offspring now. In contrast, our parents and grandparents may proudly pass on traditions and stories about our cultural past and present.* **The teacher should return to the Numbered Heads Together**	**15-30 mins**

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	activity and engage students in an active negotiation of the following questions: 1. *Is it correct to state, "Our forebearers do not want to pass on their experiences with racism to the next generation"? Why or why not* 2. *Can you provide examples of cultural traditions that were passed on to you?* 3. *Which cultural traditions do you hope to pass on to the next generations?*	
Slide 18	**Social Construct: Racialized Groups Not Simple to Categorize** The teacher should read, expand upon the concepts, and clarify the following statement: *In Ethnic Studies, we say ethnicity is in your DNA, and culture is your way of life, but race is a "social construct" - that means people made it up in order to give racial groups different rights and privileges (* *When certain groups are targeted because of their race, we call them racialized groups.* *These groups are composed of people of color.*	**3 mins**
Slide 19	**The teacher should return to the Numbered Heads Together activity.** Ask students to re-number themselves to avoid having the same number as in the previous discussion. The teacher should then engage students in an active negotiation of the following questions: 1. How does "race" impact Arab Americans? 2. What is one example of an Arab American experience with "race"? 3. How might this experience impact the identity development of one who is Arab American?	**5 - 7 mins**
Slide 20	**The Census & Arab Americans** The teacher should read the text on the slide and clarify any	**3 mins**

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	misunderstandings or outstanding questions: *The creators of the census survey do not utilize the social construction of race to delineate racial categories. Consequently, many individuals of color encounter confusion when identifying their racial category. For instance, Latinx/Chicanx individuals do not have a single racial category to select from. They have three options: American Indian, White, or Other.* *In the next few minutes, we will discuss **How Arab Americans are categorized in the census** and why this is important.*	
Slide 21	**Othering** **Have a student read the text on the slide:** *"…Sometimes I put other, but what is other? Other could be anything. You feel like you are inferior, you know like the minority of the minorities. We're not defined…Officially we are white, but we're not white. Somebody can say I don't have to hire you because you are white and I have a lot of white people here. But you're not white!" (Palestinian-born male)* Ask students to listen carefully to **Amer Zahr's** video and reflect on the following question: How does this video comment on how "othering" shapes our identities?	**5- 7 mins**

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Slide 22	**Race and the U.S. Census** The teacher should read the racial categories written on the slide. The teacher can explain that the U.S. Office of Management and Budget (OMB) requires five minimum categories for race (White, Black or African American, American Indian or Alaska Native, Asian, and Native Hawaiian or Other Pacific Islander). The teacher may further explain that the OMB permits the Census Bureau a sixth category—Some Other Race. People may report more than one race. Students should answer the questions individually, jotting down their responses on paper without engaging in a conversation. The teacher should then ask students to look at the person next to them to engage in a conversation. Person A should speak as Person B, listen, and take notes. After a few minutes, switch partners. Ask students: • What box would you check? • If you had trouble choosing a box, why did you have trouble?; • How can this data or information be misleading?; • How can a form like this be harmful? • How can the form be helpful? Source: https://www.census.gov/quickfacts/fact/note/US/RHI625221#:~:text=OMB%20requires%20five%20minimum%20categories,report%20more%20than%20one%20race.	
Slides 23 & 24	**Definitions of Race according to the U.S. Census** The teacher should review and clarify further definitions of race according to the census written on these slides.	**5 mins**

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Slide 25	**Check out the U.S. Census Website** The teacher should review and clarify the photos and ask students to engage in a pair research activity on the website, explicitly preparing to address the following questions: 1. Race and Ethnicity in California 2. Population and People 3. Look at other data compiled on the website Ask students to partner with another team. In groups of four, respond to the following questions: 1. What are things that you noticed? 2. Was there any data on Arab Americans? 3. Why is this significant? Using the numbered heads together activity, ask groups to chart and share their responses.	**30 mins - 45 mins**

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C3: Community Collaboration and/or Critical Cultural Production

Description: Arab Americans and the Census

STEP	DESCRIPTION	TIME
Slide 26	**U.S. Census 2020** **The teacher should read the category for white on the slide:** *The category "White" includes all individuals who identify with one or more nationalities or ethnic groups originating in Europe, the Middle East, or North Africa. These groups include, but are not limited to, German, Irish, English, Italian, Lebanese, Egyptian, Polish, French, Iranian, Slavic, Cajun, and Chaldean.* **Note: The underlined groups are considered Arab American and are not white.**	**5 mins**

Slide 27	**Racial Identity and Arab Americans** **Pre-video activity:** The teacher should read the following questions and, after watching the video, prepare to respond to the following questions: • Why does the U.S. government call Arab Americans white? • What are the advantages and disadvantages of being categorized as Arab Americans? The teacher should play the video. Ask student volunteers to share their responses with the whole class. The teacher should clarify responses and stress essential concepts.	**5- 10 mins.**
Slide 28	**Why does it matter?** **The teacher should read the following information about the U.S. Census. U.S. Census data determine:** • How to distribute monies and assistance. • How to reapportion voting districts • How much funding should be given to communities in public or social services (schools, transportation, hospitals)? • Helps businesses and governments to consider the needs of the changing demographic when deciding how to invest. • Helps emergency response teams to consider localized efforts.	**2 - 3 mins**
Slide 29	**ARAB AMERICANS SHARE HOW THEY FEEL…** **The teacher should read or have students read the following bullets on the slide:** • "…I feel that I am a minority. Why should I be grouped with these people and not have a chance to obtain a scholarship?" (Libyan-born female) • "If we were recognized as minority it would be acknowledged that oppression and discrimination occur. Socially we are not accepted in white	**2 minutes**

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	circles". (Chicago-born female) • "Arabs are not part of the white or European ruling structure. We are politically excluded. (U.S.-born female). **Elbow partner: Share with a 3:00 partner: How does being identified as "white" or "some other race" hurt Arab Americans?**	
Slide 30	**Community Collaboration** **Ask student pairs to form a group of four for this final exercise and to consider the following questions as they listen to the video:** 1. What is your reaction to Lara Kiswani's narrative about feeling invisible as a Palestinian American? 2. What can we do to ensure Arab Americans and other communities of color are counted in the 2030 Census? 3. Does being counted make a difference? In groups of four, have students consider ways to "build power" by writing a persuasive five-minute speech directed at a group of Arab American senior citizens, parents, or a community group contemplating whether to write "Arab American" on the census. The goal of the speech is to convince them to identify as Arab Americans. The students must include two arguments from the lesson and one from their research.	**20 minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange

Community Circle and Gallery Walk	The teacher should ask students to share their five-minute speeches in class. In small groups, students should simulate giving the speech, including a participant question-and-answer period. The group presentation should last 15 minutes at maximum.

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Lesson Two

How much do I know?

How are Arab Americans counted/identified in the USA?

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Land Acknowledgement

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ANCESTOR ACKNOWLEDGEMENT

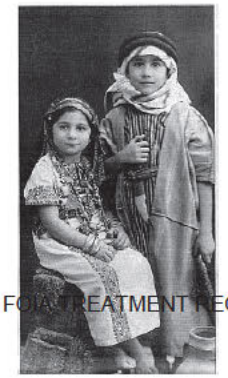
Edward Said

BUSD - 001795



Palestinian Cultural Mural - Honoring Dr. Edward Said
Cesar Chavez Student Union, San Francisco State University



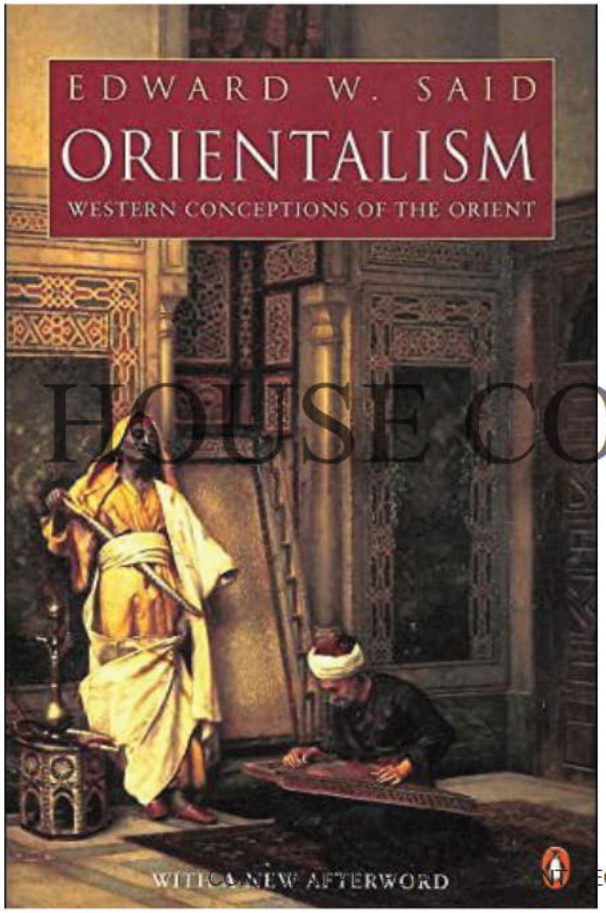


- Born in Jerusalem, Palestine in 1935. He and his family fled Jerusalem to Cairo when Israeli forces occupied Jerusalem in 1948 during the Nakba.
- Attended Princeton and Harvard and became a professor of comparative literature at Columbia University,.
- His first political essay, "The Arab Portrayed", a response to Prime Minister Golda Meir's declaration that "There are no Palestinians."
- "[T]he struggle for equality in Palestine/Israel should be directed toward a humane goal, that is, co-existence, and not further suppression and denial," he wrote.
- That piece launched a lifetime of writing and activism. Said championed the Palestinian right determine their own future—while insisting that the world acknowledge the persecution of Palestinian persecution by the Israeli government.

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ANCESTOR ACKNOWLEDGEMENT

Edward Said



- *Orientalism* (1978) was amongst Said's most influential work.
- Denounces "subtle and persistent Eurocentric prejudice against Arab-Islamic peoples and their culture," arguing that these biases have served as a justification for the West's imperial ambitions in the Middle East and Asia.
- Said's activism exiled him from Israel and Palestine for most of his life and provoked criticism in this country. He has been called everything from "the professor of terror" to a Nazi, and his office at Columbia was set on fire.
- Said's perseverance led to regular publications in *The Nation* magazine, the Arabic newspaper *al-Hayat* in London, and several academic outlets.
- His enduring legacy is the courage to say the most difficult things to the most difficult people in the most difficult circumstances.

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Demography Lesson

Cultural Ritual/Cultural Energizer

A. Land Acknowledgement
B. Ancestor Acknowledgement
C. Cultural Energizer : Pop Quiz

Critical Concepts

A. Race as a social construct
B. How does race differ from culture?
B. Racial Categories and the Census
D. The Census and Arab Americ i

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Community Collaboration/ Critical Cultural Production

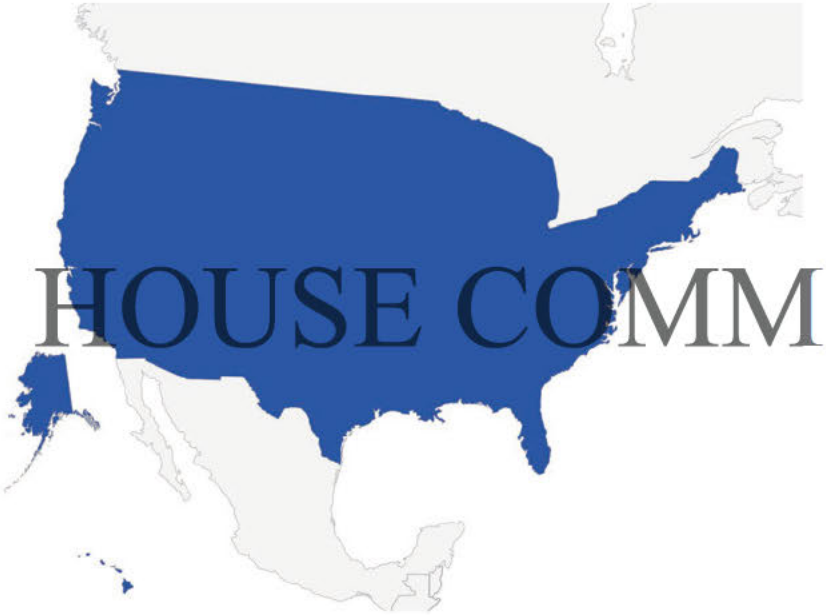
A. Importance of the Census
B. Lecturette

Conclusive Dialogue

Cultural Energizer

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Pop quiz: How much do you know?



Census Estimated Arab American Population: 2,041,484

AAI-Adjusted Population Total: 3,665,789* what does adjusted mean?

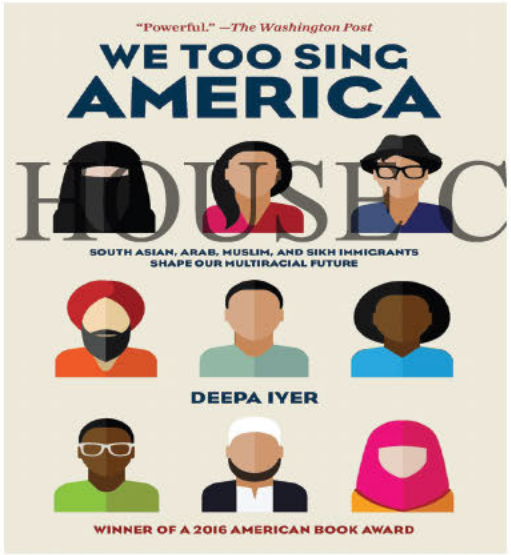
States with the biggest Arab populations:

1. California
2. Michigan
3. New York
4. Texas
5. Florida

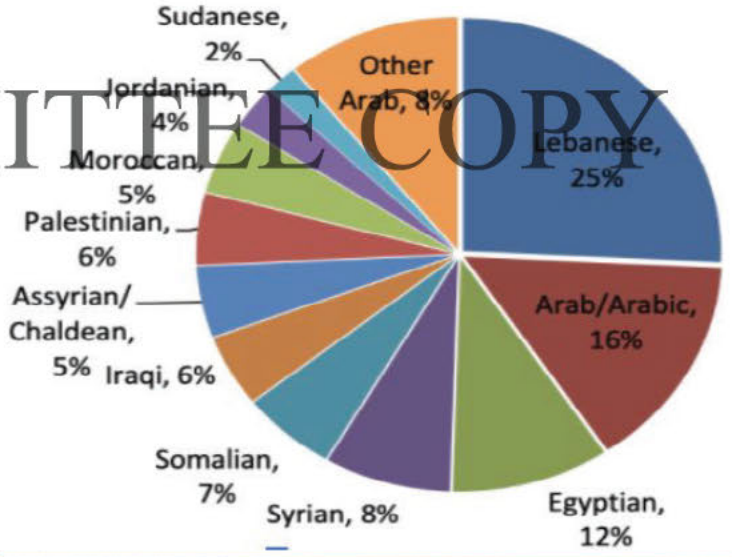
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Source: Arab American Institute (HERE)

Origins of Arabs in the USA



Arab American Institute Foundation



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Where do Arabs come from?



Arabs come from a 22 different countries…

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Arab Americans in the Bay

According to the Arab Cultural and Community Center (2005) most Arabs in he Bay Area are: Palestinian, Jordanian, Yemeni and Lebanese.

There are estimated 10,000 Yemeni Americans in the San Francisco Bay Area, and about 100. 000 in the United States However, some say this number is likely an undercount.

The Bay Area has a large population of Yemeni immigrants and recent waves of immigration have led larger Arabic-speaking Yemeni population.

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Yemenis in California



Yemeni Farmers were, and are, central to California Agribusiness. Their contributions were featured in a film "The Last Harvest"

In 2019 (ACS) there were an estimated 7,507 Yemeni in the San Francisco Bay Area. When children were counted the number of Yemenis rose to 10,000.





Delah Cafe's Authentic Signature Coffee "Yemeni Latte" mixed with milk and brewed with flavorful aromatic

Dr Maira (2010) maintains that in the Bay Area most Yemini work as grocery store owners, taxi cab drivers or in the service industry.

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Contributions to the Bay

- Established a thriving community in the Tenderloin, Oakland and Berkeley.
- Traditional foods and Yemeni coffee have been a Bay Area staple
- Enriched music, culture and education about Arab Americans (The Muslim Girl Podcast).
- ***What other contributions have Arab Americans made in the bay?***

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Critical Concepts

Race, Racialization Arab Americans & the Census

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SAVE ARAB-AMERICAN STUDIES

Slides Template: Slides Carnival

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Race as a Social Construct

Race is socially constructed according to skin color, physical features and in accordance with contem orar social and historical experiences.

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In this country, **RACE** assigns power, privilege and status to those who are white.

BUSD - 001807

Aamer Rahman on Reverse Racism
How does this video comment on how ideas on race shape our identities?



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Culture & Ethnicity

Culture and ethnicity have intrinsic meaning to those of a similar background (ethnicity).

Culture includes traditions, social mores, beliefs, values and ancestry

Cultural citizenship (Renalda Rosaldo) "the right to be and to belong in a democratic, participatory sense".

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We are constantly creating and recreating our culture, cultures change, and reflect material reality (Palacios, 2025).

In Ethnic Studies, the fact that race is socially and politically constructed is a part of our material reality (how we are seen, how we see ourselves).

Culture & Race



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These two very important women are of the same race but may not share the same culture.

Race is a social construct where certain groups experience racism. Forms of racism can cause psychological and physical harm,

Culture is a celebration of tradition, values, and ancestral knowledge. Cultural forms of knowledge help us negotiate racism.

As a social construct, racialized groups don't fall into simple categories

In Ethnic Studies, we say ethnicity is in your DNA, and culture is your way of life, but race is a "social construct" - that means people made it up in order to give racial groups different rights and privileges (

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When certain groups are targeted because of their race, we call them racialized groups.

These groups are composed of people of color.

Race, Ethnicity and Culture



Aude Aboul-Nasr

"Racial categories" or "racialized groups" can change overtime, but race has always been used to assign power, privilege and status to those who are considered white.

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The Census

The creators of the census survey do not utilize the social construction of race to establish racial categories.

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Consequently, many individuals of color encounter confusion when identifying their racial category. For instance, Latinx/Chicanx individuals do not have a single racial category to select from. They have three options: American Indian, White, or Other.

How are Arab Americans categorized in the census?

Othering…

"…Sometimes I put other but what is other? Other could be anything. You feel like you are inferior, you know. Like the minority of the minorities. We're not defined…O. icially we are white but we're not white. Somebody can say I don't have to hire you because you are white and I have a lot of white people here. But you're not white!"

(Palestinian-born male)



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Race and the U.S. Census

1. What box would you check?
2. If you had trouble choosing a box, why did you have trouble?
3. How can this data or information be misleading?
4. How can a form like this be harmful?

Black or African American

WHITE

Native Hawaiian or Other Pacific Islander

Asian

Check more than one box.

Some OTHER Race

American Indian or Alaska Native

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DEFINITIONS OF RACE ACCORDING TU THE UNITED STATES CENSUS

White. A person having origins in any of the original peoples of Europe, the Middle East, or North Africa. It includes people who indicate their race as "White" or report responses such as German, Irish, English, Italian, Lebanese, and Egyptian. The category also includes groups such as Polish, French, Iranian, Slavic, Cajun, Chaldean, etc.

Black or African American. A person having origins in any of the Black racial groups of Africa. It includes people who indicate their race as "Black or African American," or re, ort responses such as African American, Jamaican, Haitian, Nigerian, Ethiopian, or Somali. The category also includes groups such as Ghanaian, South African, Barbadian, Kenyan, Liberian, Bahamian, etc.

American Indian and Alaska Native A person having origins in any of the original peoples of North and South America (including Central America) and who maintains tribal affiliation or community attachment. This category includes people who indicate their race as "American Indian or Alaska Native" or report entries such as Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, or Nome Eskimo Community.

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Asian. A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, India, China, the Philippine Islands, Japan, Korea, or Vietnam. It includes people who indicate their race as "Asian Indian," "Chinese," "Filipino," "Korean," "Japanese," "Vietnamese," and "Other Asian" or provide other detailed Asian responses such as Pakistani, Cambodian, Hmong, Thai, Bengali, Mien, etc.

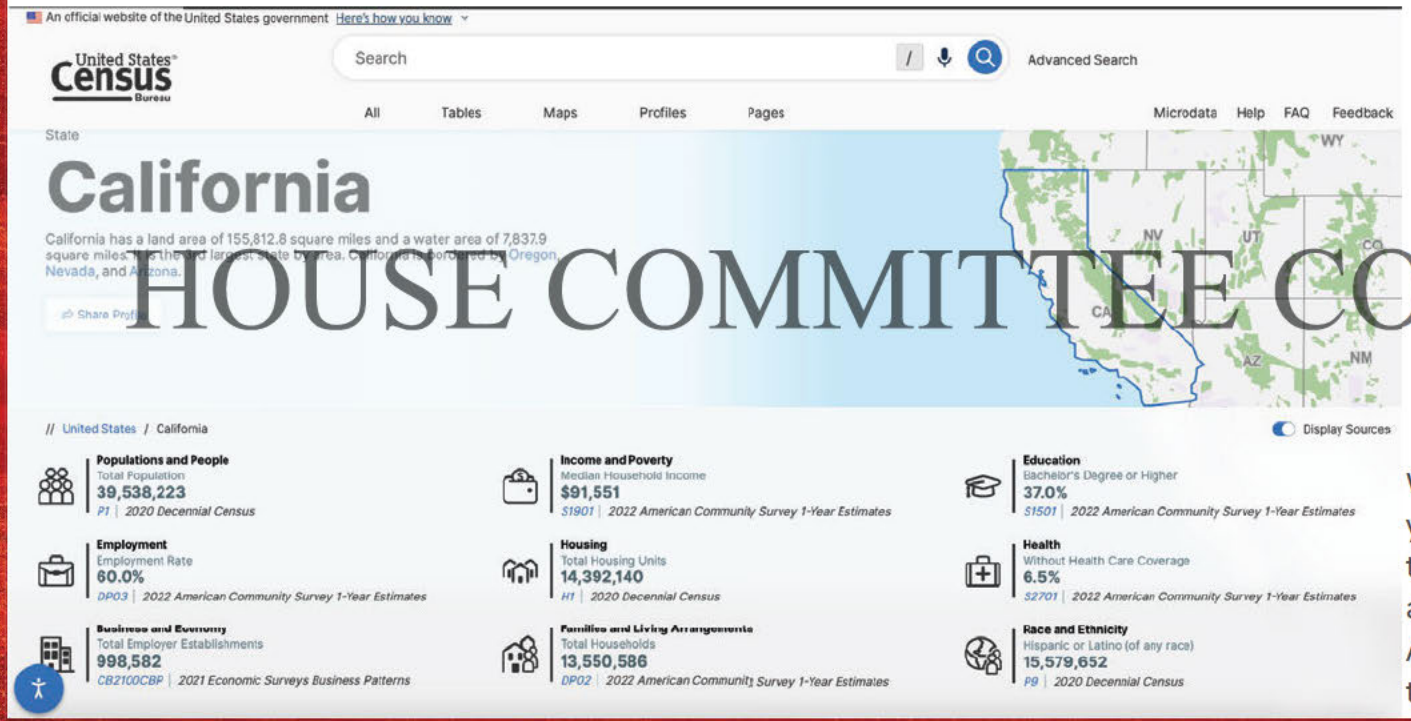
Native Hawaiian and Other Pacific Islander. A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands. It includes people who indicate their race as "Native Hawaiian," "Chamorro," "Samoan," and "Other Pacific Islander" or provide other detailed Pacific Islander responses such as Palauan, Tahitian, Chuukese, Pohnpeian, Saipanese, Yapese, etc.

Two or more races. People may choose to provide two or more races either by checking two or more race response check boxes, by providing multiple responses, or by some combination of check boxes and other responses. The race response categories shown on the questionnaire are collapsed into the five minimum race groups identified by OMB, and the Census Bureau's "Some Other Race" category. For data product purposes, "Two or More Races" refers to combinations of two or more of the following race categories: White, Black or African American, American Indian or Alaska Native, Asian, Native Hawaiian or Other Pacific Islander, or Some Other Race.

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CHECK OUT THE US CENSUS WEBSITE



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In pairs research:

1. Race and ethnicity in California
2. Populations & People
3. Look at other data that is compiled on the website.

What are things you noticed? Was there any data about Arab Americans? Why is this significant?

US Census 2020

White:

The category "White" includes all individuals who identify with one or more nationalities or ethnic groups originating in Europe, the Middle East, or North Africa. Examples of these These groups include, but are not limited to, German, Irish, English, Italian, Lebanese, Egyptian, Polish, French, Iranian, Slavic, Cajun, and Chaldean.

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Racial Identity and Arab Americans



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Why does the US government call ... b Americans white?

What are the a 'van ages and disadvantages of being categorized by the government as Arab American?

Why does it matter?

Census data helps congress decide the following:

- How to distribute monies and assistance.
- How to reapportion voting distri
- How much funding to give communities in public or social services (schools, transportation, hospitals).
- Helps businesses and government to consider the needs of the changing demographic when deciding how to invest.
- Helps emergency response teams to consider localized efforts.

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ARAB AMERICANS SHARE HOW THEY FEEL ABOUT BEING INVISIBLE IN THE US CENSUS

"…I feel that I am a minority. Why should I be grouped with these people and not have a chance to obtain a scholarship?" (Libyan born female)

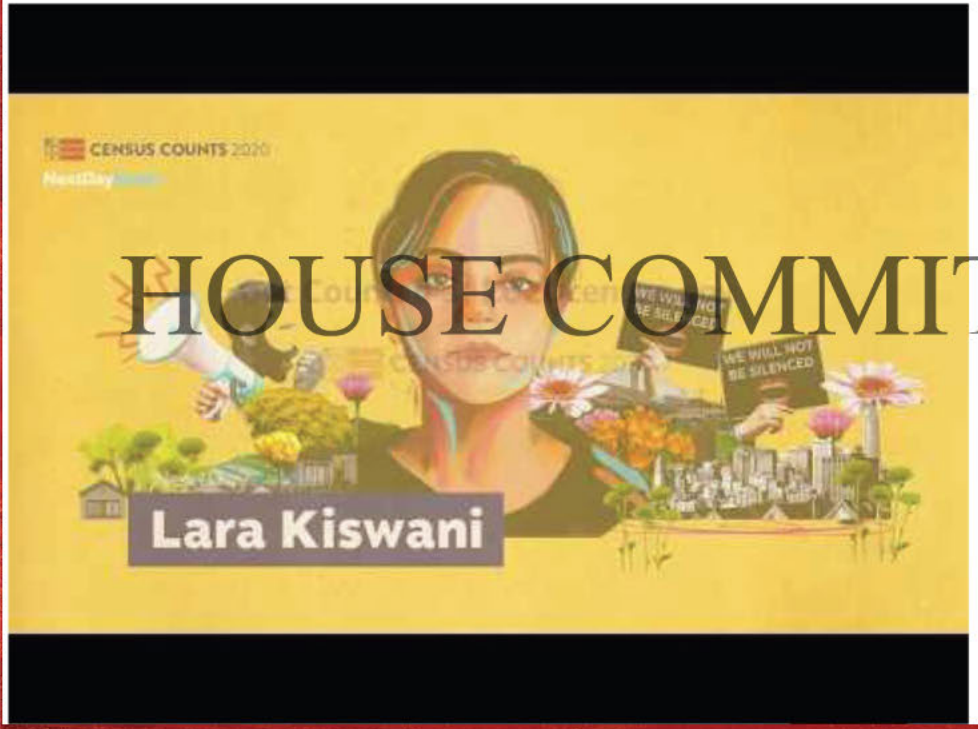
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"If we were recognized as minority it would be acknowledged that oppression and discriminatic n occur. Socially we are not accepted in white circles". (Chicago-` orn fema`e`

"Arabs are not part of the white or European ruling structure. We are politically excluded. (U.S. born female).

HOW DOES BEING IDENTIFIED AS "WHITE" OR "SOME OTHER RACE" HURT ARAB AMERICANS?

COMMUNITY COLLABORATION



1. What is your reaction to Lara Kiswani narrative about feeling invisible as a Palestinian American?
2. What can we do to ensure Arab Americans, and other communities of color, are counted in the 2030 Census?
3. Do you think being counted makes a difference?

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The Arab American Experience

Time: This unit could take up to two weeks.
First Lesson: Arab American Immigration & Islamophobia
Grade Level: 9-12

Slides

Purpose (What will students learn from this lesson?):

This unit introduces students to the complexity of the Arab American experience, specifically immigration and tackling Islamophobia. The lesson will describe how the. In this lesson, students will explore the experiences of Arab American immigrants. Students will also discuss how Islamophobia impacts the Arab American experience and identity development. Students will share ideas, resources, and experiences that highlight the experiences of Arab American students in our classrooms.

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Enduring Understandings

Stories

- We understand and value our people's stories of resilience, survival, and resistance, as well as those of the Arab American diaspora in the U.S.

Systems

- We understand that while studying forms of oppression, it is also critical to engage ourselves in developing critical consciousness, reclaiming hope, and healing.

Social Movements

- We understand that change can only occur when marginalized people unite, organize, and mobilize social movements that fight racism and injustice.
- We recognize the importance of agency and taking political stances against oppression and its impact on BIPOC.

Lesson Guiding Questions:

1. What is Islamophobia, and what has its impact on Arab American youth?
2. How do we connect Arab immigration and US policies toward immigrants, specifically those from the Arab world?
3. What are the experiences of Arab Americans, along with non-Arab Muslims, who have suffered from being perceived as a domestic enemy in the wake of the terrorist attacks of September 11, 2001? Explain some intersections between attitudes toward race and

immigration.

4. What are a few of the significant contributions made in the Bay Area by Arab Americans?

Essential Skills:

- Critical reading, speaking, and writing
- Individual and collaborative teamwork
- Analysis and interpretation of key terms, text, and video

Cultural Wealth (Yosso, p. 78):

- **Aspirational**- the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers.
- **Navigational**- the shills of maneuvering through social institutions not created by or for communities of color.
- **Resistant** - refers to those knowledges and skills fostered through oppositional behavior that challenges inequality.

Ethnic Studies Principles Alignment:

- **Cultivate** empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
- **Celebrate-** and honor Native Peoples/of the land and Communities of Color by providing a space t share their stories of struggle and resistance, along with their intellectual and cultural wealth.
- **Challenge i**mperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
- **Connect**- ourselves to past and contemporary resistance movements for social justice on global and local levels to ensure truer democracy.

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Standards Alignment:

- CA HSS Content Standards: 11.3.4; 11.11.1; 11.11.7
- CA HSS Analysis Skills (9-12): Chronological and Spatial Thinking 1; Historical Interpretation 3 CA CCSS for
- ELA/Literacy: RH.11-12.1, 2, 3

Materials:

Slides Handouts (embedded in template) Film clips (embedded in template) Access to computer	Internet Access Poster paper Markers Screen

Modifications, Accommodations, and Resources for Multilingual Students :

- Additional background information and websites are embedded into the lesson template and slides.
- The teacher should use appropriate ELL activities, such as aloud, think-pair-shares, and anticipation guides, to scaffold complex terms. Some of those activities are embedded in this lesson.
- Translanguaging activities are a valuable tool in supporting ELL students. They include using bilingual dictionaries for complex concepts, prewriting assessments of vocabulary terms, and encouraging students to negotiate the target language using their home language with other bilingual students. Finally, an explicit set of language objectives should be developed to guide teaching.

Critical Vocabulary for all three lessons

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CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept
Identity	Every part of an identity has a culture (a way of life) linked to it (Hasmig Minassian). Identity is also an expression of self. It can be how someone celebrates the groups they belong to, such as showing their *culture, ethnicity, nationality,* and *race.*
Race	Race is socially constructed according to skin color and physical features and in accordance with contemporary social and historical experiences. In this country, **RACE** assigns power, privilege, and status to those who are white.
Islamophobia	Islamophobia is an extreme fear of and hostility toward Islam and Muslims. It often leads to hate speech and hate crimes, social and political discrimination, can be used to rationalize policies such as mass surveillance, incarceration, and disenfranchisement, and can influence domestic and foreign policy. (https://bridge.georgetown.edu/about-us/what-is-islamophobia/)

Lesson 2: Who are Arab Americans? How does the Census data impact the Arab American diaspora?

C1: Cultural Rituals and Energizer

Description: Defining Islamophobia

STEP	DESCRIPTION	TIME
Slides 1 & 2	**Land Acknowledgement (Starts on Slide 2)** Choose or develop your land acknowledgment or use the land acknowledgment of the District. Berkeley's land acknowledgment is as follows: *Berkeley schools are on unceded Huichin Lisjan Ohlone and Muwekma Ohlone land. We honor the ori inal stewards of these lands and their ongoing efforts to rematriate land back to Indigenous peoples. We encourage visitors to this website to support the work of Sogorea Te' Land Trust.* The teacher may wish to connect the struggle for land with the struggle of colonized people worldwide.	**3 minutes**
Slides 3	**Ancestor Acknowledgement- Helen Thomas** **The teacher will share the following bullets on Helen Thomas:** • Born in Winchester, Kentucky, on August 4, 1920, to immigrant parents from Lebanon. • Helen was a White House reporter who covered ten U.S. presidents, from Kennedy to Obama. She was the first woman to serve as chief White House correspondent and even had her own seat in the White House Briefing Room. • Her family name was originally Antonious. It was changed to Thomas at Ellis Island. • She attended Detroit public schools, where she decided to become a journalist in high school. • She was an ardent feminist and was fired from the Washington Daily News in the 1940s for joining her colleagues in strike action. She was later president of the	**7 - 10 mins**

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	Women's National Press Club. • Helen was always unapologetic when addressing issues in the Arab world. When Press Secretary Ari Fleisher challenged her opinion on the Middle East, she reminded him that "Palestinian people are fighting for their land." Thomas was moved to the back row during the G.W. Bush administration. • She returned to the front row under Obama but, in 2010, got into good trouble for engaging in a heated exchange with a rabbi. The remarks taken out of context ended her career. • Helen was among the first in the U.S. to express support for Palestinian self-determination.	
Step 3 **Slide 4 & 5**	**Cultural Energizer** **The teacher should read the definition of Islamophobia on the slide. Students might provide a few examples, but the teacher should limit discussion. The teacher should just use a few minutes to ensure that students have a basic understanding of the term.** **This would be a great moment to remind the students that** not all Arabs in the US are Muslim - more are Christian, and Arabs makeup one of the smallest percentages of Muslims worldwide. People often make the mistake of conflating the two. Use the Frayer Model to ask: How is this religion being used to "socialize" a community, and how can this affect their identity? **Frayer model:** Ask students to form groups of four and distribute a piece of chart paper and markers to each group. Ask the students to copy the Frayer graphic organizer on Slide 12. 1. What does the word mean (using your own words)? 2. To what extent have you seen/heard it (examples)? 3. How is this religion used to "socialize" a community, and how can this affect their identity? 4. What does it look like (visualization)? When students have completed the assignment, the teacher should clarify, affirm, and extend student understanding. Teacher may have students post their posters on the wall for the duration of the lesson.	**30 - 45 minutes**

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C2: Critical Concepts

Description: Discussion, note-taking, and film clip analysis

STEP	DESCRIPTION	TIME
Slide 6	**Islamophobia applied** **Have the students popcorn read** the story "As a Palestinian, I sometimes feel alone" from Rethinking Schools. **Disseminate the** worksheet and have students complete it alone and then in pairs. **Concentric Circles:** Ask students to stand in a circle facing inward and call them Circle A. Direct the other half to line up facing students in Circle A. This is Circle B. The person in Circle A faces the person in Circle B. The person in Circle A should respond to question 1. Ask students in Circle B to move two people to the left, then have the person in Circle B answer question 2. Repeat the process until all five questions have been answered	**15-20 min**
Slide 15	**Quickwrite: Reflection without Sharing** The teacher will explain to the students that this short reflection will be revisited later in the lesson. The teacher should disseminate the reflection sheet and ask students to complete it without talking with a neighbor. Collect the reflection and save it for the end of the lesson.	**15 mins**
Slide 9	**Immigration Critical Concepts** **The teacher should present the terms on the slide and explain to the students** that while we will begin to identify the immigration patterns of Arab Americans to the United States in this lesson, it is essential to understand a few critical concepts associated with	**5 mins**

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	immigration before proceeding. **Therefore, before engaging students in a reading activity, work with them to understand a few critical terms, moving them from definition to application.**	
Slide 10 **Step 4**	**Immigration Critical Concepts-Graphic Organizer** The teacher will divide the students into small groups and explain that each team will be assigned a term. The teams will engage in dialogue or research on the term and complete a graphic organizer for the concept assigned. A short explanation of the columns is as follows. • Definition: In the student's own words, use quotes from the article if desired. • Action: The students should describe what policies, practices, or societal responses result from the applied concept • Rationale: The students should present the thinking or ideology that might lead to the actions. • Consequence: The students should identify The teacher should use the sample on the slide to guide student learning. The example dissects the term ***Nativist.*** Once students understand the task, distribute chart paper and markers and have them complete it. After all groups are finished, have students present their work. The teacher should clarify any outstanding terms, concepts, or ideas.	**15-30 mins**

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Slide 11	**Critical Reading** The teacher should then distribute reading for homework or as a silent activity. Ask students to follow directions on the slide as they read the article and follow directions on the handout. **The teacher should hold a classroom dialogue on the article to clarify terms, ideas, etc.:** • What points surprised you? • What new words did you learn? • Were there any new policies that stood out to you? • Did you relate to anything in the article? **Introduce students to the following short lecturette on Arab American Immigration to the United States.**	**30 minutes**
Slide 12	**Arab Immigration to the United States** **The teacher should e**xplain the first "waves of Arab immigration on the slide and highlight the picture of "The Students of Syrian Unity" from Iowa in 1936.	**3 mins**
Slide 13	**Arab Immigration to the USA** This slide from the Arab American Institute shows the countries of origin of Arab American immigrants to the United States from 2011 to 2022. Dr. James Zogby is the institute's director. Dr. Zogby was a key advisor to Jesse Jackson during his presidential bids in 1984 and 1988.	**3 mins**

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Slide 14	**The Bay is Home to a Large Yemeni Population** **The teacher may explain that** Michigan, New York, and California are home to most of those from Yemen. They have migrated to the Bay Area and the San Joaquin Valley. The U.S. Census reports that more than 10,000 Yemenis live in the Bay Area, mainly in Oakland but also in Berkeley. However, Yemenis are not recent arrivals; they have a long history of immigration to the U.S. The teacher may refer to the slide for more information. Remind students about how inefficient the census is in counting Arab Americans.	**5- 7 mins**
Slide 15	**Contemporary Causes of Yemeni Immigrantion** The teacher might ask a student to define the term ***"push-pull factors"*** and explain that the slide depicts those factors as they apply to Yemenis: The teacher can emphasize the following points. • In 1975, there was a 13.5 % increase in Yemen migration due to unrest and insurgencies in Yemen. One out of four Yemeni families did not have a male head of household. • Many returned home after the burst of the car industry in 1984. • In 2015, we saw a rise in migration to the U.S. due to war; many Yemenis sought political asylum. • The United States did not prove to be a welcoming place for Yemenis; only 37% of asylum applicants were accepted. • The population grew by 34% between 1990 and 2000. • Collecting data on Yemeni for all the reasons discussed in the previous lesson has been challenging. The teacher should redefine the terms and policies for refugee status and seeking political asylum. A person seeking political asylum is seeking permission to remain	

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	in the U.S. because they fear persecution, harm, or death if they stay in their country. This person is a refugee. Teachers and students will find more information from the Berkeley Interdisciplinary Migration Institute in this policy brief.	
Slide 16	**What do Arab immigrants experience in the United States?** **Ask students to listen carefully to Mohamed Taleb's video and to reflect on the following question:** • How does this video describe the experience of Arab American immigrants in the Bay Area? • Mohamed talks about one immigration policy–the Muslim Ban–what does he say about this? • Were you aware of this policy? • What does he mean by healing? It's important to reflect on this. How did Mohamed heal? **Post-video: Ask students to share their answers. The teacher should check for accuracy and clarify responses.**	**15- 20 mins**
Slide 17	**The Anti-immigrant Experience & Islamophobia** **The teacher should read the text on the slide, ask** students if they remember conversations or stories about 911, and ask them to share what they were told about the incident. Shortly after 911, many Arab Americans were labeled terrorists, another example of Islamophobia. Teacher resource: Rethinking Schools: War, Terrorism and Our Classrooms. Twenty years later, Arabs and Muslims continue to experience discrimination.	**5 mins**

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Slide 18	**Rep. Ihlam Omar of Minnesota shares her story on this slide.** *Rep. Ilhan Omar, D-Minn., who is Muslim, reflected on 9/11 and the discrimination that followed in an interview with ABC News. "As Americans, as people who are living here, we were also attacked," she said. "This is our community, this is our country, and there were Muslims who lost their lives in those towers, who were Muslim firefighters, who lost their lives."* *She added, "There is a desire by many to use our faith and our identity as a weapon against us and to 'other' us. That has been really harmful in so many ways."* *Hate crimes against Muslims rose 1617% from 2000 to 2001, according to the FBI marking some of the highest numbers of Islamophobic hate crimes ever in the U.S.* *But even as the country moved further from the attacks and the Muslim American population in the country grew discrimination against this community has NOT decreased. (Pew Research Center reports)*	**1 min**
Slide 19	**In the previous video, Mohamed Taleb described the Muslim Ban. This ban was instituted under the Trump administration and contained the following elements:** • Lowered # of refugees to be admitted to the U.S. in 2017 to 50,000.** • Suspended U.S. Refugee Admissions Program for 120 days.** • Suspended Entry of Syrian Refugees indefinitely. • Ordered entry restrictions for the following countries: Iran, Libya, Syria, Yemen, Somalia, Chad & North Korea • Also, restricted certain people from Iraq & Venezuela • Broader Immigration Context Source: ACLU Muslim Ban Fact Sheet -	**1 min**
Slide 20	**Video on Muslim Ban** **Pre-video activity:** The teacher should warn students	**10 mins**

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	that the video contains strong language. Hasan the Record from the Daily Show. The teacher should play the video by Hassan the Record of the Daily Show. **Post-video Activity** **Elbow Partner:** Find your 4 o'clock partner and answer the questions: • Is it the Muslim Ban? • Whose idea was it? • Hassan compares it to another historical time and applies it to another group of people: who was it? What was that incident? • Write a simple explanation of the ban. **The teacher should have students share their responses and check for understanding to clarify outstanding questions.**	
Slide 21	**Muslim Ban Executive Order 13790 (March 6, 2017)** **The teacher should ask students to popcorn-read the statement on the slide:** *In December 2015, Trump called for a "total and complete shutdown of Muslims entering the United States" in a campaign press conference, citing a deeply flawed poll commissioned by the anti-Muslim organization Center for Security Policy (CSP). Later in the campaign, Trump called for an immigration halt from "the terror states" and "countries compromised by terrorism"—a position he sees as an "expansion" from his initial Muslim Ban. Trump has also called for an ideological test of immigrants. In October 2016, he explained that the original "Muslim ban is something that in some form has morphed into extreme vetting from certain areas of the world."* *During his campaign, Trump proposed a variety of surveillance programs on Muslims in America, suggested that law enforcement close mosques, and advocated a Muslim registry or database as a means to combat terrorism.*	

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	There are links to references that the teacher or students might use as references. ***Note: On January 20, 2021, President Joe Biden revoked Executive Order 13780***	
Slide 22	**The teacher might explain that 911 is associated with the first wave of contemporary Islamophobia. The incident led to government policies like the Muslim Ban.** The ongoing killing in Gaza has also contributed to an increase in Islamaphobia. From October 7 to November 4, 2024, the Council on American Islamic Relations revealed that 1,283 bias incidents were reported. **California CAIR is recording hate incidents today. CAIR also provides information to aid new Arab immigrants .**	**5 mins**

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C3: Community Collaboration and/or Critical Cultural Production

Description: Taking Action

STEP	DESCRIPTION	TIME
Slide 23 & 24	**Remember Me?** **The teacher should re-distribute the reflection collected during the cultural energizer (Slide 15). This time, ask students to find an elbow partner and share their responses.** **The following directions are posted on Slide 24** • Share your writing with an elbow partner. Write the team's reaction to the following questions: • Complete a Venn Diagram. One person will take the circle on the left side and the other on the right side	**5 mins** **30 mins**

	of the Venn Diagram. In the center of the diagram, write down where the team agrees. What were similar answers and common ideas? Where were your reflections similar? • Create at least one action item—one change or suggestion you and your partner can use to convince the principal to tackle Islamophobia.	
Slide 25	**Rethinking Islamophobia & Anti-Arab Racism** **Ask student pairs to form a group of four and to consider the following questions:** • How are Arab experiences and knowledge included in your school curriculum? • How do we learn more about the Arab American community? • What is the state of Islamophobia today? Have the events of October 7 contributed to Islamophobia and anti-Arab sentiment? • How do you think this influences the identities of Arab American youth? • Do you think the ideas developed by you challenge Islamophobia and other forms of racism? • As a group of four, develop three recommendations for challenging Islamophobia and Anti-Arab Racism.	**30-45 mins**
Slide 26	**How do we respond? Below are a few ideas:** • Never let an Islamaphobic or Anti-Arab comment go unquestioned. Always report it and follow up to ensure it was addressed. Also, make sure the person who is targeted feels supported. • The authorities must meticulously and comprehensively investigate and examine any assault and allegations of bullying and harassment. This responsibility ensures the safety and well-being of all students. • Develop a proactive strategy and response plan to ensure the safety and well-being of all students. • **Provide mental health resources:** Offer resources for mental health support and counseling services to create a safe space for students facing emotional or psychological challenges.	**2 - 3 mins**

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	• Ensure that the curriculum includes the stories, past and present, of Arab Americans. • Ensure that we have positive and meaningful relationships with the Arab American community. **The teacher should ask students if any of the recommendations improve their ideas or if they can improve the ideas posted on the slide.** **Source: CAIR**	
Slide 27	**Community Collaboration** **The teacher should review the following steps with the entire class:** • Share your responses with the class. • Let's collapse the duplicates and merge them into one recommendation. • Once we have all the recommendations, we will select the priorities, ensuring the recommendations are realistic and doable. • We will come up with five solid recommendations. • We will collectively share our recommendations with who? **Note to teacher: Narrow it down and do it.** • The teacher should ask each group to report their recommendations. The teacher should note the duplicates. • The teacher should collapse the duplicates and merge ideas into a more prominent recommendation. • After you have developed a final list of recommendations, students should vote to prioritize recommendations, ensuring the recommendations are realistic and doable. • The teacher should narrow down student responses to about five recommendations. • The teacher should decide what to do with the recommendations, whether to post them in a prominent location, take them to administration, share them with other classrooms, or take them to the community.	**20 - 30 minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange	
Community Circle and Gallery Walk	The teacher should ask students to share their thoughts on the following quote in a community circle: ***"When you talk to people, you get to know them. When you don't talk to them, you don't get to know them, and the thing that you don't know strikes with you fear."*** ***- Native American actor Chief Dan George*** How does the quote provide us with some advice? How will we treat those we don't know so that fear does not guide our relationships? What are the take-aways from this unit? What have I learned that will guide how I interact with those I don't know?

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SAVE ARAB-AMERICAN STUDIES

Lesson Three
Immigration and Islamophobia: The Influence on Arab American Identity

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Land Acknowledgement

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Ancestor Acknowledgement



Helen Thomas
Journalist
1920-2013

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Islamophobia - The Arab American Experience?

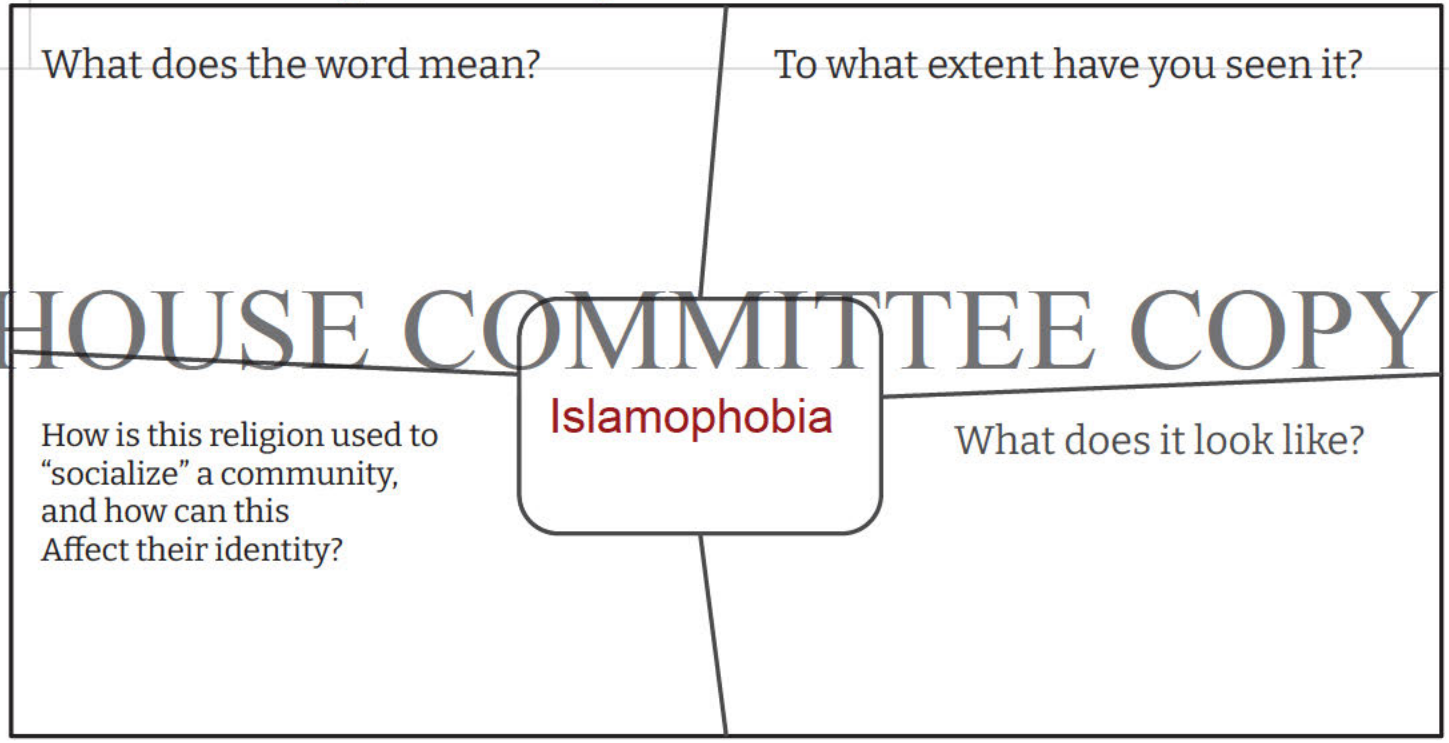
Definition:

Islamophobia is an extreme fear of and hostility toward Islam and Muslims. It often leads to hate speech and hate crimes, social and political discrimination can be used to rationalize policies such as mass surveillance, incarceration, and disenfranchisement, and can influence domestic and foreign policy.

(https://bridge.georgetown.edu/about-us/what-is-islamophobia/)

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Cultural Energizer-Islamophobia



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Critical Concept: Islamophobia



- Popcorn read the story "As a Palestinian, I sometimes feel alone" from Rethinking Schools.
- Complete the reflection paper.
- Pair-Share
- Concentric Circles.

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Quick write: Is the following an example of Islamophobia? How do you think the school should respond to this incident?
In 30 words construct a statement to the vice principal explaining your answers.

On Oct. 25, a student was attacked by two fellow students while walking home from school. She was allegedly punched in the back of the head, causing her to fall. One of her attackers then mounted her, striking her multiple times in the chest and ribs. As they left, one of the attackers directed an Islamophobic slur at her, saying, "F***ing Muslims." The victim, who suffered a concussion as a result of the assault, was able to identify her assailants after reviewing a Francisco Middle School yearbook.

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The victim's mother reported the attack to the school vice principal and provided the attackers' names at later meeting on Oct. 30. During the meeting, the victim's mother expressed concerns about the safety of her daughter and other Muslim students at the school, as one of the attackers was reportedly asking other students at the school for her daughter's address and bus routes.

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Critical Concepts

Migration and Islamophobia

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Immigration: Important Terms

Immigrant	A child or adult currently living in the United States, who was born elsewhere (not including those born to U.S.-citizen parents).
Refugee	A child or adult who's determined to be free from persecution and who meets the additional criteria of being of "special humanitarian concern to the United States". Cans not be a public health, criminal, or national security risk. There are annual caps on refugees who may be admitted to the United States.
Push-Pull Factors	Push factors that drive family to leave their homeland (war, poverty, etc) and Pull factors are the promises of security, freedom and wellbeing that compel to move to a particular place
Xenophobia	Fear of anything considered foreign.

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Critical Terms Applied: Nativist

Definition	A nativist argues that the rights of the native-born should prevail over those of immigrants and promotes the idea that immigration threatens the "traditional ways of life."
Action	Results in restrictive immigration policy and legal and institutionalized discrimination against groups that did not fit the white,
Rationale	Immigrants negatively influence the character of American society, and we must do everything we can to stop them from influencing changes.
Consequence	Fear of immigrants, Discrimination, and Racism directed at immigrants who are not white.

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Critical Reading: History of Arab Immigration

- Conduct a **critical reading** of the History of Arab Immigration
- **Re-read the article**, inserting the following metacognitive markers in the article:
  - Place a question mark (?) on questions about the text.
  - Place a circle around important dates and/or immigration policies/laws.
  - Underline key ideas, concepts, and/or words.
  - Place an exclamation mark (!) to identify any "aha" moments in the text.
  - Place an Asterisk (*) next to the text where you want to add a comment.
- Complete the short summary.

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Arab Immigration to the USA

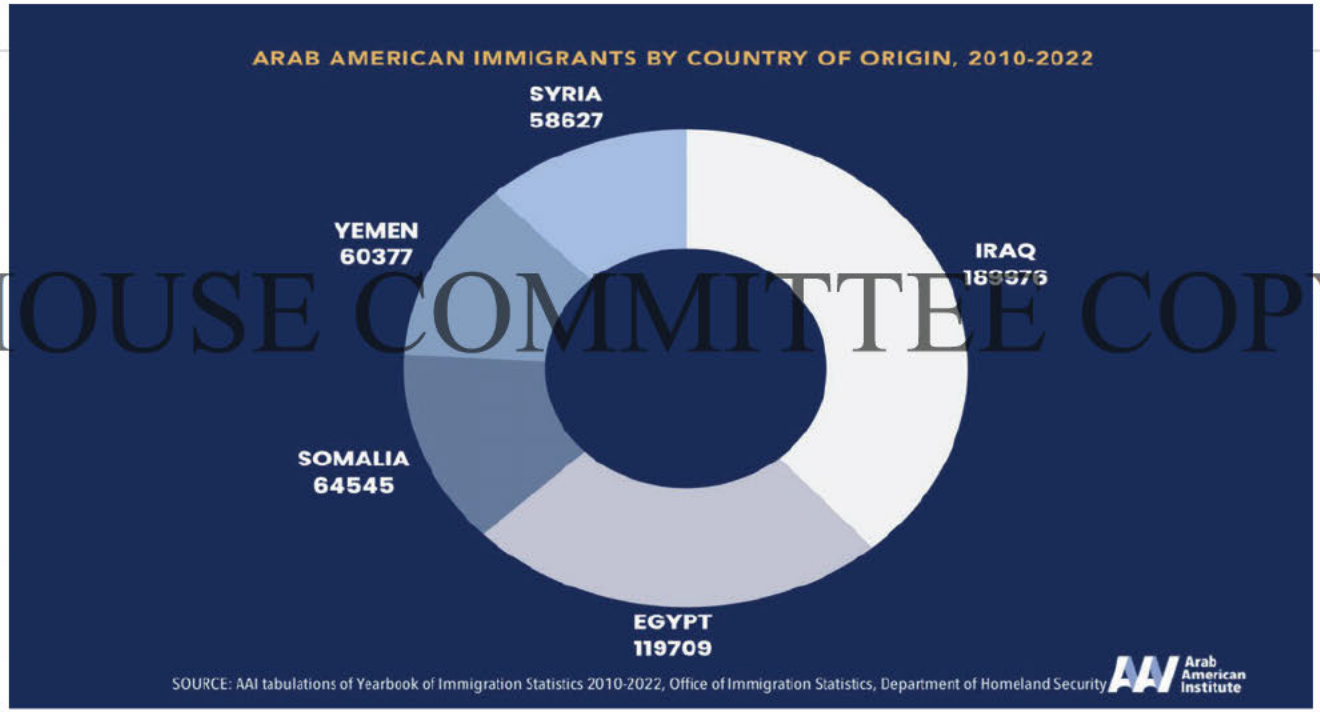
- North African Arabs brought to US as enslaved people
- First Wave (1800s-1920s)
- Second Wave (1950s-1960s)
- Third Wave (1970s-Present)

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"The Students of Syrian Unity", Cedar Rapids, Iowa in the United States of America, 1936"

Arab Immigration to the USA



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Yemeni Immigration to the USA

1839 British colonize South Yemen. Many flee to the south. In 1890-1920 the first Yemeni were recorded in the US.

In 1942 Ahmed Hassan was denied citizenship because his skin color was "too dark." He could not prove he was white. Detroit, MI.

2015 saw an "exponential influx" of Yemeni migrants into the US due to US involvement in Saudi-led war.

In 2021, before the Muslim ban, only 37% of Yemen asylum applicants were accepted.

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Contemporary Causes of Yemeni Immigration to the USA

- In 1975, there was a 13.5 % increase in Yemeni migration due to unrest and insurgencies in Yemen. One out of four Yemeni families did not have a male head of household.
- Many returned home after the burst of the car industry in 1984
- In 2015, we saw a rise in migration to the U.S. due to war; many Yemenis sought political asylum.
- The United States did not prove to be a welcoming place for Yemenis; only 37% of asylum applicants were accepted.
- The population grew by 34% between 1990 and 2000.
- Collecting data on Yemeni for all the reasons discussed in the previous lesson has been challenging.

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What do Arab migrants experience in the United States? [VIDEO]



- How does this video describe the experience of Arab American immigrants in the Bay Area?
- Mohamed talks about one immigration policy–the Muslim Ban–what does he say about it?
- Were you aware of this policy?
- What does he mean by healing? It's important to reflect on this. How did Mohamed heal?

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Arguably,
there were two incidents
that led to
increased islamophobia.
The first was the bombing
of the Twin Towers in 2011.

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Rep. Ilhan Omar, D-Minn., who is Muslim, reflected on 9/11 and the discrimination that followed in an interview with ABC News. "As Americans, as people who are living here, we were also attacked," she said. "This is our community, this is our country, and there were Muslims who lost their lives in those towers, who were Muslim firefighters, who lost their lives."

She added, "There is a desire by many to use our faith and our identity as a weapon against us and to 'other' us. That has been really harmful in so many ways."

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Hate crimes against Muslims rose 1617% from 2000 to 2001, according to the FBI, marking some of the highest numbers of Islamophobic hate crimes ever in the U.S.

But even as the country moved further from the attacks and the Muslim American population in the country grew, discrimination against this community **has NOT decreased.** (Pew Research Center reports)

Trump's Muslim Ban



- Lowered # of refugees to be admitted to the U.S. in 2017 50,000.**
- Suspended U.S. Refugee Admissions Program for 120 days.**
- Suspended Entry of Syrian Refugees indefinitely
- Ordered entry restrictions for the following countries: Iran, Libya, Syria, Yemen, Somalia, Chad & North Korea
- Also, restricted certain people from Iraq & Venezuela
- Broader Immigration Context

Oct 18, 2012

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Muslim Ban … Executive Order 13780 (March 6, 2017)

In December 2015, Trump called for a "total and complete shutdown of Muslims entering the United States" in a campaign press conference, citing a deeply flawed poll commissioned by the anti-Muslim organization Center for Security Policy (CSP). Later in the campaign, Trump called for an immigration halt from "the terror states" and "countries compromised by terrorism"—a position he sees as an "expansion" from his initial Muslim Ban. Trump has also called for an ideological test of immigrants. In October 2016, he explained that the original "Muslim ban is something that in some form has morphed into extreme vetting from cer a n areas o e wor ."

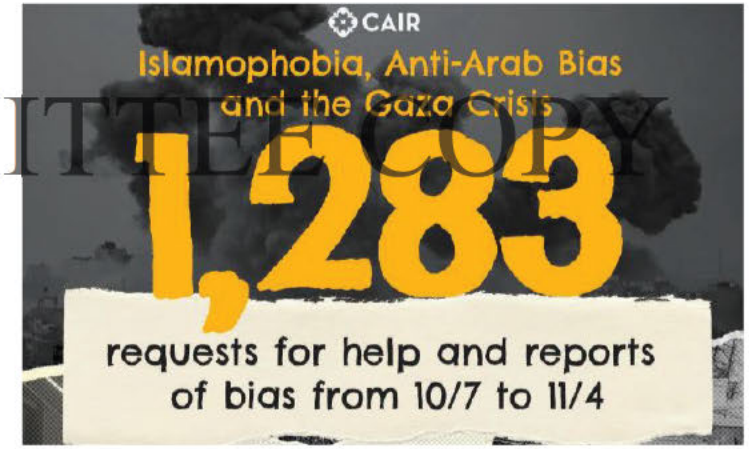
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During his campaign, Trump proposed a variety of surveillance programs on Muslims in America, suggested that law enforcement close mosques, and advocated a Muslim registry or database as a means to combat terrorism.

- **On January 20, 2021 President Joe Biden revoked Executive Order 13780**

Islamophobia today

The second incident was what happened on Oct 7 and the ongoing situation in Gaza.



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Case study: Quick write: The following an example of Islamophobia. How do you think the school should respond to this incident?
In 30 words construct a statement to the vice principal explaining your answers.

On Oct. 25, a student was attacked by two fellow students while walking home from school. She was allegedly punched in the back of the head, causing her to fall. One of her attackers then mounted her, striking her multiple times in the chest and ribs. As they left, one of the attackers directed an Islamophobic slur at her, saying, "F***ing Muslims." The victim, who suffered a concussion as a result of the assault, was able to identify her assailants after reviewing a Francisco Middle School yearbook.

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The victim's mother reported the attack to the school vice principal and provided the attackers' names at later meeting on Oct. 30. During the meeting, the victim's mother expressed concerns about the safety of her daughter and other Muslim students at the school, as one of the attackers was reportedly asking other students at the school for her daughter's address and bus routes.

Elbow Partner

- Share your writing with an elbow partner. Write the team's reaction to the following questions:
- Complete a Venn Diagram. One person will take the circle on the left side and the other on the right side of the Venn Diagram. In the center of the diagram, write down where the team agrees. What were similar answers and common ideas? Where were your reflections similar?
- Create at least one action item—one change or suggestion that you and your partner can use to convince the principal to tackle Islamophobia.

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Rethinking Islamophobia and Anti-Arab Arab Racism

- How are Arab experiences and knowledge included in your school curriculum?
- How do we learn more about the Arab American community?
- What is the state of Islamophobia today? Have the events of October 7 contributed to Islamophobia and anti-Arab sentiment?
- How do you think this influences the identities of Arab American youth?
- Do you think the ideas developed by you challenge Islamophobia and other forms of racism?
- As a group of four, develop three recommendations for challenging Islamophobia and Anti-Arab Racism.

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How do we respond?

- Never let an Islamophobic or Anti-Arab comment go unquestioned. Always report it and follow up to ensure it was addressed. Also, make sure the person who is targeted feels supported.
- The authorities must meticulously and comprehensively investigate and examine any assault and allegations of bullying and harassment. This responsibility ensures the safety and well-being of all students.
- Develo a roactive strate and res onse lan to ensure the safet and well-being of all students.
- **Provide mental health resources:** Offer resources for mental health support and counseling services to create a safe space for students facing emotional or psychological challenges.
- Ensure that the curriculum includes the stories, past and present, of Arab Americans.
- Ensure that we have positive and meaningful relationships with the Arab American community.

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Community Collaboration

- Share your responses with the class.
- Let's collapse the duplicates and merge them into one recommendation.
- Once we have all the recommendations, we will select the pr or t es, ensur ng t e recommendat ons are rea st c an doable.
- We will come-up with five solid recommendations.
- We will collectively share our recommendations with who?

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"When you talk to people, you get to know them. When you don't talk to them, you don't get to know them, and the thing that you don't know strikes with you fear."

- Native American actor Chief Dan George

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Resources

Curriculum:

Karama: Arab and Islamic World Information Project

Teach Palestine Project: Middle East Children's Alliance

Challenge Islamophobia: A Project of Teaching for Change

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Background Material:

Bayoumi, Moustafa. *How Does it Feel to Be a Problem? Being Young and Arab in America.* Penguin Random House 2009.

Amaney, J. and N. Naber, eds. *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects.* Syracuse 2008.

Re: Quick Curriculum Question

From: Joemy Ito-Gates [redacted] Fri, Oct 13, 2023 at 8:25 AM PDT (GMT-07:00)
To: Kz Zapata [redacted]

Thanks, KZ, it's a lot. I agree, something I will be bringing up again this year...

Hope you're well and thanks for your time and response!!
J

On Fri, Oct 13, 2023 at 7:25 AM Kz Zapata [redacted] wrote:

> Hey Joemy, sending best in these hard times.
>
> Here's what I got from a colleague:
>
> I think she summed it up pretty well. 6th grade does Judaism and WW2 is 10th grade.
>
> Where is Gaza in our curriculum? Just wondering...it is painful to watch everyone get on the Israel bandwagon as they prepare to genocide the people of Gaza.
>
> Lets be really brave, shall we?
>
> On Thu, Oct 12, 2023 at 9:29 PM Kz Zapata [redacted] wrote:
>
> > Hi there you 2, sending best!
> >
> > A friend of mine is trying to figure this out in BUSD. If you have a moment and don't mind letting me know what you know, I will send the info along to her. Thank you!
> >
> > ---
> >
> > Do any of you know where curriculum being taught specifically about the Holocaust and the Jewish American history that might be happening and living? My understanding is that in middle school, students learn about Judaism in 6th grade history and then in high school, students learn about the history of the Holocaust in 10th grade world history and 11th grade US history. Is this correct? If you don't know, could you point me to someone who might?
> >
> > --
> > **KZ Zapata** (pronouns: she, they)
> > Vice Principal, Willard Middle School
> > [redacted]

--
KZ Zapata (pronouns: she, they)
Vice Principal, Willard Middle School
[redacted]

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--
Joemy Ito-Gates
伊藤ゲイツ　濡慧美
Pronouns: She/Her/Hers

Ethnic Studies Teacher on Special Assignment
Berkeley Unified School District
BUSD Ethnic Studies Website
Funded by BSEP ::: Learn more about BSEP

"Our ultimate objective in learning about anything is to try to create and develop a more just society." ~Yuri Kochiyama

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Re: Sorry--2 More Qs re Arab American Studies + More

From: Joemy Ito-Gates [redacted] > Mon, Oct 16, 2023 at 11:22 AM PDT (GMT-07:00)
To: Rebecca Villagran [redacted] >
Cc: Hasmig Minassian [redacted] >; Xochitl Duenas [redacted] >

This is super helpful, thank you so much!
Joemy

On Mon, Oct 16, 2023 at 9:50 AM Rebecca Villagran [redacted] > wrote:

> Hi Joemy,
>
> Sorry to get back to you so late. It's been a crazy week.
>
> For BIHS here is some curriculum
> In IB 12th Grade Lang/Lit : Poetry of Adrienne Rich (a Jewish feminist American) Fall Semester.
> In the same class spring semester they read Woman at Point Zero by Egyptian feminist writer Nawal El Saadawi (translated from Arabic) and literary criticism by Palestinian American scholar Amal Amireh.
>
> Our 10th grade world history usually teaches WWII, but I think some teachers don't teach the Holocaust in depth anymore because it is so traumatic. There is no school wide History or English department, so there really is no way to say something is part of core curriculum. I think Ethnic Studies is the one course where there is really good collaboration. I am including Hasmig on this email. Maybe she can let you know where Arab and Jewish voices are heard in that class.
>
> I also think 12th grade Gov classes usually do current events and that might be coming up there.
>
> And I can say that personally I am connecting my curriculum on Settler Colonialism and Apartheid to what is happening in Palestine.
>
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>
> Hope that helps!
>
> Best,
> Becky Villagran
>
> On Fri, Oct 13, 2023 at 8:49 AM Joemy Ito-Gates [redacted] > wrote:
>> Hi again,
>>
>> Sorry for all of my emails! I've been asked by the Superintendent to find out where curriculum that affirms Jewish American students lives in the high school course offerings. Do you know of what is currently happening on that front at BIHS/BHS?
>>
>> I've gotten that WWII is taught in 10th grade world history, wondering if that happens at all of the small schools if you know?
>>
>> And just for my own personal interest and wanting to know, are there any course offerings that affirm our Arab American students and also our Indigenous students? I am assuming you both include Indigeneity in your classes, I'm wondering if it shows up anywhere else that you know of?
>>
>> Thanks for all you do and happy Friday!!!
>> Joemy
>>
>> --
>> Joemy Ito-Gates
>> *伊藤ゲイツ　濡慧美*
>> *Pronouns: She/Her/Hers*
>> ----------
>> **Ethnic Studies Teacher on Special Assignment**

Re: November 29- International Day of Solidarity with the Palestinian People

From: Joemy Ito-Gates [redacted] > Tue, Nov 28, 2023 at 11:50 AM PST (GMT-08:00)
To: Christina Harb [redacted] >

Thank you!!

On Mon, Nov 27, 2023 at 10:34 PM Christina Harb [redacted] > wrote:

Hey everyone,

I'm going to go ahead and add another event to the calendar of important days in the community that Mike sent. His newsletter highlights internationally observed days and I want to add this one as it's so relevant.

Wednesday, November 29 is the International Day of Solidarity with the Palestinian People. If you want to, you can choose to observe this day by teaching about Palestinian culture and/or history, and wearing a kuffiyeh.

These are not sources that have been officially approved by the district. This is just me as a person and educator, offering resources to you as other people and educators, with the intention of trying to destigmatize Palestine and make it easier for our community to talk about. You can either choose to do something with this information or not.

Culture
5 things to know about Palestinian culture
MC Abdul- Teen from Gaza, hip hop
history of dabke, dabke tutorial for beginners
Palestinian embroidery
Arabic and Spanish cognates

Multiracial solidarity
Berkeley Shellmound to Shellmound march
Alcatraz Island Sunrise Ceremony
Jewish protestors shut down city hall
Jewish protestors take over Statue of Liberty
Why BLM supports Palestine

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History lessons
UN Video overview
Teachpalestine.org shorter lessons with texts
Teachpalestine.org longer unit

Stories/texts:
Award-winning short film called "I am from Palestine." (very cute, shows Palestinian culture in a positive light)
Read Aloud (all kids love read alouds)- "Sitti's Secrets" (relatable to kids who have family abroad or elders who speak a different language)
Read Aloud- "Sitti's Olive Trees" (teaches the cultural importance of olive trees)
Poem- Gate A4 (sweet story about human connection)
"Determined to Stay: Palestinian youth fight for their village"

Personal learning for teachers:
"Born in Gaza" film on Netflix
"Farha" film on Netflix
"Israelism" documentary (virtual screenings)
Podcast: "Let's Talk Palestine"

Discussion questions (adapted, Liz Kleinrock, ABAR educator):
- What do you think you know about Israel and Palestine?
-What do you think you know about Gaza?
-What does it mean for a community to be indigenous?
-What indigenous groups what connections to the land we call Israel/Palestine?
-What is colonization? How has colonization affected the region?
-What do you know about the media sources you read and watch?

-Who/what influences your perspective on the issue of Israel/Palestine?
-What do you notice about the way people communicate about the conflict? Where might you need to expand your lens?
-What barriers do you observe that prevent people from communicating effectively?
-What questions do you have that are still unanswered?
-How are you personally impacted by the violence?

Christina Harb, M.Ed. (هي/she/her/ella)
ELD Teacher and Coordinator
Martin Luther King Jr. Middle School
[redacted] | [redacted]
Language Resources
"All education is political; teaching is never a neutral act." -Paolo Freire



--
Joemy Ito-Gates
伊藤ゲイツ　濡慧美
Pronouns: She/Her/Hers

Ethnic Studies Teacher on Special Assignment
Berkeley Unified School District
BUSD Ethnic Studies Website
Funded by BSEP ::: Learn more about BSEP
"The children are always ours, every single one of them, all over the globe." ~James Baldwin
"Our ultimate objective in learning about anything is to try to create and develop a more just society." ~Yuri Kochiyama

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Re: Books about Palestine and Israel for MS

From: Meredith Irby [redacted] Tue, Feb 6, 2024 at 1:51 PM PST (GMT-08:00)
To: Jessica Lee [redacted]
Cc: Allyson Bogie [redacted]; Stephanie Travaille [redacted]

Hi Jessica,

My sincere apologies for the delayed response! It's been an incredibly busy couple of weeks and I'm very behind on email. Here are a few books I would recommend for middle school:

- *Tasting the Sky: A Palestinian Childhood* by Ibtisam Baraka
- *Where the Streets Had a Name* by Randa Abdel-Fattah
- *Gaza Writes Back: Short Stories from Young Writers in Gaza* by Refaat Alareer (we don't currently have this one but it is on our purchasing list)

A few teachers have recommended resources from Teach Palestine as well. Hope that helps!

Best,
Meredith

On Tue, Jan 30, 2024 at 11:07 AM Jessica Lee [redacted] wrote:

> Hi Meredith and Allyson,
> I am looking for books about Palestine and Israel for middle school students, ideally balanced titles that will give students some background into the complexities of that conflicted region. Looking in your catalog, I see that BHS has developed a robust collection over the years. Can you scan through your holdings and recommend a handful of titles that might be good to add to our middle school collections? This is a request that has come from some teachers who want to provide context and background.
>
> HOUSE COMMITTEE COPY
>
> Thank you for your assistance with this,
> Jessica Lee, District Library Coordinator
> Berkeley Unified School District
> [redacted]
> Pronouns: She/Her
> BSEP Berkeley Schools EXCELLENCE PROGRAM
> BUSD Libraries are 100% funded through BSEP local taxes.
> Learn more about BSEP!

--
Meredith Irby (she/her/hers)
BHS Teacher Librarian
[redacted]
BHS Library & Calendar
Follow the BHS Library on Instagram @berkeleyhighlibrary!

What I'm **Currently Reading:**

Book Cover

Goodreads Logo

Fwd: Receipt for order #40025

From: Tom Holmes [redacted] Wed, Feb 7, 2024 at 3:15 PM PST (GMT-08:00)
To: Jessica Lee [redacted]; Melanie Ford [redacted]; Lili Howland [redacted]

Some books on Palestine that we have recently added to our collection:

---------- Forwarded message ---------
From: **Shop Palestine** [redacted]
Date: Tue, Feb 6, 2024 at 4:56 PM
Subject: Receipt for order #40025
To: [redacted]

Shop Palestine

ORDER #40025

Thank you for your purchase!

Visit our store

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Order summary

Ten Myths About Israel × 1	**$19.95**
Ida in the Middle × 1	**$19.95**
The Hundred Years' War on Palestine × 1	**$18.00**
We Are Palestinian × 1	**$19.95**

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BUSD - 001988

Arab Fairy Tale Feasts: A Literary Cookbook × 1	**$25.00**
Young Palestinians speak × 1	**$19.99**

Subtotal	$122.84
Shipping	$0.00
Taxes	$12.61
Total	$135.45 USD

If you have any questions, reply to this email or contact us at [redacted]

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--
Tom Holmes
Teacher Librarian
King Middle School
[redacted]

Attachments

- Shop Palestine Order 40025 EMV Receipt.pdf

Re: Speaker in Library

From: Rebecca Villagran [redacted] Tue, Mar 19, 2024 at 9:38 AM PDT (GMT-07:00)
To: Stephanie Schaudel [redacted]; Emma Auer [redacted]; Angela Coppola [redacted]; Peter Rodrigues [redacted]; Alan Miller [redacted]; Meredith Irby [redacted]; Hillary Fong [redacted]; Alex Day [redacted]; Joemy Ito-Gates [redacted]

Hi All,

I am scaling down this event, to just being in my room. I am going to invite the students who organized the walkout. If you have any students who would be really interested in coming, please send them to my room C221 to sign up to come. I will have about 45 seats available during 2nd period, and 15 seats available 3rd period

If you have any questions- you can hit me up in person about this.

Best,
Becky

On Fri, Mar 15, 2024 at 8:39 AM Rebecca Villagran [redacted] wrote:

> Hi All,
>
> I invited Dr. Ussama Makdisi to come speak to students in the library periods 2 and 3 on Friday March 29th, the day before spring break.
>
> I am going to invite my afternoon classes to come, but there will be room for some classes to come as well.
>
> I want to frame it as an opportunity to learn more about the history of Palestine and have students learn how a historian approaches talkin_ about the Israeli-Palestinian conflict. I have seen him s_eak_ and he is excellent_ he addresses different Palestinian and Israeli perspectives and talks a lot about the context of the Holocaust in the establishment of Israel.
>
> Please let me know if you are interested in bringing your classes and if so, which periods and how many students.
>
> Best,
> Becky
>
> --
> Becky Villagrán
> She/Her Pronouns
> BIHS Co- Teacher Leader
> BIHS History/Social Science Department Leader
> History of the Americas Year 2(IB) and Latinx History
> **Use this link to refer a BHS student to free mental health services from the City of Berkeley and the BHS Health Center**
> Berkeley International High School

HOUSE COMMITTEE COPY

--
Becky Villagrán
She/Her Pronouns
BIHS Co- Teacher Leader
BIHS History/Social Science Department Leader
History of the Americas Year 2(IB) and Latinx History

Re: Beautiful and Inspiring

From: Kathleen Marte [redacted] Wed, Mar 27, 2024 at 12:18 PM PDT (GMT-07:00)
To: Mariam Al-Shawaf [redacted]

These sound like amazing events. I will definitely make it to at least one of them. I am really looking forward to it! Please keep me posted on the date of the dance performance.

My schedule is open tomorrow after 1pm. What time works for you?

Thank you,
Kathleen

Kathleen Marte, M.A. (She/Her)
English Language Development Lead Teacher, K - 12th
Berkeley Unified School District
[redacted]

On Wed, Mar 27, 2024 at 11:51 AM Mariam Al-Shawaf [redacted] wrote:

> Hi Kathleen,
>
> Thank you so much for your email. That means a lot to me :) You should come for Knafeh making! We'll be doing it at all three lunches on 4/30. Then, afterschool on Friday's the SSWANA clubs will be doing a bake sale and Palestine bracelet sale to raise money for the Middle East Children's Alliance. And the school-wide assembly will be happening at all advisories on April 25th. Christina's Dabke dance troupe will actually be performing! When I have the other dates I'll share a calendar.
>
> HOUSE COMMITTEE COPY
>
> I also wanted to check-in with you about something unr[illegible] regarding [illegible] scheduling for our EL[illegible]e t year. I spoke with Christina about an issue that seems to have arose and since she is on leave she asked me if I could check-in with you about it on her behalf. So anytime you have time for a call maybe tomorrow?
>
> THanks,
> Mariam
>
> On Tue, Mar 26, 2024 at 11:20 AM Kathleen Marte [redacted] wrote:
>
> > Hi Mariam,
> >
> > I really appreciated your responses to the interview for the Ethnics Studies Newsletter. You shared such beautiful and inspiring words. It is very meaningful to learn about your experience as an Arab American student in public schools. I would love to attend one of King's upcoming Arab American and SSWANA events, if it fits into my schedule. When you have the chance, please let me know which events are open to the community.
> >
> > Warm regards,
> >
> > Kathleen
> >
> > Kathleen Marte, M.A. (She/Her)
> > English Language Development Lead Teacher, K - 12th
> > Berkeley Unified School District
> > [redacted]
>
> --
> Mariam Al-Shawaf

Re: Middle School Curriculum request

From: Chris Albeck [redacted]
To: Shannon Puckett [redacted]
Cc: Michael Tison Yee [redacted]

Wed, Apr 10, 2024 at 12:43 PM PDT (GMT-07:00)

Good Afternoon, Ms. Puckett.

Thank you for your email expressing your eagerness for access to an adapted lesson set focused on the humanitarian crisis occurring in the middle east. I appreciate your dedication to fostering an environment where students can engage with important current events.

I want to provide clarity regarding the curriculum referenced at the high school level. The curriculum you mentioned was not a district-provided curriculum, but rather a collaborative lesson set created by BUSD teachers at the highschool level. While it was reviewed by the district office, this curriculum was created by BUSD educators and was made available to specific high school teachers (particularly teachers of Ethnic Studies), it does not represent an official curriculum provided by BUSD.

As you are aware, teaching controversial issues requires careful consideration and alignment with district policies. While we acknowledge the importance of addressing such topics in the classroom, it is essential to ensure that any curriculum used is age-appropriate, culturally sensitive, and aligned with educational standards. Developing a curriculum that meets these criteria requires time and collaboration among stakeholders. It is my understanding that middle school teachers have not been engaged in the creation of a middle school specific version of what BHS teachers and educators came together to create.

I understand your desire for a vetted and approved curriculum tailored for middle school students, and I assure you that we take this matter seriously. However, I must emphasize that the development of such a curriculum is a complex process that requires careful consideration and consultation with educators, administrators, and community members. Additionally, we have to be aware of the capacity within our system to carry out this work in a meaningful manner.

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In the meantime, I encourage you to continue engaging your students in open and critical dialogue about current events, utilizing available resources and support networks within the district. Further, as always, BUSD educators are able to collaborate on units, lesson sets, and supplementary resources as aligned with district adopted curriculum. Additional resources for this work can be found below:

Your dedication to supporting our students during these challenging times is commendable, and I appreciate your commitment to their academic and emotional well-being.

Thank you for your understanding and cooperation.

Resources for Teachers

It is important for students to have opportunities to share and discuss what they are seeing, hearing and feeling about what's happening in the world. In order to understand and process their feelings and address any trauma in a constructive and secure manner, students depend on the guidance and assurance of adults within their school community. We recognize classrooms serve as productive spaces for students to process information because our teachers work to ensure that our classrooms are safe, welcoming and inclusive.

As teachers consider challenging subjects, they take into account the age, maturity of their class, as well as the context of related academic content standards for the grade level/subject area. It is also important for teachers to support, create, foster and nurture learning spaces that are humanizing and responsive to our beautifully diverse student population.

The following resource links may be helpful for teachers:

Re: [time sensitive] Asking for some support PS

From: Christina Harb [redacted] Tue, Oct 8, 2024 at 10:32 AM PDT (GMT-07:00)
To: Shannon Puckett [redacted] Mya Hotter [redacted] Akemi Hamai [redacted] Jacqueline Alvarado [redacted] David Spiegelman [redacted] Elisa Pelayo [redacted] Mariam Al-Shawaf [redacted] Jeff Fillingim-Selk [redacted] Jacob Dalton [redacted] Stephanie Travaille [redacted] Linda Clark [redacted] Maria Isabel Barrera [redacted] Melina Centomani [redacted] Moshe Cohen [redacted] Martin Landesvatter [redacted] Amelia Vargas [redacted] Carly O'Connell [redacted] Guillermo Nueva [redacted] Ember Kelley [redacted] Jonah Arreola-Burl [redacted] Martha Hoppe [redacted] Mikko Jokela [redacted] Laura Kretschmar [redacted] Ryan Keeley [redacted] Robin Goldman [redacted] Tom Holmes [redacted] Kelsey Casas [redacted] Abigail Gregor [redacted] Sarah Mccarthy [redacted] CC Miksza [redacted] Megan Schmidt [redacted] Tania Hernandez [redacted] Yesenia Moran [redacted] Silvia Henriquez [redacted] Sarah Fan [redacted] Faranak Seifi [redacted] Sally Theard [redacted] Margretha Chacona-Johnson [redacted] Kathleen Marte [redacted] Alison Kelly [redacted] Sean Poremba [redacted] Joshua Jacobs [redacted] Jarrett-Tory Sanders [redacted] Jill Bergan Lovitt [redacted] Eduardo Ortigoza [redacted]

I hope everyone takes a few minutes to talk about Gaza in your classes today. It's been one year of genocide and it's still ongoing. Please do not stay silent today.

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Christina Harb, M.Ed. (هي/she/her/ella)
ELD Teacher and Coordinator
Martin Luther King Jr. Middle School
[redacted] | [redacted]
Language Resources | Translation Protocols | Interpretation Protocols
"All education is political; teaching is never a neutral act." -Paolo Freire



On Wed, Sep 18, 2024 at 4:40 PM Christina Harb [redacted] wrote:

> Hey everyone,
>
> I'm emailing you personally because you've all expressed some level of compassion and empathy for Palestine.
>
> Two huge things are happening tomorrow for which I'd like your support.
>
> **1)** At the BFT meeting tomorrow, site reps will be asked to vote on a resolution that would be sent to CFT to be voted on, which if passed at the state council, would make it so that CFT calls on our pension funds, CalSTRS, to adopt an ethical divestment policy. Our retirement funds are heavily invested in weapons and other companies facilitating apartheid and genocide. Please show up tomorrow to give public comment in favor of the resolution. You can read it here: tinyurl.com/cft-divest
>
> **2**) I emailed you a couple of weeks ago regarding my dance performance tomorrow night at the Cal Academy of Sciences. The NightLife event is called "Falastin" and is meant to celebrate and honor Palestinian culture. As we approach one year of relentless genocide, Palestinians in diaspora are doing what we can to hold onto our culture and fight against pervasive erasure in mainstream spaces.

Historic moment today

From: Christina Harb <[redacted]> Fri, Oct 25, 2024 at 8:00 AM PDT (GMT-07:00)

To: Shannon Puckett [redacted] Mya Hotter [redacted] Akemi Hamai [redacted] Jacqueline Alvarado [redacted] David Spiegelman [redacted] Elisa Pelayo [redacted] Mariam Al-Shawaf [redacted] Jeff Fillingim-Selk [redacted] Jacob Dalton [redacted] Stephanie Travaille [redacted] Linda Clark [redacted] Maria Isabel Barrera [redacted] Melina Centomani [redacted] Moshe Cohen [redacted] Martin Landesvatter [redacted] Amelia Vargas [redacted] Carly O'Connell [redacted] Guillermo Nueva [redacted] Jonah Arreola-Burl [redacted] Martha Hoppe [redacted] Mikko Jokela [redacted] Laura Kretschmar [redacted] Tom Holmes [redacted] Kelsey Casas [redacted] Abigail Gregor [redacted] Sarah Mccarthy [redacted] CC Miksza [redacted] Megan Schmidt [redacted] Tania Hernandez [redacted] Yesenia Moran [redacted] Silvia Henriquez [redacted] Sarah Fan [redacted] Faranak Seifi [redacted] Sally Theard [redacted] Margretha Chacona-Johnson [redacted] Kathleen Marte [redacted] Alison Kelly [redacted] Sean Poremba [redacted] Joshua Jacobs [redacted] Jarrett-Tory Sanders [redacted] Jill Bergan Lovitt [redacted] Eduardo Ortigoza [redacted] Joemy Ito-Gates [redacted]

This morning, President Biden is expected to make a formal apology to Indigenous people's for the genocidal boarding schools that the US government used to rip Native families apart and destroy Indigenous cultures.

If interested in teaching this or sharing with students, please consider what this apology means in the context of Biden approving over $20 billion in our tax dollars to provide military assistance to a state that's been ethnically cleansing indigenous Palestinians since 1948 and is committing what might be the most widely documented genocide in history.

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Christina Harb, M.Ed. (هي/she/her/ella)
ELD Teacher and Coordinator
Martin Luther King Jr. Middle School
[redacted] | [redacted]
Language Resources | Translation Protocols | Interpretation Protocols

"The educator has the duty of not being neutral." -Paolo Freire
End the Gaza genocide. End the occupation.
Decolonize Palestine | How do I "Teach Palestine"? | Why this matters

On Tue, Oct 8, 2024 at 10:32 AM Christina Harb [redacted] wrote:

> I hope everyone takes a few minutes to talk about Gaza in your classes today. It's been one year of genocide and it's still ongoing. Please do not stay silent today.
>
> Christina Harb, M.Ed. (هي/she/her/ella)
> ELD Teacher and Coordinator
> Martin Luther King Jr. Middle School
> [redacted] | [redacted]
> Language Resources | Translation Protocols | Interpretation Protocols
> *"All education is political; teaching is never a neutral act." -Paolo Freire*

Re: Media Literacy Tool

From: Joemy Ito-Gates [redacted] Fri, Nov 15, 2024 at 9:11 AM PST (GMT-08:00)
To: Thomas Sinsheimer [redacted]; Andrea Prichett [redacted]; Crystal Paschel [redacted] Forest Borie [redacted] Jill Barash [redacted] Shannon Puckett [redacted] Susan Rafert [redacted]; Mary Patterson [redacted]

Hi again folks,
I'm sending the documents that Stephanie shared with me attached below, in case it's helpful to have digital copies to work from.

Thanks and have a great weekend!
Joemy

On Thu, Nov 14, 2024 at 1:03 PM Joemy Ito-Gates [redacted] wrote:

> Hi folks,
>
> Thanks for our time together yesterday. In the spirit of continuing our conversation about media literacy, a colleague actually just shared this new tool with me for media literacy. Check it out and see what you think.
>
> https://www.diyresearch.ai/
>
> Warmly,
> Joemy
>
> --
> Joemy Ito-Gates
> 伊藤ゲイツ 濡慧美
> Pronouns: She/Her/Hers
> ----------
> Ethnic Studies Teacher on Special Assignment
> Berkeley Unified School District
> BUSD Ethnic Studies Website
> *"The children are always ours, every single one of them, all over the globe." ~James Baldwin*
> *"Our ultimate objective in learning about anything is to try to create and develop a more just society." ~Yuri Kochiyama*

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--
Joemy Ito-Gates
伊藤ゲイツ 濡慧美
Pronouns: She/Her/Hers

Ethnic Studies Teacher on Special Assignment
Berkeley Unified School District
BUSD Ethnic Studies Website
"The children are always ours, every single one of them, all over the globe." ~James Baldwin
"Our ultimate objective in learning about anything is to try to create and develop a more just society." ~Yuri Kochiyama

Attachments

- 9.5 G23 POV_ Hamas Attacks 10_7_23.docx
- 12.3 G23 Responsibility of Journalists.docx
- 5.4 G24 Media Coverage 9_11.docx
- 5.3.2 G24 Media Consolidation and POV.docx

HOUSE COMMITTEE COPY

Re: Arab-American Lessons

From: Joemy Ito-Gates [redacted] Tue, Feb 25, 2025 at 8:38 AM PST (GMT-08:00)
To: Hasmig Minassian [redacted]
Cc: Alex Day [redacted]; BHS U9 Ethnic Studies [redacted]

Appreciate you all and this important conversation. Have a great week and see you all Monday morning.

Thanks for all you do!
Joemy

On Mon, Feb 24, 2025 at 4:49 PM Hasmig Minassian [redacted] wrote:

> Thanks, Alex, great feedback! Yes, let's have a more detailed convo on Monday and we can think through the pros and cons of what's here. As always, everyone is welcome to adapt/delete/add whatever they want, but I do think the conversation would be constructive. Just one correction--it's for sure not three lessons into one. This is way more than one lesson and one day--I just organized it so it's all in one slide deck and all in one notes catcher but only because that works better for me.
>
> More next week!
> -H
>
> On Mon, Feb 24, 2025 at 3:58 PM Alex Day [redacted] wrote:
>
> > Hey there y'all, just took a first look over these. I really appreciate all the hard work of condensing three lessons into one, which obviously brings up some dilemmas about what to keep and what to cut. There's a lot I could see using, but some I cannot. My main concerns are the video on slide 18, taking out Oct. 7 as a factor for explaining Islamophobia, and not having the land/ancestor acknowledgments. Though I'm sure we'll talk about it on March 3, here's what I'm thinking about it so far.
> >
> > For the video, my first reservation is that the title of the slide is talking about Yemeni's being Jewish as well, but virtually none of the video mentions Yemen. Beyond that, the representation of the history of the state of Israel is very one-sided and--in a few instances--inaccurate. Without getting into the weeds, the overall framing of the State of Israel as a necessary refuge for Jewish people simultaneously erases and excuses the Nakba--which is not mentioned.
> >
> > Similarly, the claim that Jewish people are indigenous to Israel/Palestine is a key point used to erase Palestinians as a people--it's the root of the idea that Jewish people are the only real Palestinians. Beyond that, many anti-Zionist Jewish people who study the Torah/Old Testament dispute the claim that the Torah says Jewish people are indigenous to the area. Indeed, some of the passages excerpted here (Genesis 12:7 and Genesis 17:7-8) show that God is said to give Abraham (and by extension, Jewish people) the land belonging to the Cannanites.
> >
> > Also, in my opinion, Islamophobia after Oct. 7 is important to keep in, especially after the big fight last year to prevent the erasure of the genocide in Gaza.
> >
> > As for the ancestor and land acknowledgments, I'm personally interested in them as Sean Arce was saying how they are central protocols in what Liberated views as Ethnic Studies. Though I understand that cutting them allows for more of the core content to stay, I think that dilemma just underscores this ongoing tension I feel as part of this department between what is actually Ethnic Studies, what we have time to teach, and the fact that we say we do a full semester of Ethnic Studies. I'm happy to say more about this later, as I can't quite find the words in an email without rambling on more than I care to.
> >
> > Looking forward to talking more about this.
> >
> > In cooperation
> >
> > Alex
> >
> > Alex Day
> > Pronouns: He/Him
> > There are many support resources available to you and your family at this time. Please see this link for lots of helpful information! Hay muchos recursos disponibles para ti y tu familia. Haz click en la liga de abajo para localizarlos!
> > https://padlet.com/bhsresources/86w7q3aeop5p

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On Sun, Feb 23, 2025 at 10:11 PM Hasmig Minassian [redacted] wrote:

Hi Folks,

Okay I grinded all night and now it's done--at least my round of edits are done. Feel free to take a look and make changes but I think this is what I'll teach when I get there. We can also discuss March 3rd.

Joemy, please feel free to take a look at the modified slide deck and notes document linked in the message below.

Best,
Hasmig

On Sun, Feb 23, 2025 at 8:44 PM Hasmig Minassian [redacted] wrote:

Dear Colleagues,

I just want to keep you in the loop that I am almost done with my edits on the Arab-American lessons. This was a work in progress started by you all after school that one day and chipped away at ever since.

Here is the slide deck in progress

Here is the notes doc in progress

I'll let you know when I think it's done and then you all can do your thing.

Thanks!
Hasmig

HOUSE COMMITTEE COPY

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Hasmig Minassian, Berkeley High School
Universal 9th Grade Co-Teacher Leader
Ethnic Studies & Social Living Teacher and Lead Teacher of Growth Hive
Multilingual Program Co-Teacher Leader

A button with "Hear my name" text for name playback in email signature



--

Author Visit

From: Molly Salyk [redacted] Tue, Feb 25, 2025 at 10:29 AM PST (GMT-08:00)
To: Rachel Budge [redacted]; Joemy Ito-Gates [redacted]

Hi Rachel,

We have a small Teach Palestine group at Emerson and I was wondering if you could help me schedule a visit with the author Homeland-My father Dreams of Palestine. Her name is Hannah Moushabeck and I heard she is local and has gone to schools before. I cc'd Joemy on this since she is the one who mentioned to me that it was a possibility.
How did you set up the other author visits this year?
I was thinking we would just do it for the 4 classes in the Teach Palestine Workshop group, so Ms Medina, Ms Lewis, Ms Morgan and my class.
Any help would be appreciated.
--

Molly Salyk
Emerson Elementary
Berkeley Unified School District

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Re: Teaching Palestine at Emerson Workshop #2

From: Joemy Ito-Gates [redacted] Fri, May 9, 2025 at 8:41 AM PDT (GMT-07:00)
To: Morgan Powell [redacted]
Cc: Molly Salyk [redacted] Lyra King [redacted] Elizabeth Medina [redacted] Katie Lewis [redacted]

Welcome!! :)

On Thu, May 8, 2025 at 5:13 PM Morgan Powell [redacted] wrote:
> SO excited! :)
>
> On Thu, May 8, 2025 at 3:13 PM Molly Salyk [redacted] wrote:
> > Yay! Welcome Lyra.
> >
> > **Molly Salyk**
> > Emerson Elementary
> > Berkeley Unified School District
> >
> > On Thu, May 8, 2025 at 1:15 PM Lyra King [redacted] wrote:
> > > Thank you for including me! I look forward to joining the group.
> > > Lyra
> > > Sent from my iPhone
> > >
> > > On May 8, 2025, at 1:13 PM, Elizabeth Medina [redacted] wrote:

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> > > Hi Teach Palestine team!
> > > I'm just replying to this previous email and CC'ing our incredible IA Lyra! We've chatted a bit this week and she is interested in doing this work with us!
> > > I don't know logistically if we are meeting again this school year but I wanted to add her name to our thread for next year too. I'll share the doc of resources y'all have started for us.
> > > Thanks and welcome Lyra!!
> > >
> > > On Tue, Apr 8, 2025 at 11:54 AM Morgan Powell [redacted] wrote:
> > > > I'll be there as well!
> > > >
> > > > On Tue, Apr 8, 2025 at 10:55 AM Katie Lewis [redacted] wrote:
> > > > > I can still be there! A shorter check-in will be good for me
> > > > >
> > > > > On Tue, Apr 8, 2025 at 10:05 AM Joemy Ito-Gates [redacted] wrote:
> > > > > > I'll be there!
> > > > > > Joemy
> > > > > >
> > > > > > On Tue, Apr 8, 2025 at 10:02 AM Molly Salyk [redacted] wrote:
> > > > > > > Hello All,
> > > > > > >
> > > > > > > Checking in to see if everyone is still able to make it today. I know things can be hectic after the break. We can make it a shorter check in if that's helpful to people, or move it to another week.
> > > > > > >
> > > > > > > On Tue, Feb 25, 2025 at 8:49 AM Joemy Ito-Gates [redacted] wrote:
> > > > > > > > See you all later today :)
> > > > > > > > Joemy
> > > > > > > >
> > > > > > > > On Tue, Feb 25, 2025 at 8:09 AM Elizabeth Medina [redacted] wrote:
> > > > > > > > > Is our follow up today? Sorry I forgot to save it in my google calendar.

Middle East country books - weeding?

From: Chloe Smith [redacted] Fri, Jan 30, 2026 at 3:06 PM PST (GMT-08:00)
To: Jessica Lee [redacted] Marissa Arterberry [redacted]

Hi Jessica,

I was pulling books to support the 6th-graders' Judaism research unit, and one of our Israel books set off a few alerts when I looked at it. Then I looked further and realized that it's part of a whole series that we own: *Modern Middle East Nations and Their Strategic Place in the World.* Here are some things that stood out to me:

- These books were published in 2004. A lot has happened in the last 22 years, especially in this region.
- They advertise on the cover of each book: "Editorial Consultants: The Foreign Policy Research Institute." I question the bias that consultation brought with it, especially in terms of downplaying the impact of historical/present colonial relationships.
- My questions were exacerbated when I read the series introduction (appearing at the front of each book) by Dr. Harvey Sicherman, head of the FPRI in the 1990s. It was full of orientalist generalizations ("...it is fair to say that most Middle Eastern countries remain a mystery, their cultures and religions barely known, their peoples and politics confusing and strange...").

I want to weed the whole series--but I'm concerned about 1) the cost of replacing 20 books (the majority of our collection on the countries of the middle east) in this budget cycle and 2) the potential flack of discarding ANY books on this region, given the heightened sensitivity in our community at the moment.

What are your thoughts?

Chloe
--
Chloe Smith
Teacher Librarian
Willard Middle School
pronouns: she/her/hers

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Currently Reading

Book Cover

Goodreads Logo Get your own email signature

Emergency relief for humanitarian crises abroad

From: Christina Harb [redacted]
To: Christina Harb [redacted]
Bcc: [redacted]

Wed, Oct 11, 2023 at 4:30 PM PDT (GMT-07:00)

Hi everyone,

First, I want to thank you for your warmth and kindness towards me this week. The last few days have been very hard for me, my friends and family, and many members of the SWANA community. The devastation is multi-layered. With all of the news coverage of events happening in Palestine and Israel, I know many feelings and questions may be coming up for you too. I want to offer myself as a resource. If you are curious and would like to talk or ask questions to help you better understand what's happening or would like help finding resources, please feel free to email me directly and I will do my best to help.

In addressing the humanitarian crises that have unfolded, I want to offer a few trusted organizations that you can donate to.

1) Two major earthquakes have struck Afghanistan in the last couple of days, totally devastating the province of Herat, with conservative estimates claiming 1,000+ casualties and other reports showing there may be close to 3,000. Thousands are injured and 90% of hospitalizations are women and children. Please consider donating to these trusted organizations, who are on the ground now providing food and basic necessities to families in need.

Donate to Revive Afghanistan
Donate to UN crisis relief fund

2) The news about the total destruction in Gaza is horrifying. About 200,000 families (10% of the entire population of Gaza) have now been displaced and are unhoused, and over 900 Palestinians have been killed in air strikes, including at least 260 children. Hospitals are on the verge of blackouts because electricity in Gaza has been shut off, and access to clear water and gas have also been shut down. Donations will go to funding food, basic necessities and life-saving medical aid and distributed by orgs on the ground in Gaza.

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Donate to MECA- Middle East Children's Alliance
Donate to UNRWA

Thanks for being the wonderful humans that you are. I'm so lucky to get to work alongside you.

Christina Harb, M.Ed. (هي/she/her/ella)
ELD Teacher and Coordinator
Martin Luther King Jr. Middle School
[redacted] | [redacted]
Language Resources
"All education is political; teaching is never a neutral act." -Paolo Freire



Re: [KING] Take action against genocide NOW

From: Lily Howell [redacted] Sat, Oct 14, 2023 at 10:54 AM PDT (GMT-07:00)
To: Yesenia Moran [redacted]
Cc: Alejandra Frias [redacted] Carolyn Perez [redacted] Erika Hawkins [redacted] Ernesto Marin [redacted] Irma Parker [redacted] Jocelyn Foreman [redacted]; Leticia Amezcua [redacted] Lydia Gebrehiwot [redacted] Melina Landry [redacted] Nabatah Ahmed [redacted]

Although I agree with everything in here, with the disgust of what is having in Gaza to innocent and marginalized Palestinians, I find this email troubling and the letter troubling.

Its weird to omit what happened in Israel last week as if it didn't happen. I am one degree of separation from multiple people who were killed last Saturday in Israel. And while I am anti-war, pro the freedom of Palestine, I am deeply upset that her letter didn't even mention this spark point.

Let me be more clear, the killing of hundreds of civilians and children in Israel does not justify what is happening now to Gaza and nor does it justify the years of apartheid, oppression and horrors that continue to exist. I believe in the liberation of Palestine. But it really bothers me that there isn't even an acknowledgment of what happened last week that also horrify and sicken me and have killed the loved ones of people i know. She could have said just one sentence to at least acknowledge it happened. Omitting that feels uncomfortable me. What happened in Israel does not justify any of the war crimes and atrocities in Gaza. But you have to acknowledge it.

I also feel that it's risky for me to say all this but it's important to bring this up.

Lily

HOUSE COMMITTEE COPY

On Sat, Oct 14, 2023 at 10:39 AM Yesenia Moran [redacted] wrote:

> ---------- Forwarded message ---------
> From: **Christina Harb** [redacted]
> Date: Sat, Oct 14, 2023, 9:55 AM
> Subject: [KING] Take action against genocide NOW
> To: King Conference [redacted]
>
> Dear King Community,
>
> The genocide of Palestinians is happening right now. I'm watching what happened to my own grandparents 75 years ago unfold again in real time. I am watching my ethnic group be decimated by a colonizing force, with the full support of the US, and I am struggling every day with the existential dread that my people may actually cease to exist someday.
>
> My existence is not political. This is not political.
> This is a humanitarian please.
>
> Do something.
>
> If you are physically able, please join today's demonstration at 12pm near the ferry building in San Francisco, at Harry Bridges Plaza.
>
> If you have extra funds, please donate to Meca for Peace of UNRWA.
>
> Call government officials and demand an end to the siege on Gaza.
>
> Write editorials to national media.
>
> Display Palestinian flags.

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Leadership Hive 7 Family Communication - ES/SL Update

From: Victoria Augustine [redacted] Wed, Mar 6, 2024 at 10:43 AM PST (GMT-08:00)
To: Leadership Hive Staff [redacted] Tonia Coleman [redacted] Hasmig Minassian [redacted]
Bcc: [redacted]

Please read this letter from Mr. Rios and the Ethnic Studies team:

Dear Leadership Hive 7 families,

We are writing today as a team of 9th Grade Ethnic Studies teachers who are beginning our units on the conflict in Palestine and Israel.

As an Ethnic Studies department, we have opted-in to present the three BUSD vetted lessons on the recent heartbreaking conflict and tragedy in Palestine and Israel. We hope to educate our students on this urgent current event with data and facts. We also hope to aid students in combating hate against fellow community members far and wide on the sole basis of their identity. We stand united against Islamophobia, anti-Arab racism, and antisemitism. This curriculum was co-created with a variety of educators and many throughout the BUSD communities have examined it. Additionally, we have maintained multiple perspectives throughout to ensure all experiences are acknowledged in our classroom.

We take our responsibility as Ethnic Studies teachers very seriously and understand the deep trust that it takes to send your kids to school and have them learn about issues near and dear to your heart. Families of every identity do this each day--whether it's related to anti-Black racism, the Indigenous experience, Immigrant rights, or the challenges in the LGBTQ+ communities. The conflict in Israel and Palestine has been treated with the same degree of sensitivity, humanity, and research, and is in line with Berkeley High's Mission *to educate and inspire all students in a safe, respectful and supportive environment*.

HOUSE COMMITTEE COPY

Thank you for your continued support and please don't hesitate to reach out to your child's Ethnic Studies teacher as questions or concerns arise. Please keep in mind that we're not at liberty to share the curriculum directly with families, as per the practice we use with ALL curriculum, but we hope you ask your kids about what they're learning and engage alongside them as they make sense of this complex world.

Warmly,

Universal 9th Grade Ethnic Studies Teachers

--
Vicki Augustine (she/her)
Berkeley High School
Co-Leader for U9 Physics
Leadership Hive Teacher Leader
[redacted]

Fwd: Important curriculum request to the district

From: Shannon Puckett [redacted] Thu, Mar 14, 2024 at 9:46 AM PDT (GMT-07:00)
To: Shannon Puckett [redacted]
Bcc: [redacted]

Hi all

I have attached a Google form with a letter to Chris Albreck, requesting district-approved middle school-level curriculum addressing the humanitarian crisis in Gaza.

The district has already created curriculum for the high school level. This curriculum has been approved and vetted by the district and it is very good (I have seen it). The next step (we were told) was to adapt that curriculum for the middle school level. Unfortunately, this has not yet happened, and due to the current climate in this town, I am worried that it won't ever happen.

My son's class at BHS just finished the units. Please see below for the letter that was sent home prior to teaching them.

This is not a petition, it is simply asking for curriculum that we can use so we can be united in the way that we address this topic in our classrooms. This support from the district would give teachers the confidence they need to shepherd our students through this polarizing topic that is dividing our community.

Please consider reading the letter and adding your name to it.
You can also specify that, although you agree that teachers should have access to curriculum, you would rather not have your name included added to the letter.

Thanks so much
Best
Shannon

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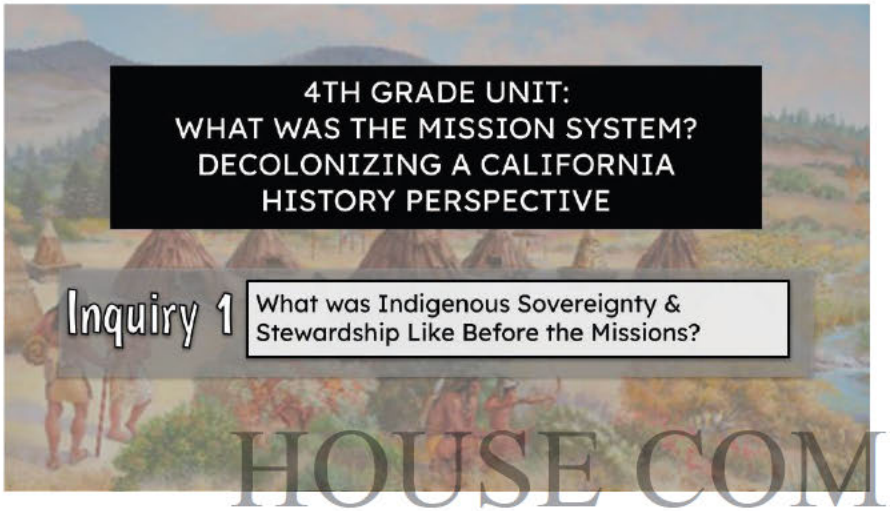
Request for curriculum

ps- I would be happy to discuss this further with anyone who is interested!

From BHS:

As an Ethnic Studies department, we have opted-in to present the three BUSD vetted lessons on the recent heartbreaking conflict and tragedy in Palestine and Israel. We hope to educate our students on this urgent current event with data and facts. We also hope to aid students in combating hate against fellow community members far and wide on the sole basis of their identity. We stand united against Islamophobia, anti-Arab racism, and antisemitism. This curriculum was co-created with a variety of educators and many throughout the BUSD communities have examined it. Additionally, we have maintained multiple perspectives throughout to ensure all experiences are acknowledged in our classroom.

*We take our responsibility as Ethnic Studies teachers very seriously and understand the deep trust that it takes to send your kids to school and have them learn about issues near and dear to your heart. Families of every identity do this each day--whether it's related to anti-Black racism, the indigenous experience, Immigrant rights, or the challenges in the LGBTQ+ communities. The conflict in Israel and Palestine has been treated with the same degree of sensitivity, humanity, and research, **and** is in line with Berkeley High's Mission to educate and inspire all students in a safe, respectful and supportive environment.*



WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

HOUSE COMMITTEE COPY

4th GRADE

OVERVIEW, RESOURCES & LESSONS



June 2024; Updated Fall 2025

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Berkeley PUBLIC SCHOOLS
Excellence • Equity • Engagement • Enrichment

Unit Overview

Purpose (What students will learn from this unit):

BUSD - 002642

- Students will discover the unique and powerful stories of California's Indigenous peoples from the time of the missions. They'll learn about how these communities showed strength and courage, helping us see and respect the many different stories that make up California's history.
- Students will learn about how California's Indigenous peoples and European settlers lived together and sometimes clashed, showing them the complicated events of the mission period.
- Students will learn about the deep impact of the Spanish missions on Indigenous communities, gaining a deeper respect for the role these groups play in California's history.
- Students will improve their ability to think deeply and ask questions by looking at many kinds of historical sources and stories, helping them see history from different sides.
- Students will engage with the diverse experiences of Indigenous peoples during the mission era, learning that history includes many voices and stories, not just one.

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Essential Questions

- What was the mission system in California, and what were its stated goals versus its actual impacts on Indigenous communities?
- How did the mission system affect the culture, social structure, and daily life of the Indigenous peoples in California?
- In what ways did Indigenous peoples resist or adapt to the changes brought by the mission system?
- How can understanding the mission system from an Indigenous perspective help us decolonize the history of California?
- What are the lasting impacts of the mission system on California's Indigenous communities today?
- How can we apply the lessons learned from the mission system's impact on Indigenous peoples to current issues of social justice and equity?

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Ethnic Studies Principles & Themes





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Lesson Plan Structure

Click lesson elements for descriptions and resources

Land Acknowledgement

Ancestor Acknowledgement

Cultural Energizer

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Critical Concepts

Cultural Production

Community Collaboration

Conclusive Dialogue

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Strategies for Language Learners

Throughout the unit strategies that meet the needs of all students including multilingual learners should be utilized.

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10 Flexible Strategies
for Teaching Content & Concepts
K-12



Tricia Gallagher-Geurtsen
LESMCC Summer Institute 2023

Click for downloadable/ printable booklet with illustrations of flexible strategies for K-12.

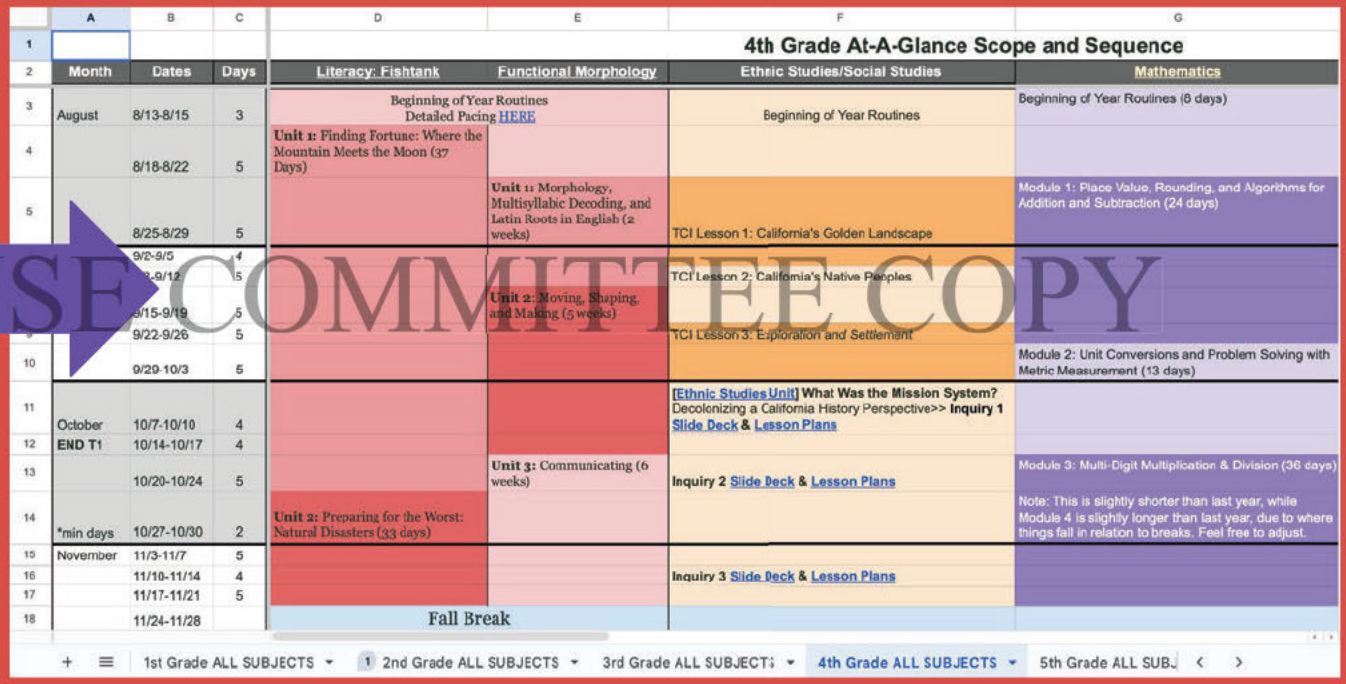
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Scope & Sequence

BUSD - 002647

4th Gr Page

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4th Grade At-A-Glance Scope and Sequence

Month	Dates	Days	Literacy: Fishtank	Functional Morphology	Ethnic Studies/Social Studies	Mathematics
August	8/13-8/15	3	Beginning of Year Routines Detailed Pacing HERE		Beginning of Year Routines	Beginning of Year Routines (6 days)
	8/18-8/22	5	**Unit 1:** Finding Fortune: Where the Mountain Meets the Moon (37 Days)			
	8/25-8/29	5		**Unit 1:** Morphology, Multisyllabic Decoding, and Latin Roots in English (2 weeks)	TCI Lesson 1: California's Golden Landscape	Module 1: Place Value, Rounding, and Algorithms for Addition and Subtraction (24 days)
	9/2-9/5	4				
	9/8-9/12	5			TCI Lesson 2: California's Native Peoples	
	9/15-9/19	5		**Unit 2:** Moving, Shaping, and Making (5 weeks)		
	9/22-9/26	5			TCI Lesson 3: Exploration and Settlement	
	9/29-10/3	5				Module 2: Unit Conversions and Problem Solving with Metric Measurement (13 days)
October	10/7-10/10	4			[Ethnic Studies Unit] What Was the Mission System? Decolonizing a California History Perspective>> **Inquiry 1** Slide Deck & Lesson Plans	
END T1	10/14-10/17	4				
	10/20-10/24	5		**Unit 3:** Communicating (6 weeks)	**Inquiry 2** Slide Deck & Lesson Plans	Module 3: Multi-Digit Multiplication & Division (36 days)
*min days	10/27-10/30	2	**Unit 2:** Preparing for the Worst: Natural Disasters (33 days)			Note: This is slightly shorter than last year, while Module 4 is slightly longer than last year, due to where things fall in relation to breaks. Feel free to adjust.
November	11/3-11/7	5				
	11/10-11/14	4			**Inquiry 3** Slide Deck & Lesson Plans	
	11/17-11/21	5				
	11/24-11/28		Fall Break			

1st Grade ALL SUBJECTS | 2nd Grade ALL SUBJECTS | 3rd Grade ALL SUBJECTS | 4th Grade ALL SUBJECTS | 5th Grade ALL SUBJ

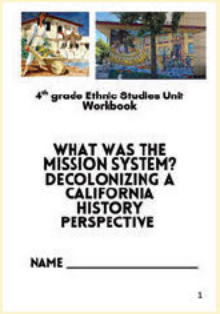
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Unit Lessons & Slide Deck Quick Links

Unit: WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

In this unit, students will discover the unique and powerful stories of California's Indigenous peoples from *the mission era*, learning about their strength, courage, and resilience. They will explore the interactions and clashes between Indigenous communities and European settlers, gaining a deeper respect for the profound impact of the Spanish missions on Indigenous cultures. By analyzing various sources and narratives, students will develop critical thinking skills and appreciate the diverse voices and enduring legacy that shape California's rich history.

BUSD - 002648



Printable 4th Grade Workbook

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Inquiry Themes	Inquiry Slide Decks	Inquiry Lesson Plans
What was Indigenous Sovereignty & Stewardship Like Before the Missions?	Inquiry 1 Slide Deck	Inquiry 1 Lesson Plans
What was the Experience of Encounter and Colonization for Indigenous people?	Inquiry 2 Slide Deck	Inquiry 2 Lesson Plans
What Did Indigenous Resistance and Resilience Look Like?	Inquiry 3 Slide Deck	Inquiry 3 Lesson Plans
What Does Indigenous Resilience and Healing Look Like Today?	Inquiry 4 Slide Deck	Inquiry 4 Lesson Plans

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4th grade Ethnic Studies Unit Workbook

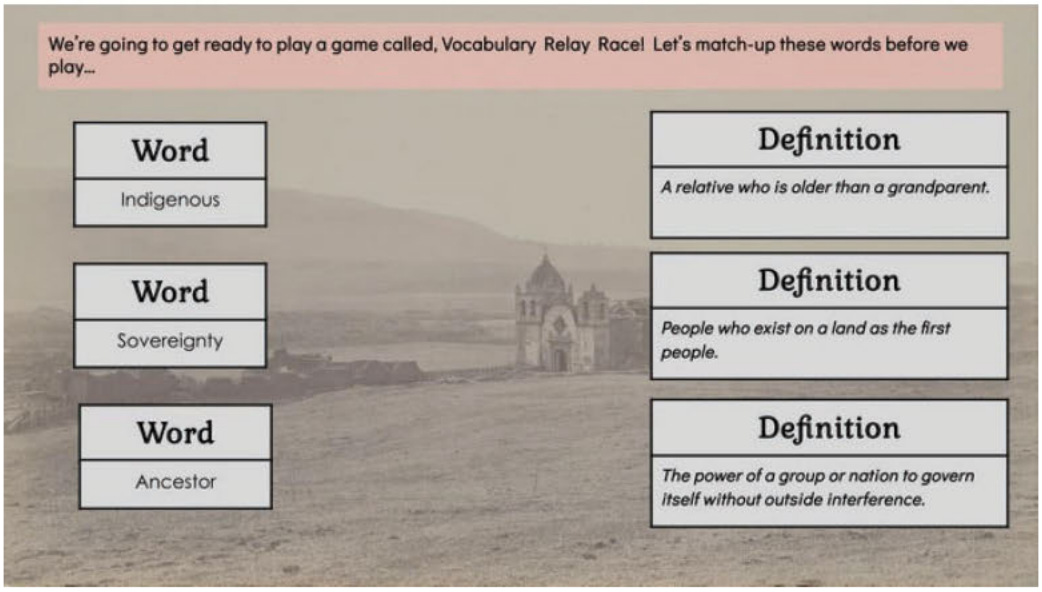
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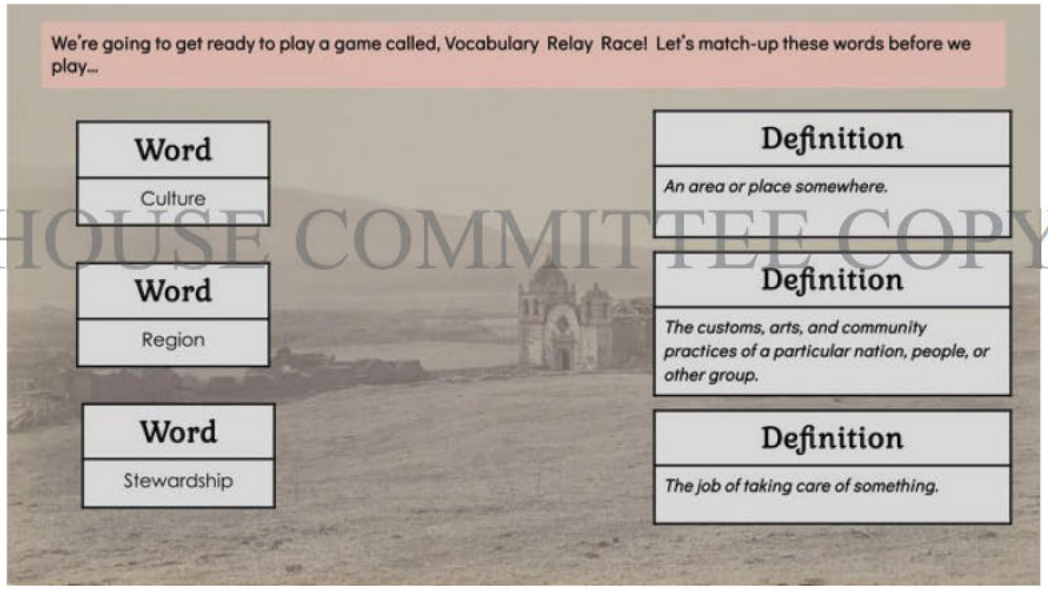
WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

NAME _____

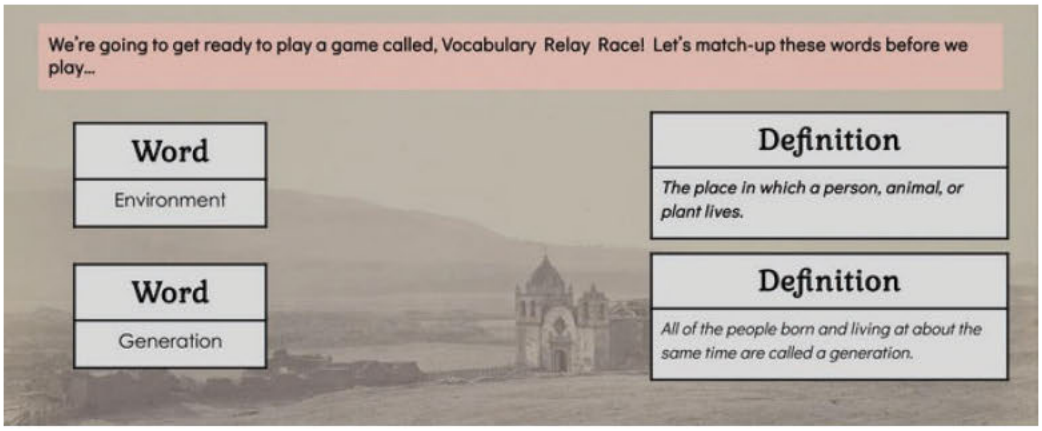
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INQUIRY 1





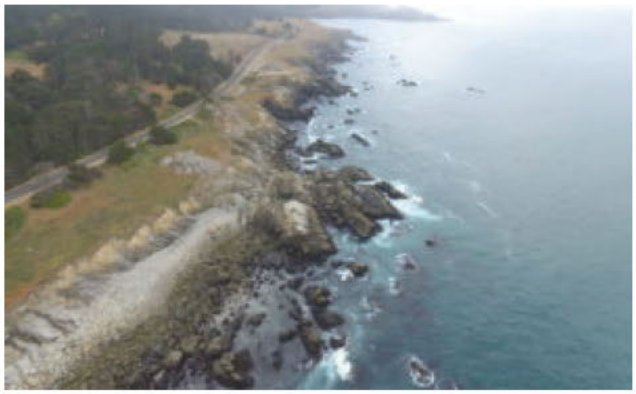
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CA Tribal History Region Readings Northwest Region





Many nations and tribal affiliations make up the Indigenous groups of California. While many share some beliefs, traditions and practices, they all have distinctive identities. Northwestern California is Karok, Yurok, Chilula, Chimarike and Wiyot land, in addition to many other tribes.

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Society and Culture

The Northwest California tribes lived in a special place with forests and rivers. They built their villages near rivers, lagoons, and bays. They used canoes made from big trees to travel on rivers and to cross wide ones like the Klamath. The tribes made their canoe boats and large longhouses from tall Redwood trees. They cut the trees down by burning them and then split them with elkhorn wedges. They also made baskets using a special twining technique. These skills lasted a long time and people still practice them today.

The climate of California made it an ideal location for the tribes there. Salmon was an essential part of their diet and also an important spiritual symbol. Tribes also harvested nuts, berries, and acorns for their diet. Whale meat was also prized among the Yurok, but they waited for a whale to wash onto the beach instead of hunting them.

People lived in individual homes that were passed down through the men in a family. Most societies had no chief, but in each village a man trained by elders acted as the leader. Women were often the medicine people and shamans, a kind of spiritual leader, in the village. They would use plants, prayer, and ritual dances to heal people and also performed ceremonies to ensure successful hunting, fishing, and gathering.

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The tribes had important ceremonies, like the World Renewal ceremony, held every Fall in the big villages. Wealthy men in the communities sponsored these ceremonies to prevent natural disasters like earthquakes, floods, or not having enough acorns or salmon. They prayed to the spirits for help. Because these disasters could hurt the community, they took the ceremonies very seriously.

Art and Technology

Woodworking was a skill possessed by many tribes of the Pacific Northwest. Outside of their longhouses often stood large totem poles to commemorate ancestors and legends. These often featured thunderbirds as well as other animals, each with a different meaning. Thunderbirds were a mythical animal that caused thunder with their wings. Eagles represent leadership. Whales show strength. Wolves are loyalty; bears are motherhood or teachers; and beavers represent determination.

The Pomo people of Northern California used the mineral called magnesite to create beads that were used as money. They are also known for their skillfully woven and ornamented baskets.

The Potlatch

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Potlatches are gift-giving feasts practiced by Indigenous groups across the Pacific Northwest Coast.

They usually involved giving away or destroying valuable items in order to demonstrate a leader's wealth and power. They also were a major part of the government structure and focused on connections between families, clans, and the supernatural world.

A potlatch was held to commemorate births, deaths, adoptions, weddings, and other major events. They involved music, dancing, singing, storytelling, speeches, and games.
Each nation, however, would have their way of practicing the potlatch with different activities and meaning. Potlatch is still practiced by some tribes.

Sources:
[Photo of Yurok child] https://www.equatorinitiative.org/wp-content/uploads/2019/07/Yurok-Tribe-Case-Study-English-FNL.pdf
[Photo of coastline] https://www.stewartspoint.org/wp2/the-kashia-return-to-the-coast/
This text has been adapted and modified from the State of California Native American Heritage Commission and from https://www.studentsofhistory.com/california-Northwest-indians and https://nahc.ca.gov/native-americans/california-indian-history/

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CA Tribal History Region Readings
Northeast Region





The northeast area of California is Modoc and Pit River Tribe land. The Native Americans in this region used tule for food (they ate the root bulb) and to make floor mats and structure coverings when they laced it together. In the western part of their land, there were volcanic mountains that had obsidian, a valuable trade material. These tribes were independent but connected to their neighbors through marriages. After contact with others, the Pit River Tribe had a big decrease in population because of violence and diseases. The Modocs, in 1872, bravely resisted being moved to Oregon, and this was the last big fight for Native American rights in the 1800s California.

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In the western part, there were lots of acorns and salmon. As you went more to the East, the land changed to a high desert with grass seeds, tuber berries, rabbits, and deer for food. Some surviving tribespeople in the Northeast got land in the early 1900s. The XL Rancheria was created for some of them in 1938. Tragically, the surviving Modocs were sent away to either Oregon or Oklahoma.

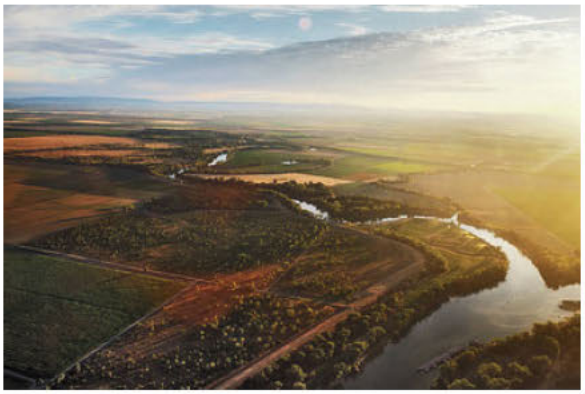
Despite facing hardships and resistance, such as the brave Modoc stand in 1872, these communities persisted, cherishing their land and traditions.

Sources:
[Photo of Klamath Tribal royalty] https://www.heraldandnews.com/news/from-time-immemorial-klamath-tribes-celebrate-restoration/article_63a5fd70-452b-11ee-b2d8-d337a239b19c.html
https://nahc.ca.gov/native-americans/california-indian-history/
https://klamathtribes.org/history/
[Photo of Mt. Shasta] https://photos.com/featured/winter-view-of-mt-shasta-in-northern-diane-miller.html?srsltid=AfmBOoo7dRehxJsQZK4TWlSTxrCtLe08lscteiNYI5X8Tr2BEBjHsUl2
https://nahc.ca.gov/native-americans/california-indian-history/

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CA Tribal History Region Readings
Central Region





This big area includes many nations such as the Coast Miwok Tribal Council, Lisjan Nation, Association of Ramaytush Ohlone, Muwekma Ohlone Tribe, Esslen Tribe, Tamien Nation, and others.

People in this area are very skilled at making baskets, for example, the Pomo tribe. They made and continue to make coiled and twine baskets all over the region. Thanks to Indigenous resilience and resistance, even when Native arts and culture were not allowed, basket making survived and became an important part of the culture again.

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In this area, there were roundhouses in the ground where special dances happened in the past and still do today. These dances make sure the world's natural foods, both plants and animals, keep coming back. Even though the tribes were different, they shared similar rituals and purposes.

Just like in the rest of California, villages here were independent and governed by their own people. Because there was plenty of food, some villages had up to 1,000 people, including craft specialists who made specific things for a living. In smaller communities, each family made everything they needed to survive.

Sources:
[Photo of the Marin Miwok Council, 2024] https://marinmagazine.com/community/history/honoring-miwok-heritage-echoes-of-autumn-tradition/
[Photo of central CA] https://defenders.org/wild-places/californias-central-valley
https://nahc.ca.gov/native-americans/california-indian-history/

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CA Tribal History Region Readings
Southern Region





Southern California is a special part of the state with different tribes such as the Chumash, Serrano, Tongva, Luiseno, Cahuilla, and the Kumeyaay tribes. The land and weather are different, from the windy Channel Islands where the Chumash people lived to the mainland.

The Chumash used big canoes called "Tomols" to talk to their mainland friends. These canoes were made by skilled craftsmen and could carry a lot of things and many passengers.

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Coastal communities had lots of animals and life from the ocean, bays, and wetlands. Inland tribes like the Serrano, Luiseno, Cahuilla, and Kumeyaay had a different environment with lots of rabbits, deer, acorns, seeds, and grass. They even hunted Desert Bighorn sheep in the higher places.

Villages had different sizes, from small desert ones with only 100 people to big Chumash ones with over a thousand people. Houses were made from arrowweed, tule, or croton, and near the coast, there were whale bone structures. Inside, people made clay storage pots and baskets with special designs. Catalina Island had a soapstone quarry, and this soft stone was easy to carve into things like vessels and pipes.

Leadership was essential in organizing the community, with roles for everyone from the chief to healers, ensuring a balanced society.

Sources:
[Photo of Cahuilla dancers] https://www.aguacaliente.org/documents/We_are_Cahuilla.pdf
https://travel.usnews.com/features/7-california-beach-towns-to-visit-this-winter
https://nahc.ca.gov/native-americans/california-indian-history/
https://nahc.ca.gov/native-americans/california-indian-history/

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CA Tribal History Region Readings Group Worksheet

Names:

Region: _____

Names of some of the tribes of the region: _____

_____

Decide with your group four things you want to teach the class about the tribes from the region you learned about:

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INQUIRY 2

We're going to get ready to play a game called, Vocabulary Sketch Quest! Let's match-up these words before we play...

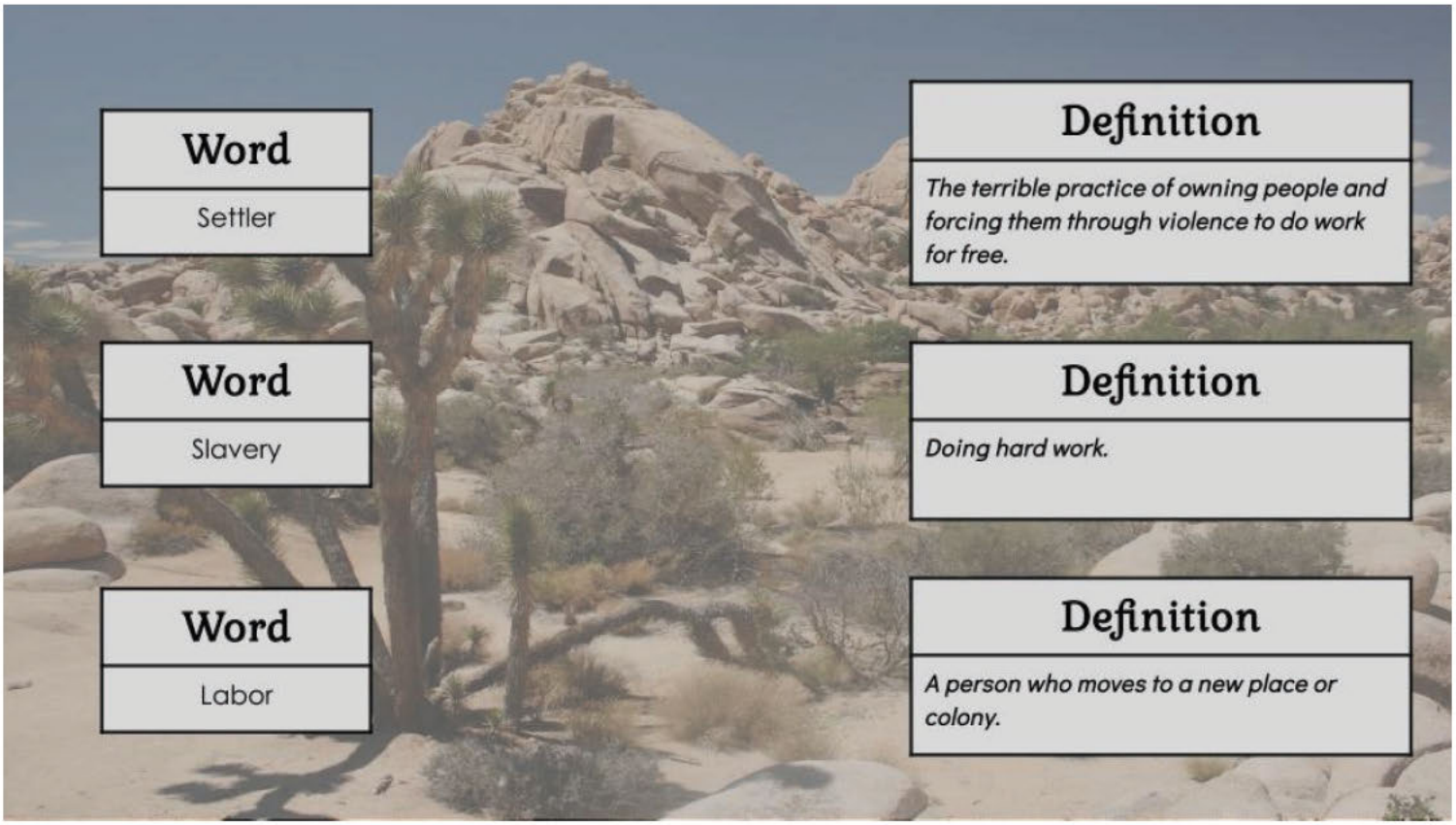


Word	Definition
Assimilation	*When a powerful country takes over another smaller country with violence and force.*
Colonization	*A place where the Christian religion is taught. It is usually a large white building with a red tile roof.*
Mission	*The process of becoming similar to something else. Can also mean a person of color taking on white culture in order to survive.*

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Word	Definition
Missionary	*Money paid for killing or capturing a person or an animal.*
Starvation	*Not having enough food to eat and being extremely hungry.*
Bounty	*A person who works at a mission and works to get other people to believe in God and become Christian.*

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Vocabulary Words:

Assimilation	Mission	Settler
Colonization	Starvation	Slavery
Missionary	Bounty	Labor

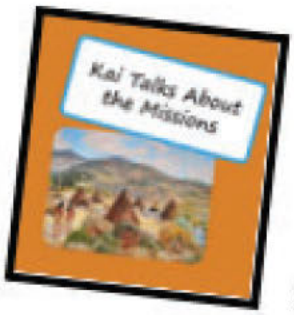
1.	7.
2.	8.
3.	9.
4.	10
5.	11
6.	12

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California Missions		
Know	**Wonder**	**Learn**

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Kai Talks About the Missions Writing Response

What was the impact of colonization on the Ohlone people?

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How would you feel if your land and way of life were threatened?

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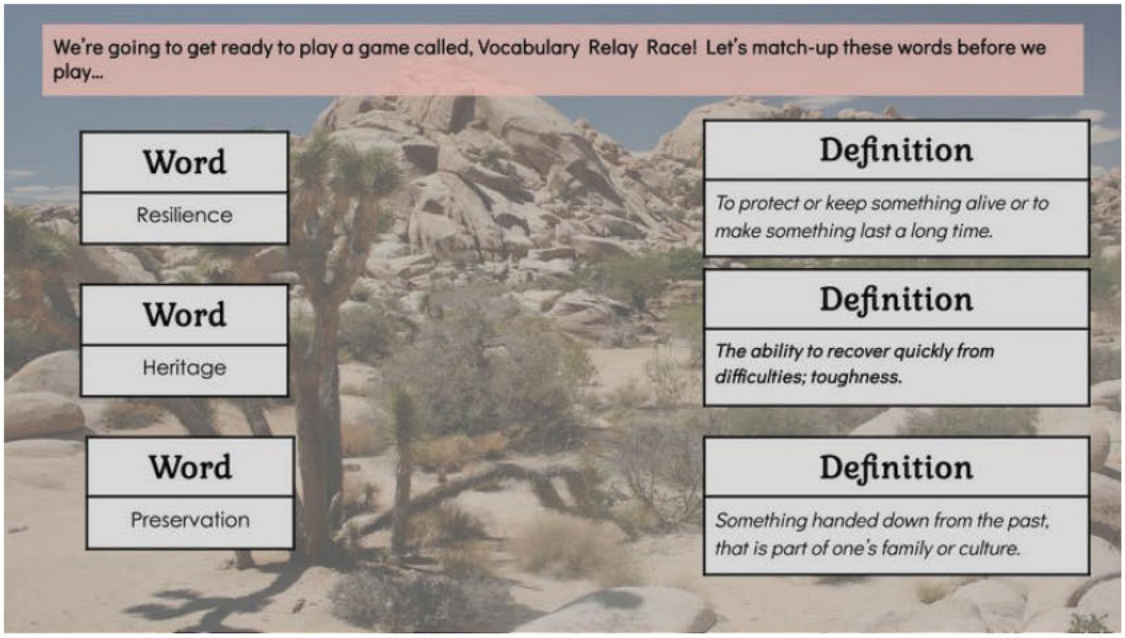
What did you learn from the book?

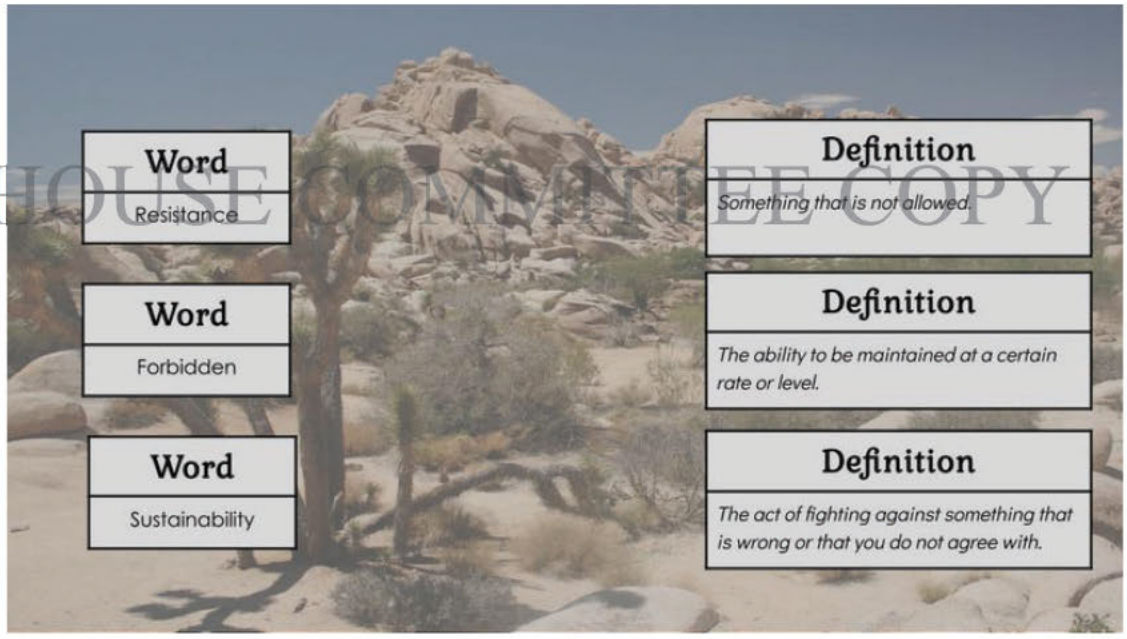
Add sketches below to add to your answers and thinking:

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INQUIRY 3





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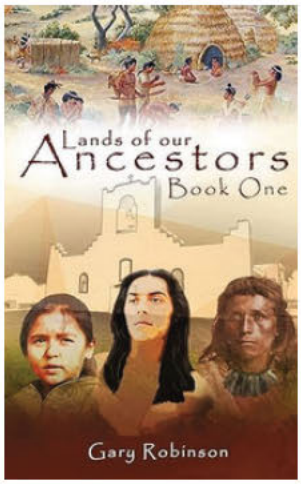


What is an example of **overt resistance**?

What is an example of **covert resistance**?

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What is an example of **maintaining human dignity**?



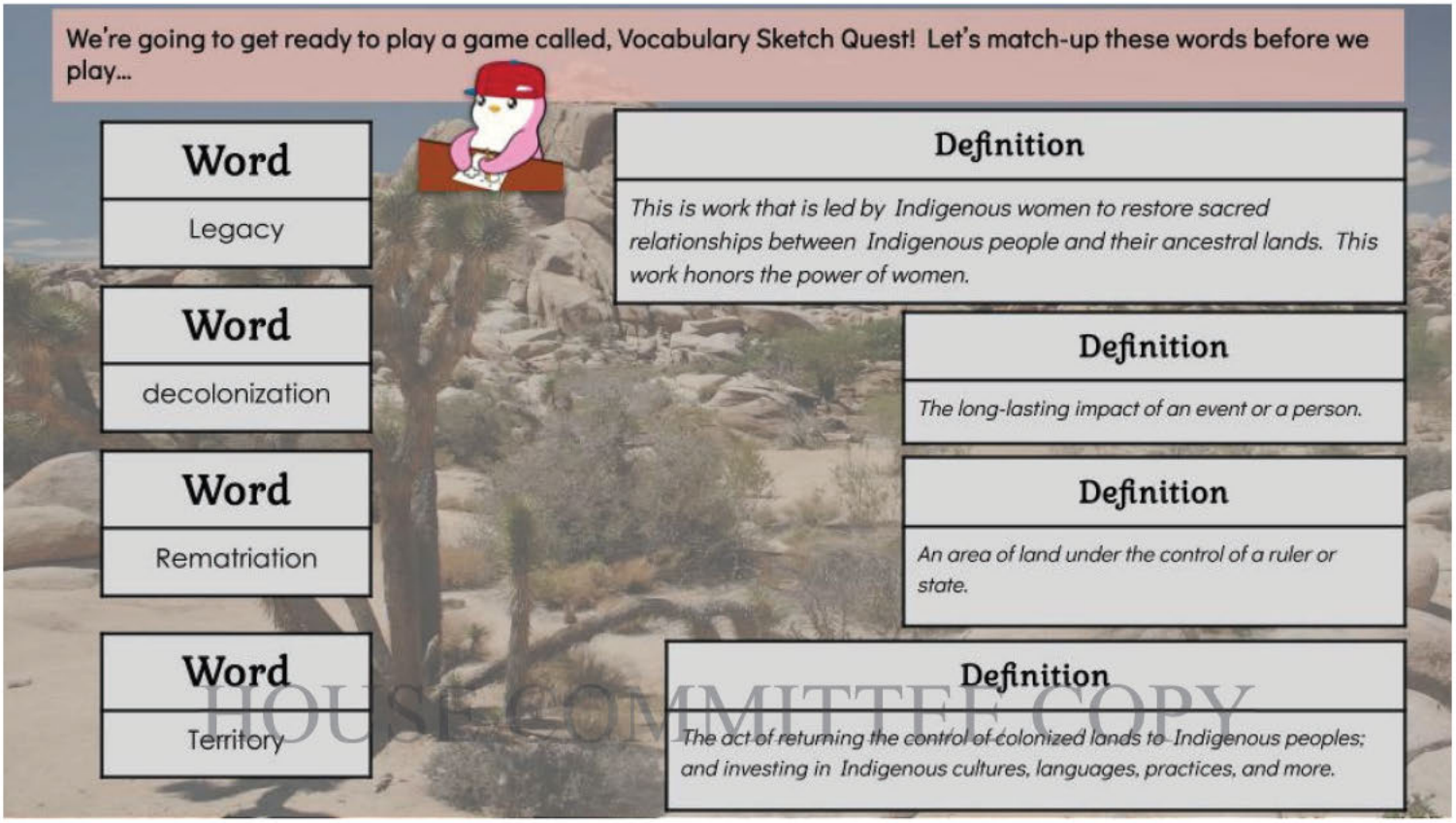
What is an example of **covert resistance**?

What is an example of **maintaining human dignity**?

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Which character will you remember and why?

INQUIRY 4



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RESISTANCE to Resilience



On the next slide you will watch two short videos. As you watch, think about:

- How do you see Indigenous resistance and resilience showing up in this video?

Remember:

Rematriation weaves traditional and cultural knowledge back in harmony with the land. In Lisjan territory, ***we envision a Bay Area in which Chochenyo language and ceremony are an active, thriving part of the cultural landscape.***

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WHAT WAS THE MISSION SYSTEM?

DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

Grade Level 4

UNIT OVERVIEW:

In this unit, students will discover the unique and powerful stories of California's Indigenous peoples from the mission era, learning about their strength, courage, and resilience. They will explore the interactions and clashes between Indigenous communities and European settlers, gaining a deeper respect for the profound impact of the Spanish missions on Indigenous cultures. By analyzing various sources and narratives, students will develop critical thinking skills and appreciate the diverse voices and enduring legacy that shape California's rich history.

UNIT PURPOSE: (What will students learn from this lesson?):

- Students will discover the unique and powerful stories of California's Indigenous peoples from the time of the missions. They'll learn about how these communities showed strength and courage, helping us see and respect the many different stories that make up California's history.
- Students will learn about how California's Indigenous peoples and European settlers lived together and sometimes clashed, showing them the complicated events of the mission period.
- Students will learn about the deep impact of the Spanish missions on Indigenous communities, gaining a deeper respect for the role these groups play in California's history.
- Students will improve their ability to think deeply and ask questions by looking at many kinds of historical sources and stories, helping them see history from different sides.
- Students will engage with the diverse experiences of Indigenous peoples during the mission era, learning that history includes many voices and stories, not just one.
- Students will learn about the resiliency and legacy of the California Indigenous people in the present despite the threat of colonization.

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UNIT ENDURING UNDERSTANDINGS ALIGNMENT:

- Historical Contexts and Impacts: Understanding how the mission system as part of colonization efforts shaped the lives, cultures, and environments of Indigenous peoples in California. This includes exploring the consequences of these historical interactions on contemporary Indigenous communities.
- Systems of Power and Privilege: Exploring how colonial systems established patterns of power and privilege that marginalized Indigenous peoples, stripped them of their autonomy, and exploited their resources. Students would examine the ongoing effects of these systems in modern societal structures.
- Critical Consciousness and Social Justice: Developing a critical awareness of how history is often presented from a colonizer's perspective and the importance of decolonizing historical narratives. This encourages students to challenge and rethink historical and cultural assumptions, advocating for a more just and inclusive representation.

- **Cultural Contributions and Resilience:** Recognizing the resilience and cultural retention of Indigenous communities despite the oppressive impacts of the mission system. This includes celebrating the survival and revitalization of Indigenous cultures, languages, and traditions.

LESSON GUIDING QUESTIONS:

- What was the mission system in California, and what were its stated goals versus its actual impacts on Indigenous communities?
- How did the mission system affect the culture, social structure, and daily life of the Indigenous peoples in California?
- In what ways did Indigenous peoples resist or adapt to the changes brought by the mission system?
- How can understanding the mission system from an Indigenous perspective help us decolonize the history of California?
- What are the lasting impacts of the mission system on California's Indigenous communities today?
- How can we apply the lessons learned from the mission system's impact on Indigenous peoples to current issues of social justice and equity?

ESSENTIAL SKILLS:

- **Critical Thinking:** Encouraging students to analyze and evaluate different sources of information, questioning the perspectives and biases present in historical narratives. This skill helps them to understand the complexities of history and the impact of different viewpoints.
- **Empathy and Cultural Understanding:** Fostering a sense of empathy by having students explore and respect the feelings, thoughts, and experiences of California's Indigenous peoples. This includes recognizing the hardships they endured and valuing their cultural resilience and contributions.

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- **Historical Inquiry:** Teaching students how to use historical inquiry methods, such as examining primary and secondary sources, to understand the past. This includes learning how to ask relevant questions, gather information, and draw conclusions based on evidence.
- **Communication Skills:** Enhancing students' ability to articulate their thoughts and opinions clearly and respectfully in discussions. This also includes developing their listening skills to understand and consider the viewpoints of others.
- **Collaboration:** Working effectively in groups to discuss, share, and build knowledge collectively. This skill is crucial in activities where students need to discuss their findings, debate perspectives, or create group presentations.
- **Perspective-Taking:** Teaching students to consider history from multiple perspectives, particularly from the viewpoints of those who were marginalized or oppressed. This skill helps broaden their understanding of history beyond the dominant narrative.
- **Problem-Solving:** Encouraging students to think about how historical lessons can be applied to solve current issues, linking past events with present-day challenges and opportunities for change.

CULTURAL WEALTH (Yosso, p. 78):

- Navigational Capital: Students can explore how Indigenous peoples navigated the challenges imposed by the mission system, adapting to and resisting the new social, cultural, and religious norms enforced upon them. This form of capital can help students understand the strategic ways in which Indigenous communities maneuvered within oppressive structures to maintain their identity and autonomy.

- Resistant Capital: This lesson directly ties into the concept of resistant capital, as it would involve discussing the various forms of resistance Indigenous peoples employed against the mission system and their ongoing efforts to reclaim and revitalize their culture and languages today. Highlighting these acts of resistance can empower students and provide a model of how marginalized groups have historically fought and continue to fight against oppression.

- Familial Capital: Discussing the mission system's impact on the familial structures and cultural transmission among Indigenous families can illustrate the importance of familial capital. This lesson reveals how Indigenous knowledge and traditions were passed down through families despite the disruptions caused by the missions, preserving important cultural practices.

- Aspirational Capital: The aspirations of Indigenous peoples to overcome adversity, maintain their cultural integrity, and seek justice can be highlighted in this lesson. This will show students how despite numerous challenges, Indigenous communities have continued to hope for and work towards a better future for their people.

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- Linguistic Capital: By focusing on the preservation of the Chochenyo language, this lesson touches on linguistic capital. It shows the importance of language as a carrier of culture, history, and identity, and the efforts made to revive and sustain it as a vital part of cultural heritage.

ETHNIC STUDIES PRINCIPLES ALIGNMENT:

- Centrality of Intersectional Experiences: The lesson can focus on the intersectional identities of Indigenous peoples, considering factors such as gender, age, social status, and geographic location in understanding the diverse impacts of the mission system. By examining these intersections, students gain a deeper appreciation of the complex ways in which Indigenous identities and experiences were shaped.

- Challenge to Dominant Ideologies: This principle involves questioning the prevailing narratives and ideologies that have historically marginalized or misrepresented minority groups. This means critically examining the narratives that glorify the mission system and exposing how these narratives have contributed to the erasure and marginalization of Indigenous perspectives.

- Social Justice and Equity: The lesson should incorporate discussions on historical injustices faced by Indigenous communities and connect these to ongoing struggles for justice and equity. This includes exploring contemporary movements by Indigenous peoples to reclaim land, rights, and recognition, and discussing how students can support these efforts.

- Empowerment through Academic Success and Personal Transformation: By learning about the resistance and resilience of Indigenous communities, students can find empowering narratives that challenge victimhood and highlight agency. This principle encourages students to draw lessons from history that inspire personal and collective action towards social justice.

- Cultural and Historical Competency: Students will build cultural and historical competency by acquiring detailed knowledge about the mission system's impact on Indigenous cultures, including language, traditions, and social structures. They'll learn to respect and value these cultures, understanding their contributions and significance in California's history.

- Interdisciplinary Perspectives: Encourage the use of interdisciplinary methods by integrating geography, language arts, and social studies in your lesson. For example, using maps to track the changes in Indigenous territories, analyzing primary sources from the period, and studying linguistic data to understand how cultural impacts enrich the learning experience.

STANDARDS ALIGNMENT: English Language Arts Standards

- Reading: Informational Text
  - CCSS.ELA-LITERACY.RI.4.1 - Ask and answer questions to help determine or clarify the meaning of words and phrases in a text.
  - CCSS.ELA-LITERACY.RI.4.3 - Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.
- Writing
  - CCSS.ELA-LITERACY.W.4.1 - Write opinion pieces on topics or texts, supporting a point of view with reasons and information.
  - CCSS.ELA-LITERACY.W.4.7 - Conduct short research projects that build knowledge through investigation of different aspects of a topic.
  - CCSS.ELA-LITERACY.W.4.9 - Draw evidence from literary or informational texts to support analysis, reflection, and research.
- Speaking and Listening
  - CCSS.ELA-LITERACY.SL.4.1 - Engage effectively in a range of collaborative discussions with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.
  - CCSS.ELA-LITERACY.SL.4.4 - Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.

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MODIFICATIONS, ACCOMMODATIONS, RESOURCES for MULTILINGUAL STUDENTS:

Modifications and Accommodations

- Sentence Frames for Discussion
- Simplified Definition of Terms

Visual Supports:

- Use visual aids like charts, maps, and infographics that provide visual representations of textual information, aiding in comprehension



LIBERATED
ETHNIC STUDIES
MODEL CURRICULUM COALITION

INQUIRY 1: What was INDIGENOUS SOVEREIGNTY & STEWARDSHIP like Before the Missions?

Grade Level 4

LESSON 1

STEP	LAND ACKNOWLEDGMENT:	TIME
Slide 4	Contextual Background: Begin with a brief introduction to the Indigenous peoples of the area. Explain who they are, their historical and current presence in the region, and the significance of acknowledging their land. This sets a foundation for understanding why land acknowledgments are made. Purpose of Land Acknowledgment: Clarify that a land acknowledgment is a formal statement recognizing and respecting the indigenous peoples as traditional stewards of this land and the enduring relationship that exists between indigenous peoples and their traditional territories. Explain why it's important to acknowledge this, touching upon themes of respect, recognition, and a step towards correcting the stories and practices that erase Indigenous people's history and culture. Reading the Slide: This is the district's formal land acknowledgement that is connected to the land acknowledgement mural project at the district office. Interactive Discussion: Invite students to share their thoughts on the significance of recognizing the land and its original inhabitants. Discuss how this practice might affect our understanding of history and our relationship with the land. Connection to Current Issues: Make connections to current issues facing Indigenous communities, highlighting the relevance of land acknowledgment in the broader context of Indigenous rights, sovereignty, and environmental stewardship. Reflective Practice: Encourage students to think about how they can show respect and support for indigenous communities in their actions and attitudes beyond just the acknowledgment. Introduction Strategy: Start with a moment of reflection, asking students to consider their own relationship with the land they live on. Introduce the slide by explaining that it depicts the traditional lands of indigenous tribes in the Bay Area, emphasizing the importance of	5 Minutes

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	recognizing these territories. Read the land acknowledgment text, but also paraphrase or elaborate on its significance, connecting it to broader themes of respect, recognition, and reconciliation. Encourage an open classroom discussion or a reflective activity following the introduction of the slide to deepen understanding and personal connection to the material.	
Slide 5	**ANCESTOR ACKNOWLEDGEMENT - HONORING JOSE GUZMAN:** Introduction: Begin by introducing Jose Guzman and his significant contribution to preserving the Chochenyo language, emphasizing how his efforts saved the language from the brink of extinction. Jose Guzman, with the help of John Harrington, recorded the language to ensure its survival Read the Quote: Present the quote by a descendant of Jose Guzman to the class. Many students will already be familiar with Corrina Gould from the third grade Ethnic Studies fall unit. Close the Ancestor Acknowledgement with a formal acknowledgment of Jose Guzman and all ancestors who contribute to the preservation and enrichment of culture and language, expressing gratitude for their enduring influence. <u>Optional Extensions:</u> • Discussion Prompt: Encourage students to discuss what it means to have a language and culture thrive and how this can connect communities with their ancestors. Ask them to think about the importance of language in carrying forward the legacy and stories of a people. • Personal Connection: Invite students to share any personal stories or experiences related to language preservation in their own families or communities, fostering a connection between their lives and the story of Jose Guzman.	5 Minutes

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CULTURAL ENERGIZER - Grounded Connections: Sharing Our Touch with Nature

Slide 6	Activity*: Sharing Stories of Nature Connection* GUIDING QUESTION: *When do you spend time with the land, nature, and the natural environment?* Objective: To reflect on personal experiences of connecting with nature and explore the feelings associated with those experiences. Directions: THINK: Take a moment to reflect on a recent experience when you connected with the natural world. It could be something as simple as sitting on grass, feeling a tree branch brush against your arm, pulling weeds in a pot, or walking barefoot. Think about how that moment made you feel. PAIR: Now, turn to the person next to you and share your story. Describe the experience and how it made you feel. Listen attentively as your partner shares their story. SHARE: After sharing with your partner, I'll invite volunteers to share their experiences with the whole group. If you're comfortable, raise your hand to share your story and any insights or emotions that came up during your reflection. Tips for Sharing: • Be specific in describing your experience. • Share not only what you did but also how it made you feel. • Be respectful and attentive listeners when your partner shares their story. Closure: After hearing from a few volunteers, we'll take a moment to reflect on how connecting with nature can impact us emotionally and spiritually. This activity highlights the importance of our relationship with the natural world and how it can bring us joy, peace, and a sense of interconnectedness.	**10 minutes**
Slides 7-13	**VOCABULARY: RELAY RACE** Objective: Students will learn and apply key terms related to the California Mission System in a dynamic and competitive setting. Before the game, review the vocabulary whole-group with slides 7-12. Before reviewing the vocabulary, please set the tone and let students know that some of the words are words that have an intense or very important historical and cultural meaning, so that everyone needs to work together to be respectful when engaging with the words.	30 Minutes

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VOCABULARY:

Indigenous culture environment region	ancestor generation sovereignty stewardship

What You'll Need:

- Vocabulary cards with words written on them.
- Enough space to form two lines and walk back and forth.

Preparation:
Select key vocabulary terms related to the California Mission System.
(suggested list above)

Write each word on an index card and its definition on the back. Prepare an equal number of cards for each team.
Divide the class into teams of equal size and line them up at one end of the room. Place a bell or buzzer at the other end of the room for each team.

Instructions:

How to Play:

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Split into Two Teams:

- We'll make two teams. Each team will line up on one side of the room.

Start the Relay:

  - The first player from each team will walk up to the teacher and pick a vocabulary card without showing it to anyone.

- Walk back to your team and describe the word on your card using your own words. Remember, you can't say the word itself!

Guessing the Word:

- Your team has to guess the word you are describing. If they guess it correctly, the next person in your line will run up and pick a new card.
- If the team guesses wrong, try giving them more clues until they get it!

Keep it Moving:

Keep going until every player has had a turn, or all the cards are used up.

Winning the Game:

The team that guesses all their words first, or the most words in a set time, wins!

Tips for Playing:

	Be creative with your descriptions. If the word is "sovereignty," you might say, "It's like being the boss of your own country!" Listen carefully when it's your turn to guess and help your teammates when they are giving clues. Post-Activity Discussion: Reflect on the new vocabulary: Ask students to share any words they found particularly interesting or surprising. Connect to the lesson: Discuss how these terms relate to the broader history of the California Mission System and its impact on Indigenous peoples and California's development. Variations: • For a less active version, conduct the activity as a classroom game without the running element. Students can take turns drawing cards from a bowl and describing the words to their teams. • Incorporate technology by using online flashcard tools or apps that allow students to study and quiz each other on vocabulary terms.	

LESSON 2

STEP	DESCRIPTION	TIME
Slides 14-16	**NATIVE CALIFORNIA** Anticipatory set: introduce questions before playing video. • How would you describe the relationship between Indigenous Californians and the land? *Give students time to pair share any thoughts or wonderings they may have before you play the video. *video is set to stop at 2:26 (If it does not stop automatically then click to stop at 2:26)* TEACHING NOTES: The relationship between Indigenous Californians and the land is profoundly interconnected, reflecting a deep spiritual, physical, and cultural bond. This connection is evident in their traditions, beliefs about food, medicine, and spirituality, showcasing a unique relationship with nature that is reciprocal and respectful. Discussing Colonization: When Europeans arrived in California, it marked the beginning of a challenging era for Indigenous people. This period was characterized by land loss, cultural suppression, and significant changes to their way of life. However, despite these hardships, Indigenous Californians have shown incredible resilience, maintaining their traditions and fighting for their rights and land. Complexity of History: The arrival of Europeans in California drastically changed the lives of Indigenous Californians. While it's part of our history, it's important to recognize the strength and resilience of Indigenous peoples	10 mins

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	who have preserved their cultures and identities despite these challenges. Importance of Perspective: Understanding the history of Indigenous Californians helps us appreciate the diverse perspectives that make up our community's story. It's about respecting different ways of living and valuing the land. Continuing Impact: The effects of colonization are still felt today. Learning about this period teaches us the importance of respecting all cultures and the environment. It also shows us the strength of Indigenous communities as they continue to protect their heritage and the land.	
Slides 17-21	**CALIFORNIA REGIONAL HISTORY - Jigsaw Activity** *Pre-Activity Preparation:* *Review Content: Make sure you're familiar with the content on California Tribal History by region to effectively support and guide the groups.* Set Up the Classroom: Arrange the classroom into four sections where groups can work on their assigned regions without distractions. Each area should be conducive to discussion and collaborative learning. *Print* out copies of: • California Tribal History handout for each group • Jig Saw Reading template, one per student Introduction to the Activity: *Explain the Jigsaw Strategy:* Briefly describe the jigsaw strategy, emphasizing its goal to promote cooperation and ensure that each student has an essential role in the group's learning. Highlight that each group will become "experts" on their region's tribal history. Introduce the Task: Present the slide and read the instructions aloud. Clarify the objectives and expectations, ensuring students understand the task, especially the focus on sharing key information with the class. Assign Groups and Regions: Divide the class into four groups, assigning each a specific region: Northwest, Northeast, Central California, Southern California. Aim for balanced groups by considering the students' strengths and learning styles. Conducting the Activity:	**40 Minutes**

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	Day 1: Research and Collaboration Group Reading Time: Give each group time to read and discuss their assigned section. They should identify key details about the tribes in their region, including culture, history, and current issues. Prepare for Share-Out: Instruct groups to summarize their findings and decide how they will present this information to the class. They should focus on clarity and engaging their classmates in the material. Monitor and Assist: As groups work, circulate to monitor their progress, answer questions, and provide support. Encourage critical thinking and connections between the historical content and present-day contexts. Post-Activity: Class Share-Out Group Presentations: Have each group share their findings with the class. Encourage them to highlight the most interesting or significant aspects of their region's tribal history. This format allows students to learn from each other in an interactive setting. Class Discussion: Facilitate a discussion following the presentations, prompting reflection on the content learned. Questions might include, "Which piece of information did you find most surprising?" or "How does understanding the history of these tribes change your perspective on California?" Reflect on the Strategy: Ask for feedback on the jigsaw method. Discuss whether it made the learning process more engaging, what challenges arose, and how effective students found this approach. Follow-up: To deepen the engagement with California's Indigenous histories, consider exploring further topics related to the tribes' current events, cultural practices, and contributions. This approach can help students connect historical knowledge with contemporary issues, fostering a richer understanding of the material.	

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Conclusive Dialogue– if you don't do the optional lesson 3, do the Conclusive Dialogue here

Slide 22	**TALK TRAIN - Exploring Indigenous Diversity & Contributions** Activity: *Discussing Indigenous Diversity and Environmental Influence* Objective: To deepen understanding of the rich diversity and contributions of California's Indigenous tribes, as well as how the land and environment	**15 min**

	shaped their ways of life. Directions: Formation: Arrange students in a circle or sitting in rows facing each other to facilitate conversation. Question 1: Indigenous Diversity: The first question we'll explore is: *"What did you learn about the rich diversity and contributions of California's Indigenous tribes?"* The first student volunteer will answer this question with an idea or insight they gained from our lesson or discussion. Passing the Torch: After the first student shares, they will call on another student to answer the same question. The second student will then call on another student, and so on. Repeat: Continue this process, allowing each student to share their understanding of Indigenous diversity and contributions, and how it relates to what they've learned. Question 2: Environmental Influence: Once everyone has had a chance to contribute to the discussion of Indigenous diversity, we'll move on to the second question: *"How did the land and environment influence their ways of life, traditions, and survival?"* Follow the same process of sharing and passing the torch. Closure: To signal the end of the protocol, I'll say, *"Next person is the caboose!"* This indicates that we'll wrap up the activity after the next student's contribution. Tips for Participation: • Be attentive and respectful listeners to your classmates' responses. • Share your own thoughts and ideas, drawing from what we've learned about Indigenous peoples and their relationship with the environment. • Encourage each other to contribute to meaningful dialogue.	

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LESSON 3– OPTIONAL LESSON

Slide 23-24	**CCC - COMMUNITY, COLLABORATION, CULTURE** The image in the background is from the website for the American Indian Cultural Center in San Francisco. Take a few minutes to share the mission, vision, and purpose statements of the	15 Minutes

	Center. Click on the link to the website and share some of the pictures with students. PHOTO CREDIT: AMERICAN INDIAN CULTURAL CENTER American Indian Cultural Center Ask: *What do they NOTICE? What do they WONDER?* MISSION The mission of the American Indian Cultural Center of San Francisco is to improve and promote the well-being of the American Indian community and to increase the visibility of American Indian cultures in an urban setting in order to cultivate awareness, understanding and respect. VISION The AICCSF strives to maintain, preserve and restore a permanent and prominent presence for the Bay Area American Indian inter-tribal community that continues to exist. Our vision is to create and provide a dynamic place of learning, culture and community to the citizens of the Bay Area to learn about American Indian heritage and culture and to enhance a sense of understanding about American Indians in the urban environment. AICCSF will demonstrate community health and wellness through kinship and spirituality by nurturing our connection to our knowledge keepers, oral traditions, tribal languages and cultures, while encouraging fearless expression through theater arts, music, ceremonial events, media, writing, and film that will increase the visibility of American Indians in the greater Bay. PURPOSE We are working to recreate a space that will provide culturally relevant education, art, information-sharing, and wellness programs in an inclusive "safe community space." This space will be open for the American Indian community and everyone in the bay to participate, connect, and grow. Improve and promote the wellbeing of the American Indian community and to increase the visibility of American Indian cultures in an urban setting in order to cultivate awareness, understanding, and respect.	
Slides 25-26	**EXPLORING CALIFORNIA'S INDIGENOUS TRIBES** Materials Needed: • Internet access for research • Art supplies (poster paper, markers, colored pencils, etc.) • Sticky notes • Pencils	**30 Minutes, continued over 2-3 more days as needed 45-50**

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Minute lesson increments

Lesson Objective:
Students will explore the diversity and contributions of California's Indigenous tribes to understand the state's rich history and cultural heritage.

Activity 1: Research and Poster Creation
Directions:
Introduction (10 minutes)
Begin the class with a brief introduction about California's Indigenous tribes, emphasizing the diversity and richness of these communities.
Explain the significance of understanding these cultures as part of California's history.

Group Formation and Assignment (10 minutes)
Divide the class into small groups of 3-4 students.
Assign each group a specific California tribe to research. Some tribe examples include the Chumash, Modoc Nation, Coast Miwok, and Tongva Nation.

Students can use this student slide deck to access the websites.

You can add more tribal nations for students to research or have more than one group learn about the same tribal nation.

Research Phase (30 minutes)
Instruct each group to research their assigned tribe, focusing on:

- Geographical location within California
- Languages spoken
- Types of traditional homes
- Important cultural practices, symbols, and historical facts
- Encourage groups to use reliable educational websites, library books, and multimedia resources.

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Poster Creation (40 minutes)
Each group will create a poster representing the tribe they studied. The poster should include:

- Drawings of traditional homes and landscapes
- Symbols significant to the tribe (e.g., animals, plants)
- Any notable cultural or historical facts
- Provide art supplies and assist groups as needed.

Activity 2: Gallery Walk
Directions:
Setup (5 minutes)
Have each group post their completed poster on the wall or on tables around the room.

Gallery Walk (25 minutes)
Provide each student with a sticky note and a pencil.
Students will walk around the classroom and view each poster.
During the walk, they should discuss the posters with their peers and then write one of the following on their sticky note:

- Wow! = Something surprising they learned.

	• What? = Something they did not understand. • Wondering... = Something they wonder about or want to learn more about. Students will stick their notes on the posters they correspond to. Group Discussion (10 minutes) Conclude the activity with a class discussion. Have groups share insights from the sticky notes on their posters and discuss any questions or wonders they might have encountered. Assessment: Evaluate the posters for accuracy, creativity, and completeness. Assess student engagement and responses during the gallery walk and discussion for understanding and curiosity about the material. Extensions: • Invite a guest speaker from a local tribe to talk about their culture and history. • Plan a field trip to a local museum that features exhibits on California's Indigenous tribes.	
Slide 27	**TALK TRAIN - Exploring Indigenous Diversity & Contributions** Activity: *Discussing Indigenous Diversity and Environmental Influence* Objective: To deepen understanding of the rich diversity and contributions of California's Indigenous tribes, as well as how the land and environment shaped their ways of life. Directions: Formation: Arrange students in a circle or sitting in rows facing each other to facilitate conversation. Question 1: Indigenous Diversity: The first question we'll explore is: *"What did you learn about the rich diversity and contributions of California's Indigenous tribes?"* The first student volunteer will answer this question with an idea or insight they gained from our lesson or discussion. Passing the Torch: After the first student shares, they will call on another student to answer the same question. The second student will then call on another student, and so on. Repeat: Continue this process, allowing each student to share their understanding of Indigenous diversity and contributions, and how it relates to what they've learned. Question 2: Environmental Influence: Once everyone has had a chance to contribute to the discussion of Indigenous diversity, we'll move on to the second question:	10-15 Minutes

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	"How did the land and environment influence their ways of life, traditions, and survival?" Follow the same process of sharing and passing the torch. Closure: To signal the end of the protocol, I'll say, *"Next person is the caboose!"* This indicates that we'll wrap up the activity after the next student's contribution. Tips for Participation: • Be attentive and respectful listeners to your classmates' responses. • Share your own thoughts and ideas, drawing from what we've learned about Indigenous peoples and their relationship with the environment. • Encourage each other to contribute to meaningful dialogue.	

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4TH GRADE UNIT: WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

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Inquiry 1

What was Indigenous Sovereignty & Stewardship Like Before the Missions?

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Inquiry 1

CRITICAL CONCEPTS

BUSD - 002685

Indigenous Sovereignty & Stewardship

Before the Missions

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LESSON OVERVIEW

Students will learn about the rich history and cultures of California's Indigenous tribes. They'll understand how the land and environment influenced their ways of life, traditions, and survival.

Lesson Activities:

- California Tribal History by Region - Jigsaw activity
- Exploring California Indian Tribes - Group project

Lesson Vocabulary	
Indigenous	ancestor
culture	generation
environment	sovereignty
region	stewardship

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INQUIRY 1: What Was Indigenous Sovereignty & Stewardship like Before the Missions?

LESSON 1

- Land Acknowledgement
- Ancestor Acknowledgement
- Cultural Energizer
- Vocabulary Relay

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BUSD - 002687

Berkeley Unified Land & Commitment Acknowledgement

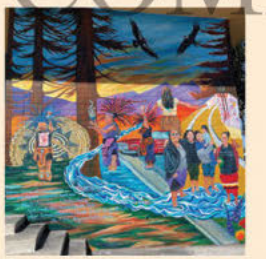
We acknowledge that our schools reside on Huchiun (hooch-yoon), within the ancestral and home territory of the East Bay Ohlone people, where families have always lived as stewards of the land for thousands of years to this day.

We honor the first peoples of these lands and their ongoing collective resistance and resilience in the face of settler colonialism, as well as their current day activism and their work to continue to practice their living culture.

We commit to being in solidarity with Indigenous peoples both locally and globally, taking action to create and maintain supportive systems for Native youth in our schools, and to be active participants in contributing to the thriving present and future of Berkeley Unified's Indigenous youth and the Ohlone peoples of Huchiun.

Written in collaboration with the Native Student Union Students of Berkeley High School, based on the land acknowledgement structure created by Leah Aguilera of Oakland Unified School District. Input provided by the Confederated Villages of Lisjan and Vincent Medina and Louis Trevino, founders of Café Ohlone and UC Berkeley's 'ottey Initiative.

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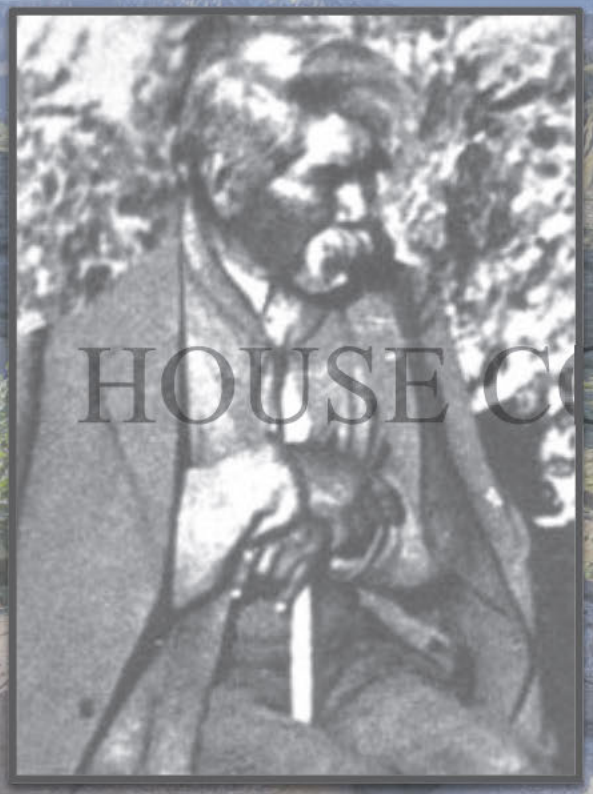
Land Acknowledgement Mural by Cece Carpio and Shi Shi Madriz, in collaboration with the BUSD Ethnic Studies Department and the Berkeley High School Native Student Union
Mural location: corner of University Ave. & Bonar St.

Berkeley PUBLIC SCHOOLS

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ANCESTOR ACKNOWLEDGEMENT

BUSD - 002688



Jose Guzman

"Our language is Chochenyo. My great-grandfather, José Guzmán, was one of the last speakers of the language. And when he introduced himself, he said, I am Lisjan. And, so, our tribe is the Confederated Villages of Lisjan. We are taking back our traditional names of our areas. Along with the Confederated Villages of Lisjan in the East Bay, there is the Him'ren and the Muwekma. And so, we all have ties to a specific part of our territo[illegible] that we take care of in the East Bay, and we all have in common the language of Chochenyo."

~Corrina Gould, Spokesperson for the Confederated Villages of Lisjan

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***1870s-1934**

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CULTURAL ENERGIZER

Grounded Connections: Sharing Our Touch with Nature

When do you spend time with the land, nature, and the natural environment?



1 - THINK:

Take a moment to reflect on a recent experience when you connected with the natural world. It could be something as simple as sitting on grass, feeling a tree branch brush against your arm, pulling weeds in a pot, or walking barefoot. Think about how that moment made you feel.

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2 - PAIR:

- Turn to the person next to you and share your story.
- Describe the experience and how it made you feel.
- Listen attentively as your partner shares their story.



3 - SHARE:

After sharing with your partner, I'll invite volunteers to share their experiences with the whole group. If you're comfortable, raise your hand to share your story and any insights or emotions that came up during your reflection.

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We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

BOSD - 002690

Word
Indigenous

Definition
A relative who is older than a grandparent.

Word
Sovereignty

Definition
People who exist on a land as the first people.

Word
Ancestor

Definition
The power of a group or nation to govern itself without outside interference.

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BOSD - 002691

We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

Word
Indigenous

Word
Sovereignty

Word
Ancestor

Definition
A relative who is older than a grandparent.

Definition
People who exist on a land as the first people.

Definition
The power of a group or nation to govern itself without outside interference.

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We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

BOSD - 002692

Word
Culture

Definition
An area or place somewhere.

Word
Region

Definition
The customs, arts, and community practices of a particular nation, people, or other group.

Word
Stewardship

Definition
The job of taking care of something.

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We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

BUSD - 002693

Word
Culture

Word
Region

Word
Stewardship

Definition
An area or place somewhere.

Definition
The customs, arts, and community practices of a particular nation, people, or other group.

Definition
The job of taking care of something.

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We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

BOSD-002694

Word
Environment

Definition
The place in which a person, animal, or plant lives.

Word
Generation

Definition
All of the people born and living at about the same time are called a generation.

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We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

BOSD-002695

Word	Definition
Environment	*The place in which a person, animal, or plant lives.*
Generation	*All of the people born and living at about the same time are called a generation.*

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VOCABULARY RELAY RACE

Lesson Vocabulary

Indigenous
culture
environment
region
ancestor
generation
sovereignty
stewardship

How to Play:

- Split into Two Teams: Each team lines up on one side of the room.
- Start the Relay: The first player from each team will walk up to the teacher and pick a vocabulary card without showing it to anyone.
- Walk back to your team and describe the word on your card using your own words. Remember, you can't say the word itself!
- Guessing the Word: Your team has to guess the word you are describing.
  - If they guess it correctly, the next person in your line will run up and pick a new card.
  - If the team guesses wrong, try giving them more clues until they get it!
- Keep it Moving: Keep going until every player has had a turn, or all the cards are used up.
- Winning the Game: The team that guesses all their words first, or the most words in a set time, wins!
- Tips for Playing: Be creative with your descriptions. If the word is "sovereignty," you might say, "It's like being the boss of your own country!"

Listen carefully when it's your turn to guess and help your teammates when they are giving clues.

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INQUIRY 1: What Was Indigenous Sovereignty & Stewardship like Before the Missions?

LESSON 2

- Native California Video
- eg onal story gsaw

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NATIVE CALIFORNIA



How would you describe the relationship between **Indigenous Californians** and the land?

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**video stops at 2:26*

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Turn and Talk!

- How would you describe the relationship between **Indigenous Californians** and the land?

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- What is something important you remember from the video?

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INQUIRY 1: What Was Indigenous Sovereignty & Stewardship like Before the Missions?

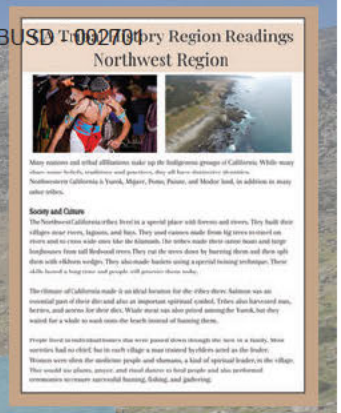
LESSON 2

- Jigsaw for California Regions
- Presentations

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Regional History



BUSD 002701

J I G S A W READING

READING STRATEGY - JIGSAW

California Tribal History by Region

Northwest

Northeast

Central California

Southern California

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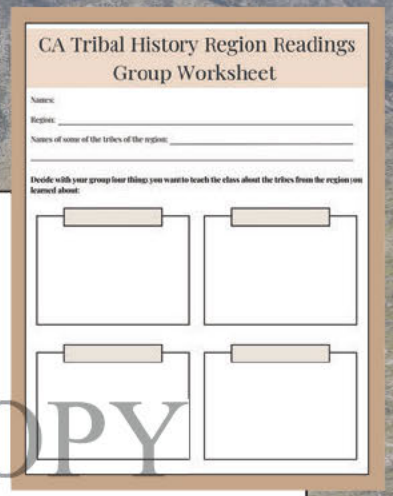
This lesson may take two class periods/days. It can also be taught during ELD block or Integrated ELA

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THE JIGSAW STRATEGY

READING

BUSD - 002702


CA Tribal History Region Readings
Group Worksheet

Names:

Region: _____

Names of some of the tribes of the region: _____

_____

Decide with your group four things you want to teach the class about the tribes from the region you learned about:

READING STRATEGY

JIGSAW

GOAL: TO COOPERATE WITH YOUR PEERS AND LEARN ABOUT YOUR REGION.

WHAT DOES COOPERATION LOOK LIKE AND SOUND LIKE?

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REMEMBER YOUR ROLE:

READERS: Reads the text slowly, clearly, and stops for questions.

NOTETAKERS: Writes the answers to the questions on the recording sheet.

LEADERS: Respectfully makes sure everyone is heard and helps everyone remember their role.

TIMEKEEPER: Pays attention to the clock and let's the group know how many minutes are left.

EVERYONE** helps answer questions.

USE THE TEMPLATE TO TAKE NOTES.

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RESEARCH & COLLABORATION DIRECTIONS

Group Reading Time: Give each group time to read and discuss their assigned section. They should identify key details about the tribes in their region, including culture, history, and current issues.

Group Discussion Time: Identif ke details about the tribes in their region, including culture, history, and current issues.

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Group Notetaking Time: Work together to fill out the jigsaw template.

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PRESENTATIONS AND DISCUSSION

PRESENT: each group share what they learned in front of the class. This format allows students to learn from each other in an interactive setting.

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DISC JSS: "Which piece of information did you find most surprising?" or "How does understanding the history of these tribes change your perspective on California?"

REFLECT: Ask for feedback on the jigsaw method. Discuss whether it made the learning process more engaging, what challenges arose, and how effective students found this approach.

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TALK TRAIN - EXPLORING INDIGENOUS DIVERSITY & CONTRIBUTIONS

BUSD_102105

Guiding questions:

1) What did you learn about the rich diversity and contributions of California's Indigenous tribes?
2) How did the land and environment influence their ways of life, traditions, and survival?



Tilden Steam Train
Orinda, CA

TALK TRAIN DIRECTIONS

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- First student volunteers to answer the question with an idea, and then calls on another student to answer the question.
- Next student calls on another student to answer the question. **Repeat** ↻
- When the teacher wants the protocol to end, they will say: "Next person is the caboose!"
  (The caboose is the last car on a long train.)

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CONCLUSIVE DIALOGUE

INQUIRY 1: What Was Indigenous Sovereignty & Stewardship like Before the Missions?

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LESSON 3 (Optional)

- Community, Collaboration, and Cultural Production
- Gallery Walk

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COMMUNITY
COLLABORATION
What do you notice? What do you wonder?
BUSD_003707
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& CULTURAL PRODUCTION
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PHOTO CREDIT: American Indian Cultural District

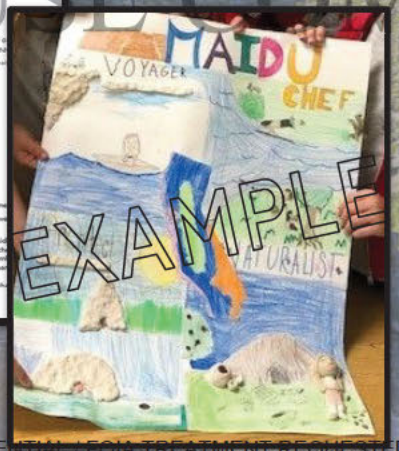
EXPLORING CALIFORNIA'S INDIGENOUS TRIBES

BUSD-002708

Objective:
Students will explore the diversity and contributions of California's Indigenous tribes to understand the state's rich history and cultural heritage.



link in image



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EXAMPLE

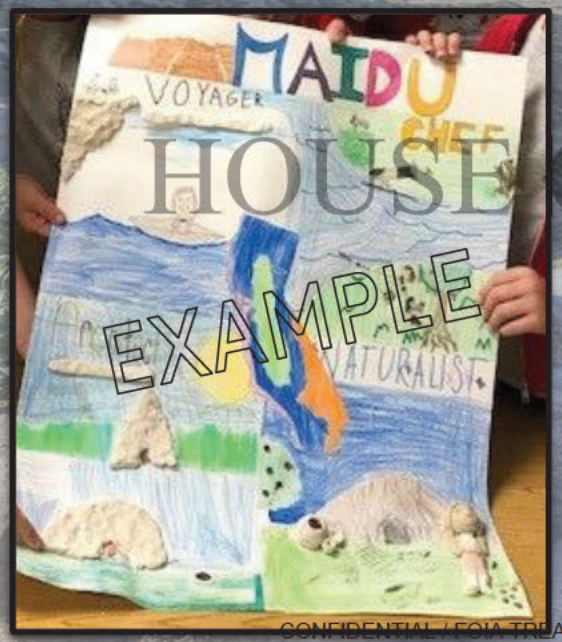
Activity Directions:

- Divide the class into small groups & assign each group a specific California tribal nation to research.
- Direct each group to find out key information about their tribe, such as where they lived, what language they spoke, what their traditional homes looked like, and any interesting facts about their culture and history.
- Each group will create a poster that represents the tribe they studied. Be sure to include a map, symbols, traditional homes, important animals, or plants that are significant to the tribe's culture.

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GALLERY WALK

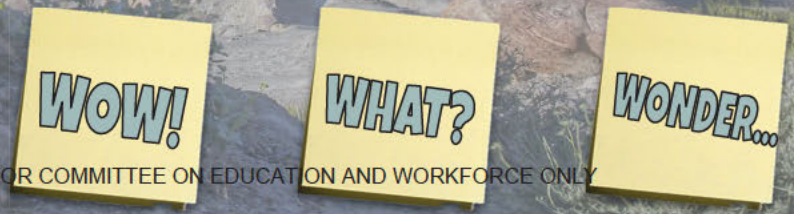
Let's learn together!



BUSD - 002709

Activity Directions:

- Post your completed poster on the wall or at your table.
- Take 1 sticky note and a pencil per person.
- Read and talk about the poster.
- Write a Wow! What? Or Wonder... on the sticky and place it next to the poster.
  - Wow! = I was surprised...
  - What?= I don't understand...
  - Wondering...= I wonder..



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TALK TRAIN - EXPLORING INDIGENOUS DIVERSITY & CONTRIBUTIONS

BUSD_00240

Guiding questions:

1) What did you learn about the rich diversity and contributions of California's Indigenous tribes?
2) How did the land and environment influence their ways of life, traditions, and survival?



Tilden Steam Train
Orinda, CA

TALK TRAIN DIRECTIONS

- First student volunteers to answer the question with an idea, and then calls on another student to answer the question.
- Next student calls on another student to answer the question.
  Repeat ↻
- When the teacher wants the protocol to end, they will say:
  "Next person is the caboose!"
  (The caboose is the last car on a long train.)

COMMITTEE COPY

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CONCLUSIVE DIALOGUE

Inquiry 2:

What was the Experience of Encounter and Colonization for Indigenous people?

Grade Level 4

LESSON 1

Slides 3-4	*LAND ACKNOWLEDGMENT* *ANCESTOR ACKNOWLEDGMENT*	10 Minutes
Background Info- Stay on Ancestor Ack. Slide	**INTRODUCTION** When we talk about the missions in California, we often hear about the Spanish settlers and the missions they built during the 18th century. These stories usually tell us about converting Indigenous peoples to Christianity and teaching them new ways of living. But, there's a huge part of the story that's not told as often—the experiences and perspectives of the Indigenous people themselves. In this lesson, we're going to dive deep and explore what life was really like for the Indigenous peoples during this time. We'll learn about their incredible resilience (which means how strong and determined they were), their resistance against losing their culture and land, and how they survived a time that changed their lives forever. We're going to use stories, maps, and maybe even some drawings and artifacts to help us understand the full picture. It's like being a detective in history, where we look for clues that tell us more about the people who lived through these times. Our goal is to understand that history has many sides and to respect the incredible cultures and the strength of California's Indigenous communities. By the end of our lesson, I hope you'll see this part of California's history in a whole new light and understand why it's important to hear from everyone when we learn about the past.	5 Minutes
Slide 6-13	**VOCABULARY: SKETCH QUEST** Objective: Students learn and remember key vocabulary related to a specific topic (such as the California Mission System) by creating visual representations of the words and participating in a quest to identify their classmates' sketches.	35 Minutes

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Before the game, review the vocabulary whole-group with slides 6-11.

Before reviewing the vocabulary, please set the tone and let students know that some of the words are words that have an intense or very important historical and cultural meaning, so that everyone needs to work together to be respectful when engaging with the words.

assimilation	starvation
colonization	bounty
labor	settler
mission	slavery

Materials:

- Index cards or small pieces of paper
- Pens, pencils, and colored markers
- A list of key vocabulary terms related to your lesson

Preparation:

Prepare a list of key vocabulary terms you want the students to learn.

Set up a "gallery" area in your classroom where sketches can be displayed or have a digital platform ready for sharing artwork if conducting the activity online.

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Instructions: *student friendly instructions on slide 19**

Divide and Conquer: Split the class into small groups or pairs and assign each group a set of vocabulary words from the list. Ensure each group has a different set to encourage a variety of terms being covered.

Sketch Time: Students in each group create sketches or drawings that represent their assigned vocabulary words. Encourage creativity, but advise them not to write any words or letters that directly give away the term. For example, for the word "mission," a student might draw a mission building or for "padre," a simple sketch of a priest.

Gallery Walk - Quest Mode: Once the sketches are complete, display them in the designated gallery area or share them on the digital platform. Then, conduct a gallery walk where students move around the room or click through the digital gallery, viewing the artwork.

The Quest: As students explore the gallery, they carry their WORKBOOK, where they write down their guesses for what each sketch represents (it's in the Inquiry 2 section), matching sketches to the correct vocabulary term.

Review and Reveal: After the gallery walk, review the sketches as a class, revealing the correct terms for each and discussing how the sketches represent the words. This is a great time to talk about the creative choices

	students made and how those choices reflect the meanings of the words. Reflection: Ask students to reflect on the activity, discussing what new words they learned, which sketches helped them remember specific terms, and how creating or interpreting the art made the vocabulary more memorable.	

LESSON 2

Slides 14-15	**BACKGROUND - CALIFORNIA MISSIONS** What do you know about the California Missions? Have you ever visited one? In this video, Tim and Moby will explain about an important part of California history. California Missions BrainPop KWL Chart– 4th Grade Workbook, Page 11	20-30 Minutes

California Missions		
Know	Wonder	Learn

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Objective: Students will use a KWL chart to organize what they know (K), what they want to know (W), and what they learned (L) about the California Missions after watching a BrainPop video. This activity aims to activate prior knowledge, set learning goals, and reflect on new information gained.

Instructions:

Introduction (5-10 minutes):

Begin by explaining the purpose of the KWL chart and how it will help them organize their thoughts and learnings about the California Missions.

Students draw a KWL chart (journal/notebook/digitally)

K Column - What I Know (10 minutes):

Instruct students to fill in the "K" column with anything they already know about the California Missions. This could include facts, questions, or anything they've heard about the topic. Encourage them to share a few of their points with the class to stimulate curiosity and activate prior knowledge.

W Column - What I Want to Know (5 minutes):

Have students think about and write down what they want to learn about

	the California Missions in the "W" column. Prompt them with questions like, "What are you curious about?" or "What questions do you have?" Share some of these questions as a class to build anticipation for the video. BrainPop Video (Duration of video): Watch the BrainPop video on California Missions together as a class. Remind students to pay attention to information that might answer their questions or spark new ones. L Column - What I Learned (15 minutes): After watching the video, give students time to fill in the "L" column with new information they learned from the video. *Encourage them to try and answer the questions they had in the "W" column.* Facilitate a class discussion where students can share what they learned. Highlight any interesting facts or concepts that were new to the class. Reflection and Wrap-up (5-10 minutes): Reflect on the process of using the KWL chart and how it helped organize their learning. Ask if their questions were answered and if they have any new questions. Discuss how this method can be a useful learning tool for other subjects and topics.	
Slide 16	Teacher Reading Guide: **READING: "*Kai Talks About the Missions*" by Angel Heart** <u>Objectives</u>: - *Students will understand the impact of the California Mission System on the Indigenous peoples, specifically the Lisjan Ohlone.* *- Students will engage in critical thinking about historical narratives and the importance of multiple perspectives.* *-Students will develop empathy and awareness of the ongoing presence and resilience of Indigenous communities.* Introduction and Background Knowledge Teaching Notes: 1. Introduction: Introduce the book and author. Highlight the book's intention to share the Ohlone perspective on California Missions. 2. KWL Chart: Start a KWL chart as a class. Fill in the "K" section with what	**20 Minutes**

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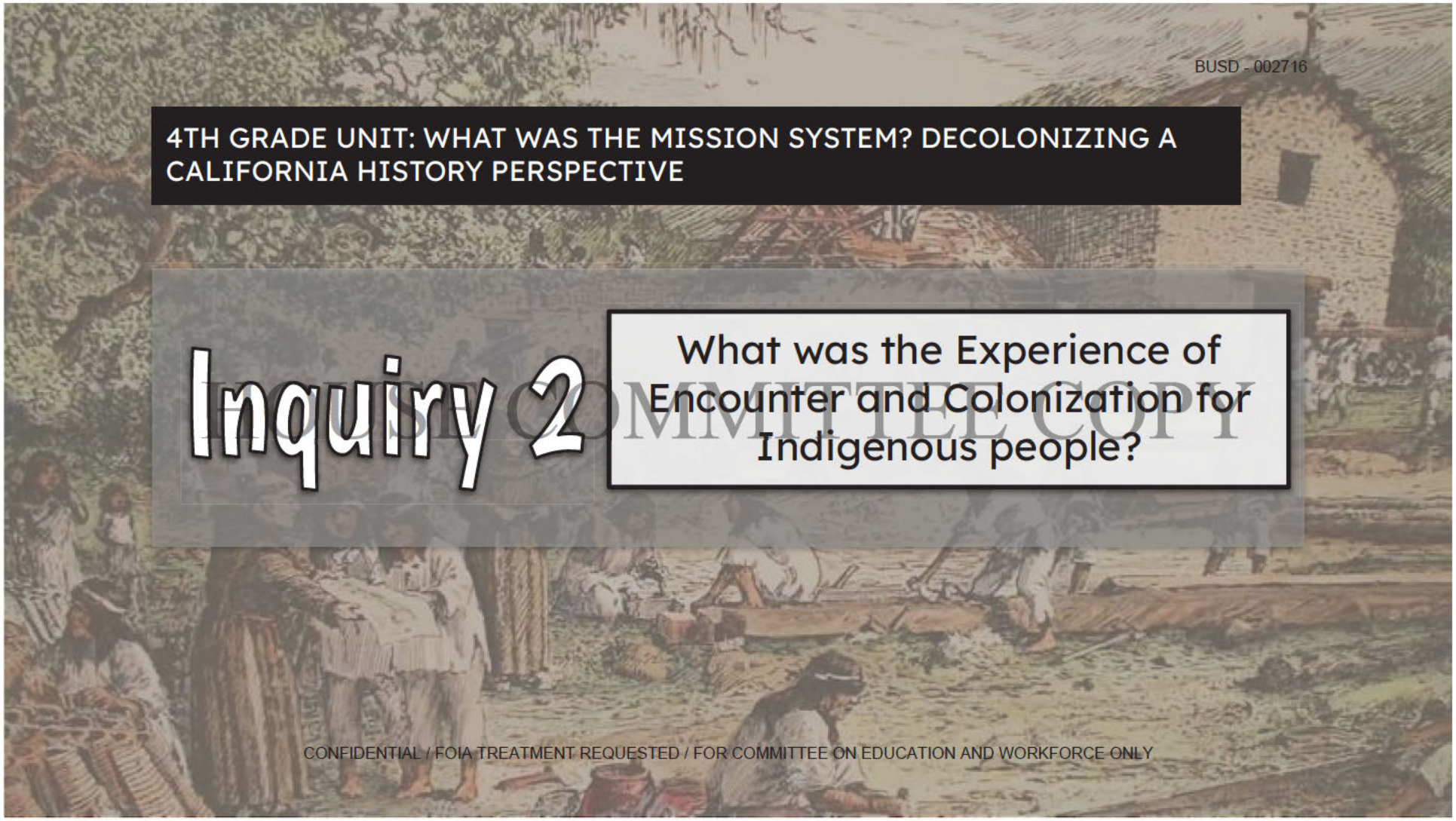
	students already know about California. Activities: - Reading: Read the introduction and pages 7-12 - Discussion: *What was life like for Ohlone people before colonization?* *What happened during the colonization of the Ohlone lands?*	

Lessons 3

Slide 16	Teaching Notes: 1. Review: Briefly review yesterday's reading and discuss any new information added to the KWL chart. 2. Emphasize the concepts of "violence" and "genocide" with sensitivity, explaining their impact on the Lisjan Ohlone and Indigenous communities broadly. Activities: - Reading: Continue reading 13-21. - Discussion: *What does resistance look like? How did the Ohlone people show resilience?* - Reflection: Have students write a journal entry or share in small groups about how they would feel if their land and way of life were threatened. Use the 4th Grade Workbook, page 12.	45 Minutes

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4TH GRADE UNIT: WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE



Inquiry 2

What was the Experience of Encounter and Colonization for Indigenous people?

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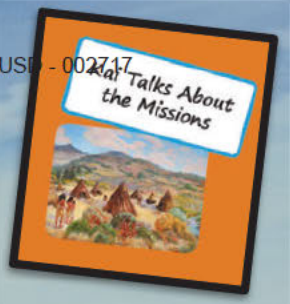
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Inquiry 2

Encounter and Colonization

The Mission Experience

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Lesson Overview

Students will explore the history of the California missions through an Indigenous perspective. Guided by insights of his ancestors, "Kai Talks About the Missions".

Lesson Activities:

- California Missions - *BrainPop (KWL)*
- "Kai Talks About Missions" book

Lesson Vocabulary

assimilation	starvation
colonization	bounty
missionary	settler
mission	slavery
	labor

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Inquiry 2

What was the Experience of Encounter and Colonization for Indigenous people?

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LESSON 1

- Land Acknowledgement
- Ancestor Acknowledgement
- Vocabulary Sketch Quest

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Land Acknowledgement

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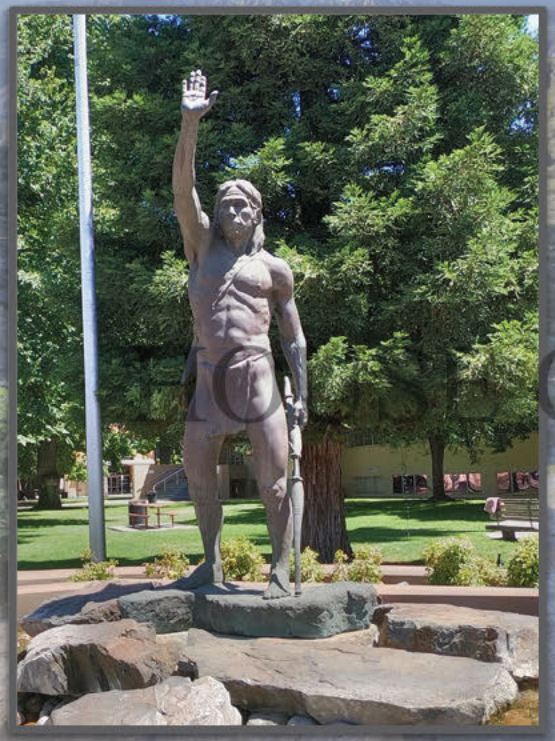
We want to thank and honor the Lisjan Nation and Muwekma Ohlone people, both those who came before and those who are still here today. We are grateful to live, learn, and work in this community alongside them.

As we learn and grow together, let's remember to be kind, respectful, and understanding to everyone. We must also recognize the challenges that Indigenous people continue to face and work towards fairness for all.

Let's always remember and celebrate the amazing contributions of the Lisjan Nation and Muwekma Ohlone, both past and present.

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ANCESTOR ACKNOWLEDGEMENT



*c. 1798 – 1838

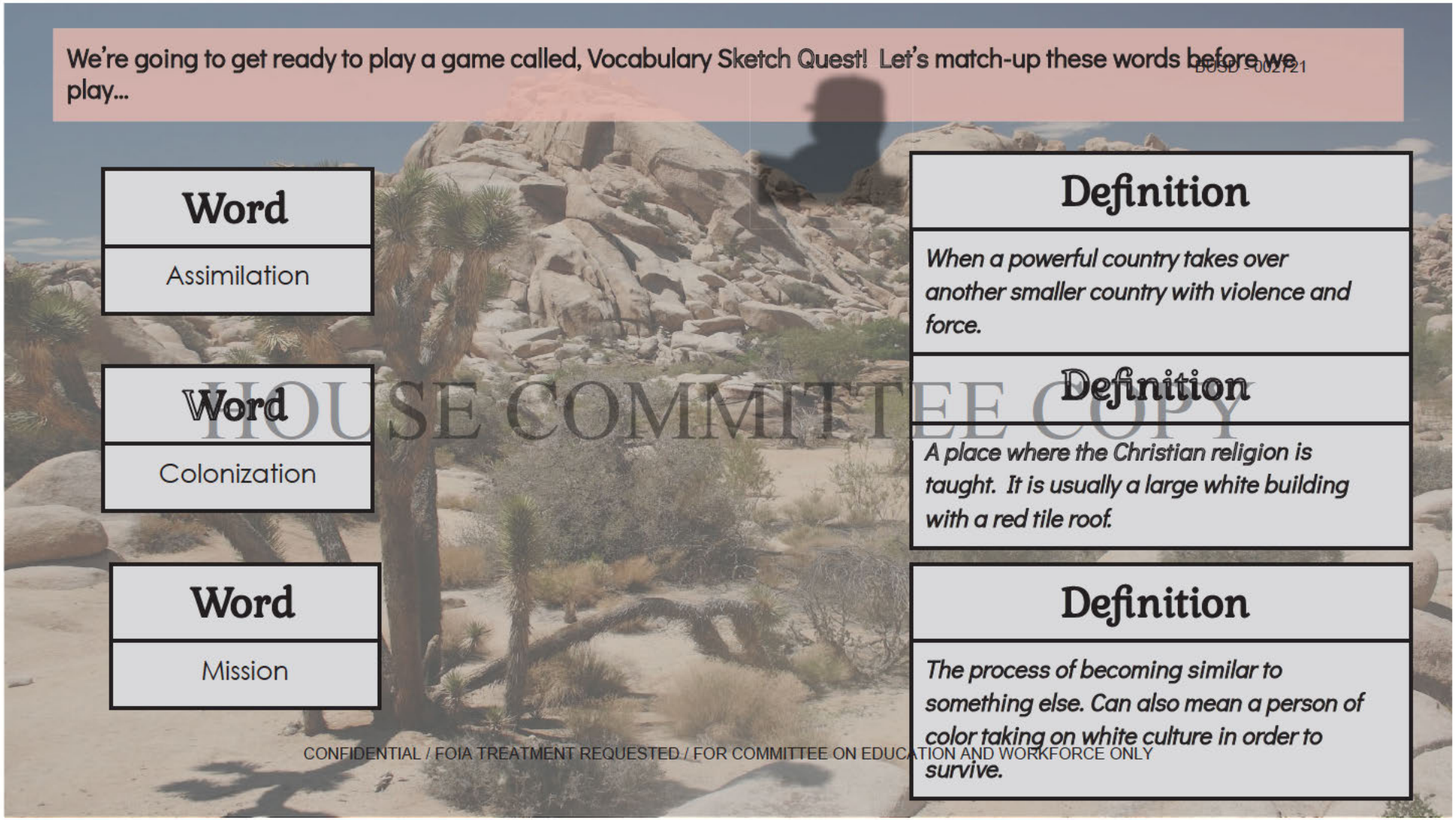
Cucunuchi

Cucunuchi was Yokut and part of the Lakisamni tribe. He was known for his resistance against the colonization and oppression faced by Indigenous people who were enslaved in the missions across California. He organized the escape of hundreds of Yokut people from the San Jose Mission as well as raids on other missions. His courage and determination to protect his people and culture serve as a powerful reminder of the ongoing struggle for justice and recognition that Indigenous communities continue to face. We honor Cucunuchi and all Indigenous ancestors for their enduring spirit and contributions.

In our lesson today, let us reflect on the legacy of resistance, learning from their experiences and ensuring that their stories are not forgotten. We commit to respecting the heritage of the Ohlone people and supporting their efforts to preserve their culture and sovereignty.

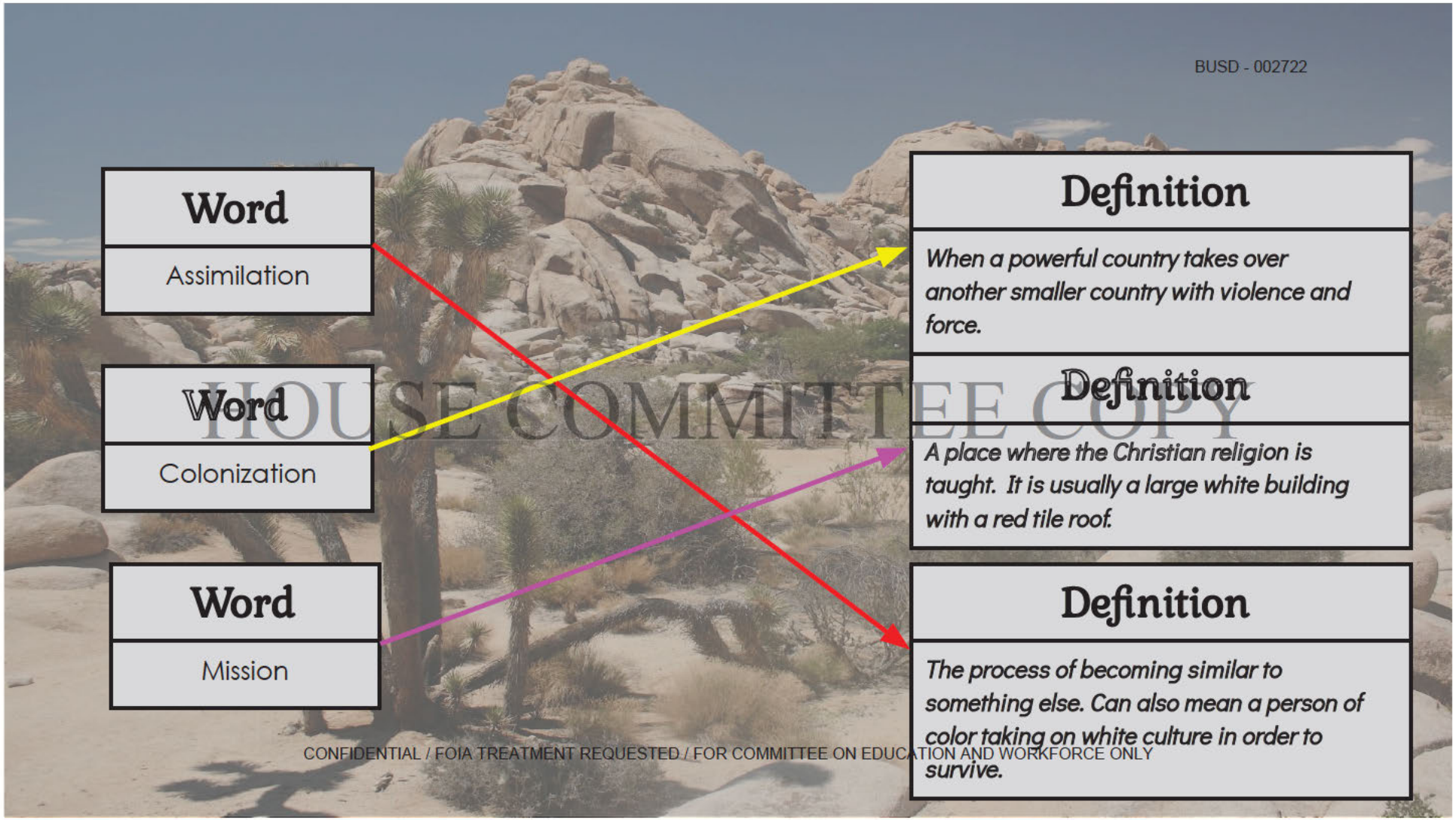
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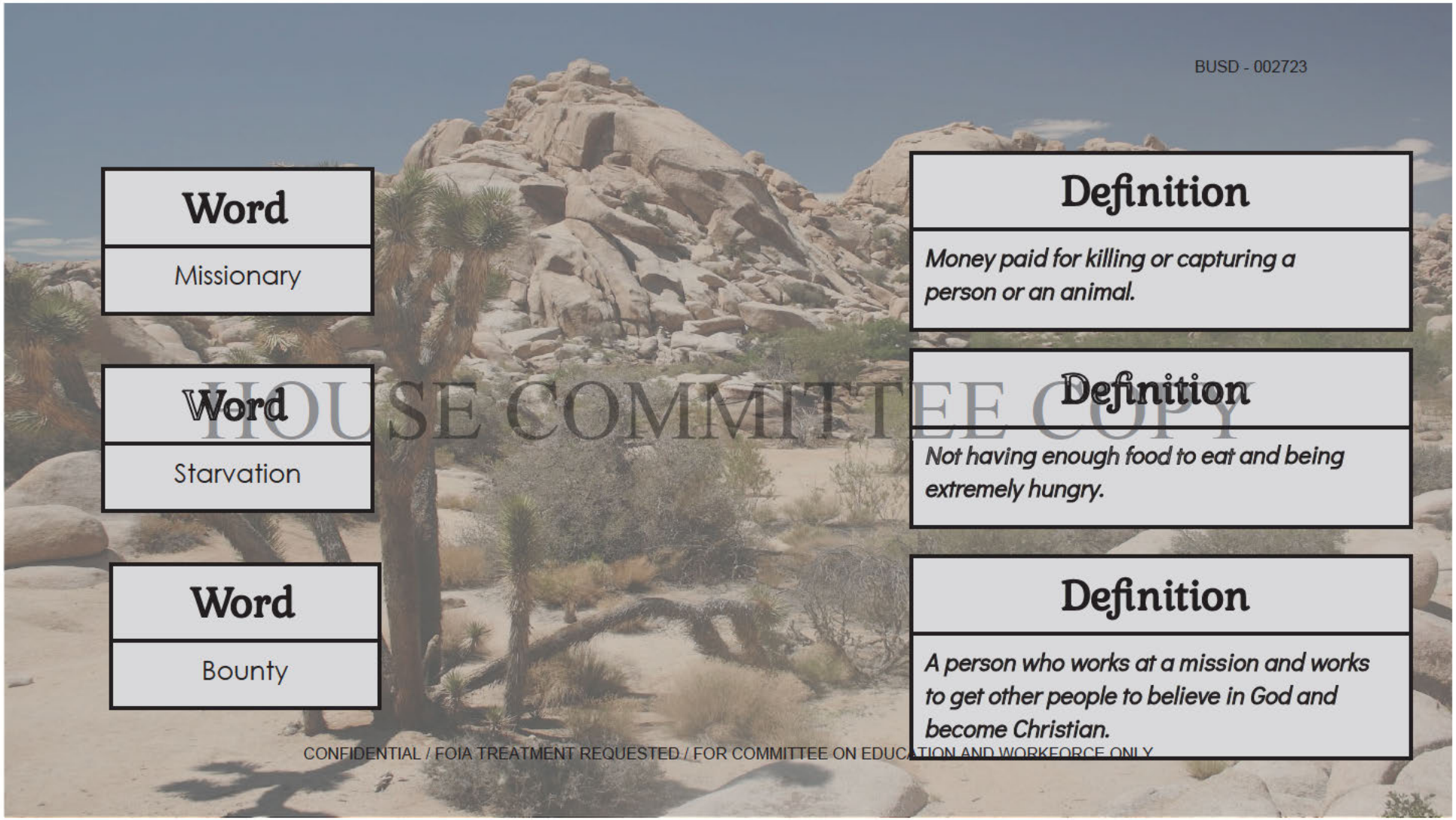
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Word	Definition
Assimilation	*When a powerful country takes over another smaller country with violence and force.*
Colonization	*A place where the Christian religion is taught. It is usually a large white building with a red tile roof.*
Mission	*The process of becoming similar to something else. Can also mean a person of color taking on white culture in order to survive.*

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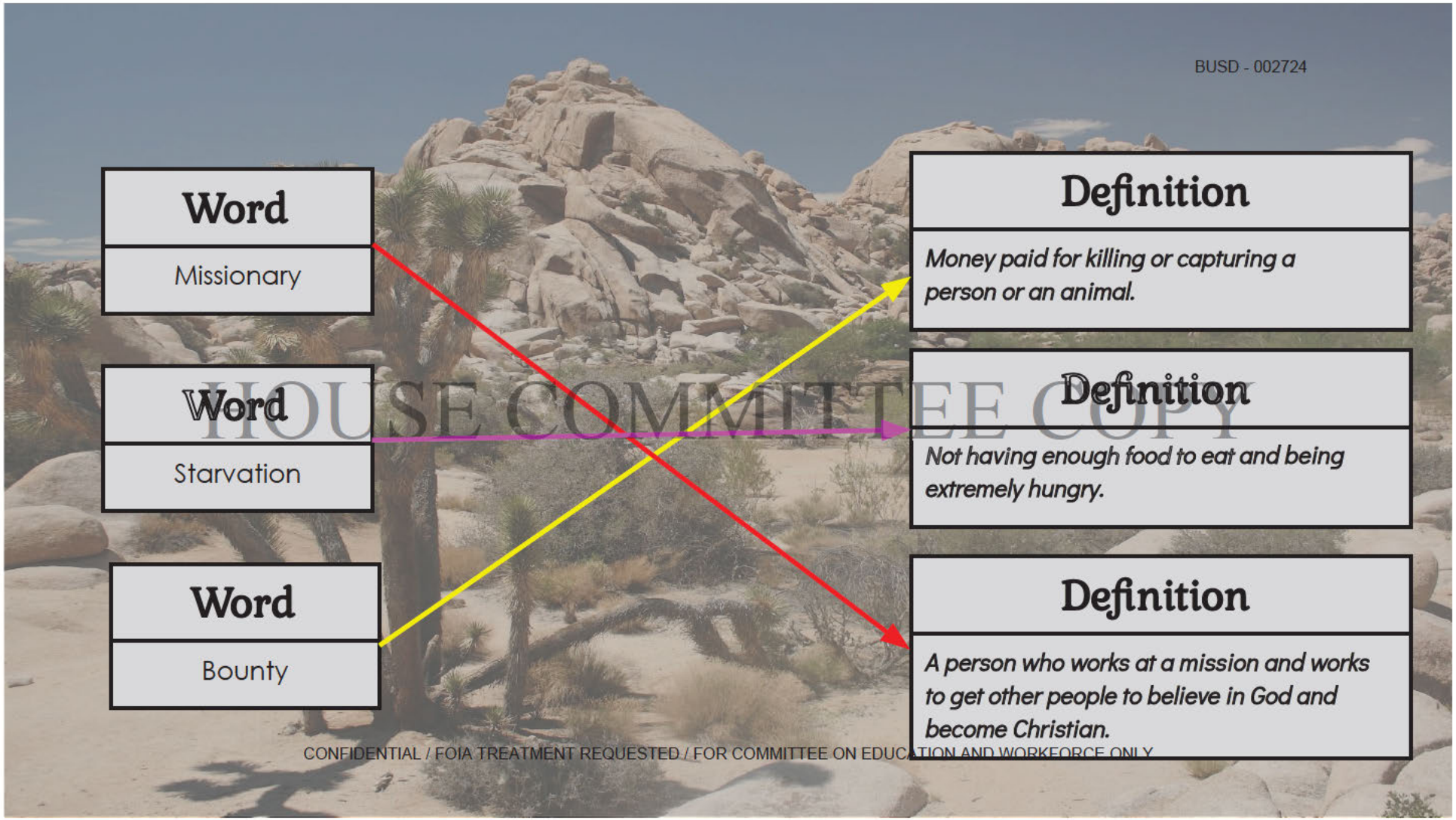
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Word	Definition
Missionary	*A person who works at a mission and works to get other people to believe in God and become Christian.*
Starvation	*Not having enough food to eat and being extremely hungry.*
Bounty	*Money paid for killing or capturing a person or an animal.*

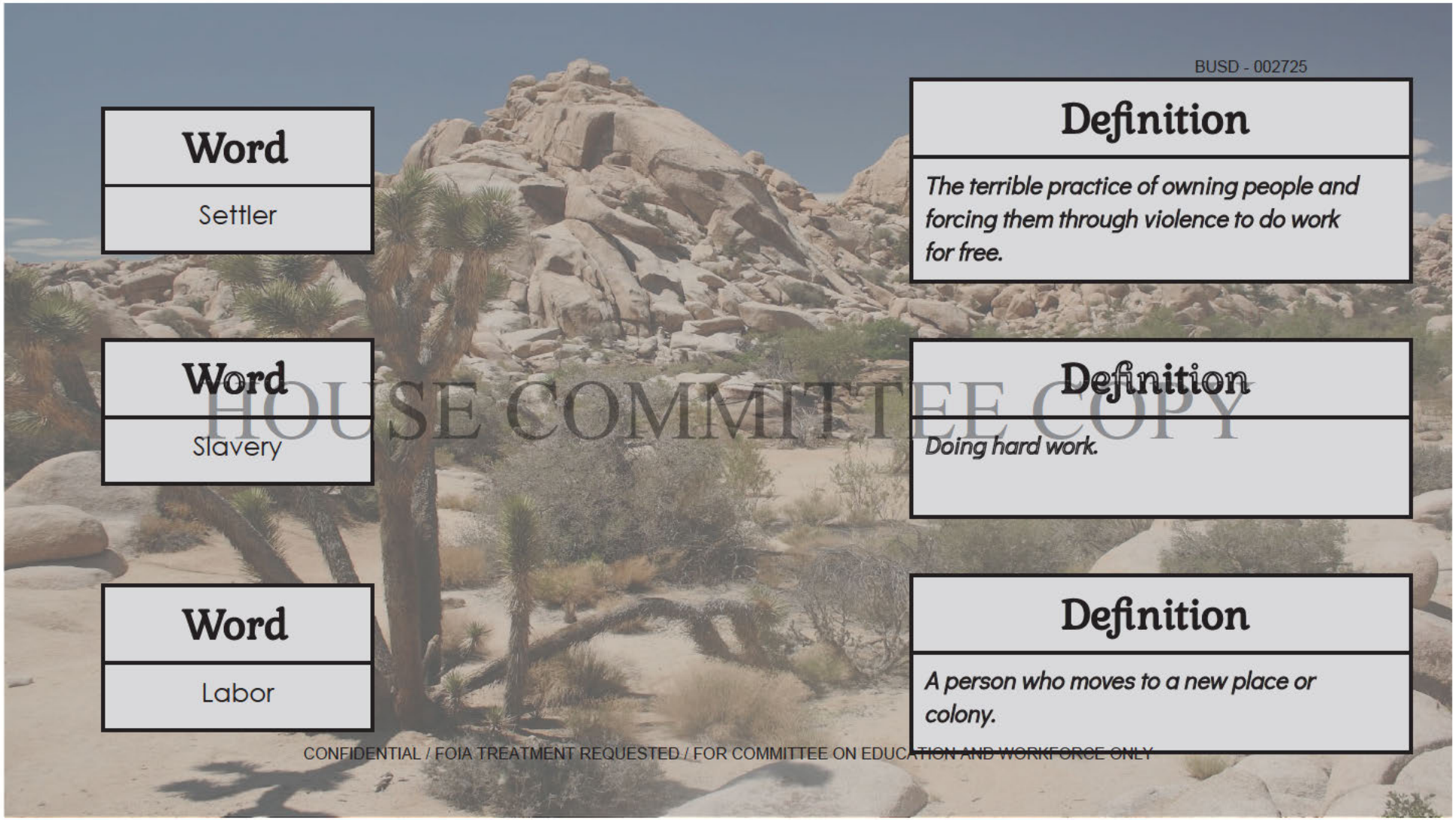
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Word
Settler

Definition
The terrible practice of owning people and forcing them through violence to do work for free.

Word
Slavery

Definition
Doing hard work.

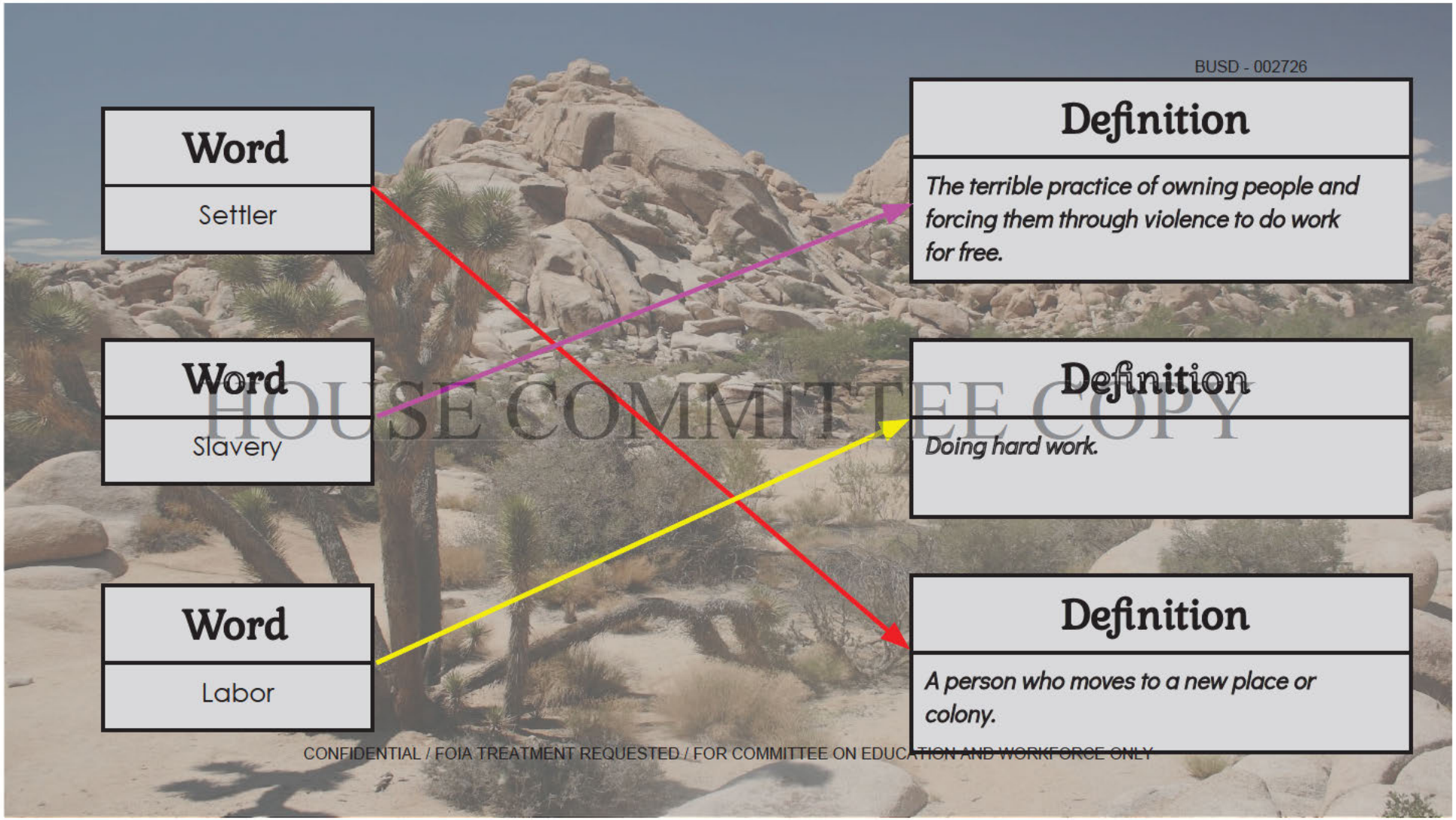
Word
Labor

Definition
A person who moves to a new place or colony.

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VOCABULARY SKETCH QUEST

INSTRUCTIONS

1. Form Teams:
Pair up or form small teams in class. Each team gets a different list of vocabulary words about our lesson.

2. Draw Your Words:
Draw pictures that show what each vocabulary word means. Remember, no writing the word on your drawing! *For example, if your word is "mission," you could draw a mission building.*

3. Set Up Your Gallery:
Put all your drawings on a wall

4. Guessing Game:
Walk around t e ga ery w t a p ece o paper. ook at all the drawings an guess what vocabulary word each drawing represents. Write your guesses next to the drawing numbers on your paper.

5. Review Time:
After everyone has guessed, we'll go through the drawings together. We'll talk about what each drawing is and discuss the cool ways you all represented your words.

6. Reflection:
Think about what you learned today. Share which drawings helped you understand the words better and any new words you learned.

Lesson Vocabulary

assimilation
colonization
missionary
mission
starvation
bounty
settler
slavery
labor

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Guessing Game Handout

Name:_____

Vocabulary Words:

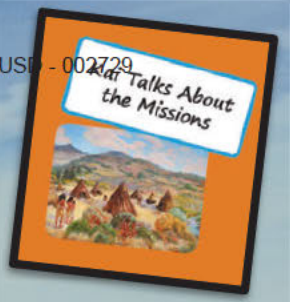
Assimilation	Mission	Settler
Colonization	Starvation	Slavery
Missionary	Bounty	Labor

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1.	7.
2.	8.
3.	9.
4.	10
5.	11
6.	12

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Inquiry 2

What was the Experience of Encounter and Colonization for Indigenous people?

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LESSONS 2 & 3

- California Missions Video & KWL
- Read Aloud: *Kai Talks About the Missions*

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CALIFORNIA MISSIONS

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What do you know about the California Missions? Have you ever visited one?
In this video, Tim and Moby will explain about an important part of California history.



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California Missions		
Know	Wonder	Learn

Make a **KWL** chart. fill in **K & W** columns, (*Pair Share*)

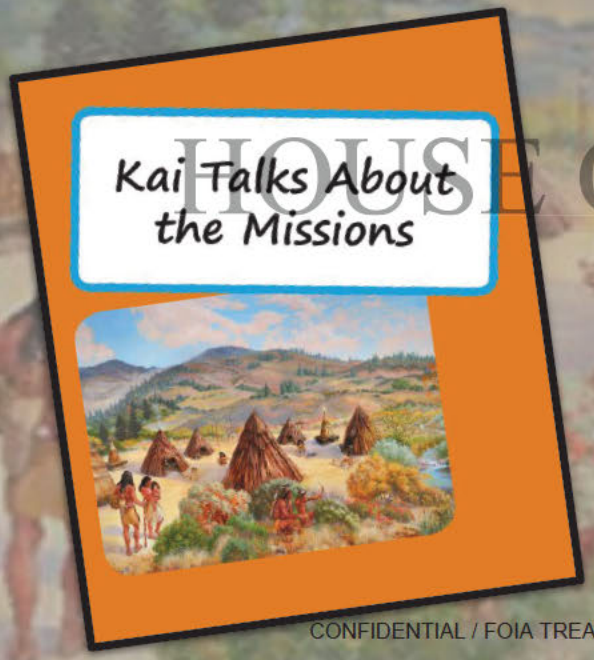
Watch film and take note of things you **Learn**.

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Kai Talks About Missions

A descendant of the Lisjan Nation people shares the mission experience from their ancestors perspective.



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Kai Talks About the Missions was inspired by a need for children to learn the truth about this land. With permission from Corrina Gould, the Spokesperson for the Confederated Villages of Lisjan, Kai explains what his ancestors, the Lisjan Nation, endured in California Missions.

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Inquiry 3:
What Did Indigenous Resistance and Resilience Look Like?

Grade Level 4

Lesson 1

Slides	DESCRIPTION	TIME
Slide 4	***ANCESTOR ACKNOWLEDGMENT*** Review the background page from the website for the Iweš-'Iweš Kečkeyma: One Hundred Women exhibit. Share the information on slide 4 and also why ribbon skirts were chosen as the way to artistically honor the 100 women, girls, and Two Spirit people. From the website for background knowledge: Traditional Ohlone Skirts The traditional skirts of Indigenous people of the Bay Area were made of tule or buckskin and at times decorated with abalone or bone ornamentation. These traditions were lost with loss of land, forced relocation, forced assimilation, loss of cultural knowledge, destruction of traditional habitats, development, and genocide all contributed to separating Ohlone people from their ancestral traditions. Tule Skirt pictured by Deja Gould, Lisjan Nation.	**5-10 minutes**

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Importance and Meaning

In our workshop series with Lisjan Nation culture keeper Cheyenne Zapeda, she shared that ribbon skirts can represent a round house and a womb. A skirt is a way to creates a sacred place around yourself when you wear it. A skirt is a ceremony, a prayer.

While ribbon skirt style and traditions can vary, what is often shared across geographies is a meaning of importance, a connection to the earth and the feminine and a expression of cultural heritage and pride.

Post Colonial Traditions

As access to traditional materials was impacted by settler colonialism, Indigenous people across the continent adapted, incorporating fabrics and ribbons gained through trade into their clothing and regalia. Over time, ribbon skirts, shirts, and other beribboned garments have become an important part of today's urban Indigenous and intertribal communities and cultural expressions.

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Slide 5-11

VOCABULARY: RELAY RACE

Objective: Students will learn and apply key terms related to the California Mission System in a dynamic and competitive setting.

resilience	forbidden
heritage	sustainability
preservation	biodegradable
resistance	ecosystem

What You'll Need:

- **Before the game, review the vocabulary whole-group with slides 5-10.**

30-45 minutes

- Before reviewing the vocabulary, please set the tone and let students know that some of the words are words that have an intense or very important historical and cultural meaning, so that everyone needs to work together to be respectful when engaging with the words.

Preparation:

- Write the vocabulary words for the lesson on an index card and its definition on the back. Prepare an equal number of cards for each team.
- Divide the class into teams of equal size and line them up at one end of the room. Place a bell or buzzer at the other end of the room for each team.

INSTRUCTIONS:

How to Play:

1. Split into Two Teams: We'll make two teams. Each team will line up on one side of the room.
2. Start the Relay: The first player from each team will walk up to the teacher and pick a vocabulary card without showing it to anyone.
3. Walk back to your team and describe the word on your card using your own words. Remember, you can't say the word itself!
4. Guessing the Word: Your team has to guess the word you are describing. If they guess it correctly, the next person in your line will run up and pick a new card.
    a. If the team guesses wrong, try giving them more clues until they get it!
5. Keep it Moving: Keep going until every player has had a turn, or all the cards are used up.
6. Winning the Game: The team that guesses all their words first, or the most words in a set time, wins!

Tips for Playing:

- Be creative with your descriptions. If the word is "sovereignty," you might say, "It's like being the boss of your own country!"
- Listen carefully when it's your turn to guess and help your teammates when they are giving clues.

Post-Activity Discussion:

- Reflect on the new vocabulary: Ask students to share any words

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	they found particularly interesting or surprising. • Connect to the lesson: Discuss how these terms relate to the broader history of the California Mission System and its impact on Indigenous peoples and California's development.	

Lesson 2

Slides	DESCRIPTION	TIME

Slides 13-18	Critical Concepts: Overt and covert forms of resistance and maintaining human dignity
	• Go through each form of resistance via the slides
	• Watch the video
	  ○ The video should start at 7:22 and stop at 12:43.
	  ○ Have students discuss in pairs and share out whole-group
	• Have students complete the response form in their workbooks on page 15
		45 minutes

Lesson 3

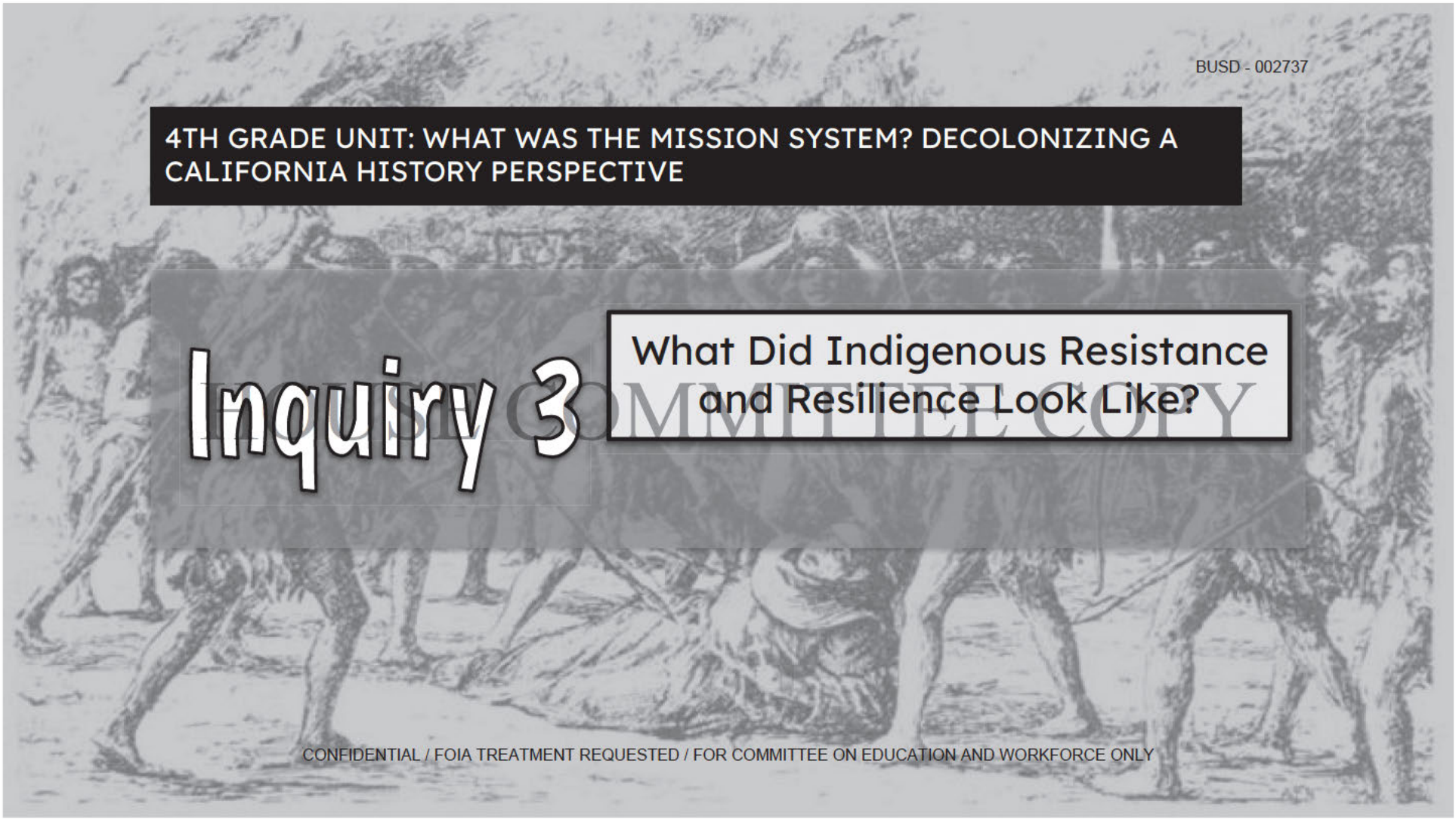
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Slides	DESCRIPTION	TIME
Slide 20	The Ohlone and the Mission System • Remind students about the *Kai Talks About the Missions* book. • Remind students that Corrina Gould is his grandmother. • Watch the video and go over the discussion question in pairs, then discuss whole-group	10 minutes
Slide 21-22	Begin reading the book, *Land of Our Ancestors, Book One.* • This book will take several sessions to read. As you read, guide students to identify examples of resistance (covert, overt, human dignity). • After reading the book aloud, have students complete the response form in their workbooks, page 16. Examples of covert/overt resistance and human dignity in *Lands of Our Ancestors, Book One:* • Page 75, the boys kept their names (human dignity/overt) • Page 87, people escaped (overt) • Page 90, secret meetings (covert) • Page 120, play games (human dignity/covert) • Page 124, revolts and rebellions (overt)	35 minutes + several read-aloud sessions until you complete the read aloud and worksheet

	• Page 167, running away (overt)	

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4TH GRADE UNIT: WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE



Inquiry 3

What Did Indigenous Resistance and Resilience Look Like?

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Inquiry 3

Celebrating Indigenous Agency

Resistance and Resilience

Lesson Overview

Students will learn how the mission system changed the way Indigenous communities lived, took care of the land, and followed their traditions. By the end of the lesson, students will be able to explain how these changes continue to affect Indigenous peoples today.

Lesson Activities:

- Forms of Resistance - *gallery walk*
- Impact on the Land

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Lesson Vocabulary	
resilience	forbidden
heritage	sustainability
preservation	biodegradable
resistance	ecosystem

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Inquiry 3

What Did Indigenous Resistance and Resilience Look Like?

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LESSON 1

- Ancestor Acknowledgement
- Vocabulary Relay Race

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ANCESTOR ACKNOWLEDGEMENT



An exhibit and project curated by Inés Ixierda in the fall of 2025 in Oakland, honored 100 women, girls, and Two Spirit people who were enslaved at Mission Dolores and Mission San Jose.

We honor the Indigenous Ancestors who were forced to live in the California Catholic Missions. Some of their names: Pulate, Juana Maria Lorenza, Felipe, Tigan, Gregoria, Clara, Paszem, Equaman, Queyeme, Sage, Gilpae.

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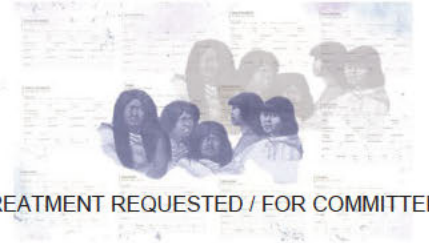
When Spanish colonizers arrived in the land now called the San Francisco Bay Area, they forced thousands of Indigenous* people into coerced labor and brutal assimilation at Catholic Missions.



Centuries later, the living descendants of these ancestors, alongside a group of urban Indigenous people learned about records which included the original names of the women and girls that had first been taken into the Bay Area missions.

Among the first taken were Indigenous women and girls—stolen from their families, stripped of their freedom, and forced into a system that sought to erase them. But their names were not lost.

They would not be forgotten.



Working with Lisjan Nation, whose ancestors were held at Mission Dolores and Mission San Jose, a vision was born: to create 100 ribbon skirts in honor of each of the first 100 women that were stolen.



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BOSD - 002741

We're going to get ready to play a game called, Vocabulary Relay Race! Let's match-up these words before we play...

Word
Resilience

Definition
To protect or keep something alive or to make something last a long time.

Word
Heritage

Definition
The ability to recover quickly from difficulties; toughness.

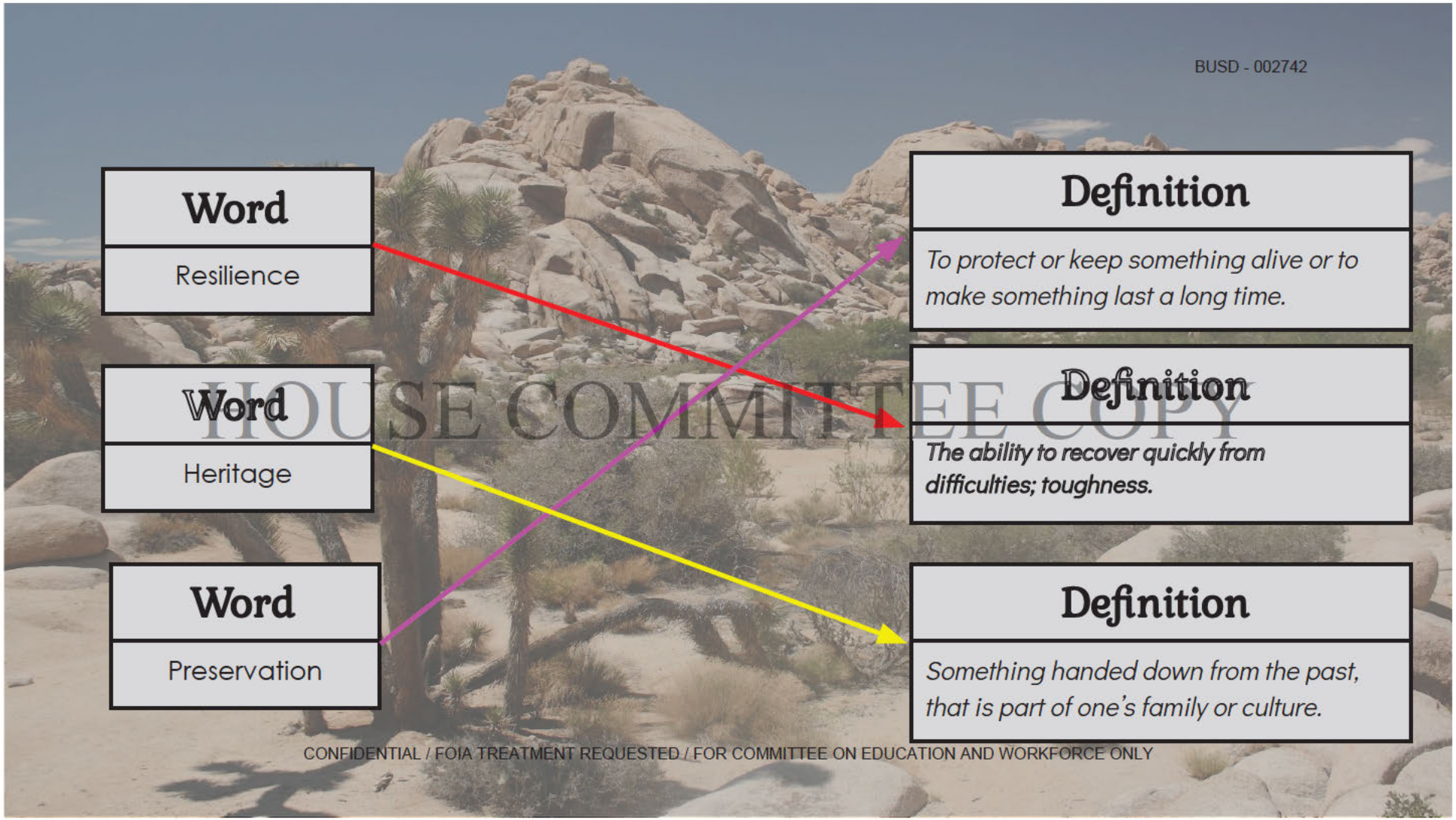
Word
Preservation

Definition
Something handed down from the past, that is part of one's family or culture.

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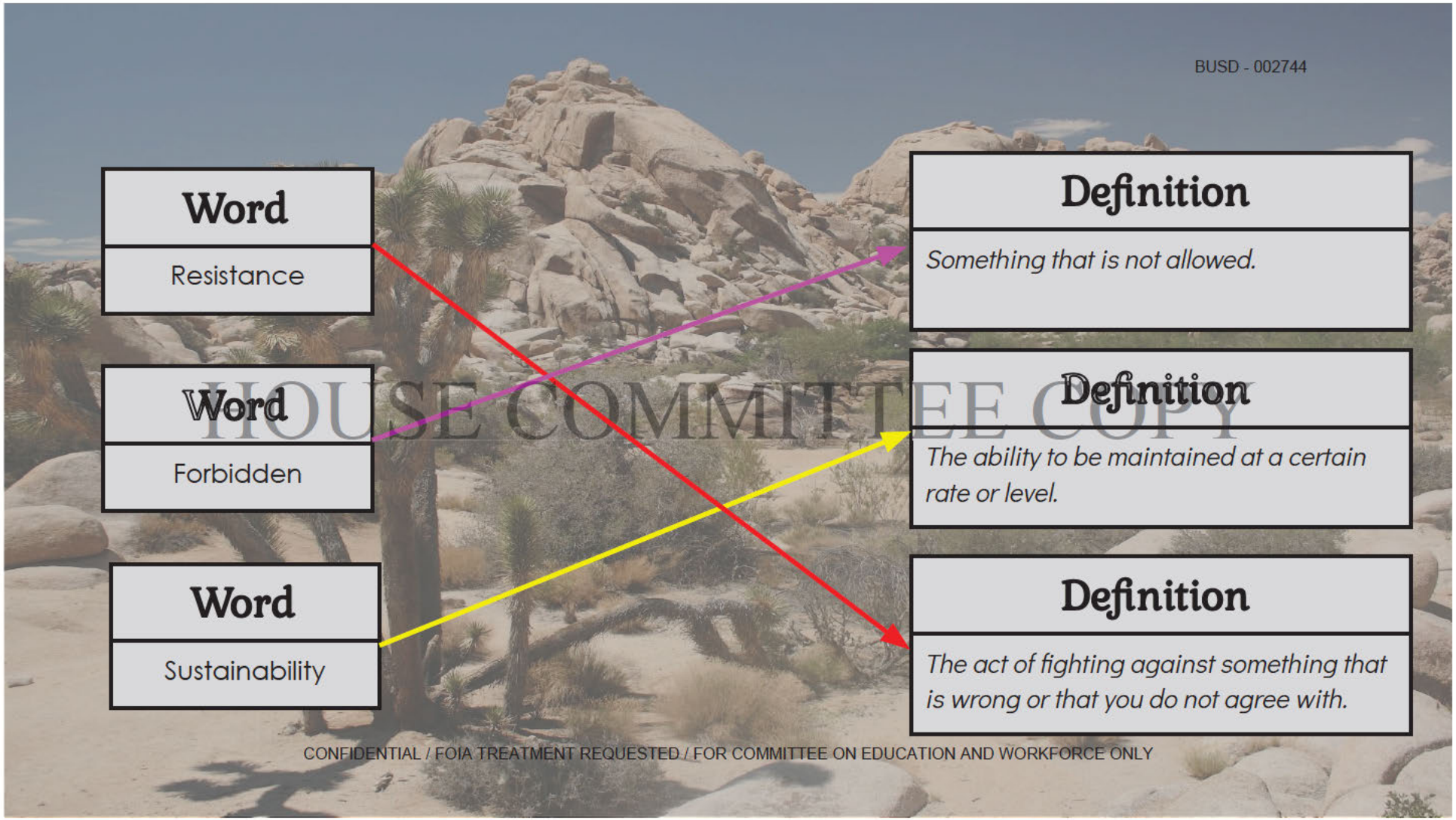
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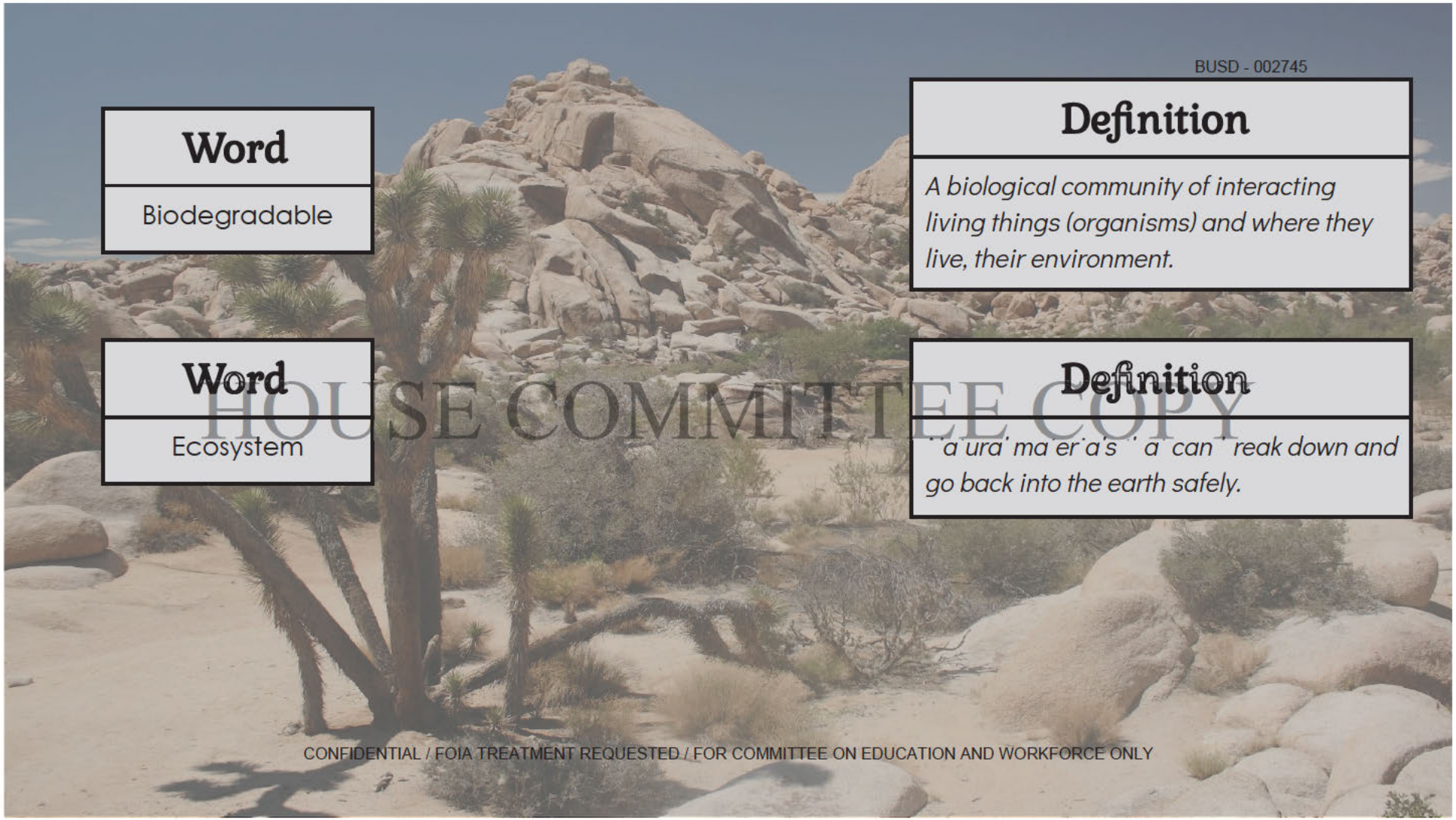
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BUSD - 002745

Word
Biodegradable

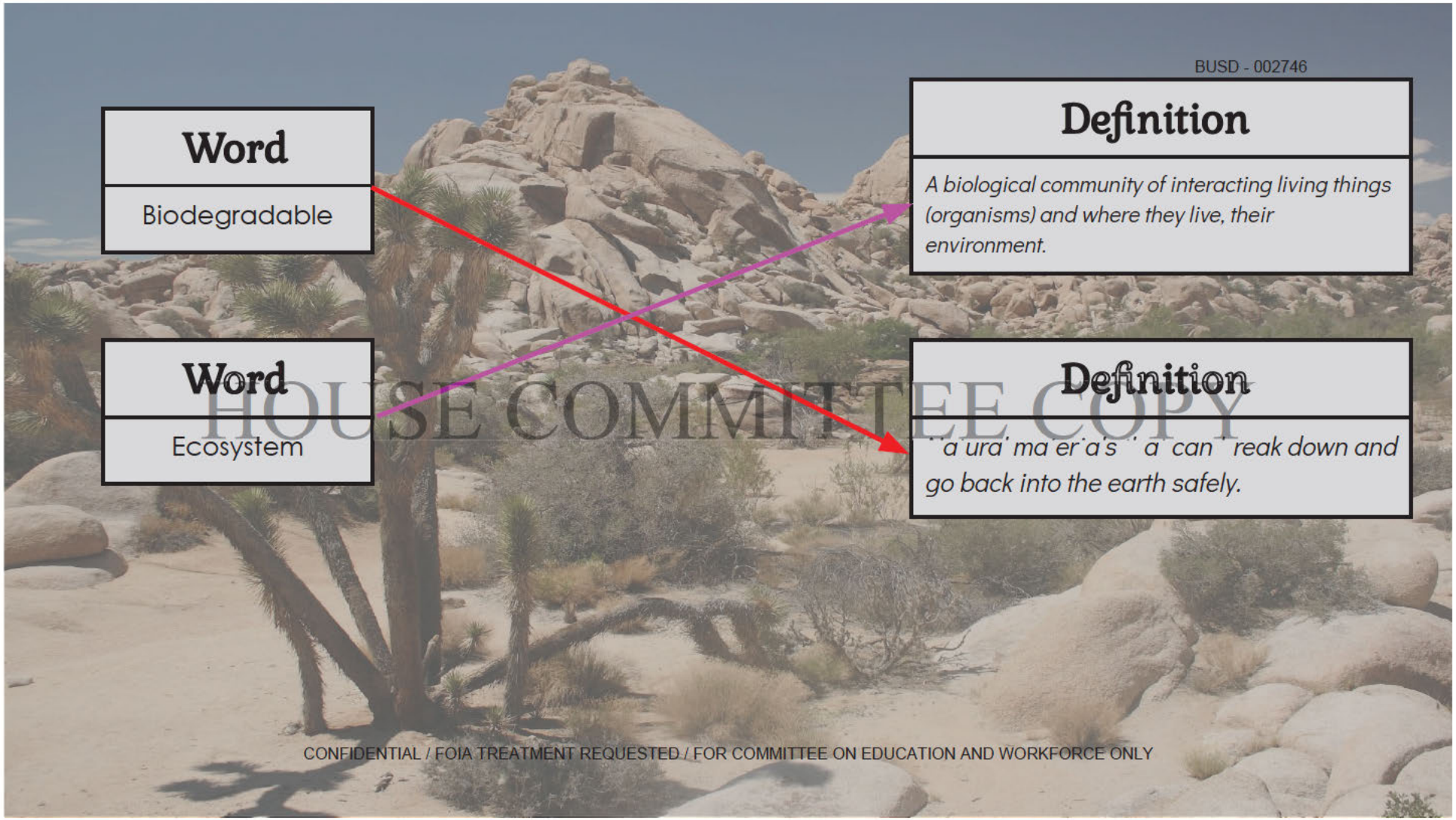
Definition
A biological community of interacting living things (organisms) and where they live, their environment.

Word
Ecosystem

Definition
'a ura' ma er'a s ' a can ' reak down and go back into the earth safely.

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BUSD - 002746
Word
Biodegradable
Definition
A biological community of interacting living things (organisms) and where they live, their environment.
Word
Ecosystem
Definition
'a ura' ma er'a s ' a can ' reak down and go back into the earth safely.
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VOCABULARY RELAY RACE

Lesson Vocabulary

resilience
heritage
preservation
resistance
forbidden
sustainability
biodegradable
ecosystem

How to Play:

- Split into Two Teams: Each team lines up on one side of the room.
- Start the Relay: The first player from each team will walk up to the teacher and pick a vocabulary card without showing it to anyone.
- Walk back to your team and describe the word on your card using your own words. Remember, you can't say the word itself!
- Guessing the Word: Your team has to guess the word you are describing.
  - If they guess it correctly, the next person in your line will run up and pick a new card.
  - If the team guesses wrong, try giving them more clues until they get it!
- Keep it Moving: Keep going until every player has had a turn, or all the cards are used up.
- Winning the Game: The team that guesses all their words first, or the most words in a set time, wins!
- Tips for Playing: Be creative with your descriptions. If the word is "sovereignty," you might say, "It's like being the boss of your own country!"

Listen carefully when it's your turn to guess and help your teammates when they are giving clues.

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Inquiry 3

What Did Indigenous Resistance and Resilience Look Like?

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LESSON 2

- Overt vs Covert Resistance and Maintaining Human Dignity

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BUSD - 002749

CRITICAL CONCEPTS

OVERT RESISTANCE



COVERT RESISTANCE



MAINTAINING HUMAN DIGNITY



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CRITICAL CONCEPTS

OVERT RESISTANCE



Direct, visible acts against slavery

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- Running away
- Assaulting/murdering Missionaries/masters
- Burning down buildings
- Stealing

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CRITICAL CONCEPTS

COVERT RESISTANCE

Subtle, less noticeable forms of defiance



EXAMPLES

- Working slowly
- Pretending ignorance
- Breaking tools
- Damaging clothing

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CRITICAL CONCEPTS

Upholding self-respect and humanity in oppressive conditions.

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EXAMPLES

- Speaking their languages
- Forming families and relationships
- Caring for each other
- Practicing their traditions
- Passing down traditional knowledge and practices

MAINTAINING HUMAN DIGNITY



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Video: How did Indigenous people resist and continue to resist?

As you watch… Be ready to share out after watching the video clip.

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- **Note Critical Concepts:**

  What are some examples of covert resistance, overt resistance, and maintaining human dignity?



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Fill out this page in your workbook, page 15.



What is an example of **overt resistance**?

What is an example of **covert resistance**?

What is an example of **maintaining human dignity**?

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Inquiry 3

What Did Indigenous Resistance and Resilience Look Like?

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LESSON 3

- The Ohlone and the Mission System
- Read Aloud chapter book: *Lands of Our Ancestors, Book One*

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Long Term Impact on the Land

EDUC - 002756

Understanding the Legacy: The Ohlone and the Mission System



My Grandma is working to save our Shellmounds and to get back our stolen land. She believes in truth-telling-in-history and says, "Our people have always been here." My Grandma honors our ancestors and so do I! I'm Kai, and I'm proud to be a strong Lisjan Ohlone!

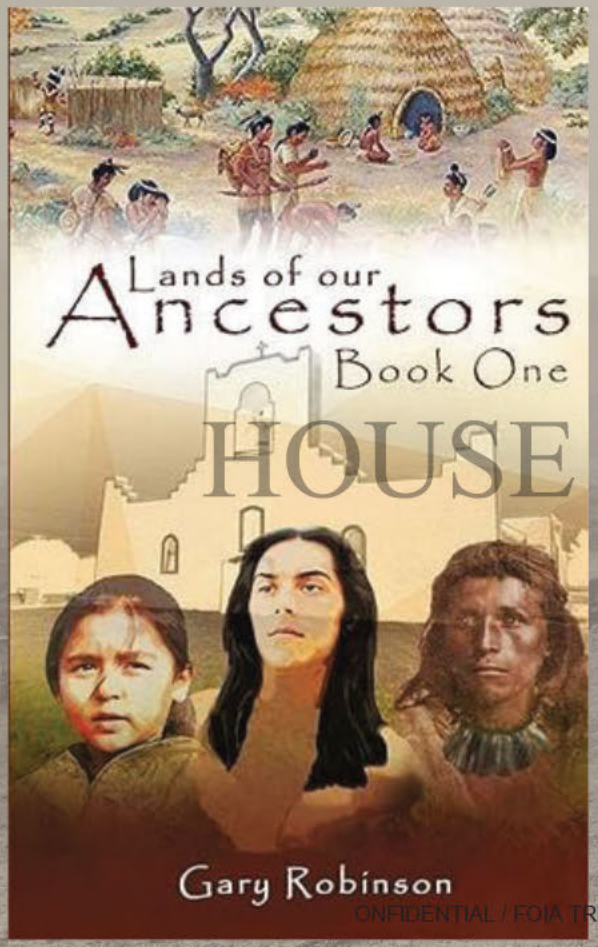
Question:

- Why do we all need to help protect the Shellmounds?

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What to think about during the read aloud:

- What are some examples of...
  - Overt resistance
  - Covert resistance
  - Maintaining human dignity

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Fill out this page in your workbook, page 16.



What is an example of **covert resistance**?

What is an example of **maintaining human dignity**?

Which character will you remember and why?

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Inquiry 4:

What Does Indigenous Resilience and Healing Look Like Today?

Grade Level 4

Lesson 1

Slides	DESCRIPTION	TIME
Slide 4	*ANCESTOR ACKNOWLEDGMENT*	5 minutes
Slide 5-7	**VOCABULARY: SKETCH QUEST** legacy decolonization rematriation territory Objective: Students learn and remember key vocabulary related to a specific topic (such as the California Mission System) by creating visual representations of the words and participating in a quest to identify their classmates' sketches. Preparation: Set up a "gallery" area in your classroom where sketches can be displayed or have a digital platform ready for sharing artwork if conducting the activity online. Before the game, review the vocabulary whole-group with slides 6 & 7. Before reviewing the vocabulary, please set the tone and let students know that some of the words are words that have an intense or very important historical and cultural meaning, so that everyone needs to work together to be respectful when engaging with the words. Instructions: Divide and Conquer: Split the class into small groups or pairs and assign each group a set of vocabulary words from the list. Ensure each group has a different set to encourage a variety of terms being covered. Sketch Time: Students in each group create sketches or drawings that	30 minutes

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	represent their assigned vocabulary words. Encourage creativity, but advise them not to write any words or letters that directly give away the term. For example, for the word "mission," a student might draw a mission building or for "padre," a simple sketch of a priest.Gallery Walk - Quest Mode: Once the sketches are complete, display them in the designated gallery area or share them on the digital platform. Then, conduct a gallery walk where students move around the room or click through the digital gallery, viewing the artwork. The Quest: As students explore the gallery, they carry a sheet of paper or digital document where they write down their guesses for what each sketch represents, matching sketches to the correct vocabulary term. Review and Reveal: After the gallery walk, review the sketches as a class, revealing the correct terms for each and discussing how the sketches represent the words. This is a great time to talk about the creative choices students made and how those choices reflect the meanings of the words. Reflection: Ask students to reflect on the activity, discussing what new words they learned, which sketches helped them remember specific terms, and how creating or interpreting the art made the vocabulary more memorable.	
Slides 8-9	Notice and Wonder - Ohlone Shell Mounds Lesson Procedure: Introduction • Briefly introduce the Ohlone tribe and explain the significance of shell mounds as sacred sites and historical landmarks. • Mention the recent decision by the Berkeley City Council to return the land to the Ohlone people and the planned restoration. Display Images (5 minutes) • Show the current photo of the parking lot and the projected plan for the restoration of the shell mound. • Ensure each image is clearly visible to all students. Notice and Wonder Activity Ask students to silently observe the first image (current state as a parking lot) and think about what they notice. • After 2-3 minutes, *open a discussion where students share their observations.* Record these on the whiteboard. • Repeat the process with the projected plan image, focusing on what students wonder about the future of the site and its significance. Encourage students to think about changes, benefits, and potential	20 minutes

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	challenges related to the restoration. Give students time to write an individual response in their workbooks, page 18.	

Lesson 2

Slides 10-13	**RESISTANCE & RESILIENCE**
	
	Double Videos
	
	• Show each video to students
	  ○ Prompt students to think about the following question as they view the two videos: How do you see Indigenous resistance and resilience showing up in this video?
	
	  ○ Be sure to pause the videos as needed to check for understanding
	  ○ Read any silent scrolling text aloud to the class
	  ○ Discuss the videos in pairs, then whole-group
	• Give students time to individually respond in their workbooks, page 19.
		30 minutes

Slide 14	Closing Circle • Facilitate a closing circle with the following question projected on slide 14: *What is one thing you learned about Indigenous resistance and resilience?*	20 minutes

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Lesson 3, Optional

Slides 15-24	"Walking Together" - Bridging Indigenous Wisdom and Science
	
	Subject: Environmental Science, Traditional Ecological Knowledge (TEK)
	
	Objective: To introduce students to the concept of "*Two-Eyed Seeing*" or "Walking Together" as proposed by Elder Albert Marshall. Students will learn about the importance of combining Indigenous wisdom with scientific knowledge to care for the environment. They'll explore how this approach can lead to more sustainable and respectful environmental stewardship.
	
	Preparation:
	• Case studies or stories of environmental stewardship FOLDER that illustrate the merging of Indigenous knowledge with scientific approaches (simplified for 4th graders).
	  ○ Includes a worksheet
	  ○ Make copies for students for their small groups
	• Visual aids depicting examples of environmental practices from Indigenous and scientific perspectives.
	• Craft supplies for a hands-on activity (e.g., colored paper, markers, glue, scissors).
		2 days/
		
		60 minutes

- "Walking Together" worksheet with guided reflection questions.

Introduction (10 minutes)

Engage: Start with a storytelling session or a short video that introduces the idea of "Walking Together" in the context of respecting and learning from the environment. Use simple terms to explain how Elder Albert Marshall advocates for combining Indigenous wisdom with scientific knowledge.

Discussion on "Two-Eyed Seeing" (10 minutes)

- Definition: Explain "Two-Eyed Seeing" as looking with one eye with the strengths of Indigenous knowledge and ways of knowing, and the other with the strengths of Western scientific knowledge.
- Interactive Discussion: Use visual aids to discuss examples where "Two-Eyed Seeing" has been applied for environmental care, such as fishery management or forest conservation.

Group Activity:

Exploring Environmental Stewardship (20 minutes)

- Divide into Groups: Assign students to seven small groups and give each a case study that shows how Indigenous knowledge and scientific methods have worked together for environmental benefit.
- Research and Presentation: Allow time for each group to read their case study (simplified for their level) and prepare a short presentation on what they learned. Provide "Walking Together" worksheets to help organize their thoughts and presentations. The case studies are also linked in the SLIDE DECK.

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Creative Hands-on Activity (15 minutes)

Collaborative Collage: Have students work together to create a collage that represents what "Walking Together" means in terms of environmental stewardship. Encourage creativity, using both Indigenous symbols and scientific elements to illustrate how both can work together for the good of the planet.

Conclusion and Reflection (5 minutes)

Reflect: Encourage students to share their thoughts on the importance of blending Indigenous knowledge with scientific understanding. Use guided questions from the "Walking Together" worksheet to facilitate discussion.

Closure: Emphasize the lesson's key message: that respecting and combining different ways of knowing can lead to better care for our world.

RESOURCES AND NOTES

- Resources
  - A Muwekma Ohlone Chochenyo Song by Jose Guzman

- History of Native California **stop at 2:26*
- Digital Atlas of California Native Americans
- California Missions Brain Pop
- *KAI TALKS ABOUT THE MISSIONS*, by Angel Heart (*class set*)
- Corrina Gould and the Ohlone Shell Burial Mounds | Bioneers
- Berkeley, California, votes to return sacred Native land to Ohlone tribe
- How the #LandBack Movement Might Help Save the Planet
- Kids Book Read Aloud: WALKING TOGETHER (First Nations Perspective) by Elder Al...
- Youth Program Scholarship Fund | Bioneers

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4TH GRADE UNIT: WHAT WAS THE MISSION SYSTEM? DECOLONIZING A CALIFORNIA HISTORY PERSPECTIVE

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Inquiry 4

What Does Indigenous Resilience and Healing Look Like?

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Inquiry 4

Healing and Moving Forward

BUSD - 002765

Legacy and Decolonization:

Lesson Objective

Students will learn about how Indigenous peoples stood up against others trying to change their way of life and how this helped keep their traditions alive. We will talk about stories, art, and other cultural activities to see how these communities worked hard to hold on to their traditions. By the end of the lesson, students will be able to tell why standing up for their culture is important and how their art and stories show their strength.

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Lesson Vocabulary

territory legacy	decolonization rematriation

Lesson Activities:

- Notice & Wonder -
- "Walking Together" - Bridging Indigenous Wisdom and Science

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NPS

Inquiry 4

What Does Indigenous Resilience and Healing Look Like Today?

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LESSON 1

- Ancestor Acknowledgement
- Vocabulary Sketch Quest
- Notice & Wonder Video and Workbook Response

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ELDER ACKNOWLEDGEMENT



Johnella LaRose
(Shoshone Bannock/Carrizo)
grassroots organizer - San Francisco Bay Area
advocate for Indigenous communities and the preservation and restitution of Indigenous lands.

Johnella LaRose

BUSD - 002767

Johnella LaRose was born in Los Angeles and raised on the reservation in Utah. She traveled extensively with her family, as her father was in the military. After graduating from high school in Portland, Oregon, Johnella moved to California, where she continued her activism and raised her family. She graduated from Mills College with a degree in Cultural Anthropology and Sociology.

Johnella's activism began in her teenage years, influenced by significant events in Native American history, such as the American Indian re-taking of Alcatraz and Wounded Knee. She has dedicated her life to advocating for Indigenous rights, including the preservation of sacred sites like the West Berkeley Shellmound. Her efforts have raised awareness and garnered support from thousands of allies, highlighting the importance of protecting Indigenous heritage.

We honor Johnella LaRose and all Indigenous ancestors for their enduring spirit and contributions. As we engage in our studies, let us carry with us the lessons of Johnella LaRose's life, reflecting on the resilience and cultural heritage of Indigenous peoples. We commit to learning from their wisdom and supporting their ongoing efforts toward cultural revitalization and sovereignty.

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BUSD_002768

VOCABULARY SKETCH QUEST

INSTRUCTIONS

1. Form Teams:
Pair up or form small teams in class. Each team gets a different list of vocabulary words about our lesson.

2. Draw Your Words:
Draw pictures that show what each vocabulary word means. Remember, no writing the word on your drawing! *For example, if your word is "mission," you could draw a mission building.*

3. Set Up Your Gallery:
Put all your drawings on a wall

4. Guessing Game:
Walk around the gallery with a piece of paper. Look at all the drawings and guess what vocabulary word each drawing represents. Write your guesses next to the drawing numbers on your paper.

5. Review Time:
After everyone has guessed, we'll go through the drawings together. We'll talk about what each drawing is and discuss the cool ways you all represented your words.

6. Reflection:
Think about what you learned today. Share which drawings helped you understand the words better and any new words you learned.

Lesson Vocabulary

legacy
decolonization
rematriation
territory

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We're going to get ready to play a game called, Vocabulary Sketch Quest! Let's match-up these words before we play...

BUSD - 002769

Word
Legacy

Definition
This is work that is led by Indigenous women to restore sacred relationships between Indigenous people and their ancestral lands. This work honors the power of women.

Word
decolonization

Definition
The long-lasting impact of an event or a person.

Word
Rematriation

Definition
An area of land under the control of a ruler or state.

Word
Territory

Definition
The act of returning the control of colonized lands to Indigenous peoples; and investing in Indigenous cultures, languages, practices, and more.

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We're going to get ready to play a game called, Vocabulary Sketch Quest! Let's match-up these words before we play...

BUSD - 002770

Word
Legacy

Word
Colonization

Word
Rematriation

Word
Territory

Definition
This is work that is led by Indigenous women to restore sacred relationships between Indigenous people and their ancestral lands. This work honors the power of women.

Definition
The long-lasting impact of an event or a person.

Definition
An area of land under the control of a ruler or state.

Definition
The act of returning the control of colonized lands to Indigenous peoples; and investing in Indigenous cultures, languages, practices, and more.

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Notice and Wonder - Ohlone Shellmounds





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1. **Look at both pictures and jot down some things you notice and wonder.**
2. **Take turns sharing your thoughts with your partner or group.**

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Notice and Wonder - Ohlone Shell Mounds





1. Look at both pictures and jot down some things you notice and wonder.
2. Take turns sharing your thoughts with your partner or group.

Complete this page in your workbook, page 18.

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Inquiry 4

What Does Indigenous Resilience and Healing Look Like?

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LESSON 2

- Double Video and Video Response
- Closing Circle Reflection

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RESISTANCE to Resilience

BUSD - 002774



On the next slide you will watch two short videos. As you watch, think about:

- How do you see Indigenous resistance and resilience showing up in this video?

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Remember:

Rematriation weaves traditional and cultural knowledge back in harmony with the land. In Lisjan territory, ***we envision a Bay Area in which Chochenyo language and ceremony are an active, thriving part of the cultural landscape.***

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RESISTANCE & Resilience





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RESISTANCE & Resilience

Complete this page in your workbook.

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RESISTANCE to Resilience



On the next slide you will watch two short videos. As you watch, think about:

- How do you see Indigenous resistance and resilience showing up in this video?

Remember:

Rematriation weaves traditional and cultural knowledge back in harmony with the land. In Ajjan territory, ***we envision a Bay Area in which Chochenyo language and ceremony are an active, thriving part of the cultural landscape.***

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Legacy & Sustainability

Closing Circle Reflection:

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What is one thing you learned about Indigenous resistance and resilience?

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Inquiry 4

What Does Indigenous Resilience and Healing Look Like?

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LESSON 3 (Optional)

- Walking Together Video
- Case Study Activity

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"Walking Together" - Bridging Indigenous Wisdom and Science

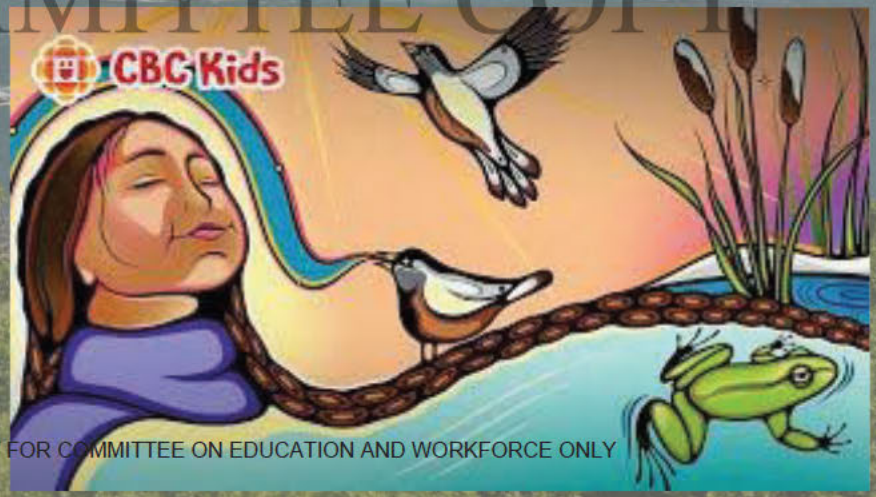
BUSD - 002779

Objective:

Students will learn about the importance of combining Indigenous wisdom with scientific knowledge to care for the environment. They'll explore how this approach can lead to more sustainable and respectful environmental stewardship using the concept of "Two-Eyed Seeing" or "Walking Together" as proposed by Elder Albert Marshall.

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EXPLORING ENVIRONMENTAL STEWARDSHIP

BUSD - 002780

Case Study 1
Case Study 2
Case Study 3
Case Study 4
Case Study 5
Case Study 6
Case Study 7

GROUP ACTIVITY

Divide into Groups:

- Assign students to small groups and give each a case study that shows how Indigenous knowledge and scientific methods have worked together for environmental benefit.

Research and Presentation:

- Allow time for each group to read their case study (**simplified for their reading level*) and prepare a short presentation on what they learned.
- Provide "Walking Together" worksheets to help organize their thoughts and presentations.

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EXPLORING ENVIRONMENTAL STEWARDSHIP

Bridging Indigenous Wisdom and Science

Case Studies & Stories of Environmental Stewardship

These suggested studies can be integrated into classroom discussions or projects to show students how combining traditional Indigenous knowledge with contemporary scientific methods can lead to sustainable environmental stewardship.

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Restoring the Buffalo - Plains Tribes, USA

U.S. to restore more bison herds on tribal lands by tapping Indigenous knowledge

Background:

For centuries, the Plains Indigenous tribes of the United States had a deep connection with the buffalo, relying on them for food, clothing, and materials. However, by the late 1800s, the buffalo were nearly extinct due to overhunting.

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Indigenous Knowledge and Science Merge:

Tribes worked with wildlife biologists to reintroduce buffalo to their native lands. By combining traditional tribal knowledge of buffalo migration and grazing patterns with scientific breeding and conservation strategies, the populations have begun to recover.

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CASE STUDY 1

Fire Management - Aboriginal Communities, Australia

Bringing Indigenous Fire Back to Northern Australia

Background:
Aboriginal Australians have used controlled burns to manage their landscapes for thousands of years. These burns prevent larger, uncontrolled wildfires and promote biodiversity.

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Indigenous Knowledge and Science Merge:

Today, some Australian fire departments work with Aboriginal elders to learn their techniques of controlled burning. Together, they create fire management plans that help prevent devastating wildfires and protect communities.

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CASE STUDY 2

Fishery Techniques - Haida People, Canada

Protecting Fisheries with Indigenous Knowledge in Canada

Background:

The Haida people have historically managed their fish stocks sustainably, ensuring they never overfished and always had enough for future generations.

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Indigenous Knowledge and Science Merge:

Scientists collaborated with Haida fishermen to understand traditional fishing methods. This partnership led to new regulations that help maintain healthy fish populations, based on combining modern science with traditional practices.

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CASE STUDY 3

Forest Conservation - Amazon Rainforest, Brazil

In the Amazon rainforest, an indigenous tribe fights for survival

Background:

Indigenous peoples of the Amazon rainforest have lived in harmony with their environment for centuries, using the land without depleting its resources.

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Indigenous Knowledge and Science Merge:

Environmental scientists have started documenting Indigenous practices of sustainable agriculture and forest management. These practices are now being taught to other communities to reduce deforestation and promote biodiversity.

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CASE STUDY 4

Water Management - Pueblo Tribes, USA

Addressing Water and Wastewater Challenges in Tribal Nations

Background:

Pueblo tribes in the southwestern United States have developed sophisticated methods to manage water in a very arid region, including irrigation canals and water storage techniques.

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Indigenous Knowledge and Science Merge:

Modern hydrologists have studied these ancient systems and now work with Pueblo communities to apply these traditional practices in current water management schemes, helping to address water shortages.

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CASE STUDY 5

Reforestation Projects - Yacouba Sawadogo, Burkina Faso

How one man stopped the desert

Background:

Yacouba Sawadogo, known as "the man who stopped the desert " used traditional techniques to re generate forested areas in a region prone to desertification.

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Indigenous Knowledge and Science Merge:

Yacouba's methods, including 'zai'—farming pits that retain water—have been studied and promoted by international agricultural scientists, leading to reforestation and improved agricultural yields across large areas.

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CASE STUDY 6

Wild Rice Harvesting - Ojibwe Tribes, USA

State of Water: Protecting and understanding wild rice, sacred to Ojibwe people

Background:

The Ojibwe tribes have harvested wild rice from lakes in North America for generations, using non-invasive tools that do not harm the water or the rice plants.

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Indigenous Knowledge and Science Merge:

Ecologists studying the decline of wild rice due to pollution and invasive species have turned to Ojibwe elders to learn about sustainable harvesting techniques and natural water purification methods to help restore rice beds.

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CASE STUDY 7



From Jamestown To Revolution: Honoring Indigenous & African American Stories

5th GRADE

OVERVIEW, RESOURCES & LESSONS

HOUSE COMMITTEE COPY

June 2024; Updated Summer of 2025

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Unit Overview

- The goal of this unit is to build a deeper understanding of the origins of the United States of America from Jamestown to the American Revolution.
- Students will also look at the common dominant narrative of how the US was formed, and spend time looking at counternarratives to how the US was formed. Students will also look at the complexities of how enslaved people were treat d, as well as look at the complexity of the relationship the colonies had with native tribes.
- Activities during the unit include looking at primary resources and secondary resources to gain a deeper understanding of this time period as well as develop historical thinking skills.

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Essential Questions

- How does the understanding of the origins of Jamestown and Indigenous communities impact our understanding of the United States as it exists today?
- What impacts and contributions did BIPOC communities have on the early colonies and the American Revolution?
- How was the foundation of the United States created to marginalize and oppress certain communities and how did these systems and structures privilege and give power to other communities? How does this impact us today?

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Ethnic Studies Principles & Themes

BUSD - 002791





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Lesson Plan Structure

Click lesson elements for descriptions and resources

Land Acknowledgement

Ancestor Acknowledgement

Cultural Energizer

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Critical Concepts

Cultural Production

Community Collaboration

Conclusive Dialogue

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Throughout the unit strategies that meet the needs of all students including multilingual learners should be utilized.

Strategies for Language Learners

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10 Flexible Strategies
for Teaching Content & Concepts
K-12



Tricia Gallagher-Geurtsen
LESMCC Summer Institute 2023

Click for downloadable/ printable booklet with illustrations of flexible strategies for K-12.

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Addressing Historical Language

As you teach these lessons, historical language for African American people will be used throughout because of primary documents. Many educators can feel uncomfortable with how to navigate outdated and possibly offensive or triggering language.

Here are some guidelines:

- Use this as a teaching moment to discuss the term's usage and evolution with students.
- In some instances, a modern replacement term may be appropriate after discussing the historical word and its context, especially if the text is being read aloud and/or read in small groups.
- Additional guidelines and a sample script are provided here as well.

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ESTUDIOS ÉTNICOS 1968
الدراسات العرقية
ETHNIC STUDIES

TEACHING TRUTH + HARD HISTORY SAMPLE SCRIPT FOR HISTORICAL LANGUAGE ABOUT AFRICAN-AMERICAN PEOPLE

We have certain rules and agreements for staying safe at school and part of staying safe is making sure we use respectful and accurate language, especially when we are talking about whole groups of people. These are our rules and agreements for appropriate language when we come across historical and outdated vocabulary that refers to African-American people.

- The N-word is a never-say-word because it is extremely harmful to our community; it is a very heavy and insulting word because it has a long. history, since the of slavery, of being used against African-American people to justify the racist, violent, and dehumanizing behavior of white people.
- If we see the N-word written in a text, we replace it by saying out-loud, "the N-word"; we do not read it as it is written on the page.
- If we see the term, "negro," we replace it with the word, "African-American" or "Black"
  - "Negro" is an old fashioned and out-dated word that at the time it was used was a respectful word, but language rules change. It changed over time because the African-American community made that decision. Because it is no longer an appropriate word to use today, we will replace it with the respectful language that we use to communicate with now, in today's time. So instead, we'll use, "African-American" or "Black" anytime we see that word.
- People in our community who are of African-American and Black heritage have their own rules about language within their own communities and families, which might be different than the rules at school. We respect the fact that there are different ways of interacting and expressing ourselves that depend on who we are with and where we are.
  - When in doubt or when you or we are unsure about the words people want to use to express their identities, it's best to engage in a conversation, ask questions, and learn with one another.

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Scope & Sequence

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5th Gr Page

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5th Grade At-A-Glance Scope and Sequence

Month	Dates	Days	ank	Functional Morphology	Ethnic Studies/Social Studies	Mathematics
August	8/13-8/15	3	nning of year routines ed Pacing Guide HERE		Beginning of the year routines	Beginning of Year Routines (8 days)
	8/18-8/22	5	s (27)		TCI Unit 1: The Land and Peole Before Columbus, Lesson 1: Geography of the US	
	8/ /29	5		**Unit 1:** Morphology Review (2 weeks)		Module 1: Place Value & Decimal Fractions (19 days)
		4			TCI Lesson 2: American Indians and Their Land	
		5		**Unit 2:** Science (7 weeks)		
		5			TCI Lesson 3: American Indian Cultural Regions	
	9/ /26	5				Module 2: Multi-Digit Whole Number & Decimal Fraction Operations (25 days)
	9/29-10/3	5			TCI Unit 2: Age of Exploration, Lesson 4: How and Why Europeans Came to the New World	
October	10/7-10/10	4	man ner		TCI Lesson 5: Routes of Exploration to the New World	
END T1	10/14-10/17	4	Sender (30) Crazy Summer (31)		[Ethnic Studies Unit] **Inquiry 1: How Did Indigenous Nations Influence Democracy?** Slide Deck	
	10/20-10/24	5				
*min days	10/27-10/30	2				
November	11/3-11/7	5			**Inquiry 2: Who Was Powhatan?** Slide Deck	
	11/10-11/14	4				Module 3: Addition & Subtraction of Fractions (24 days)
				Unit 3: Society and Government	**Inquiry 3: What Was Life Like in the Colonies?** Slide	

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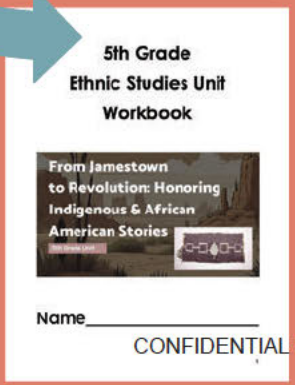
Unit Lessons & Slide Deck Quick Links

Unit 1 From Jamestown To Revolution

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Here are links to the unit lesson plans and slide decks:

Printable 5th Grade Workbook



LESSON PLANS	SLIDE DECKS
Inquiry 1 Lesson Plan	Slide Deck Inquiry 1 How Did Indigenous Nations Influence Democracy?
Inquiry 2 Lesson Plan	Slide Deck Inquiry 2: Who was Powhatan and the Powhatan Confederacy?
Inquiry 3 Lesson Plan	Slide Deck Inquiry 3: What Was Life Like in the Colonies? A Case Study o Matt ew As y
Inquiry 4 Lesson Plan	Slide Deck Inquiry 4: What Did Black Joy & Resistance Look Like in the Colonies?
Inquiry 5 Lesson Plan 5	Slide Deck Inquiry 5: What was the Declaration of Independence & the Revolution?
Inquiry 6 Lesson Plan	Slide Deck Inquiry 6: Reparations and How do We Heal from the Past?
Inquiry 7 Lesson Plan	Slide Deck Inquiry 7: How Can we Showcase What We've Learned? Project/Assessment

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Pronunciation Guide

Please note that these videos are not necessarily being recommended for educational purposes, but for pronunciation purposes only, thank you.

Lesson 1

- Lenape
- Ojibwe
- Ashinaabe
- Haudenosaunee
- Dekanawidah
- Iroquois

Lesson 2

- Powhatan
- Tsenacommacah(Tsenacomoco
- Kiskiack
- Wahunsenacawh
- Weroance >>>wer·o·wance

Lesson 3

- Pamunkey
- Narragansett

Lesson 7

- Lisjan

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5th Grade
Ethnic Studies Unit
Workbook



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Name_____

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Inquiry 1

Cultural Energizer

Reflect and respond to the questions below:

What is democracy? What is freedom? How do you exercise freedom in your school, home, community?

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Directions: Answer the following questions about the Cherokee Nation and the Haudenosaunee People, also known as the Iroquois Confederation or the Six Nations. Be sure to gather evidence from the texts to support your answer.

CHEROKEE NATION: Podcast excerpt

How are decisions made in this community?	
Who holds power in this community? How is it decided who holds power?	
What is the governing structure of this community?	
How closely does this community resemble a democracy?	

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HAUDENOSAUNEE PEOPLE and the GREAT LAW OF PEACE

How are decisions made in this community?	
Who holds power in this community? How is it decided who holds power?	
What is the governing structure of this community?	
How closely does this community resemble a democracy?	

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Radio Transcript for Scene on Radio Podcast: The Cherokee Nation

To learn about The Cherokee Nation, we will listen to a clip from the podcast "Scene on Radio"Season 4, Episode 1: The Land That Has Never Been Yet, Rich Man's Revolt. In this excerpt, we learn about how the Cherokee Nation governed. As you listen, answer the questions on your graphic organizer.

https://sceneonradio.org/rich-mans-revolt/
Listen to: 10:26-12:54

***

Davy Arch: This is the Oconaluftee Indian Village, and it's operated by the Cherokee Historical Association. And when I was sixteen I started working here as an artist. I set and made arrowheads all summer that summer.

[birds chirping]

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Davy: This building is built to represent what a house would have looked like in pre-contact times. They would set a row of poles up, 13 usually on about a twenty by twenty square, or in an octagon about the same size....

John Biewen: Davy shows me the other traditional buildings on the site: A sweat lodge. The dance grounds...

Davy Arch: And this is where the prayers would have taken place....

John Biewen: And, finally, the council house. It's a big, seven-sided building with several rows of seats, like bleachers, that ring the room.

Davy Arch: The clans would be sitting in here, and sometimes it was everybody in the village. Usually these houses were large enough that the entire population could get inside the town house, or the council house.

John Biewen: This is where the important decisions got made in Cherokee communities. Davy tells me the people would seat themselves according to their clans.

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Davy Arch: In each community, there would usually be a council of seven women, one from each of the seven clans. These were the elder women and they ruled the roost. I mean, their word was law.

John Biewen: Sometimes the decisions were about war and peace. If the community decided to wage war, a male war chief would be appointed to take the lead. In peacetime, a different male chief would serve. The peace chief was not the decider; his job was to execute the community's decisions – decisions reached through consensus, which might take days or weeks.

Davy Arch: So this was how the government worked. And it drove the Europeans nuts when they came in and tried to do business with us. They might have to sit for a month and listen to all the councils, all the children, all the, everybody, you know, say whether or not they wanted to do business with this trader, or something, and then at the end of the month they'd decide they didn't want to do business with them. [chuckles]

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John Biewen: Those who carried the most influence were the seven clan elders, who, Davy points out, were also mothers and grandmothers. They stood to lose husbands and sons in any fighting.

Davy Arch: So when they were sitting in on council to decide whether or not to participate in battle or war, they took that into consideration, which created balance. That was our whole objective as human beings was to create balance, and *be* in balance with our surroundings and everything else, so, by these women taking part in the decision-making....

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WHO ARE THE HAUDENOSAUNEE?

Haudenosaunee (hoe-dee-no-SHOW-nee) means "people who build a house." The name refers to a **CONFEDERATION** or **ALLIANCE** among six Native American nations who are more commonly known as the Iroquois Confederacy. Each nation has its own identity. These nations are known as:

- **MOHAWK** (MO-hawk) or **Kanien'kehaka**, which means "People of the Flint." The Mohawk are also called "Keepers of the Eastern Door" since they are the easternmost nation in Haudenosaunee territory. They were responsible for protecting and defending the eastern boundaries of Haudenosaunee territory.
- **ONEIDA** (o-NY-da) or **Onayotekaono**, which means "People of the Standing Stone."
- **ONONDAGA** (on-nen-DA-ga) or **Onundagaono,** which means "People of the Hills." The Onondaga are also called "Keepers of the Central Fire" since the Onondaga Nation is considered the capital of the Confederacy. As the Peacemaker promised, the Haudenosaunee council fire burns at the Onondaga Nation.
- **CAYUGA** (ka-YOO-ga) or **Guyohkohnyoh**, which means "People of the Great Swamp."
- **SENECA** (SEN-i-ka), or **Onondowahgah**, which means "People of the Great Hill." The Seneca are also known as "Keepers of the Western Door" because they are the westernmost nation in Haudenosaunee territory. They were responsible for protecting and defending the western boundaries of Haudenosaunee territory.
- **TUSCARORA** (tus-ka-ROR-a) or **Skaruhreh**, which means "The Shirt Wearing People." In 1722, members of the Tuscarora Nation, who were living in what is now North Carolina, traveled north to seek refuge among the Haudenosaunee. They were invited to join the Haudenosaunee Confederacy, becoming its sixth nation. Since that time, the Confederacy has also been known as the Six Nations.

Haudenosaunee people refer to themselves as Ongweh'onweh (ongk-way-HON-way), which simply means "real human being." Although many cultural similarities and family connections unite the six nations, each one is also unique and has its own distinct language.

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IROQUOIAN LANGUAGES

The six nations that comprise the Haudenosaunee speak Iroquoian languages. The Iroquoian language group comprises over ten languages including Cayuga, Mohawk, Oneida, Onondaga, Tuscarora and Seneca. Cherokee is also an Iroquoian language, though the Cherokee are not part of the Haudenosaunee Confederacy. There are over 20 indigenous language families and over two hundred indigenous languages spoken in the United States. Iroquoian languages are spoken by Native nations whose original homelands were located in the eastern United States, primarily New York State and the Great Lakes region, as well as Southern Appalachia, which includes North and South Carolina and Georgia.

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PEACEMAKER STORY

One of the most important events that shaped the Haudenosaunee was the creation of the Gayanesshagowa (gaya-ness-HA-gowa), the Great Law of Peace. It guides the Haudenosaunee through all aspects of life. A full rendition of this epic, which takes several days to tell, reveals the ways in which the Peacemaker's teachings emphasized the power of Reason, not force, to assure the three principles of the Great Law: Righteousness, Justice, and Health. The Great Law of Peace provides the Haudenosaunee people with instructions on how to treat others, directs them on how to maintain a democratic society, and expresses how Reason must prevail in order to preserve peace. The following is an abbreviated version of the story.



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Long ago, the Haudenosaunee Nations were at war with each other. A man called the Peacemaker wanted to spread peace and unity throughout Haudenosaunee territory. While on his journey, the Peacemaker came to the house of an Onondaga leader named Hayo'wetha (hi-an-WEN-ta), more commonly known as Hiawatha. Hayo'wetha believed in the message of peace and wanted the Haudenosaunee people to live in a united way. An evil Onondaga leader called Tadadaho, who hated the message of peace, had killed Hayo'wetha's wife and daughters during the violent times. Tadadaho was feared by all; he was perceived as being so evil that his hair was comprised of writhing snakes, symbolizing his twisted mind. The Peacemaker helped Hayo'wetha mourn his loss and ease his pain. Hayo'wetha then traveled with the Peacemaker to help unite the Haudenosaunee.

The Peacemaker used arrows to demonstrate the strength of unity. First, he took a single arrow and broke it in half. Then he took five arrows and tied them together. This group of five arrows could not be broken. The Peacemaker said, "A single arrow is weak and easily broken. A bundle of arrows tied together cannot be broken. This represents the strength of having a confederacy. It is strong and cannot be broken." The Mohawk, Oneida, Cayuga, Seneca, and Onondaga accepted the message of peace. With the nations joined together, the Peacemaker and Hayo'wetha sought out Tadadaho. As they approached Tadadaho, he resisted their invitation to join them. The Peacemaker promised Tadadaho that if he accepted the message of peace, Onondaga would be the capital of the Grand Council. Tadadaho finally succumbed to the message of peace. It is said that the messengers of peace combed the snakes from his hair. The name Hayo'we:tha means "he who combs," indicating his role in convincing Tadadaho to accept the Great Law of Peace. Joined together, these five nations became known as the Haudenosaunee Confederacy.



When peace had successfully been spread among the five nations, the people gathered together to celebrate. They uprooted a white pine tree and threw their weapons into the hole. They replanted the tree on top of the weapons and named it the Tree of Peace, which symbolizes the Great Law of Peace that the Haudenosaunee came to live by. The four main roots of the Tree of Peace represent the four directions and the paths of peace that lead to the heart of Haudenosaunee territory, where all who want to follow the Great Law of Peace are welcome. At the top of the Tree of Peace is an eagle, guardian of the Haudenosaunee and messenger to the Creator.

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The Peacemaker then asked each nation to select men to be their leaders called *hoyaneh* (plural, *Hodiyahnehsonh*). The Peacemaker gave the laws to the Haudenosaunee men, who formed the Grand Council. The Grand Council, made up of fifty hoyaneh, makes decisions following the principles set forth in the Great Law of Peace. When decisions are made or laws passed, all council members must agree on the issue; this is called **CONSENSUS**.

Today, Haudenosaunee communities continue to live by the principles of the Great Law.

The Great Law of Peace is one of the earliest examples of a formal democratic governance structure. The Great Law of Peace was known to some of the Founding Fathers and has been compared — in terms of designated authorities and balances of power — to the U.S. Constitution. The Haudenosaunee Grand Council is the oldest governmental institution still maintaining its original form in North America.



Art by David Kanietakeron Fadden (Mohawk)

Read the chart below and learn how the U.S. Governmental structure is similar to and differs from the Haudenosaunee Confederacy.

PROCESS OF SELECTION FOR OFFICE

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HAUDENOSAUNEE GRAND COUNCIL AND CLAN MOTHERS	UNITED STATES GOVERNMENT
The Onondaga Nation **the Heart of the Confederacy** Hodiyahnehsonh are chosen because the men possess honorable qualities and are concerned with the well-being of the Confederacy. Their positions are unpaid and for life. They are selected by the clan mothers. Fourteen Onondaga hoyaneh serve on the Grand Council.	**President** **U.S. Executive Branch** The U.S. president runs for office and is chosen by the electoral college. The criteria for his candidacy are age, citizenship and residency. The president serves a four-year term.
Mohawk and Seneca **the Elder Brothers of the Confederacy** Hodiyahnehsonh are chosen because the men possess honorable qualities and are concerned with the well-being of the Confederacy. Their positions are unpaid and for life. They are selected by the clan mothers. Nine Mohawk and eight Seneca hoyaneh serve on the Grand Council.	**The U.S. Senate** The senators run for office and are chosen by popular election. They serve a six-year term. Each senator must be at least thirty years old, must have been a citizen of the United States for at least the past nine years, and must be (at the time of the election) an inhabitant of the state they seek to represent. Two senators represent each state.
Oneida and Cayuga **the Younger Brothers of the Confederacy** Hodiyahnehsonh are chosen because the men possess honorable qualities and are concerned with the well-being of the Confederacy. Their positions are unpaid and for life. The Tuscarora are represented by the Oneida. The Grand Council is made up of ten Cayuga and nine Oneida hoyaneh.	**The House of Representatives** Each state elects a number of representatives based on the population of the state. Representatives must be at least twenty-five years old, have been a citizen of the United States for the past seven years, and be (at the time of the election) an inhabitant of the state they represent. Representatives serve two-year terms.
Clan mothers and Women's Council Clan mothers serve for life. They are appointed by consensus of the clan members. Clan mothers have the authority to remove from office any hoyaneh who does not serve the best interests of his nation.	**The Supreme Court, Judicial Branch** The Supreme Court consists of nine justices including the Chief Justice, all nominated by the president of the United States. Once confirmed by Congress, justices serve for life.

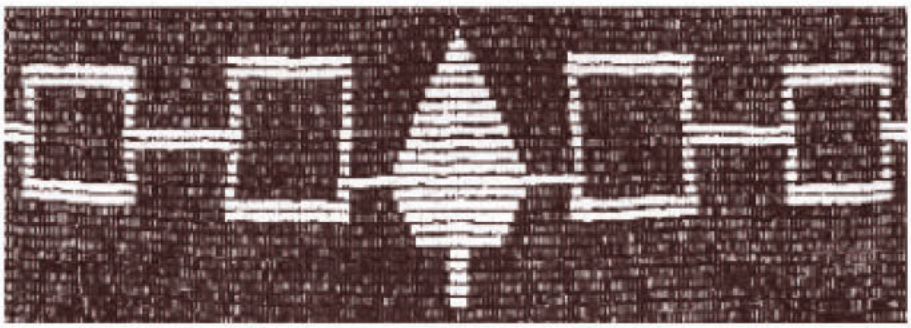
CONTRIBUTION OF THE GREAT LAW OF PEACE TO THE U.S. CONSTITUTION

The Haudenosaunee Confederacy was founded on the Great Law of Peace. This law declares a basic respect for the rights of all people. The Haudenosaunee shared this belief with Benjamin Franklin, who was very interested in the structure of the Confederacy. Franklin wrote, "It would be strange if [the Haudenosaunee] could execute a union that persisted ages and appears indissoluble; yet a like union is impractical for twelve colonies to whom it is more necessary and advantageous." Greatly influenced by the symbols of the Great Law of Peace, the Founding Fathers adopted the representation of a bundle of thirteen arrows to indicate the newly formed unified government. In 1987, the U.S. Senate formally acknowledged, in a special resolution, the influence of the Haudenosaunee Great Law of Peace on the U.S. Constitution.

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HIAWATHA BELT

The Hiawatha Belt symbolizes the unity of the original five Haudenosaunee nations, connected by the Great Law of Peace. Each white square and the tree in the center represents one of the original five nations.



SENECA NATION Keepers of the Western Door

CAYUGA NATION

ONONDAGA NATION Keepers of the Central Fire and the heart of the Five Nations loyal to the Great Law of Peace

ONEIDA NATION

MOHAWK NATION Keepers of the Eastern Door

The white lines extending from one end of the belt to the other represent the path of peace, welcoming other nations to take shelter under the Great Law of Peace and join the Confederacy. The Tuscarora Nation, the sixth nation in the Confederacy, joined after this belt was created.

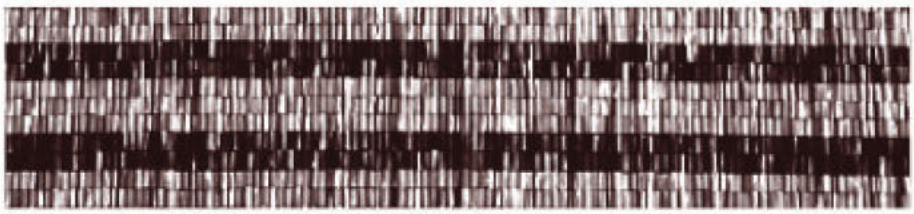
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TWO ROW WAMPUM

Haudenosaunee exchanged wampum belts with Europeans to recognize treaty agreements. The Two Row Wampum records the agreement made in 1613 in upstate New York between the Haudenosaunee and the Dutch government. This belt represents the first peace treaty between the Haudenosaunee and Europeans in which the two sides agreed to respect each other's cultures and to never interfere in each other's affairs.

The two parallel lines of purple beads represent the two parties to the agreement — one for a Haudenosaunee canoe and the other for a European ship — traveling, side by side. Each boat contains the owner's culture, traditions, laws, language and ways of life. The white parallel lines illustrate that the two would travel in peace and friendship without interference.

Today, the Haudenosaunee consider the wampum belts symbols of principles established by treaties.







G. Peter Jemison (Seneca, Heron Clan) Site Manager of Ganondagan State Historic Site and Faithkeeper to the Cattaraugus Seneca Nation, speaks about the importance of wampum to the Haudenosaunee people.

Photos courtesy of Karen Kaz

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Inquiry 2

Analyze a Map

Meet the map.

What do you see?

Does the map have a title?

Observe its parts.

Does the map include? Circle all that apply.

Are symbols or colors used in the legend?
If so, what do they stand for?

COMPASS ROSE

LEGEND

SCALE

What place or places are on the map?

What does the map show? Circle all that apply.

MOUNTAINS

RIVERS

STATES

COUNTRIES

LAKES

ROADS

OCEANS

CITIES

OTHER

Use it as historical evidence.

Where do you think you could find out more information about the place or places shown on the map?

Try to make sense of it.

When was the map drawn?

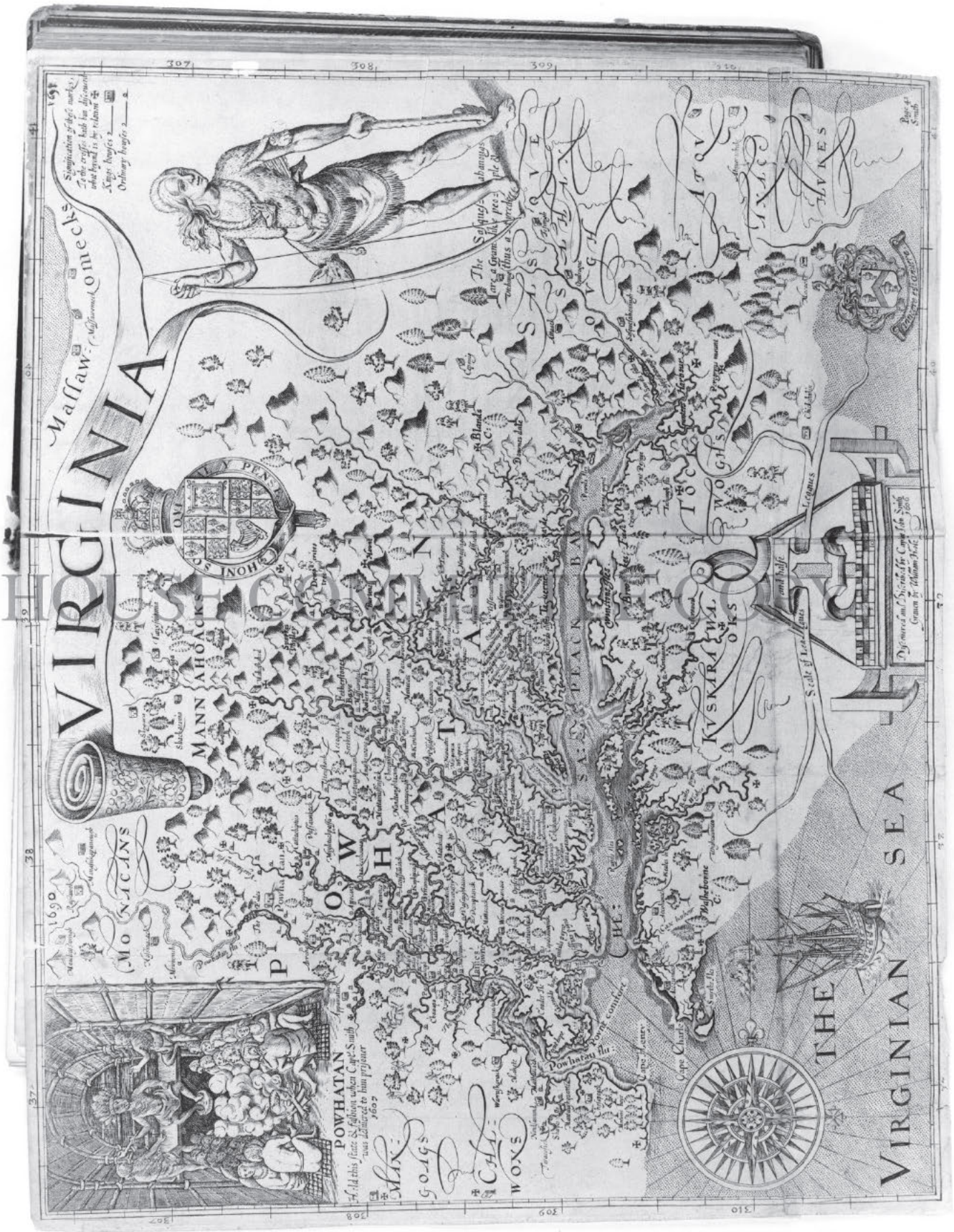
Why do you think this map was made?
List two parts of the map that tell you this.

How does it compare to a current map of the same place?

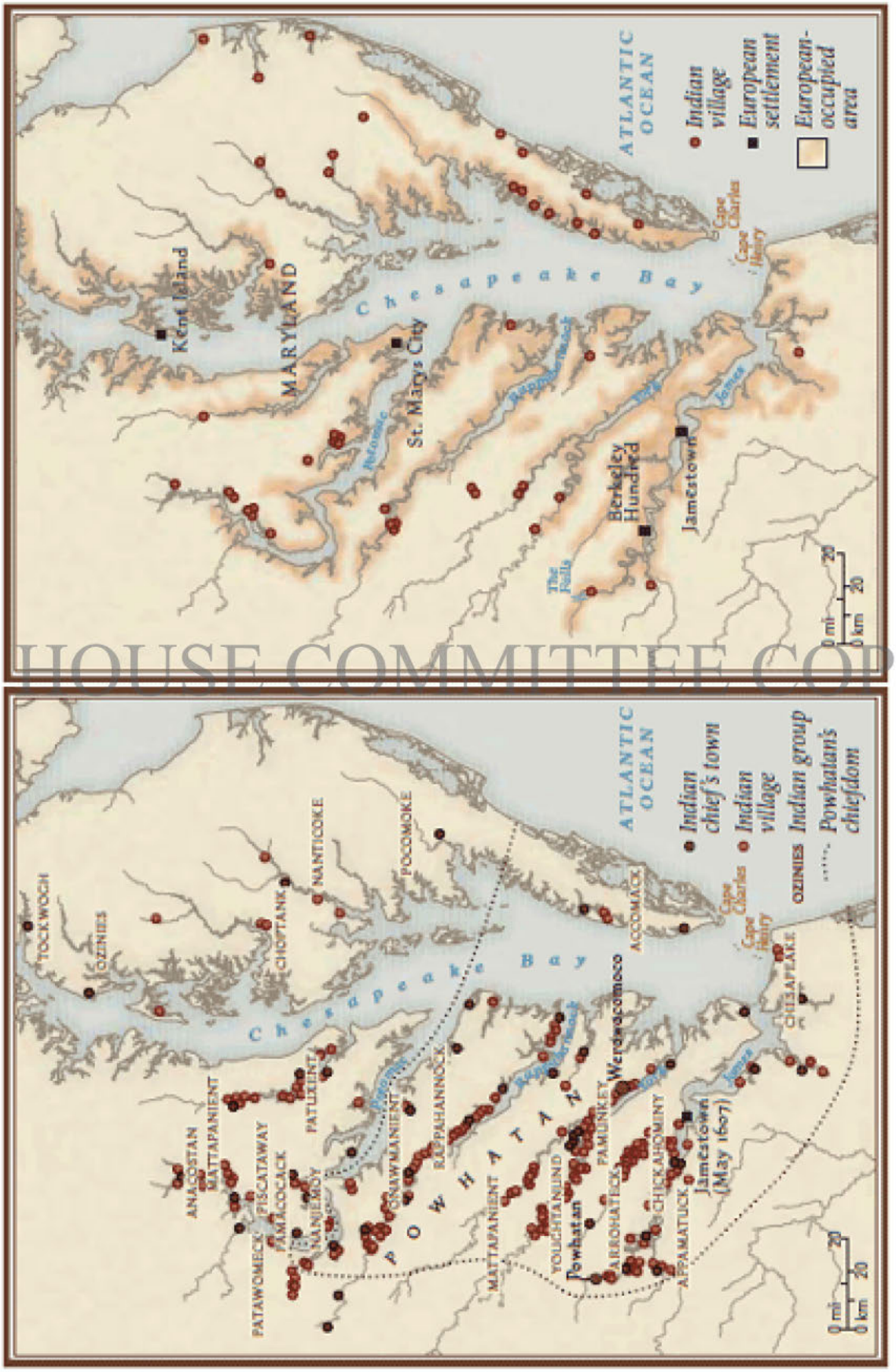
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Inquiry 3

Vocabulary Match-up Activity

Directions: Match each word in the Word Bank with the correct definition below.

Word Bank

Will	Doctrine	Petition
Inventory	Chattel	Codify

	A belief (or system of beliefs) accepted as authoritative by some group or school.
	In the eighteenth century, after a person died, a list of all of their belongings and what those belongings are worth was created, so that any debts the person had could be paid. This document was completed by three individuals appointed by the county court. These individuals were often people who knew the person who died.
	To organize ideas into rules or a system, or laws.
	A document written by individuals giving instructions on how their belongings are to be handled after they die.
	A document written to the government asking for something. It could be written asking for things like changing a law or the creation of a new law.
	Personal items, as opposed to actual land property. It was once used to describe slaves and cattle, which is why referring to something or someone as chattel is extremely disrespectful and dehumanizing (calling them an object rather than a human).

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The Ashby Family

Matthew Ashby and his brother, John, were the sons of Mary Ashby. Mary was a white woman who worked for James Shields, who owned a tavern in Williamsburg, as an indentured servant.

We don't know who Matthew and John's father was, but he was Black. The records don't say if he was a free man or enslaved. The two boys were born free. But later, they had to become indentured servants because of two separate laws in Virginia.

One law from 1662 said, if your mother was free, you were free. But if your mother was enslaved, you were enslaved. It said that all children would be "bond or free" depending on their mother.

An updated version of the law in 1705 said, if a woman who was an indentured servant had a baby, she had to work for her boss for another year. This was to make up for the “trouble” the baby caused. Or, she could pay her boss “one thousand pounds” of tobacco.

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The law also said that if a free white woman had a baby with a Black man, she had to pay money to the church. Or, she could be sold to work for five years. And in both cases, the church would make the baby a servant until they were 31 years old.

Because Mary Ashby was a free white woman, Matthew and John were born free. But because Mary was an indentured servant when they were born, the boys also had to work as servants until they were 31.

The old records don't say who Matthew worked for. But after he was done being a servant, he worked as a carter. A carter was someone who carried things from one place to another. He probably learned how to ride horses and drive carts when he was a servant.

Matthew became a trusted person. The governor of Virginia, Governor Botetourt, hired him to take important papers to people who were negotiating with the Native Americans in the western part of Virginia.

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Matthew was married to an enslaved woman named Ann, but their marriage was not recognized by law. She belonged to Samuel Spurr. They had two children, Harry and John. Matthew wanted to make them free, but a law from 1723 stated that no one, “shall be set free, upon any pretence whatsoever, except for some meritorious services, to be adjudged and allowed by the governor and council.” They had to get permission from the governor and his council in order to gain their freedom.

So, Matthew had to do a lot of work to free his family. First, he had to agree with Spurr to buy Ann and his two children. Spurr wanted 150 pounds, which was a lot of money. Today, in 2025, that would be about $35,854.14. Matthew saved up the money and paid it by 1764.

When Matthew bought his wife and children, he became their owner. If he wanted to free them, he still had to ask the governor's helpers for permission.

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Before Matthew could free his family, Ann had another baby, a girl named Mary. She was born on October 24, 1764. The church wrote down her birth in their records. They called her a "free mulatta," which meant that people thought she was free, even though her father owned her.

Harry, John, and Mary went to the Bray School in Williamsburg. This school was paid for by a group in London, England. They taught the children about the Bible, the church, and other religious things. The children learned to read and maybe write. The girls, including Mary Ashby, also learned to sew and knit. The teacher, Mrs. Wager, took the children to church every week.

In November 1769, Matthew asked the governor and his council to free Ann and his children. He said that Ann had been a good wife and that he wanted to free her and his children. The governor's council agreed. They permitted Matthew to free them. Harry, the other son, was probably dead by this time because he wasn't mentioned in the request.

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In 1770, there was a notice in the newspaper about a runaway enslaved person named Sam. The notice warned people not to help him. It said that Sam was hiding at Matthew Ashby's house and that he was saying he was a free man. Helping Sam would be very dangerous for Matthew's family because Virginia still believed people should be enslaved. But people in Williamsburg trusted Matthew, so they probably didn't cause him any trouble.

In 1771, Matthew Ashby died when he was about 44 years old. In his will, he said that he trusted God to forgive his sins. He asked his friend John Blair, who used to be the head of the governor's council, to take care of his wife and children. John Blair had been the head of the governor's council when Matthew asked to free his family. He had also been the governor for a short time. But Blair said he couldn't take care of Matthew's family, maybe because he was too old or didn't want to take on the responsibility.

Matthew's things were worth about 80 pounds, 18 shillings, and 6 pence. His worth wasn't a lot, but he had some nice things, like a silver watch and a tea set. He also had four horses, four cows, some furniture, and things for washing clothes and making candles. This suggests that Ann may have made candles to sell or use at home.

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The most important thing that Matthew left his family was their freedom. Ann, John, and Mary didn't have to be listed as his property in the list of his things.

Ann didn't stay a widow for long. She married George Jones. But in 1772, George Jones put a notice in the newspaper saying that he and Ann couldn't agree on how to manage their money. He warned people not to give her credit because he wouldn't pay her bills. He also asked people who owed Matthew Ashby money to pay it quickly so that he could pay Matthew's debts.

We don't know much about what happened to Matthew's children. He may have had another son named Matthew after he died. Some records

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suggest that Ann worked as a laundress. She washed clothes for the soldiers who were staying at the College of William and Mary. The last time we see Ann's name in the records is in the 1782 census.

The Ashby family became free more than ten years before Virginia made it legal for people to be freed from enslavement. This helped the number of free Black people in Virginia grow.

Matthew's brother, John, had children, and the Ashby family still lives in the Williamsburg area today.

Adapted from The Ashby Family June 2025

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Matthew Ashby, a Williamsburg Resident

Glossary: Matthew Ashby

approbation – approval

bedstead – frame of a bed

bequeath – to give by will

bolster – long pillow

cards – tools for preparing fibers (such as flax or wool) for spinning into yarn

Council – twelve men who advised the governor; also the upper house of the legislature

counterpin – counterpane; a coverlet

cupboard – table or cabinet for cups

do. or Do. – ditto, the same as previous

Esq. – abbreviation of Esquire, a title allowed by courtesy to all who are regarded as gentlemen

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Exr. – abbreviation of executor, one who carries out the orders of a will

hereunto – to this document

looking glasses – mirrors

maintenance – food, clothing, medical care, etc.

manumit – to release from slavery

mediation – intercession on behalf of another

morter (mortar) – a cup-shaped instrument, usually of stone or pottery, in which ingredients are pounded with a pestle

mulatto – An outdated term for a multiracial person, usually of mixed African and European descent. We know this term to be offensive today and therefore only use it in the context of the primary source

pales – boards

pardon – forgiveness

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pounds – units of British money. One pound equaled 20 shillings or 240 pence; denoted by the symbol £ before the numeral. (No pound coin existed.)

redeemer – one who saves from sin

rug – a bed cover resembling a colorful "shag rug," similar to a heavy comforter

skillet – frying pan with feet to set over hot coals

steelyards – balance for weighing objects

tea board – stylish table for serving tea

testament – formal declaration

tongs – a grasping device, usually of two pieces joined at one end by a pivot or hinge, used to pick up objects (such as sugar cubes)

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viz. or Viz. – abbreviation for *videlicet*, the Latin term meaning "that is to say" or "namely"

witness – one who was present at an event or transaction and can testify to its having taken place

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Matthew Ashby's Will

15 April 1771 [Probate]

In the name of God Amen, Matthew Ashby being sick of body but of sound sense & memory do make and ordain this my last will & testament in manner following. I resign my soul to God trusting in the merits & mediation of my dear Redeemer Jesus Christ for the pardon of all my sins & as to my worldly goods which it has pleased God to bless me with I give & bequeath the whole after my funeral expenses & just debts are paid to my good friend John Blair, Esq. In trust for the maintenance & support of my loving wife Ann Ashby & for her education and maintenance of my two children John & Mary Ashby in a good christian way with the approbation of my said trustee to whom I hereby appoint my exr. Of this my will IN WITNESS whereof I hereunto set my hand & seal this 25th day of November 1769 in Williamsburg.

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Matt. Ashby
his mark

Matthew Ashby's Will, 15 April 1771, York County, Virginia, Wills, and Inventories, Vol. 22, pp. 25–26.

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Matthew Ashby, a Williamsburg Resident

Virginia Governor's Council Response to

Matthew Ashby's Petition

27 November 1769

On the Petition of Matthew Ashby, a free Mulatto setting forth that he had two Children by his present wife Ann Ashby, while she was a Slave to Samuel Spurr, that he bought her and the two Children of the said Spurr for one hundred and fifty pounds, that he has now two children alive by her John and Mary, that she has been a faithful and diligent Wife ever since marriage, and praying that he may be permitted to set her and his Children free; the Board being satisfied therein, were of opinion, that the said Ann, John and Mary were deserving of their freedom, and it was order'd that the said Matthew Ashby have leave to manumit and set them free.

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Benjamin J. Hillman, ed., *Executive Journals of the Council of Colonial Virginia: June 20, 1754–May 3, 1775,* vol. 6 (Richmond: Virginia State Library, 1966), 334–335.

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Matthew Ashby, a Williamsburg Resident

Inventory of the Estate of Matthew Ashby

Deceased viz.

1 Bed bolster pair sheets and Counterpin	6..0..0
1 Do. Do.	5..0..0
1 Do. Do. and 1 Sheet	3..15..0
1 Do. and Bedstead and Rug	3..0..0
6 old Chairs	0..10..0
1 Round Table	0..10..0
2 Ironing Tables	0..12..6
1 Tea Board	0..5..0
3 Tea Spoons and Tongs	0..12..6
1 Chest and 2 Trunks	1..10..0
a parcel of old Books	0..8..0
2 Looking Glasses and 1 Cupboard	0..10..0
1 Silver Watch	3..0..0
Parcel old Pewter	2..0..0
5 Iron potts and 2 Kettles	5..0..0
2 Tea Kettles	0..15..0
1 Marble Morter	0..10..0
1 Iron Do.	0..2..0
1 Skillet	0..5..0
Parcel Tin Ware	0..15..0
4 Tubs and 8 pales	1..0..0
7 Trays	1..5..0
2 Soap Jars	0..15..0

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Matthew Ashby, a Williamsburg Resident

4 pair flat Irons	0..12..6
1 Spit Grid Iron frying pan Ladle and Skimmer	0..7..6
1 Pine Table	0..2..6
26 Candle Moulds and Frame	2..0..0
5 Stone Jars and 7 Juggs	1..10..0
1 pair steelyards	0..7..6
4 Saddles	2..10..0
1 pair Cards and spinning Wheels	0..10..0
2 Chests	0..15..0
1 pair saddle Bags	0..5..0
Parcel Carpenters Tools	1..10..0
1 Bay Horse	10..0..0
1 Do.	5..0..0
1 Do.	3..0..0
2 Cows 1 Yearling and 1 Calf	10..0..0
Cart harness for 2 horses	0..15..0
	£77..5..0
147 lb Bacon @ 6D.	3..13..6
	£80..18..6

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Wm. Pierce, Jonathan Prosser, Cutht. Hubbard

Returned into York County Court the 14th day of June 1771 and Ordered to be recorded

Examed Teste Thom. Everard C. Cur.

Inventory of the Estate of Matthew Ashby, 17 June 1771, York County, Virginia, Wills, and Inventories, Vol. 22, pp. 34–36.

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Matthew Ashby, a Williamsburg Resident

Graphic Organizer: Researching a Williamsburg Resident

Directions: Fill this out in your own workbook with the help of your team.

Document Name:	**Student's Name:**

Full name of the person _____

Birth date _____

Death date _____

Age at death _____

Name of spouse _____

Names of children:

_____,

_____,

_____,

_____,

_____,

_____

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Write a brief description of this person's occupation (their job). How do you know, or what information did you use to infer (predict) that occupation?

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What is this person's social level? How do you know?
Using the known facts, what are some possible assumptions you can make about this person?

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Notes on anything else of interest can be jotted down here:

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Inquiry 4

Cultural Energizer: What brings you Joy?

Think about what brings you joy. Why does it bring you joy?
Capture your ideas below using words, thoughts, drawings, or ideas. We will share with our table groups, and then the whole class.

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Answer the following questions:

1. What was The Bray School? Who attended The Bray School?

2. What was the purpose of The Bray School? Why did some people want to educate free and enslaved African American children, while others did not?

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3. How was The Bray School a form of joy and/or resistance?

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Phillis **Wheatley**

Answer the following questions:

1. Who was Phillis Wheatley?

2. What were some of her significant contributions?

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3. How was Phillis Wheatley's writing a form of joy and/or resistance?

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Stono Rebellion

Answer the following questions:

1. What was the Stono Rebellion? What were the causes and consequences?

2. What were some of the significant impacts of the Stono Rebellion?

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3. How was the Stono Rebellion and its aftermath a form of resistance?

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Conclusive Dialogue

Review Black Joy and Resistance in terms of a place, a person, and ideas of resistance.

1. What were the most important things you learned about Black joy and resistance? What were enslaved Black people resisting?

2. What was the biggest thing you learned about slavery and resistance during this time period?

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3. What else do you remember? What questions do you still have?

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Inquiry 5

Cultural Energizer: Fair or Unfair?	
The teacher gives extra recess time only to students who do their homework.	Fair or Unfair
Only students with perfect attendance are allowed to choose their seats in the classroom.	Fair or Unfair
Students who get caught using cell phones in class have to leave it with the principal for the rest of the day.	Fair or Unfair
Graphic novels can be read anytime and count for in-class and homework reading for all students.	Fair or Unfair
For Free Choice time, students with cell phones get to use their phones.	Fair or Unfair
Students who consistently follow classroom rules get extra points that can be used for prizes.	Fair or Unfair

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The Declaration of Independence

Answer the following questions:

1. What was the Quartering Act and the Stamp Act? Who did it impact? How did it impact people?

2. What was the Boston Tea Party? How was the act racist?

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3. What implications does it have that they dressed up as Indigenous people?

   Implication = something that is inferred or understood

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4. Why is the Declaration of Independence important? How does this document still impact us today?

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Take a look at the Declaration of Independence below.

Introduction Asserts as a matter of Natural Law the ability of a people to assume political independence; acknowledges that the grounds for such independence must be reasonable, and therefore explicable, and ought to be explained.	In CONGRESS, July 4, 1776. The unanimous Declaration of the thirteen united States of America, "When in the Course of human events, it becomes necessary for one people to dissolve the political bands 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 of 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."[64]
Preamble Outlines a general philosophy of government that justifies revolution when government harms natural rights.[63]	"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 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 shewn, that mankind are more 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 usurpations, 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."

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Indictment A bill of grievances documenting the king's "repeated injuries and usurpations" of the Americans' rights and liberties.[63]	"Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. "He has refused his Assent to Laws, the most wholesome and necessary for the public good. "He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. "He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. "He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures. "He has dissolved Representative Houses repeatedly, for opposing with manly firmness of his invasions on the rights of the people. "He has refused for a long time, after such dissolutions, to cause others to be elected, whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within. "He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. "He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary Powers.

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	"He has made Judges dependent on his Will alone for the tenure of their offices, and the amount and payment of their salaries. "He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance. "He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures. "He has affected to render the Military independent of and superior to the Civil Power. "He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: "For quartering large bodies of armed troops among us: "For protecting them, by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: "For cutting off our Trade with all parts of the world: "For imposing Taxes on us without our Consent: "For depriving us in many cases, of the benefit of Trial by Jury: "For transporting us beyond Seas to be tried for pretended offences: "For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: "For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments: "For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. "He has abdicated Government here, by declaring us out of his Protection and waging War against us.

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	"He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. "He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation, and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation. "He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. "He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. "In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people."
Failed warnings Describes the colonists' attempts to inform and warn the British people of the king's injustice, and the British people's failure to act. Even so, it affirms the colonists' ties to the British as "brethren."[63]	"Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity."
Denunciation This section essentially finishes the case for	"We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends."

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independence. The conditions that justified revolution have been shown.[63]	
Conclusion The signers assert that there exist conditions under which people must change their government, that the British have produced such conditions and, by necessity, the colonies must throw off political ties with the British Crown and become independent states. The conclusion contains, at its core, the Lee Resolution that had been passed on July 2.	"We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these united Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

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Signatures The first and most famous signature on the engrossed copy was that of John Hancock, President of the Continental Congress. Two future presidents (Thomas Jefferson and John Adams) and a father and great-grandfather of two other presidents (Benjamin Harrison V) were among the signatories. Edward Rutledge (age 26) was the youngest signer, and Benjamin Franklin (age 70) was the oldest signer. The fifty-six signers of the Dec'ara"on represen'e" the new states as follows (from north to south):[65]	*New Hampshire*: Josiah Bartlett, William Whipple, Matthew Thornton *Massachusetts*: Samuel Adams, John Adams, John Hancock, Robert Treat Paine, Elbridge Gerry *Rhode Island*: Stephen Hopkins, William Ellery *Connecticut*: Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott *New York*: William Floyd, Philip Livingston, Francis Lewis, Lewis Morris *New Jersey*: Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark *Pennsylvania*: Robert Morris, Benjamin Rush, Benjamin Franklin, John Morton, George Clymer, James Smith, George Taylor, James Wilson, George Ross *Delaware*: George Read, Caesar Rodney, Thomas McKean *Maryland*: Samuel Chase, William Paca, Thomas Stone, Charles Carroll of Carrollton *Virginia*: George Wythe, Richard Henry Lee, Thomas Jefferson, Benjamin Harrison, Thomas Nelson Jr., Francis Lightfoot Lee, Carter Braxton *North Carolina*: William Hooper, Joseph Hewes, John Penn *South Carolina*: Edward Rutledge, Thomas Heyward Jr., Thomas Lynch Jr., Arthur Middleton *Georg'a*: "u" on "w"nnett, "yman "a", George "a"on

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Declaration of Independence Continued

Answer the following questions:

1. What is the preamble? What is its significance?

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2. What are some of the grievances the writers had? Who did they impact? Who did they not impact?

Grievance = a complaint about a (real or imaginary) wrong that causes resentment and is grounds for action

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Group Work

Direction: After learning about the perspective/perspectives your group was assigned to, write to the prompt below.

Circle the perspective you learned about:

Thomas Jefferson Indigenous Perspectives

African American Perspectives

What were three important things you learned about the perspective you were assigned?

1. _____

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2. _____

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3. _____

Answer the following questions after discussion with your group:

1. What was the Declaration of Independence really about?

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2. Who was it granting independence to?

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3. What were some of the contradictions of the Declaration of Independence?

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4. How were Indigenous and African American communities impacted by the revolutionary war?

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Inquiry 6

Cultural Energizer: What does it mean to repair?
We will look at some statements. Write how you can repair the situation, or make the situation right.

Situation	How would you repair the situation?
A student accidentally breaks a classmate's favorite toy during recess. How can they make it right?	
A student says something hurtful to a friend during an argument. How can they repair their friendship?	
A student forgets to invite a classmate to a birthday party, and the classmate feels left out. What can they do to repair the relationship?	
During art class, someone accidentally knocks over a classmate's project, damaging it. How can they help fix the situation?	
Someone accidentally spills juice on a class library book, damaging it. What steps can they take to repair the situation?	

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Critical Concepts: Video Responses

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After watching the first video, **"The Reasons for Reparations,"** what else did you learn about reparations?

After watching the second video, **"What Could Reparations Look Like?"**, answer the following questions:

What happened with the first act of reparations?

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What was "40 acres and a mule?"

What do you think reparations could look like today?

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Legacy of Settler Colonialism and Slavery in California

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What are 2-3 things you learned about Slavery in California?

1.

2.

3.

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How does the legacy of slavery in California impact us today?

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BUSD will rename Jefferson and Washington Elementary Schools in Broader 'Black Lives Matter' Push

Board member Ka'Dijah Brown emphasized that renaming of the schools is only a small step in the district's work to address systemic racism.

By Supriya Yelimeli
June 12, 2020, 3:40 p.m.

Berkeley Unified School District began a process of renaming Jefferson and Washington elementary schools this week as part of a larger effort to recognize Black students and address systemic racism in the school system.

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The school board unanimously approved a "Resolution in Support of Black Lives Matter" during its Wednesday meeting, agreeing to a range of symbolic and concrete actions to "celebrate, uphold and affirm" its Black students, staff, faculty and parents. Along with the renaming of the two schools, this includes a new, year-round "Black Joy Campaign," resources and training for teachers and school leaders, and a plan to identify additional measures of racial inequity and collect data in schools.

Berkeley community members tried and failed in 2005 to rename Jefferson Elementary School, but, 15 years later, and in the midst civil rights uprisings across the country, board members are largely supportive of changing the names of both schools, which commemorate the first and third U.S. presidents. George Washington and Thomas Jefferson also owned slaves.

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During the successful renaming of LeConte to Sylvia Mendez Elementary School two years ago, the board designed a new two-part process to separate discussion about removing the name from the choice of new one, and they hope the process can be expedited this time around.

Board member Ka'Dijah Brown, who co-wrote the resolution with Superintendent Brent Stephens, emphasized that the renaming of the schools is only a small step in the district's work to address systemic racism and give Black students the tools they need to flourish.

"This is the first — but not the last — of our work around ensuring that we move from the thought of equity to excellence." — Ka'Dijah Brown

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Jefferson Elementary School could be renamed after the first Black teacher at Berkeley Unified

Ruth Acty taught in Berkeley Unified School District for 50 years, and was a key part of efforts to integrate school staff in the early 1940s.

By Supriya Yelimeli
Dec. 7, 2020, 4:36 p.m.

Update Dec. 10: The Berkeley Unified School Board approved the name change during their meeting on Wednesday night.

Original story: Ruth Acty, the first Black teacher in the Berkeley Unified School District, could be the new namesake for Jefferson Elementary School if the board of directors approves the move on Wednesday.

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The push to rename the school came with the board's Black Lives Matter resolution in June, which recognized that the third U.S. president, Thomas Jefferson, owned enslaved people. Community members had attempted once before, in 2005, to take his name off the school but failed to garner the votes.

This time around, in the midst of a nationwide civil-rights uprising following the police killing of George Floyd, the board unanimously agreed to begin the name removal process for both Jefferson and Washington elementary schools.

Jefferson students, teachers and parents submitted nearly 70 recommendations for the new name — which included John Lewis, Angela Davis, Nelson Mandela and both Michelle and Barack

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Obama. BUSD's name selection committee emerged with a shortlist of seven names in October and finally chose one to send to the board for approval this week.

...

Acty was a leading candidate during the renaming process for Sylvia Mendez Elementary School (formerly LeConte) in 2018, and this time was selected from a pool of six women, as well as Muwekma Ohlone — the full name of the people indigenous to the Bay Area.

Muwekma Ohlone had also been a popular choice during the failed 2005 process, but, this time, BUSD had a special meeting with the tribe's chairwoman and tribal council to secure permission for using their name. With feedback from tribal representatives, Superintendent Brent Stephens concluded that BUSD needs to spend more time considering its curriculum's representation of indigenous history before it adopts the tribe's name for a school.

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...

BUSD staff said Acty was ultimately in the top three names selected among students, staff and caretakers, with many noting that the name would commemorate a "local Black woman who persevered and exemplified excellence."

Natasha Beery, who headed up the name selection process as the director of Berkeley Unified community relations, said she was pleased to see that, throughout several meetings, community members said they were excited about all the names, and supported opportunities to lift up people and cultures important to Berkeley.

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What Can Reparations Look Like in Schools?

1. Why was Jefferson Elementary School renamed?

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2. Was the name change restorative? Did it repair the harm? Is this a form of reparations?

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3. What are some ways the BUSD Reparations Task Force are hoping to change in BUSD for African American students?

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Inquiry 7

Zine Example 1



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Zine Example 2



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Example Letter to the Editor

Letter to the editor: Time to take action on climate change

Posted: November 4, 2023

Editor:

Last summer was the hottest on record. Ever. And the one before that was the hottest, and the one before that. We've been seeing hurricanes out of hurricane season, some of the most severe wildfires ever displacing millions of people. My grandparents in Detroit saw their city's streets flooded in August. Climate change is real, and we can't run. Our ice caps are melting and it seems like 1.5 degrees of warming are inevitable. But it's not.

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When we encounter issues like this, that are big and very complicated, we have a tendency to act like someone else is going to clean up our mess than actually ma' e changes.

But it doesn't have to be that way. From small actions, like buying your clothes second hand or eating a meatless meal once a week, to big actions, like buying an electric car or choosing a more efficient heating system, we can make a change. If the people of Edmonds learn about the tax reductions on electric cars, how much carbon is emitted from meat production, the benefits of composting, they will make changes.

We all have a choice. To keep closing our eyes, and pretending like nothing is happening, or to take action. You can choose to stand with my future and the future of so many other kids. While it may feel impossible, and like a newspaper in Washington won't have any effect, it will.

Thank you,

Danielle D'Couto, Maplewood K-8 student
Edmonds

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Poem Example

The Hill We Climb by Amanda Gorman

When day comes we ask ourselves,

where can we find light in this never-ending shade?

The loss we carry,

a sea we must wade

We've braved the belly of the beast

We've learned that quiet isn't always peace

And the norms and notions

of what just is

Isn't always just-ice

HOUSE COMMITTEE COPY

And yet the dawn is ours

before we knew it

Somehow we do it

Somehow we've weathered and witnessed

a nation that isn't broken

but simply unfinished

We the successors of a country and a time

Where a skinny Black girl

descended from slaves and raised by a single mother

can dream of becoming president

only to find herself reciting for one

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And yes we are far from polished

far from pristine

but that doesn't mean we are

striving to form a union that is perfect

We are striving to forge a union with purpose

To compose a country committed to all cultures, colors, characters and

conditions of man

And so we lift our gazes not to what stands between us

but what stands before us

We close the divide because we know, to put our future first,

we must first put our differences aside

We lay down our arms

HOUSE COMMITTEE COPY

so we can reach out our arms

to one another

We seek harm to none and harmony for all

Let the globe, if nothing else, say this is true:

That even as we grieved, we grew

That even as we hurt, we hoped

That even as we tired, we tried

That we'll forever be tied together, victorious

Not because we will never again know defeat

but because we will never again sow division

Scripture tells us to envision

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that everyone shall sit under their own vine and fig tree

And no one shall make them afraid

If we're to live up to our own time

Then victory won't lie in the blade

But in all the bridges we've made

That is the promise to glade

The hill we climb

If only we dare

It's because being American is more than a pride we inherit,

it's the past we step into

and how we repair it

We've seen a force that would shatter our nation

HOUSE COMMITTEE COPY

rather than share it

Would destroy our country if it meant delaying democracy

And this effort very nearly succeeded

But while democracy can be periodically delayed

it can never be permanently defeated

In this truth

in this faith we trust

For while we have our eyes on the future

history has its eyes on us

This is the era of just redemption

We feared at its inception

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We did not feel prepared to be the heirs

of such a terrifying hour

but within it we found the power

to author a new chapter

To offer hope and laughter to ourselves

So while once we asked,

how could we possibly prevail over catastrophe?

Now we assert

How could catastrophe possibly prevail over us?

We will not march back to what was

but move to what shall be

A country that is bruised but whole,

HOUSE COMMITTEE COPY

benevolent but bold,

fierce and free

We will not be turned around

or interrupted by intimidation

because we know our inaction and inertia

will be the inheritance of the next generation

Our blunders become their burdens

But one thing is certain:

If we merge mercy with might,

and might with right,

then love becomes our legacy

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and change our children's birthright

So let us leave behind a country

better than the one we were left with

Every breath from my bronze-pounded chest,

we will raise this wounded world into a wondrous one

We will rise from the gold-limbed hills of the west,

we will rise from the windswept northeast

where our forefathers first realized revolution

We will rise from the lake-rimmed cities of the midwestern states,

we will rise from the sunbaked south

We will rebuild, reconcile and recover

and every known nook of our nation and

HOUSE COMMITTEE COPY

every corner called our country,

our people diverse and beautiful will emerge,

battered and beautiful

When day comes we step out of the shade,

aflame and unafraid

The new dawn blooms as we free it

For there is always light,

if only we're brave enough to see it

If only we're brave enough to be it

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A Juneteenth Celebration

June 17, 2024

Brian S. McGrath and Constance Gibbs



FESTIVE DAY People take part in a Juneteenth celebration in New York City in 2020.

STEPHEN FERRY—VIEWPRESS/CORBIS/GETTY IMAGES

This story was originally published on June 15, 2021. It was updated on June 17, 2024.

8/27/24, 3:32 PM TIME for Kids | A Juneteenth Celebration

On June 19, people across the United States celebrate Juneteenth. The holiday commemorates the end of slavery in the U.S., in 1865.

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Juneteenth is short for “June 19th.” It was on that day, in June 1865, that 250,000 people in Galveston, Texas, found out they had been freed from slavery.

A Look at History

In 1860 and 1861, several Southern states declared their independence from the United States. This started the Civil War. The Southern Confederacy wanted to maintain slavery, while the Northern Union wanted to stop slavery from spreading to new territories.

On January 1, 1863, President Abraham Lincoln issued the Emancipation Proclamation. It declared freedom for enslaved people in the Confederacy. White slave owners kept the news a secret. Many enslaved people would not find out they had been freed until more than two years later.

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In April 1865, the Confederacy surrendered to the Union. The war was over. On June 19, Union soldiers arrived in Galveston, Texas, to enforce the president’s order. When they told the crowds that the state’s 250,000 enslaved people were free, celebrations broke out.

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Making a Holiday

Over the years, Black people from Galveston moved to different cities, and the celebration spread. It is also called Emancipation Day, or Freedom Day.

In the 1960s, the civil rights movement brought a wider awareness of Juneteenth. On June 19, 1968, two months after the assassination of Martin Luther King Jr., a Solidarity Day rally was held on June 19 in Washington, D.C.

The event drew 50,000 people. Texas made Juneteenth a state holiday in 1980. Following international protests sparked by the May 2020 killing of George Floyd, in Minneapolis, Minnesota, Juneteenth gained even wider recognition. Juneteenth celebrations include religious services, cookouts, parades, and festivals featuring music and dancing. On June 17, 2021, Juneteenth was designated a federal holiday.

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Unit Launch: Defining Democracy

Time: Three to four 45 minute sessions
Grade Level: 5th

Purpose (What will students learn from this lesson?):
Students will explore and understand the unique governance structures of indigenous communities, focusing on traditional decision-making processes and the role of cultural practices in their governance. They will analyze how these governance systems compare to the United States governance system.

Unit Enduring Understandings Alignment:

- How does the understanding of the origins of Jamestown and Indigenous communities impact our understanding of the United States as it exists today?

Lesson Guiding Questions:

- How do traditional governance structures within indigenous communities operate, and what roles do elders and cultural practices play in decision-making processes?
- In what ways do indigenous governance systems differ from the United States governance system?
- What can we learn from how two indigenous communities govern? How closely do these communities resemble our working definition of democracy?

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Essential Skills:

- Analyze primary source documents.
- Analyze secondary source documents.
- Compare and contrast different governance structures.
- Discussion, conversation/linguistic and language skills

Ethnic Studies Principles Alignment:

- Celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
- Center and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge;
- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;

Standards Alignment:

- 5.1 Students describe the major pre-Columbian settlements, including the cliff dwellers and pueblo people of the desert Southwest, the American Indians of the Pacific Northwest, the nomadic nations of the Great Plains, and the

woodland peoples east of the Mississippi River.

- 1. Describe how geography and climate influenced the way various nations lived and adjusted to the natural environment, including locations of villages, the distinct structures that they built, and how they obtained food, clothing, tools, and utensils.
- 2. Describe their varied customs and folklore traditions.
- **3. Explain their varied economies and systems of government**

This lesson focuses on the systems of government of Indigenous Communities east of the Mississippi River

5.7.3. Understand the fundamental principles of American constitutional democracy, including how the government derives its power from the people and the primacy of individual liberty.

Cultural Wealth (Yosso, p. 78):

Materials:

Chart Paper	Make sure you have access to chart paper to chart the definition of democracy. It can also be captured on a slide deck to refer back to
Student Work Book	https://docs.google.com/document/d/125tKQaqNakDWoj8PoXbtYsV0Wud397Fc1190I6kG1rI/edit?tab=t.0
Student Slide Deck for Activity	https://docs.google.com/presentation/d/15p6aSyQLOkXpBFiSgGhVYcJekTkk17CrMrZD_IEDdfI/edit?usp=sharing

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Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept	Idea for pre-teaching or front-loading the concept.
Turtle Island	Turtle Island is a term used by some Indigenous cultures in North America to refer to the continent. It symbolizes the land and its connection to creation stories and holds cultural and spiritual significance, reflecting the	Unpack the definition during the land acknowledgement and utilize the vocabulary

	relationship between Indigenous peoples and the Earth.	note-catcher
Indigenous	Indigenous refers to the first people who lived in a place. They are the original inhabitants of a land and have their own unique cultures, languages, and traditions.	Unpack the definition during the land acknowledgement and utilize the vocabulary note-catcher
Colonization	Colonization is when people from one country go to another place and take control of it. They set up their own communities, often changing the way the land and resources are used, and sometimes affecting the lives of the people who already live there. Settler colonialism is when people from one country move to another place and set up communities, often taking over the land and resources. They usually stay there permanently, sometimes pushing out or changing the lives of the people who already live there.	Unpack the definition during the land acknowledgement and utilize the vocabulary note-catcher
Democracy	a system of government by the whole population or all the eligible members of a state, typically through elected representatives. Students will generate a working definition in the lesson	Unpacking the definition of democracy is the cultural energizer for this lesson.

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C1: Cultural Ritual and/or Energizer

Title of Cultural Ritual/Energizer: What is Democracy? Vocabulary Connection, utilizing students cultural wealth and knowledge.

Description: Students will start by looking at their own ideas on the definition of democracy and compare it to the dictionary definition of democracy. The class will generate their own working definition of democracy.

SLIDE	DESCRIPTION	TIME
Slide 3	**Land Acknowledgement** Review the land acknowledgement and discuss the vocabulary.	**10 Minutes**

	This land acknowledgement is intended to center and celebrate Indigenous communities. Show video (4:40) if time permits.	
Slide 4	**Ancestor Acknowledgement** This ancestor acknowledgement is intended to share about the origins of the Iroquois Nation and Hiawatha as a leader in the Great Law of Peace.	**5 Minutes**
Slides 5-6	**Cultural Energizer** **Slide 5** Have students reflect on the following questions: What is democracy? What is freedom? How do you exercise freedom in your school, home, community? Ask students to write some brief responses in their Student Workbooks, page 2. Afterwards, have students process in a think pair share, group share or other strategies to generate ideas to ground in their prior knowledge and understanding of democracy. **Slide 6** Have students unpack the oxford definition of democracy (provided on the slide), and develop a working definition of democracy that will anchor this lesson and one of the essential questions of the unit Chart a working definition of democracy with the class. Share that during this unit, we will be looking at one of the questions: To what extent did America establish a democracy as its form of government? Share with students that in small groups they will be learning about Indigenous nations that shaped democracy on Turtle Island.	**20 Minutes**

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C2: Critical Concepts

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity: Exploring Iroquois and Cherokee Nation Structures of Governance

Description:

The students will be exploring the guiding question by exploring two different communities- cherokee nation, iroquois confederacy. Students will be in groups to explore how each community governed through different resources (texts, images, etc). Students will share and discuss as a class after exploring in small groups or partnerships.

SLIDES	DESCRIPTION	TIME
Slide 7-8	**Describe the activity, Slides 7-8:** The students will be exploring this guiding question: *What can we learn from how two Indigenous nations govern? How closely do these communities resemble our working definition of democracy?* Students will explore two different communities- Cherokee Nation and the Iroquois Confederacy. They will learn about how each nation governed through different resources (texts, images, etc). Students will share and discuss as a class after exploring in small groups or partnerships. Students should be put into teams of 3-4.	**5 Minutes**
Slide 9	On slide 9 share about the significance of the Wampum Belt, Longhouse, and Image of 6 tribes. **From a UCD HSSP Lesson:** The Hiawatha Wampum Belt is a symbol of the Peacemaker story. This story tells of the beginning of the Iroquois Confederacy and the creation of the Great Law of Peace. Before the Peacemaker, the Seneca, Cayuga, Onondaga, Oneida, and Mohawk were constantly at war with each other. The Peacemaker spread a message of unity and peace. The Great Law guides the way that people live. Each group continues to be independent, but they come together to decide on issues that affect the confederacy as a whole. Wampum belts were symbols of respect that people held at gatherings. They were not worn. Wampum belts are historical records that include important information. What are the images on the wampum belt? How might they relate to the Peacemaker story?	**5 Minutes**
Slides 10-12	Have students break up into groups of 3- 4, have half of the students work on the Iroquois Confederacy and half of the students work on the Cherokee Nation. If time permits, have students start on the other group. Students will work in their Student Workbooks, pages 4-10 Slides 10, 11, 12, can be put into google classroom for students to access. Student Slide Deck.	**30 Minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange

SLIDES	DESCRIPTION	TIME
Slide 13	After students complete the activity, review the answers of the document with the students (Student Workbook pages 3-4).	**15 Minutes**
Evaluation: How will the effectiveness of this lesson plan be evaluated?	The effectiveness of the lesson will be determined by how well students understand the Cherokee Nation and Six Nation governance. Students will start to connect the governance to the United States governance. Student Workbook pages 3-4 will be used to determine students' understanding.	

RESOURCES AND NOTES

- **Resources**

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Resources on Turtle Island
Video of creation story: https://www.youtube.com/watch?v=eYw61yujOSU

Resources on the Great Law of Peace
https://www.pbs.org/video/democracys-ancestors-the-haudenosaunee-legacy-revealed-nwar6l/
https://youtu.be/vUe9i7Z1aDk
https://www.youtube.com/watch?v=D0elAQYLdfc

Great Law of Peace PDF https://drive.google.com/file/d/1NTGnDcJkGawax-K3AKctA9Q9klAePgJb/view?usp=drive_link (create document for things to find- a search)
https://americanindian.si.edu/sites/1/files/pdf/education/HaudenosauneeGuide.pdf
https://www.youtube.com/watch?v=phlgnWCvU_c
https://drive.google.com/file/d/1zJo8stVQCEDlloyxCmgJvMCwMA-CU1QZ/view

From Jamestown to Revolution: Honoring Indigenous & African American Stories

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Inquiry One: How did Indigenous Nations Influence Democracy?

5th Grade Unit



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Pronunciation Guide

Please note that these videos are not necessarily being recommended for educational purposes, but for pronunciation purposes only, thank you.

Lesson 1

- Lenape
- Ojibwe
- Ashinaabe
- Haudenosaunee
- Dekanawidah
- Iroquois

Lesson 2

- Powhatan
- Tsenacommacah/Tsenacomoco
- Kiskiack
- Wahunsenacawh
- Weroance >>>wer·o·wance

Lesson 3

- Pamunkey
- Narragansett

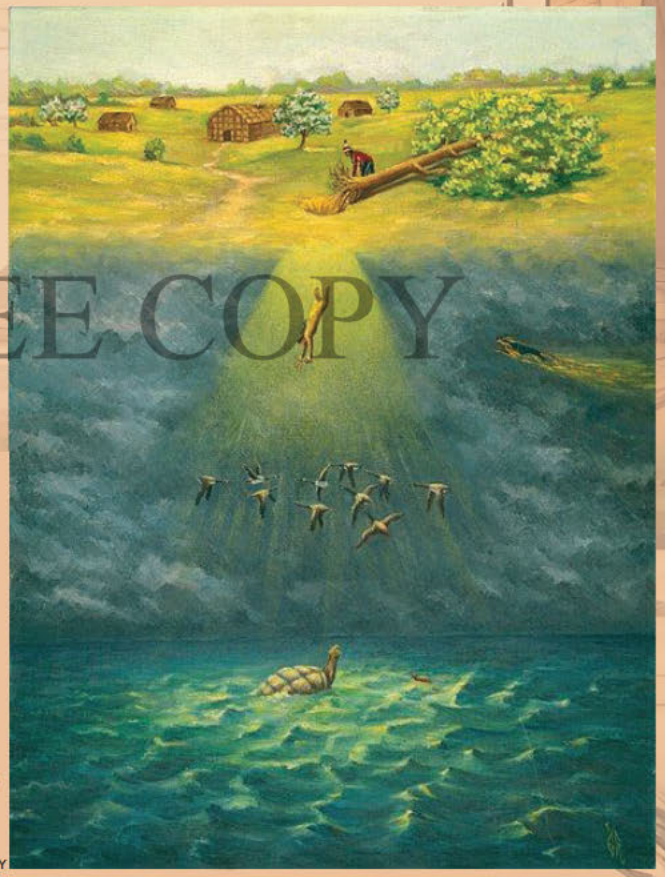
Lesson 7

- Lisjan

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LAND ACKNOWLEDGEMENT





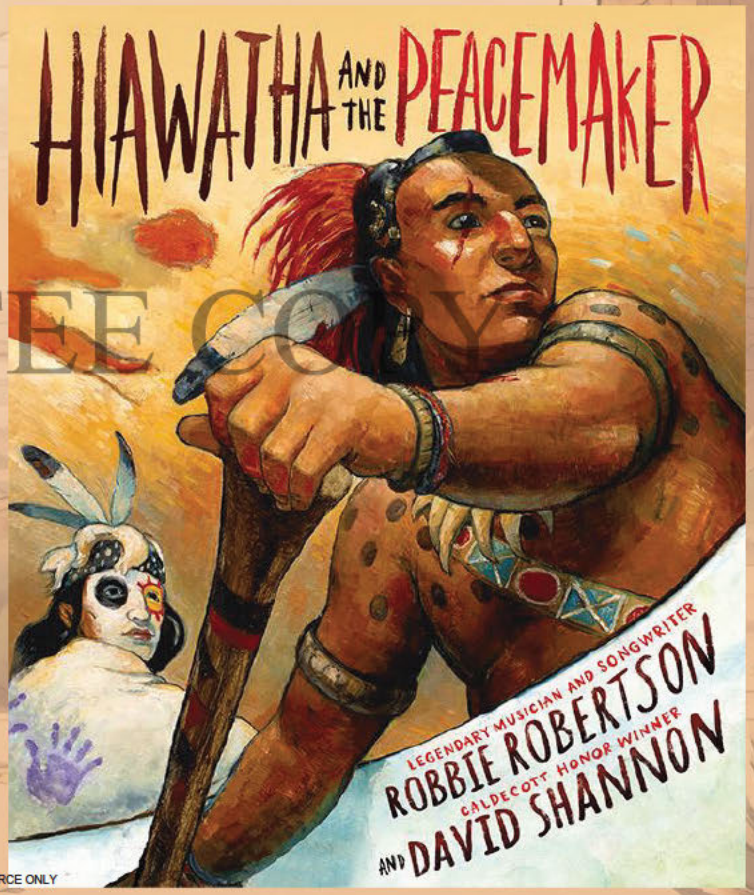
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Turtle Island is the name of North America for many indigenous communities including the Lenape, Ojibwe, Ashinaabe and Haudenosaunee peoples. Many indigenous communities call North America Turtle Island because they believe the land was created on the back of a turtle. As this unit focuses on life on Turtle Island on the east coast, we will take the time to acknowledge different lands and indigenous communities connected to this region. VIDEO if time permits.

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ANCESTOR ACKNOWLEDGEMENT

Hiawatha, born to the Onondaga tribe, was passed down the Great Law of Peace by Dekanawidah. Hiawatha accepted his message and went to the neighboring tribes to spread the message. He was a skilled orator and instrumental in persuading the Five Nations to accept the peacmaker's vision. The tribes, Onondaga, Mohawk, Oneidas, Senecas and Cayugas banded together to form the Iroquois Nation.



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STORY OF THE PEACE MAKER

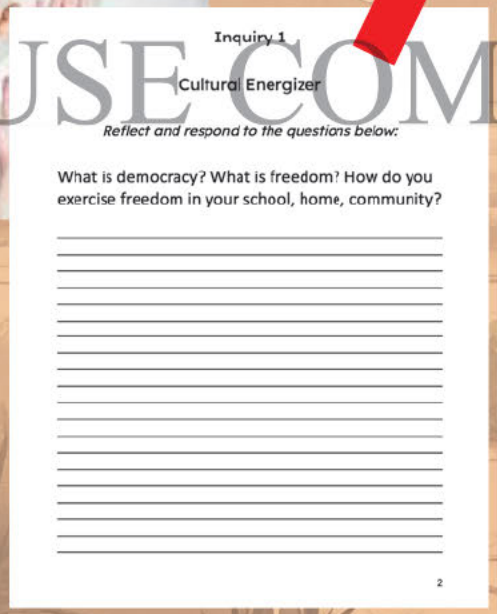


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CULTURAL ENERGIZER





Inquiry 1

Cultural Energizer

Reflect and respond to the questions below:

What is democracy? What is freedom? How do you exercise freedom in your school, home, community?

2

Respond in your Student Workbook, page 2:

What is democracy?

What is freedom?

How do you exercise freedom in your school, home, community?

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CULTURAL ENERGIZER



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noun

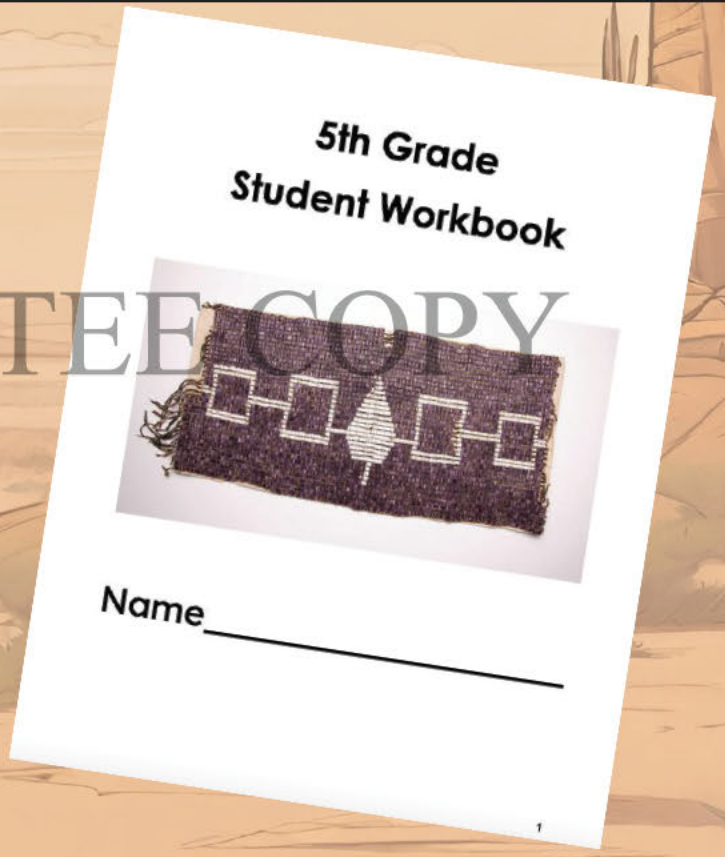
a system of government by the whole population or all the eligible members of a state, typically through elected representatives.

What do we want to change or add to this definition?

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CULTURAL PRODUCTION

You will be divided into groups. Some of you will learn about the Cherokee Nation and some of you will learn about the Iroquois Confederacy. You will explore the resources in your student workbook and Google Classroom. Fill out the graphic organizer (student workbook pages 3-4) as you explore resources from pages 3-10.



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GUIDING QUESTIONS to Keep in Mind:

- What can we learn from how two Indigenous nations govern?
- How closely do these nations resemble our working definition of democracy?

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GUIDING QUESTIONS:

- What can we learn from how the Iroquois Confederacy governed?
- What was their Great Law of Peace?
- How closely does this nation resemble our working definition of democracy?

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The Cherokee Nation



To learn about the Cherokee Nation, we will listen to and read excerpts from "Scene on Radio: Season 4, Episode 1."

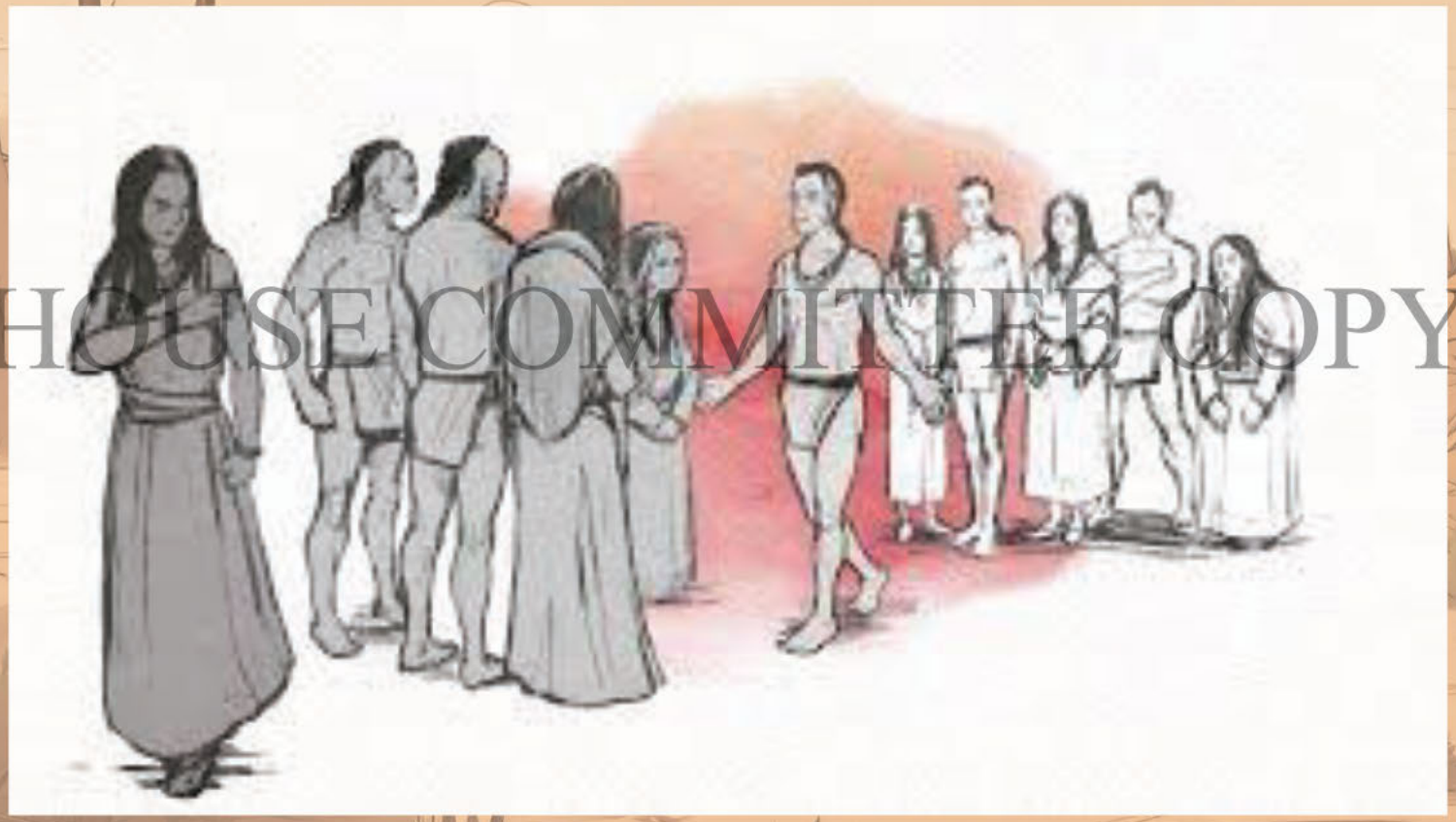
SCENE ON RADIO

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https://sceneonradio.org/rich-mans-revolt/ starts at 10:18 - 12:16

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The Cherokee Nation



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The Haudenosaunee/Iroquois Confederacy



[Com_act Histor_ | Democrac_'s Ancestors | The Haudenosaunee Legacy Revealed | Episode 1 | PBS]



[Learning the KAIANEREKOWA - Great Law of Peace]

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[Haudenosaunee's Legendary Founding | Native America | Sacred Stories | PBS]



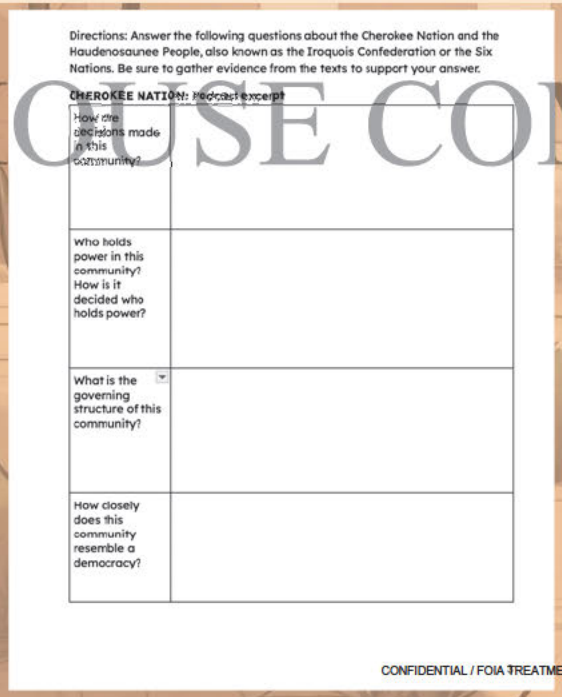
[The Iroquois Confederacy - America's First Democracy]

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CONCLUSIVE DIALOGUE

LET'S REVIEW WHAT WE LEARNED IN OUR SMALL GROUPS!

TURN TO PAGES 3 & 4 IN YOUR STUDENT WORKBOOK.



Directions: Answer the following questions about the Cherokee Nation and the Haudenosaunee People, also known as the Iroquois Confederation or the Six Nations. Be sure to gather evidence from the texts to support your answer.

CHEROKEE NATION: Podcast excerpt

How are decisions made in this community?	
Who holds power in this community? How is it decided who holds power?	
What is the governing structure of this community?	
How closely does this community resemble a democracy?	



HAUDENOSAUNEE PEOPLE and the GREAT LAW OF PEACE

How are decisions made in this community?	
Who holds power in this community? How is it decided who holds power?	
What is the governing structure of this community?	
How closely does this community resemble a democracy?	

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Powhatan

Time: One 90 Minute Session & One 60 Minutes Session
Grade Level: 5th

Purpose (What will students learn from this lesson?):
Students will explore the history of Powhatan and the entanglement of contact with the Virginia Company and the Jamestown Settlement. Students will examine the interactions between the Powhatan Confederacy and the Jamestown settlers through a map analysis, focusing on the initial encounters, trade relationships, and conflicts that arose.

Unit Enduring Understandings Alignment:

- How does the understanding of the origins of Jamestown and Indigenous communities impact our understanding of the United States as it exists today?

Lesson Guiding Questions:

- How did the English view the Powhatans? How did this impact their relations?
- What can we learn about the Powhatans from primary resources developed by the English?

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Essential Skills:

- Analyze primary source documents.
- Discussion and language skills.

Ethnic Studies Principles Alignment:

- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;

Standards Alignment
5.2 Students trace the routes of early explorers and describe the early explorations of the Americas.
5.3. 3 Examine the conflicts before the Revolutionary War (e.g., the Pequot and King Philip's Wars in New England, the Powhatan Wars in Virginia, the French and Indian War).

Materials:

Powhatan Map	Virginia | Library of Congress Please download and print on large paper for each group to see. You can also have it on a slide deck and project for students, or put it on a slide deck for students to view on the computer.
Powhatan Map Details	[Detail of A map of Virginia of 1612, showing Powhatan in the royal wigwam. He wears a crown of feathers] | Library of Congress [Detail of A map of Virginia of 1612, showing Powhatan in the royal

	wigwam. He wears a crown of feathers]
English Settlement Maps	https://smithtree.info/wp-content/uploads/2014/09/jamestown-map.png
Map Analysis Document	analyze a map.pdf
Student Workbook	https://docs.google.com/document/d/125tKQaqNakDWoj8PoXbtYsV0Vud397Fd1190_6kG1pI/edit?usp=sharing
Mix & Match Activity– PRINT sets for small groups	https://docs.google.com/presentation/d/15qOJzcHL8Mm0xht6Ez2Oc711Fk26OvF9R8sK1qA7lHE/edit?usp=sharing

Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept	Idea for pre-teaching or front-loading the concept.
Powhatan	The indigenous community of Jamestown before English settlements. Powhatan is also the name of the primary chief during contact.	These concepts are taught through the land acknowledgement and ancestor acknowledgement.

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C1: Cultural Ritual and/or Energizer

Title of Cultural Ritual/Energizer:

Description:

SLIDES	DESCRIPTION	TIME
Slide 3	**Land Acknowledgement** Review the land acknowledgement and discuss the vocabulary. This land acknowledgement is intended to center and celebrate indigenous communities	**5 Minutes**
Slide 4	**Ancestor Acknowledgement** This ancestor acknowledgement is intended to share about the	**5 Minutes**

	power that Powhatan had, and his rule and dominance over the region until contact.	
Slide 5	**Cultural Energizer** 1)Whole class: Think about how Chief Powhatan kept his people safe by providing food, a home and land, and supplies. How did he utilize his power? 2)Elbow partner: Who keeps you safe and protects your interests and needs? How do the people who keep you safe use their power to do so? 3)Move & Mingle: Share your answers with 3 more people.	**10 Minutes**

C2: Critical Concepts

During this lecture, students will explore the establishment of the Virginia Company and the founding of the Jamestown settlement in 1607. They will investigate the motivations behind En_lish colonization, the challenges faced by the settlers, and the interactions with the indigenous Powhatan Confederacy.

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SLIDES	DESCRIPTION	TIME
Slides 6-9	Review the vocabulary slide by slide, slides 6-9.	**15 Minutes**
Slide 10	Explain the logos on the slide are logos of the Virginia Company of London: The Virginia Company was a joint-stock company, owned by a group of investors, including wealthy merchants, noblemen, and members of the English gentry, and chartered by King James I of England in 1606. It was established with the goal of creating settlements on the coast of North America. It is the first company with the goal of establishing settlements. The Virginia Company was driven by economic interests, seeking to profit from the resources of Turtle Island or the "new world," and played a crucial role in the early colonization efforts of England in North America.	**5 Minutes**
Slides 11-13	Explain the Charter of the Virginia Company and their goals: King James I laid out several rules and guidelines for the Virginia Company and its Jamestown settlement in the	**15 Minutes**

	charters he issued. These included: 1. **Governance and Administration:** The Virginia Company was to be governed by a council appointed by the King, which had the authority to make decisions and establish laws for the colony. A local council in the colony would manage day-to-day affairs, with the president of the council serving as the chief executive. 2. **Land and Property Rights:** The settlers were granted the right to own land and property in the new colony. The company could allocate land to individuals, promoting private ownership and encouraging settlers to work the land. 3. **Economic Activity:** The Virginia Company had the right to search for gold, silver, and other valuable minerals, and to establish trade with the indigenous peoples. They were also encouraged to develop agriculture and other economic activities to ensure the colony's sustainability. 4. **Relations with Indigenous Peoples:** The company was instructed to maintain peaceful relations with the indigenous peoples, to engage in fair trade, and to attempt to convert them to Christianity. 5. **Defense and Security:** The settlers were expected to build fortifications and maintain a militia to protect the colony from potential threats, including hostile indigenous groups and rival European powers. 6. **Religious Practices:** The settlers were required to follow the doctrines of the Church of England and to establish religious services and practices in accordance with its teachings. These rules were intended to ensure the colony's success, stability, and alignment with English interests and values.	
Slide 14	Settlement at Jamestown: Explain to students that due to the failed settlement at Roanoke, King James laid out guidelines for finding a settlement. King James I provided specific instructions regarding the criteria for selecting the site of the Jamestown settlement to ensure its defensibility and sustainability. These guidelines included: 1. **Defensibility:** The settlement should be located in a	**10 Minutes**

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	defensible position, preferably on a peninsula or near a navigable river, to allow for easy defense against potential attacks from both indigenous groups and European rivals. 2. **Access to Water:** The site should be near a deep-water river to facilitate easy access for ships, allowing for the transportation of supplies and people. The water should be deep enough for ships to anchor close to shore. 3. **Health and Sanitation:** The location should have a good supply of fresh water for drinking and be free from areas that might harbor disease, such as marshes and stagnant water. 4. **Natural Resources:** The area should have fertile land for agriculture, as well as access to natural resources like timber for building and game for hunting. 5. **Proximity to Indigenous Communities:** While the site should be defensible, it should also be close enough to indigenous communities to enable trade and peaceful relations, but not so close as to provoke hostility. Following these guidelines, the settlers chose the site of Jamestown on the James River in present-day Virginia. The location met many of the criteria, although it later proved to have some significant challenges, including brackish water and a disease-prone environment.	
Slide 15	Explain to students that the men who sailed on the Virginia Company (there were no women), were seeking three things: "God, Glory and Gain" Glory- expanding English settlements, expanding prestige and power among Spain, Netherlands and France God- wanted to spread christianity to other areas Gain- thought they would find gold or be able to build wealth. The majority of the people who sailed on the Virginia Company were "second sons" of gentry, the highest social class in England, who were not going to inherit their family fortune. The Virginia Company and other colonial ventures provided an opportunity for these second sons to seek their fortune abroad. They could participate in expeditions to the "New World" as adventurers, soldiers, administrators, or settlers. By joining such ventures, they hoped to acquire land, wealth, and social status that might not be available to them in England. For the Virginia Company specifically, second sons and younger members of the gentry were among the early settlers who	**5 Minutes**

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	journeyed to Jamestown and other colonies. It is important to note that Jamestown was settled by the highest class of citizens in England.	
Slide 16	Split students into small groups and have them do the Mix & Match activity with the Virginia Co. Charter guidelines https://docs.google.com/presentation/d/15qOJzcHL8Mm0xht6Ez2Oc711Fk26OvF9R8sK1qA7lHE/edit?slide=id.p#slide=id.p	**20 Minutes**

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity: Powhatan Map Activity

Description:
What can we learn from the Powhatans from Analyzing this Map?
Students will analyze a historical map of the Virginia in 1617 to gain insights into the social, political, and geographic aspects of the Powhatan people. By examining the locations of Powhatan villages, the distribution of natural resources, and the boundaries of the confederacy, students will learn about the Powhatans' way of life, their territorial organization, and their interactions with neighboring tribes and European settlers. Students will also see a map of the increasing settlements over time and draw conclusions about the relations of the Powhatans and the Jamestown settlers.

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SLIDES	DESCRIPTION	TIME
Slide 17	**Review the guiding question** *"What can we learn about the Powhatans from analyzing this map?"*	**2 Minutes**
Slide 18	**Watch the Video** Indigenous Reflections on Smith's map	**5 Minutes**
Slide 19	**Describe the activity:** Share with students that we do not have primary resources during this time period from the Powhatans in the same way we have primary resources created by the English. Our society has privileged written primary resources and knowledge. Historians, especially historians of color, are working hard to challenge this and preserve oral history and narratives as a primary resource. Until we have more widely shared primary resources from Powhatans, we can draw conclusions from information that we currently have. **Ask students to turn to pages 11 and 12 in their Student Workbooks.**	**5 Minutes to explain, 10 minutes for students to do the activity** **10 Minutes**

Review the Meet the Map/Analyze a map protocol on page 11.

Share the following information with the students:
The Virginia Map of 1612, created by Captain John Smith, is one of the earliest and most detailed maps of the Chesapeake Bay region and the Virginia colony. This map provides a comprehensive view of the geography, including rivers, coastlines, and the locations of numerous Native American villages within the Powhatan Confederacy. It also marks the sites of English settlements, such as Jamestown. The map's detailed depiction of indigenous territories and resources highlights the complex network of Powhatan communities and their strategic locations. Additionally, it reflects the interactions and relationships between the English settlers and the Powhatan people, offering valuable insights into the early years of English colonization in North America.

With this information, have students analyze the parts of the map in small groups, using page 12 in the Student Workbook.

Review the map activity with the students. Ask them what the, noticed. Make sure to point out the ke, features, the orientation of the map. Ask students what they think the symbols mean and what they represent, knowing that the map is of the Virginia colony.

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Ask students the following questions:

The Virginia Company landed in Jamestown in 1607 and the map was created in 1612. Why do you think John Smith made this map? What was its intent and purpose of having this map available in England?
What do we learn about the Powhatans from this map? What do we learn about the land and the natural resources?

Some answers:

The Virginia Map of 1612 was made by Captain John Smith to serve several important purposes:

1. **Navigation and Exploration:** The map provided crucial geographic information for future explorers and settlers. It detailed the rivers, coastlines, and terrain, aiding in navigation and helping new arrivals orient themselves in the unfamiliar territory.
2. **Settlement Planning:** The map's detailed depiction of

	the region allowed for better planning of new settlements. It identified suitable locations for establishing towns, forts, and trading posts, as well as areas rich in natural resources. 3. **Documentation and Reporting:** As a record of the Virginia colony and its surroundings, the map was a tool for reporting back to the Virginia Company and investors in England. It demonstrated the progress of exploration and colonization efforts, providing tangible evidence of the company's activities and potential for profitability. 4. **Strategic Information:** The map highlighted the locations of Powhatan villages and other indigenous communities, which was essential for understanding the political and social landscape. This information was crucial for establishing trade relations, negotiating alliances, and planning defense strategies. 5. **Promotion and Propaganda:** The map served as a promotional tool to attract more settlers and investors. By illustrating the vast and fertile lands of Virginia, it aimed to encourage more people to join the colonization efforts and support the Virginia Company financially. From this map, we learn about the locations of the different villages, and where English settlements are in proximity to the villages. We also learn about the social structure of the Powhatans.	
Slide 22	These images are on the slide. If necessary, print out the images for the students with the questions: **Take a closer look at these images on the map** • What are the people doing in the artwork? • What do you think the artwork represents? • What activities are taking place in the artwork? • Write two words that describe the artwork. Have students review the images in small groups. Explain that the images on the map and the detail show the Powhatan societal structure. Powhatan sits at the top of the chiefdom and he holds a lot of power. Below him as the paramount chief, are tribal chiefs. Explain the image of the Powhatans- their strength and power.	**15 minutes**
Slide 23	Have students look at the next map on Slide 23. After using the map analysis, ask students what they notice.	**10 minutes**

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	What has changed, and what has stayed the same?	

C4: Conclusive Dialogue/Critical Circular Exchange

SLIDES	DESCRIPTION	TIME
Slide 26	Ask students to discuss in partnerships and then whole-group, the original discussion question: ***What did you learn about the Powhatans from analyzing maps?*** Chart the conclusive dialogue or have students write answers on sticky notes that they place on chart paper and review whole-group.	**15 Minutes**
Assessment: How will the students be assessed?	Students will be assessed during the conclusive dialogue.	

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

Inquiry 2: Who Was Powhatan and the Powhatan Confederacy?

5th Grade Unit

Pronunciation Guide

Please note that these videos are not necessarily being recommended for educational purposes, but for pronunciation purposes only, thank you.

Lesson 1

- Lenape
- Ojibwe
- Ashinaabe
- Haudenosaunee
- Dekanawidah
- Iroquois

Lesson 2

- Powhatan
- Tsenacommacah/Tsenacomoco
- Kiskiack
- Wahunsenacawh
- Weroance >>>wer·o·wance

Lesson 3

- Pamunkey
- Narragansett

Lesson 7

- Lisjan

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LAND ACKNOWLEDGEMENT

Jamestown is also known as Tsenacommacah/Tsenacomoco and on Kiskiack land. The Kiskiack were a part of the Powhatan Confederacy. The Powhatan Confederacy population is estimated to be 25,000 pre-contact.

The Powhatan Confederacy included 30 Algonquin speaking tribes. These tribes lived along the riverways from the James River to the Potomac River and along the Virginia coastal plains.



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ANCESTOR ACKNOWLEDGEMENT



Wahunsenacawh Chief Powhatan was the paramount chief at the time of pre-contact. He inherited six tribes from his mother since the Powhatans are a matrilineal society. During his time as chief, he expanded his kingdom to include 30 tribes. Each tribe paid him *weroance*, which was used as protection for each tribe, and redistributed amongst the tribes to ensure proper food and supplies for everyone in his chiefdom. During the time of contact with the settlers, Chief Powhatan worked hard to maintain the interest of his chiefdom and protect his people and his lands.

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CULTURAL ENERGIZER



1) Whole class: Think about how Chief Powhatan kept his people safe by providing food, a home and land, and supplies. How did he utilize his power?

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2) Elbow partner: Who keeps you safe and protects your interests and needs? How do the people who keep you safe use their power to do so?

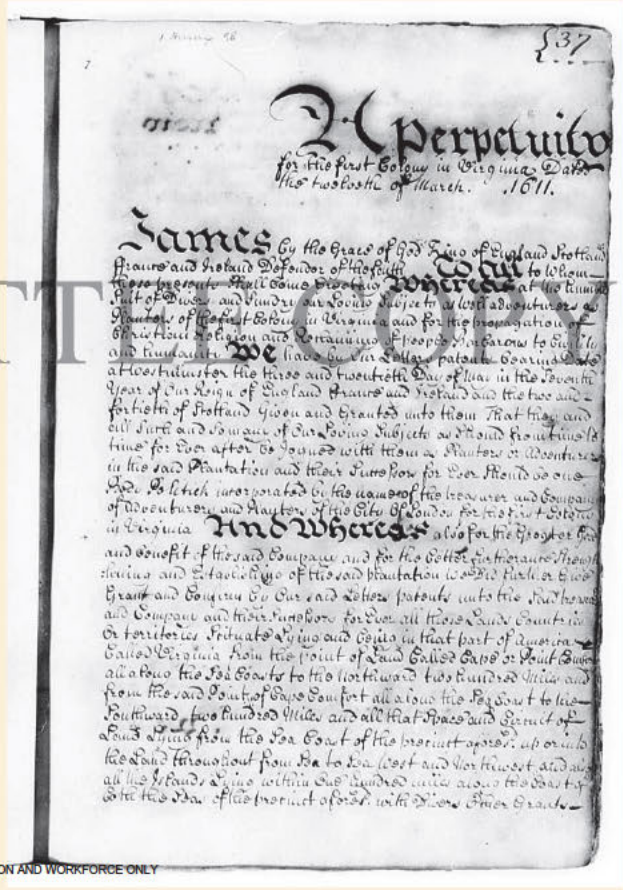
3) Move & Mingle: Share your answers with 3 more people.

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Vocabulary:

primary source *(noun)*

- an original document created during the time in history that is being studied; an original historical document



The **Charter** for the Virginia Company is a primary source

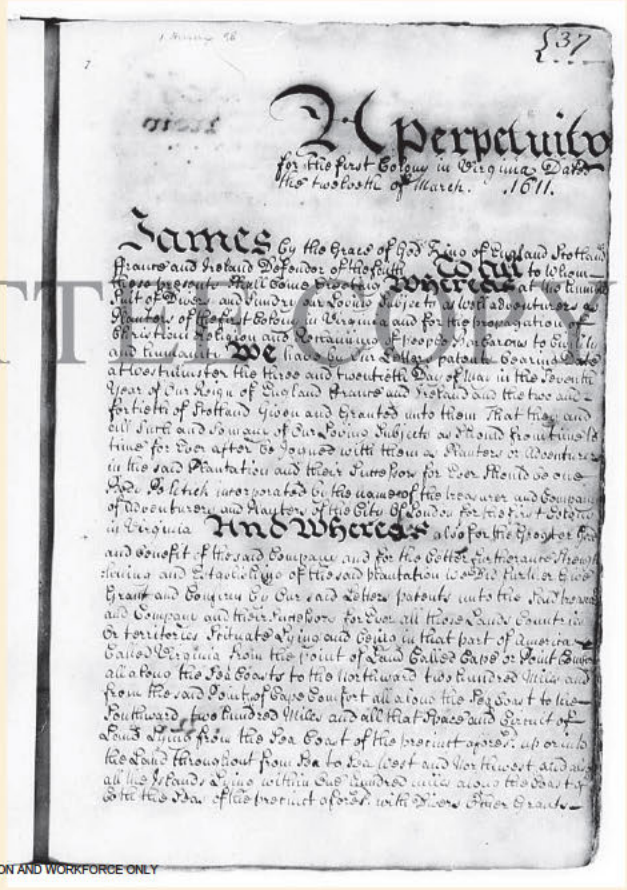
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Vocabulary:

charter *(noun)*

- a written document outlining — or mapping — the rights and obligations of a company or organization, or even, in older days, a town or entire colony.



The **Charter** for the Virginia Company

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Vocabulary:

militia *(noun)*

- a band of fighters who aren't officially soldiers



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Vocabulary:

joint-stock company

(noun)

- A business that's collectively owned by a group of people who have bought shares

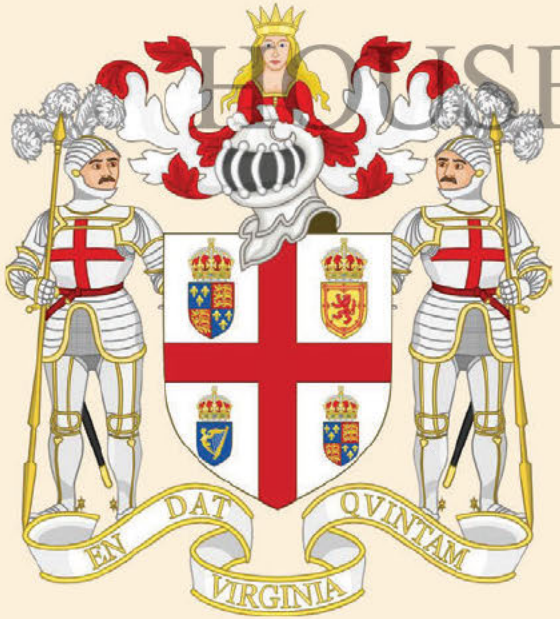


The arms of the Virginia Company of London, c. 1600.

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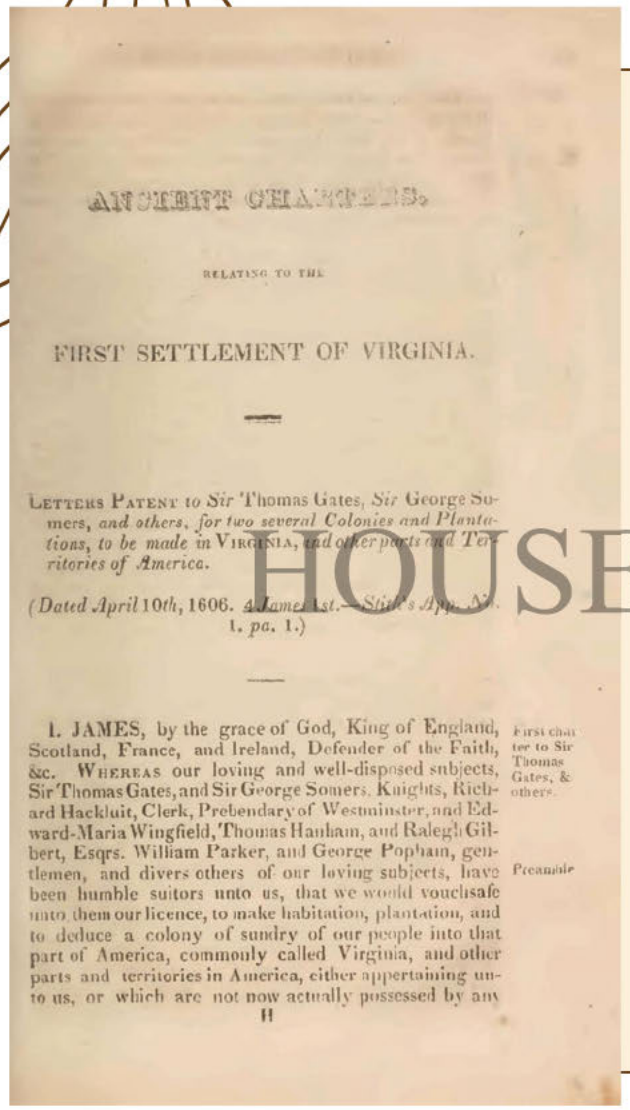
Critical Concepts: Colonization and the Virginia Company





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ANCIENT CHARTERS.

RELATING TO THE

FIRST SETTLEMENT OF VIRGINIA.

LETTERS PATENT to *Sir* Thomas Gates, *Sir* George Somers, *and others, for two several Colonies and Plantations, to be made in* VIRGINIA, *and other parts and Territories of America.*

(*Dated April* 10*th*, 1606. 4 *James* 1*st*.—*Stith's App. No.* 1. *pa.* 1.)

1. JAMES, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. WHEREAS our loving and well-disposed subjects, Sir Thomas Gates, and Sir George Somers, Knights, Richard Hackluit, Clerk, Prebendary of Westminster, and Edward-Maria Wingfield, Thomas Hanham, and Raleigh Gilbert, Esqrs. William Parker, and George Popham, gentlemen, and divers others of our loving subjects, have been humble suitors unto us, that we would vouchsafe unto them our licence, to make habitation, plantation, and to deduce a colony of sundry of our people into that part of America, commonly called Virginia, and other parts and territories in America, either appertaining unto us, or which are not now actually possessed by any

First charter to Sir Thomas Gates, & others.

Preamble

H

The Charter

King James wrote the **Charter** for the Virginia Company. It was the first company intended to establish a permanent settlement.

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- The governance of the settlement was appointed by the King.
  - He appointed a council, and they could make decision and establish laws for the colony
  - there was a council in the colony, and they would handle all the “day-to-day” affairs

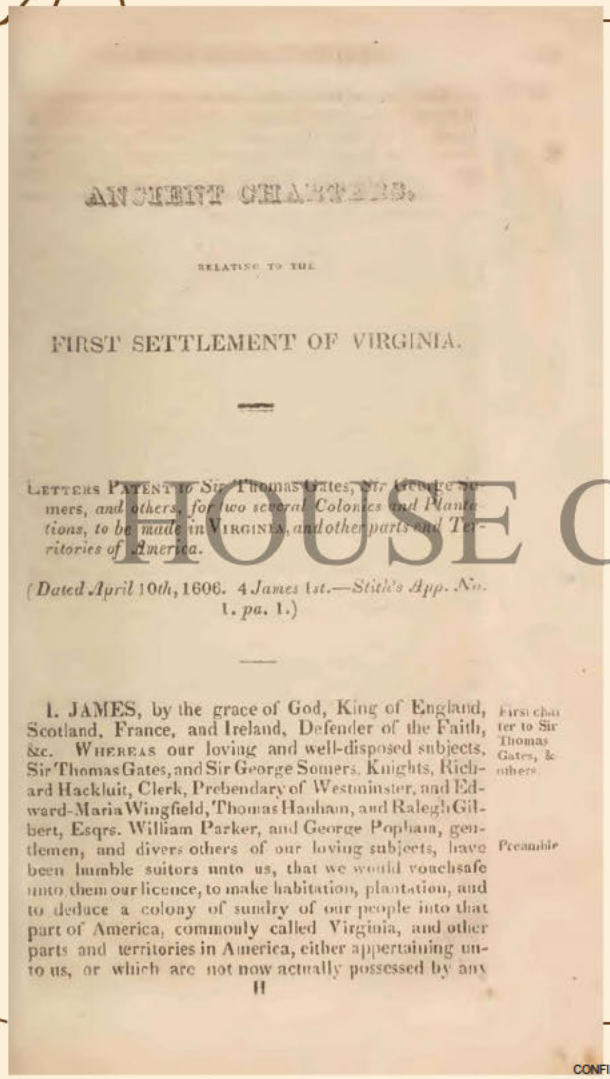
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The Charter

- Settlers were granted property ownership over land in the “new world.”
- Economic gain: Settlers can search for gold, natural resources, establish trade with indigenous communities
  - they were encouraged to develop farming practices and other economic activities
- The company was instructed to maintain a peaceful relationship with the Indigenous peoples
  - fair trading
  - trying to convert them
- Settlers were expected to maintain a **militia** and protect their settlements from other colonists.
- Settlers were required to follow the doctrine of the Church of England

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ANCIENT CHARTERS.

RELATING TO THE

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First charter to Sir Thomas Gates, & others.

Preamble

11

The Charter

- What questions do you have about the charter from the King of England?
- Did the settlers have a right to own property on the land that the settled?
- How was the Virginia Company different than other Company charters?
- America was founded on “religious freedom.” Did the charter grant religious freedom?

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Why "Jamestown"?



King James gave the Virginia Company three rules for settlement, after the failed settlement at Roanoke:

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- Access to water
- Defensibility
- Proximity to Indigenous Communities to not provoke hostility

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Who sailed on the Virginia Company?



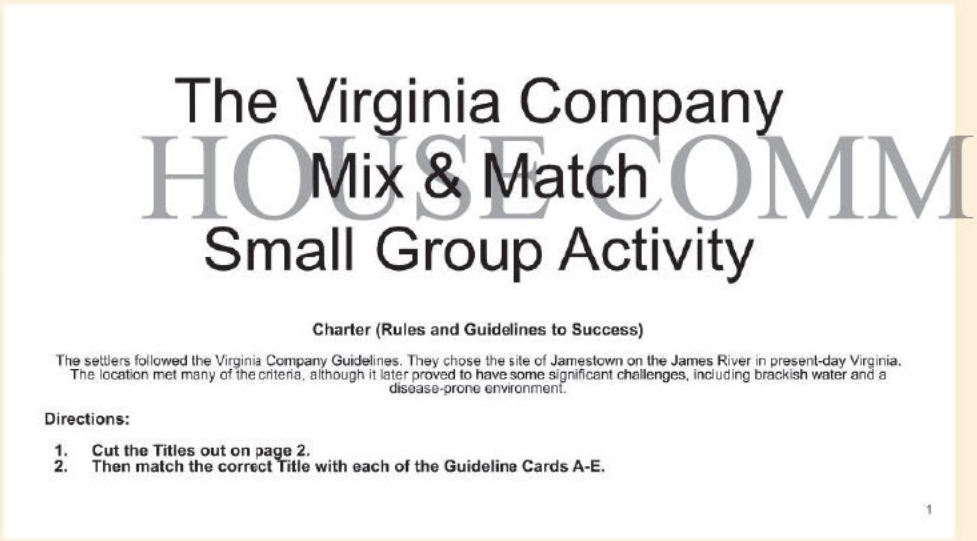
There were only men who sailed on the Virginia Company in 1607. They were

- Gentry- the highest class in English society looking for “God, Glory and Gain”
- They were “second sons” who would not gain an inheritance, so they sailed to seek their fortune.
- There were no women on the first Virginia Company.

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Mix & Match Activity



The Virginia Company

Mix & Match

Small Group Activity

Charter (Rules and Guidelines to Success)

The settlers followed the Virginia Company Guidelines. They chose the site of Jamestown on the James River in present-day Virginia. The location met many of the criteria, although it later proved to have some significant challenges, including brackish water and a disease-prone environment.

Directions:

1. **Cut the Titles out on page 2.**
2. **Then match the correct Title with each of the Guideline Cards A-E.**

1

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Work in small groups to match the titles and guideline cards

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GUIDING QUESTION:

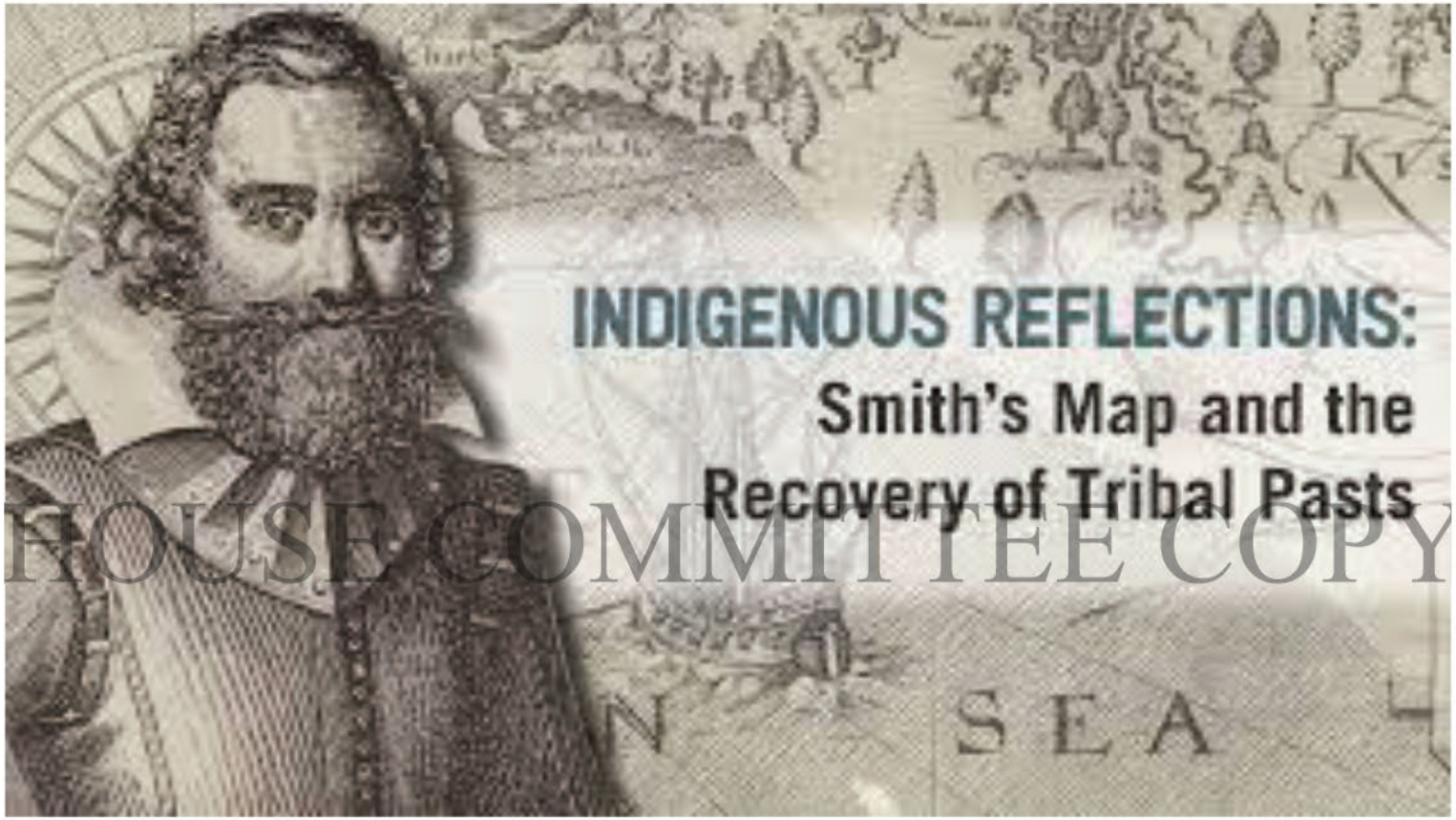
What can we learn about the Powhatans from analyzing maps?

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MAP ANALYSIS

What can we learn from analyzing primary sources?

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INDIGENOUS REFLECTIONS: SMITH'S MAP

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GUIDING QUESTION: What can we learn about the Powhatans from this map analysis?

Meet the Map

Observe its Parts

Try and Make Sense of It

Use it as Historical Evidence

(Pages 11-12 in the **Student Workbook**)



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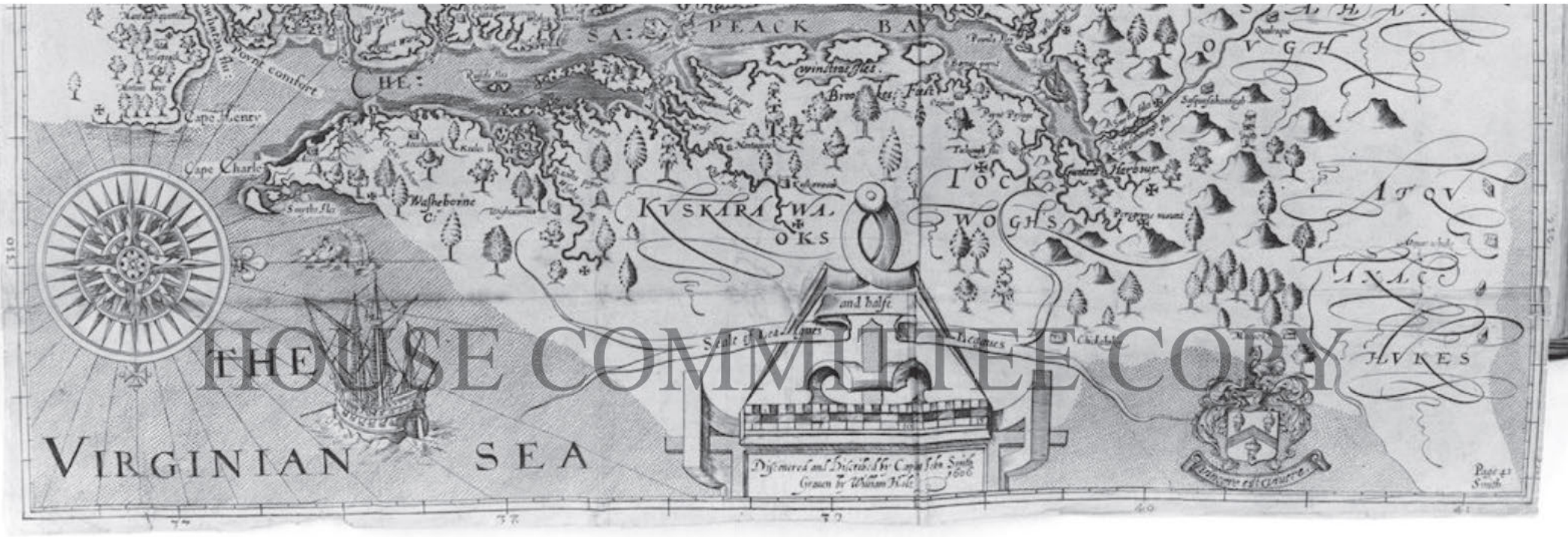
MAP ANALYSIS

Part 1: What can we learn from analyzing primary sources?

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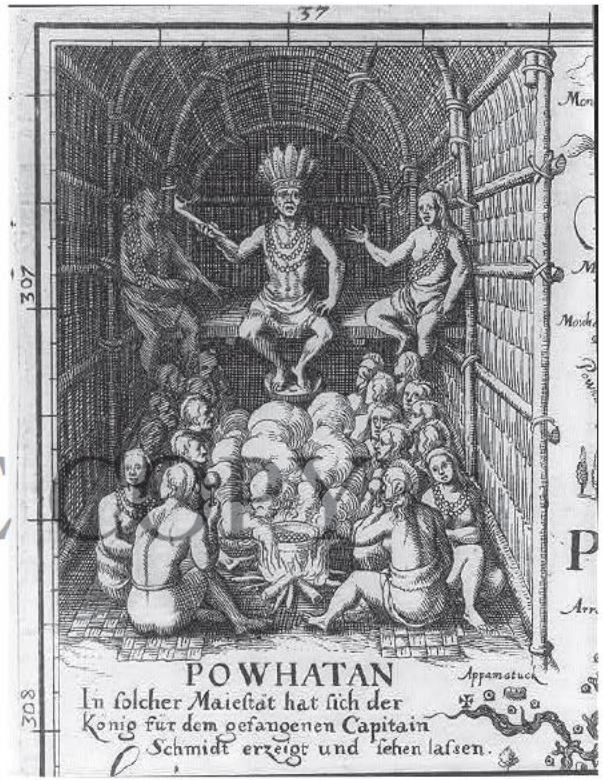
GUIDING QUESTION: What can we learn about the Powhatans from this map analysis?



Take a closer look at these images on the map

What are the people doing in the artwork?
What do you think the artwork represents?
What activities are taking place in th artwork?
Write two words that describe the artwork.

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MAP ANALYSIS

Part 3: What can we learn from analyzing primary sources?

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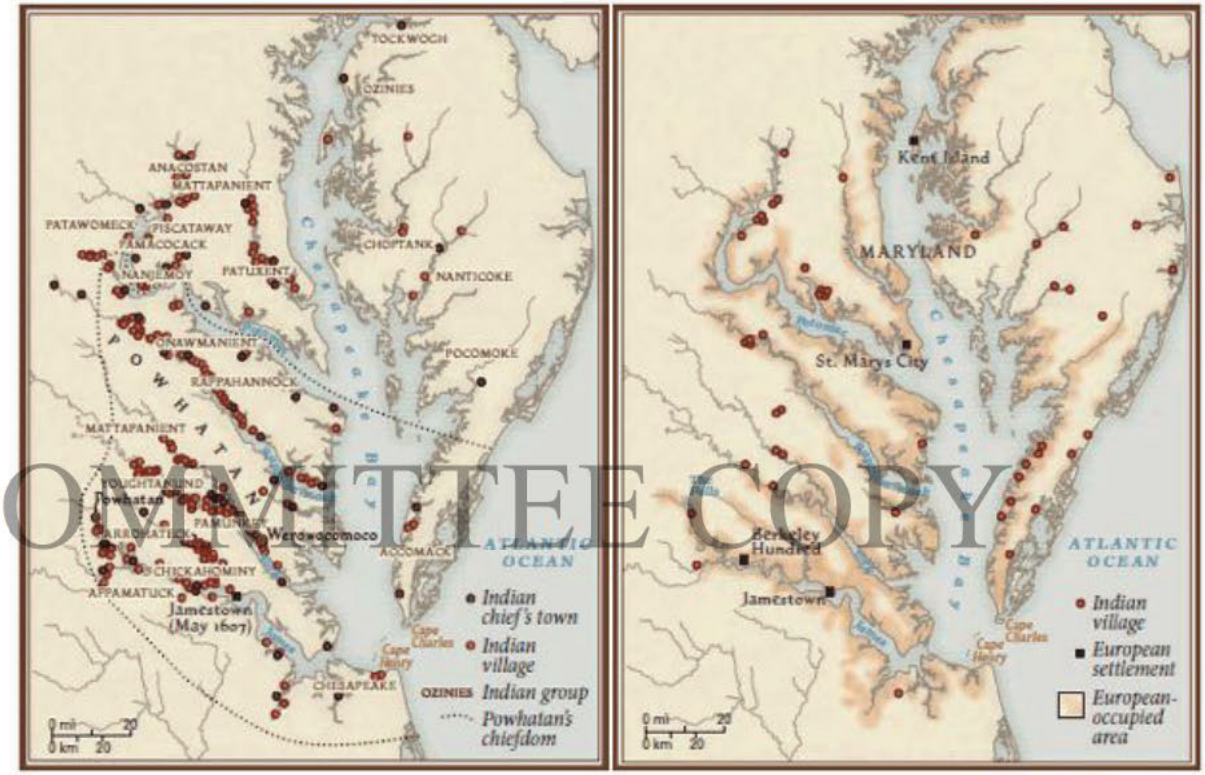
GUIDING QUESTION: What can we learn about the Powhatans from this map analysis?

Meet the Map

Observe its Parts

Try and Make Sense of It

Use it as Historical Evidence



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MAP ANALYSIS

Part 3: What can we learn from analyzing primary sources?

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Click on the map to the right and it will take you to the link where you can slide between the 1610 and 2024 maps.



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Slide between the 1610 and 2024 maps to see the geography of the Chesapeake region and how Native lands there have changed overtime.

This map shows where Native people of the Chesapeake region are today and gives a sense of their lands. Some tribes have reservation lands, while other tribes may have a community center or tribal offices. Native people and tribes are still here today and continue to have an important place in the Chesapeake region.

Download 2024 Map (PDF)

Map by Doug Stevens/Flyboy Graphics. © 2024 The

Up next:
Culture & Community

point in time.

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Optional Map Activity

Past & Present Sliding Map

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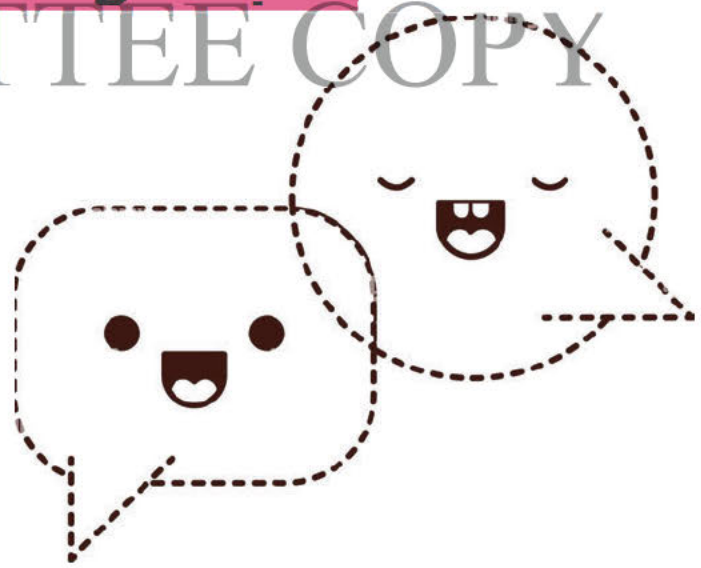
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CONCLUSIVE DIALOGUE

GUIDING QUESTION: What did you learn about the Powhatans from anal_zing ma_s?

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Questions to consider while watching:

- What happened and why?
- If there were interactions with the Hatteras Tribal Nation, what do you think happened and what do you think were the reasons for why the Hatteras Tribe reacted the way that you think they did?



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Optional Bonus Video

Roanoke Colony Mystery

Life in the Colonies: A Case Study of Matthew Ashby

Time: Three 60 Minute Sessions
Grade Level: 5th

Purpose (What will students learn from this lesson?):
This lesson is a case study on Matthew Ashby, a free black man who lived in Williamsburg, Virginia. It is adapted from Colonial Williamsburg Teacher Resources. This lesson is intended to unpack the narrative of enslavement, slave codes and free blacks in Virginia.

Unit Enduring Understandings Alignment:

- How do the political, social and economic systems of the 13 colonies impact the different groups of people living in the colonies? How do they still impact us today?
- America was always a multiracial society
- Enslavement is entangled into the formation of the US

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Lesson Guiding Questions:

- What can we learn about people who lived in the past through looking at primary sources?
- What can we learn about enslavement, free blacks and Virginia law through primary sources?

Essential Skills:

- Analyze primary source documents.
- Discussion and language skills.

Ethnic Studies Principles Alignment:

- Celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;

Standards Alignment

5.4 Students understand the political, religious, social, and economic institutions that evolved in the colonial era.
5.4.6. Describe the introduction of slavery into America, the responses of slave families to their condition, the ongoing struggle between proponents and opponents of slavery,

and the gradual institutionalization of slavery in the South.

Materials:

Student Workbook	https://docs.google.com/document/d/125tKQaqNakDWoj8PoXbtYsV0Vud397Fd1190_6kG1pI/edit?usp=sharing

Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept	Idea for pre-teaching or front-loading the concept.
Inventory	In/ the eighteenth century, after a person died, a listing of all their belongings and what those belongings are worth was created, so that any debts the person had could be paid. These inventories were completed by three individuals appointed by the county court. These individuals were often peers of the deceased in their community.	This is taught in the lesson. Use the vocabulary notecatcher
Petition	Petitions were written to the government asking for something. A petition could be written asking for the changing of a law, the creation of a new law, or as in this case, a special concession to be made by the Governor's Council.	This is taught in the lesson. Use the vocabulary notecatcher
Will	Written by individuals giving instructions on how their belongings are to be handled after their deaths. (Inform students that most people in the eighteenth century did not write wills.)	This is taught in the lesson. Use the vocabulary notecatcher
Indentured Servitude	Indentured servitude is when a person agrees to work for someone for a certain number of years in exchange for things like a trip to a new place or training. After working for that time, they are free to go.	This is taught in the lesson. Use the vocabulary notecatcher
Enslavement	Enslavement is when a person is forced to work without pay and has no freedom. They are treated as property and can't make choices	This is taught in the lesson. Use the

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	about their own lives.	vocabulary notecatcher

C1: Cultural Ritual and/or Energizer

Title of Cultural Ritual/Energizer: Inventory

Description:
In order to understand the lesson, students will be conducting an inventory of their items that they have. This will help students frame parts of the lesson.

SLIDES	DESCRIPTION	TIME
Slide 3	**Land Acknowledgement** Review the land acknowledgement and discuss the vocabulary. This land acknowledgement is intended to center and celebrate indigenous communities. Since we have moved from Jamestown to Williamsburg, Virginia, we will focus on the Pamunkeys, learning about another indigenous community on the east coast.	**5 Minutes**
Slide 4	**Ancestor Acknowledgement** Crash Course Black History: Elizabeth Key https://youtu.be/hJUknOKAv1M?si=CzqRC0Shwc9DBFM5 ● enslaved woman, indentured servant contract ● After she sued the colony, Virginia passed the doctrine "partus sequitur ventrem" meaning the status of the mother was the status of the child ● explain the importance of her suit, and the nuances of the slave laws at the time ● explain that as people challenged laws of enslavement, the colonies created laws to further enforce enslavement	**15 Minutes**
Slide 5	**Vocabulary Match-up Activity** Ask students to work individually or in pairs in their Student Workbooks on page 14.	**20 Minutes**
Slides 6-9	**Review the answers for the vocabulary match-up activity** Go through slides 6-9 and have students correct their own work on page 14 in their Student Workbook.	**10 Minutes**
	Cultural Energizer **Inventory & Currency Calculator** In your head make a list of classroom supplies each student needs (an inventory), and guess at the total amount of money it all might equal to. How much do you think an average 5th grader's school supplies are worth?	**10 Minutes**

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	Let's share some numbers out loud and put them into this currency calculator https://www.uwyo.edu/numimage/currency.htm **and see what the same amount of money would have been worth in 1769.**	

C2: Critical Concepts

During this lecture, students learn some critical concepts about enslavement.

SLIDES	DESCRIPTION	TIME
Slides 11-14	Review the critical concepts on slides 11-14.	**10 Minutes**

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity: Primary Source Analysis

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Description: In this lesson, students explore how historians use primary sources to discover information about people of the past and draw conclusions about their lives. Using the case study of Matthew Ashby, a free mulatto man who lived in Williamsburg prior to the Revolutionary War, students investigate primary sources and build a profile of this unique Williamsburg resident.

SLIDES	DESCRIPTION	TIME
Slide 15	**Introduce the Guiding Question** Share with students that we will be doing an analysis of a primary resource from the 18th Century. *"What can we learn about people who lived in the past through primary sources?"* Share with students that we will be doing an analysis of a primary resource from the 18th Century. Brainstorm what it means to think like a historian.	**5 Minutes**
Slide 16	**Watch the Video About Matthew Ashby** Watch the 28 minute long video before students engage with the primary sources about his life.	**30 Minutes**
Slides 17-20	**Matthew Ashby Primary Sources Vocabulary Review** Discuss with students that they will be looking at one of these three primary resources for Matthew Ashby: his inventory, his	**15 Minutes**

	will, and his inventory. Ask students what they know about each of these words. Explain what they mean using slides 17-20. There is a one minute video on slide 20. • Inventories – In the eighteenth century, after a person died, a listing of all their belongings and what those belongings are worth was created, so that any debts the person had could be paid. These inventories were completed by three individuals appointed by the county court. These individuals were often peers of the deceased in their community. • Wills – Written by individuals giving instructions on how their belongings are to be handled after their deaths. (Inform students that most people in the eighteenth century did not write wills.) • Petitions – Petitions were written to the government asking for something. A petition could be written asking for the changing of a law, the creation of a new law, or as in this case, a special concession to be made b, the Governor's Council.	
Slide 21, 23, 24	**Introduce Primary Source Group Activity** Directions: The class will be split into three groups. Each group will receive one of the primary sources. Work in groups to fill out the graphic organizer to the best of your group's ability. None of the sources have all of the information, so it's okay if you are missing information on your graphic organizer. When each group presents, you will get more information	**45 Minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange

SLIDES	DESCRIPTION	TIME
Slide 25	Each group will share what they learned from their document. Document on the graphic organizer or chart paper what they learned about Matthew Ashby. Start with the inventory, next the will, and then the petition.	**15 Minutes**

	This is the order that historians discovered the primary sources. It is important to have students share in this order. As students get more information, the story of Matthew Ashby, and his wife Anne will unfold. Ask the students where in the documents they figured out the information. After the story is revealed about Matthew Ashby and Anne Ashby, ask students how learning about Matthew Ashby adds to their understanding of enslavement in the Virginia Colony.	

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

Inquiry 3: What Was Life Like in the Colonies? A Case Study of Matthew Ashby

5th Grade Unit

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Pronunciation Guide

Please note that these videos are not necessarily being recommended for educational purposes, but for pronunciation purposes only, thank you.

Lesson 1

- Lenape
- Ojibwe
- Ashinaabe
- Haudenosaunee
- Dekanawidah
- Iroquois

Lesson 2

- Powhatan
- Tsenacommacah/Tsenacomoco
- Kiskiack
- Wahunsenacawh
- Weroance >>>wer·o·wance

Lesson 3

- Pamunkey
- Narragansett

Lesson 7

- Lisjan

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LAND ACKNOWLEDGEMENT

We respectfully acknowledge the traditional lands of the Pamunkey people in present-day Virginia. We honor their rich history, culture, and enduring contributions to this region, recognizing their role as stewards of the land and their lasting impact on our community.

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The Pamunkey are a Native American tribe located in Virginia, part of the Powhatan Confederacy. They have a rich history and deep connection to the land along the Pamunkey River. Known for their skilled pottery and fishing, the Pamunkey people continue to maintain their cultural traditions and have a recognized tribal reservation, one of the oldest in the United States.

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ANCESTOR ACKNOWLEDGEMENT

Elizabeth Key

- Enslaved Biracial woman- mother was black, father was white
- Sued the Colony of Virginia in 1656 for her and her son's freedom





Her lawsuit argued three key items:

1. Her father was free, so therefore she was also free
2. She was baptized as a Christian, and laws stated that Christians could not be enslaved.
3. She had a contract as an indentured servant from her father, and she had completed the terms of the contract

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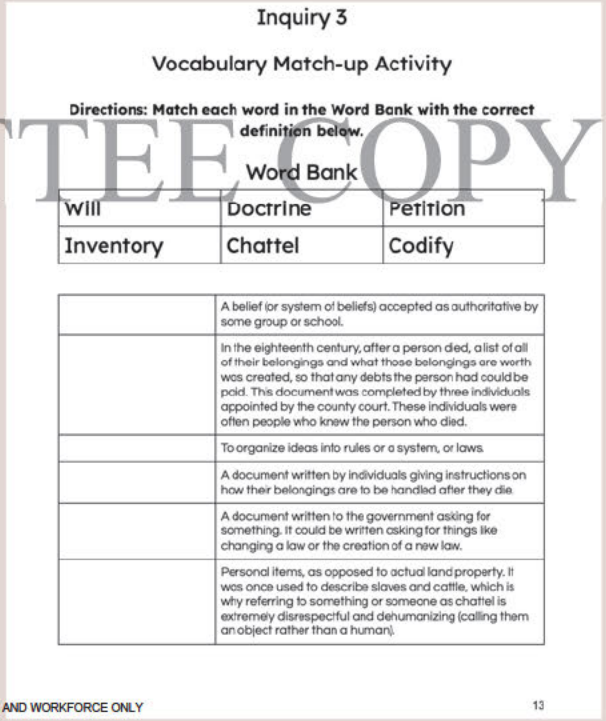
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Vocabulary

Vocabulary Match-Up Activity

Go to page 13 in your **Student Workbook** .

Match each word in the Word Bank with the correct definition and write it next to the correct definition.



Inquiry 3

Vocabulary Match-up Activity

Directions: Match each word in the Word Bank with the correct definition below.

Word Bank

Will	Doctrine	Petition
Inventory	Chattel	Codify

	A belief (or system of beliefs) accepted as authoritative by some group or school.
	In the eighteenth century, after a person died, a list of all of their belongings and what those belongings are worth was created, so that any debts the person had could be paid. This document was completed by three individuals appointed by the county court. These individuals were often people who knew the person who died.
	To organize ideas into rules or a system, or laws.
	A document written by individuals giving instructions on how their belongings are to be handled after they die.
	A document written to the government asking for something. It could be written asking for things like changing a law or the creation of a new law.
	Personal items, as opposed to actual land property. It was once used to describe slaves and cattle, which is why referring to something or someone as chattel is extremely disrespectful and dehumanizing (calling them an object rather than a human).

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Let's go through and check our answers!

Inventory

In the eighteenth century, after a person died, a list of all of their belongings and what those belongings are worth was created, so that any debts the person had could be paid. This document was completed by three individuals appointed by the county court. These individuals were often people who knew the person who died.

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Vocabulary:

Petition

Petitions were documents written to the government asking for something. A petition could be written asking for the changing of a law, the creation of a new law, or as in this case, a special concession to be made by the Governor's Council.

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concession in an argument is the act of yielding or granting something

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Vocabulary:

Will

A document written by individuals giving instructions on how their belongings are to be handled after they die.
Most people in the 18th century (1700-1800) did not have wills.

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Chattel

Personal items, as opposed to actual land property. It was once used to describe slaves and cattle, which is why referring to something or someone as chattel is extremely disrespectful and dehumanizing (calling them an object rather than a human).

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Vocabulary:

Codify

To organize ideas into rules or a system, or laws.

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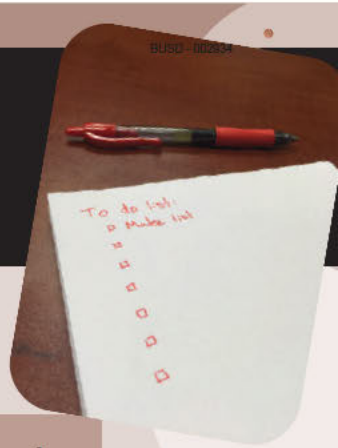
Doctrine

A belief (or system of beliefs) accepted as authoritative by some group or school.

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CULTURAL ENERGIZER



Inventory & Currency Calculator

In your head make a list of classroom supplies each student needs (an inventory), and guess at the total amount of money it all might equal to. How much do you think an average 5th grader's school supplies are worth?

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Let's share some numbers out loud and put them into this currency calculator
https://www.uwyo.edu/numimage/currency.htm

and see what the same amount of money would have been worth in 1769.

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Critical Concepts

Indentured Servitude

A system that attracted cheap labor for the colonies. An indentured servant's contract length could be extended if the servant broke any laws. If they were above 21, they served for 4 years. If they were between 12-20, they served five years, and if they were under 12, they served 7 years. They could eventually gain their freedom.

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Critical Concepts

Enslavement

Slavery is the ownership of another person as property. The United States practiced **chattel slavery** , which meant that people were bought and sold at will, similar to property. Enslaved people showed up on inventories as property. Englishmen had the right to enslave non-Christians and anyone who was captive in a just war. This mainly impacted indigenous communities.

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Critical Concepts

John Punch Law

In 1640, John Punch, an indentured servant ran away with two white indentured servants. When they were caught, the two white in enture servants receive an a itiona 4 years, while John Punch was in servitude for life. This **codified enslavement** for Black people, and not white people.

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Critical Concepts

Status of the Mother is the Status of the Children

Partus sequitur ventrem (Latin)

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This was a legal Doctrine passed in Colonial Virginia in 1662. This **codified** in law that children of enslaved mothers would be enslaved.

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GUIDING QUESTION:

What can we learn about people who lived in the past through looking at primary

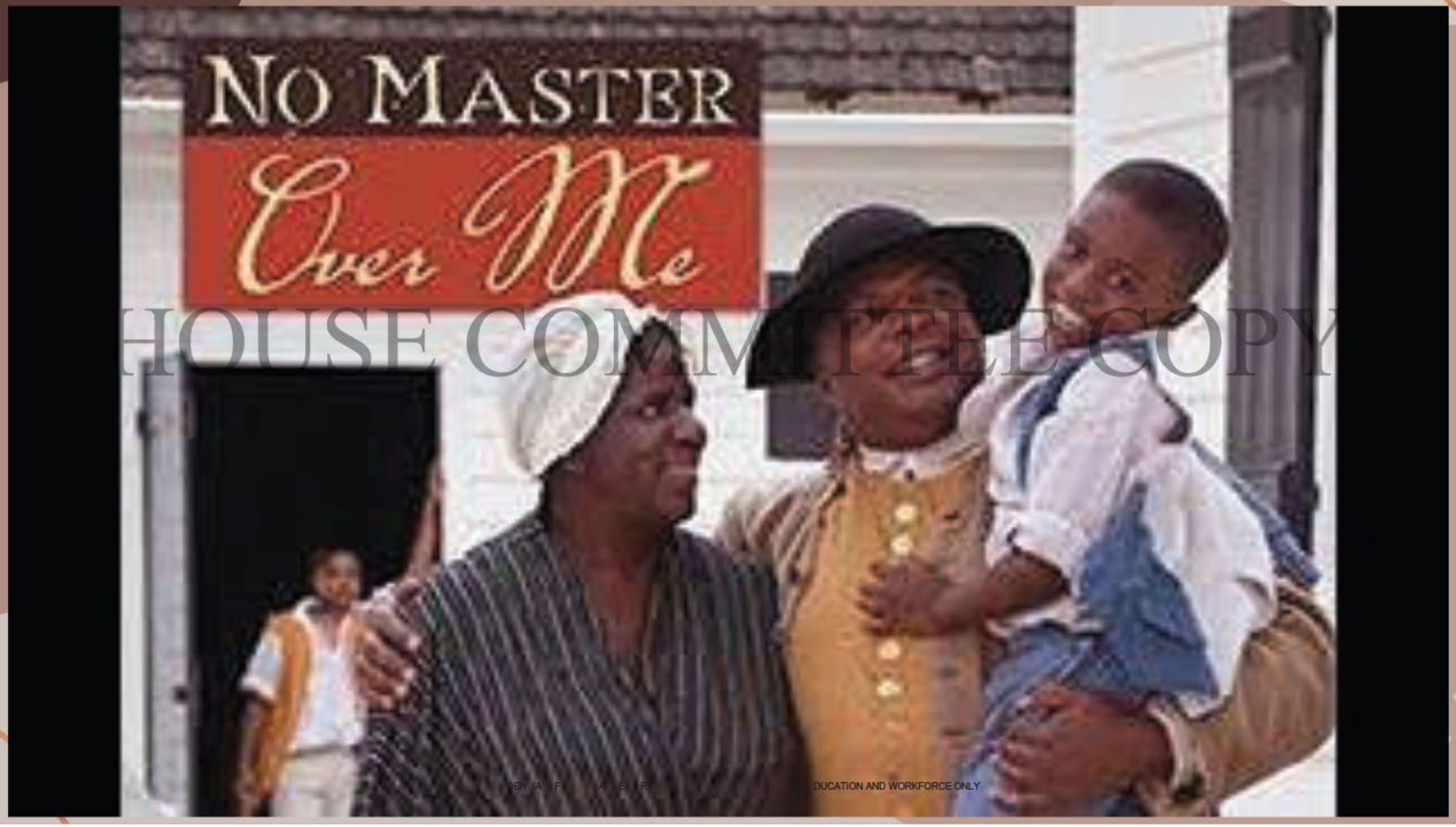
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PRIMARY SOURCE ANALYSIS

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Before we do our group work, let's watch this video about Matthew Ashby:



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Inventory

Will

Petition

This was the order in which historians discovered Matthew Ashby's primary documents.



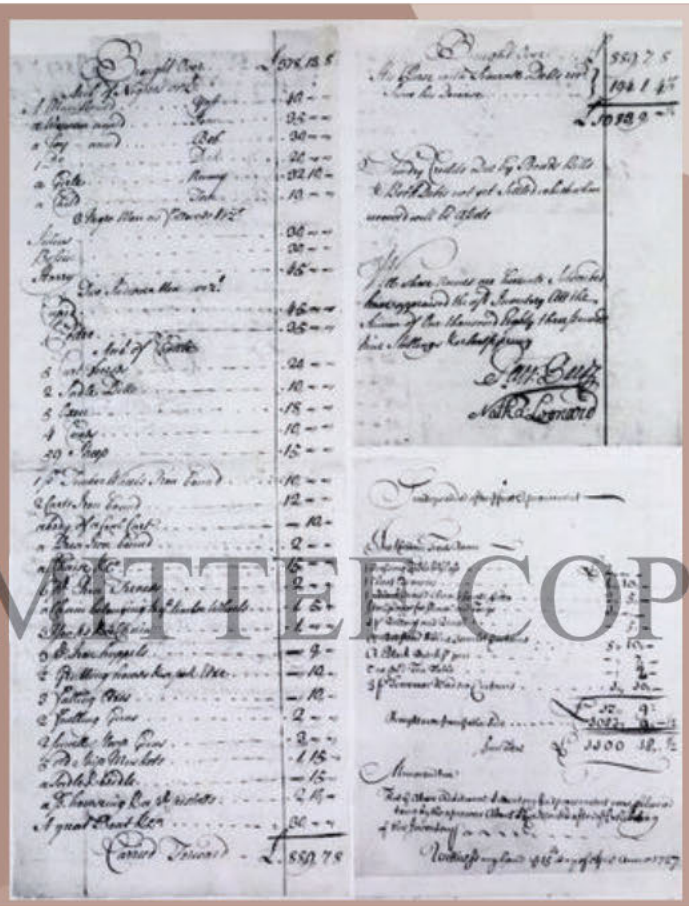
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PRIMARY SOURCE ANALYSIS

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Inventories

In the eighteenth century, after a person died, a listing of all their belongings and what those belongings are worth was created, so that any debts the person had could be paid. These inventories were completed by three individuals appointed by the county court. These individuals were often peers of the deceased in their community.

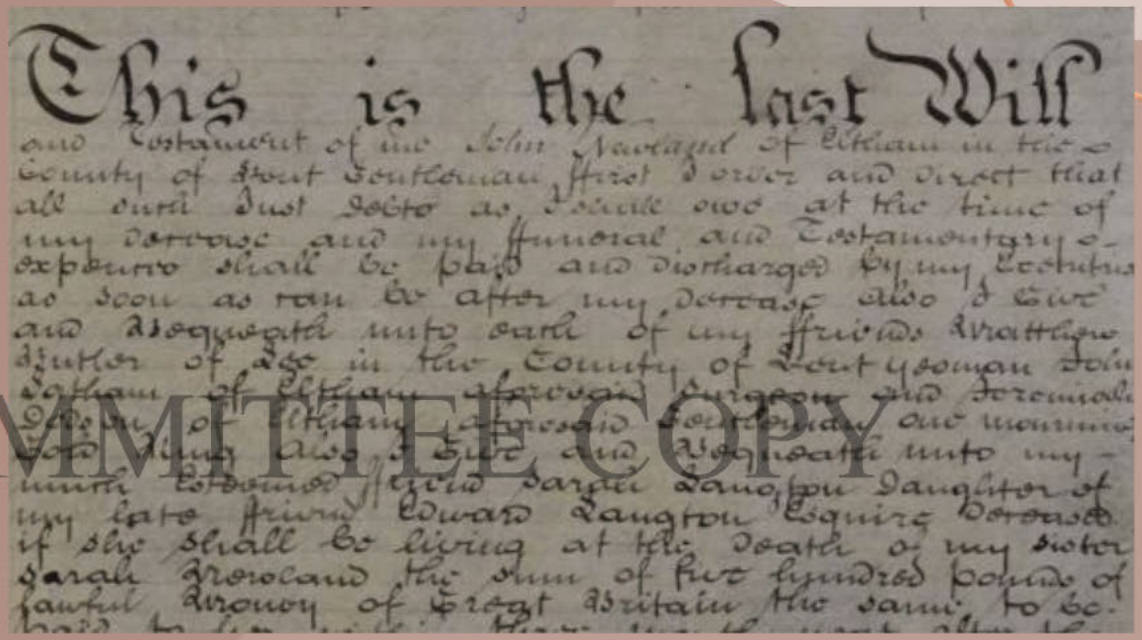


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Inventories

Wills

Written by individuals giving instructions on how their belongings are to be handled after their deaths. (Most people in the eighteenth century did not write wills.)


This is the last Will
and Testament of me John Newland of Eltham in the
County of Kent Gentleman first I will and direct that
all my just debts as I owe at the time of
my decease and my funeral and Testamentary e-
xpenses shall be paid and discharged by my Executrix
as soon as can be after my decease also I give
and bequeath unto each of my friends Matthew
Butler of Age in the County of Kent yeoman John
Latham of Eltham aforesaid Surgeon and Jeremiah
Dixon of Eltham aforesaid Gentleman one mourning
Ring also I give and bequeath unto my
[illegible] Edmund Hazel Sarah Daughter Daughter of
my late friend Edward Laughton Esquire deceased
if she shall be living at the death of my sister
Sarah Hazel and the sum of five hundred pounds of
lawful Money of Great Britain the same to be

Wills

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Petitions

Petitions were written to the government asking for something. A petition could be written asking for the chan_in_ of a law, the creation of a new law, or as in this case, a special concession to be made by the Governor's Council.



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Petitions

BUSD - 002945

Directions: The class will be split into three groups.

Each group will receive <u>one</u> of the primary sources.

- Will Group
- Petition Group
- Inventory Group

Work respectfully with your team to:

1. Read pages related to your assigned topic.
2. Fill out the workbook pages related to your assigned topic. Turn to pages 25 & 26 in your Student Workbook.

<u>Please Note: None of the primary sources have all of the information.</u>

HOUSE COMMITT



PRIMARY SOURCE ANALYSIS GROUP WORK

Each group will share what they learned from their document.

Document on the graphic organizer or chart paper what they learned about Matthew Ashby.

Start with the inventor next the will, and then the petition. This is the order that historians discovered the primary sources. Ask the students where in the documents they figured out the information.



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CULTURAL PRODUCTION

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Each group will share out and answer these questions:

- What did you learn about Matthew Ashby?
- What were you able to fill o_ _ _ _ t_ _ graphic organizer?
- Where did you find this information?

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CULTURAL PRODUCTION

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So… *who was* Matthew Ashby?

Let's find out in our groups using free primary resources!



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CONCLUSIVE DIALOGUE

1. What did you learn about Matthew Ashby? What was interesting or surprising? What more would you like to know?
2. How does Matthew Ashby and his family expand our understanding of how people lived in the past? What did we learn about indentured servitude and enslavement from Matthew Ashby's family?



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Black Joy and Resistance

Time: Two 45-60 Minute Sessions and a 20-30 Minute Session
Grade Level: 5th

Purpose (What will students learn from this lesson?):
The purpose of this lesson is to explore the concepts of Black joy and resistance during the colonial era, highlighting the resilience, creativity, and strength of African and African-descended people in the face of oppression. Through this lesson, students will gain a deeper understanding of the human spirit's capacity to find joy and enact resistance, even in the most challenging circumstances, and appreciate the rich cultural heritage and enduring legacy of these acts.

Unit Enduring Understandings Alignment:

- How do the political, social and economic systems of the 13 colonies impact the different groups of people living in the colonies? How do they still impact us today?
- How have people of color contributed to the systems and society in early America?
- What impacts did BIPOC communities have on the early colonies and the American Revolution?

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Lesson Guiding Questions:

- How did free and enslaved Blacks practice joy and resistance during the Early American Time Period?

Essential Skills:

- Analyze primary source documents.
- Analyze secondary source documents.
- Discussion skills

Ethnic Studies Principles Alignment:

- Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and people of color;
- Celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
- Center and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge;
- Connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels to ensure a truer democracy;

Standards Alignment

5.4.6. Describe the introduction of slavery into America, the responses of slave families

to their condition, the ongoing struggle between proponents and opponents of slavery, and the gradual institutionalization of slavery in the South.

Materials:

Student Workbook	https://docs.google.com/document/d/125tKQaqNakDWoj8PoXbtYsV0Vud397Fd1190_6kG1pI/edit?usp=sharing
Student Slide Deck	https://docs.google.com/presentation/d/1a47kmP-zWGOk1q7xWfDGBo3ejZmDVtMB1BRPFq_dMLY/edit?usp=sharing

Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept
Resistance	Resistance - actions and efforts of oppressed individuals or groups to resist, challenge, and ultimately overcome systems of oppression and achieve freedom. Types of Resistance: **Rebellion and Revolts:** Organized uprisings like the Stono Rebellion aimed to overthrow the system of slavery and gain immediate freedom. **Escape:** Many enslaved individuals attempted to escape bondage, seeking freedom in the North, in Spanish Florida, or in communities of free Black people and sympathetic allies. **Day-to-Day Acts:** Acts of everyday resistance included work slowdowns, sabotage, feigned illness, and other subtle forms of defiance that disrupted the operations of the plantation system and asserted autonomy. **Cultural Resistance:** Enslaved people maintained and developed cultural practices, such as music, storytelling, and religious traditions, which helped preserve their identities and fostered a sense of community and resilience against the dehumanizing aspects of slavery. **Intellectual and Spiritual Resistance:** Intellectual and spiritual

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	resistance involved the use of education, religion, and communication networks to inspire and organize efforts for freedom. Figures like Frederick Douglass and Harriet Tubman used their knowledge and spiritual beliefs to lead and educate others about the possibilities of liberation. **Alliances and Solidarity:** Enslaved people often formed alliances with other marginalized groups and sympathetic individuals, both Black and white, to support their resistance efforts. The Underground Railroad is an example of such solidarity, where a network of secret routes and safe houses was established to help enslaved people escape to freedom.

C1: Cultural Ritual and/or Energizer

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Title of Cultural Ritual/Energizer: What brings you Joy?

Description:
Have a discussion with the students about what brings them joy. Why do these things bring you joy? When do you engage with these activities? How does it bring you joy?

SLIDES	DESCRIPTION	TIME
Slide 2	**Land Acknowledgement** This Land Acknowledgement is intended to draw attention to the northern colonies of early america, and their complicitness in the triangular trade/enslavement. You can either have the students read the land acknowledgement, read the land acknowledgement yourself, or share the information about the triangular trade. Below is some information you can utilize, in addition to the text on the slide. We acknowledge that the land on which we gather today is the ancestral territory of the Narragansett Indian Tribe. For thousands of years, the Narragansett people have stewarded this land, living in harmony with its rich resources and maintaining a profound spiritual connection to the environment. We honor and respect the enduring relationship that exists between the Narragansett people	**5 Minutes**

	and this land. We also recognize the labor of the Narragansett people, whose contributions have shaped the cultural and historical landscape of this region. Despite facing centuries of displacement, dispossession, and hardship, the Narragansett community continues to thrive and maintain their cultural heritage and traditions. As we engage in our activities, we commit to learning from and supporting the Narragansett Indian Tribe, respecting their sovereignty, and acknowledging their vital role in the past, present, and future of this land.	
Slide 3	**Labor Acknowledgement** The Triangular Trade had a profound and devastating impact on millions of lives and the development of societies across three continents: Africa, Europe, and the Americas. This brutal system of commerce involved the forced transportation of enslaved Africans to the Americas, where they were sold and compelled to work on plantations and in other labor-intensive industries. The goods produced through their labor, such as sugar, tobacco, and cotton, were then transported to Europe, fueling economic growth and industrialization. In Africa, the Triangular Trade led to the capture and forced migration of millions of people, tearing apart communities and destabilizing entire regions. It contributed to a legacy of social and economic disruption that continues to affect African nations today. In the Americas, the reliance on enslaved labor led to the development of a racially stratified society marked by profound inequalities. The exploitation and dehumanization of enslaved people have left deep scars on the social fabric, contributing to ongoing racial tensions and disparities. In Europe, the wealth generated from the Triangular Trade played a significant role in the rise of industrial capitalism and the economic dominance of European powers. However, this prosperity was built on the suffering and exploitation of countless individuals, a legacy that calls for acknowledgment and reconciliation. As we reflect on the impact of the Triangular Trade, we commit to recognizing and addressing its lasting consequences, educating ourselves about this dark chapter of history, and working towards a	**5 Minutes**

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	future grounded in justice, equity, and human dignity.	
Slide 4	**Ancestor Acknowledgement** This ancestor acknowledgement is about Obour Tanner. She was an enslaved woman who later gained her freedom and had a deep friendship with Phyllis Wheatley. Here is some information about Obour Tanner that you can include, in addition to what is written on the slides. Ancestor Acknowledgement: Video is a poem by Honoree Fanonne Jeffers, imagining their first meeting between Phillis Wheatley and Obour Tanner. We will learn more about Phillis Wheatley in the lesson. This ancestor acknowledgment for Obour Tanner is important because through it, we can learn more about different people who have made small contributions into the fabric of our history. Obour Tanner was an enslaved woman. Phillis and Obour wrote several letters during this time.	**5 Minutes**
Slide 5	**Cultural Energizer** What brings you Joy? Have students write their responses in their Student Workbooks, page 27 and then share out whole-group.	**10 Minutes**

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C2: Critical Concepts

Review the concepts of Joy and Resistance. What does it mean to resist? What is resistance? How is resistance a form of Joy?

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity: Exploring Black Joy and Resistance

Description:
Share with students that we will be talking about Black Joy and Resistance. In small groups, we will be looking at people, a place, and the idea of joy and resistance. Each student will get a packet with the information on the following slides so that they can answer the question about black joy and resistance.

SLIDES	DESCRIPTION	TIME
Slides 6-7	Go over the definition of resistance and the guiding question. re with students that we will be talking about Black Joy and Resistance. In small groups, we will be looking at people, a place, and the idea of resistance. Each student will get a packet	**5 Minutes**

	with the information on the following slides so that they can answer the question about black joy and resistance. Have students look at the videos and photos from the slide deck.	
Slide 8	Have students get into groups to work on the activity. This activity can be broken up into two days as students dive into the resources, to come back to for the next day. Student Slide Deck	**Two 30-45 Minute work sessions**
Slides 9-13	Students can engage with the content on slides 9-14 via the Student Slide Deck and answer the associated Student Workbook pages on pages 28-30.	**15 Minutes**

C4: Conclusive Dialogue/Critical Circular Exchange

SLIDES	DESCRIPTION	TIME
Slide 14	After students complete their written res_onses on _a_e 31 in their Student Workbooks, lead a whole-group discussion where students can share their thinking. 1. What were the most important things you learned about Black joy and resistance? 2. What were enslaved Black people resisting? 3. What was the biggest thing you learned about slavery and resistance during this time period? 4. What questions do you still have?	**20-30 Minutes**
Evaluation: How will the effectiveness of this lesson plan be evaluated?	The effectiveness of the lesson will be determined by how well students understand what they learned about Black joy and resistance as demonstrated by their work on pages 28-31 in their Student Workbooks.	

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

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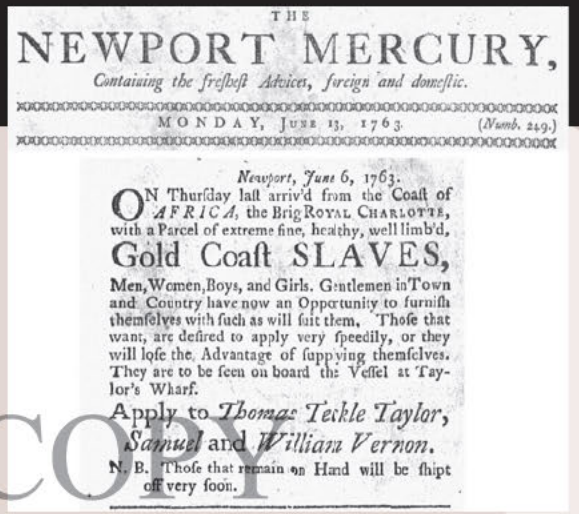
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Inquiry 4: What Did Black Joy and Resistance Look Like in the Colonies?

5th Grade Unit

Land Acknowledgement

We want to take a moment to recognize and honor the Narragansett Indian Tribe. The land that is now called Rhode Island has been their home for thousands of years. The Narragansett people have always taken care of this land, living here long before any of us arrived.



THE
NEWPORT MERCURY,
Containing the freſheſt Advices, foreign and domeſtic.
MONDAY, JUNE 13, 1763. (*Numb.* 249.)

Newport, June 6, 1763.

ON Thurſday laſt arriv'd from the Coaſt of *AFRICA*, the Brig ROYAL CHARLOTTE, with a Parcel of extreme fine, healthy, well limb'd,

Gold Coaſt SLAVES,

Men, Women, Boys, and Girls. Gentlemen in Town and Country have now an Opportunity to furniſh themſelves with ſuch as will ſuit them. Thoſe that want, are deſired to apply very ſpeedily, or they will loſe the Advantage of ſupplying themſelves. They are to be ſeen on board the Veſſel at Taylor's Wharf.

Apply to *Thomas Teckle Taylor*, *Samuel* and *William Vernon*.

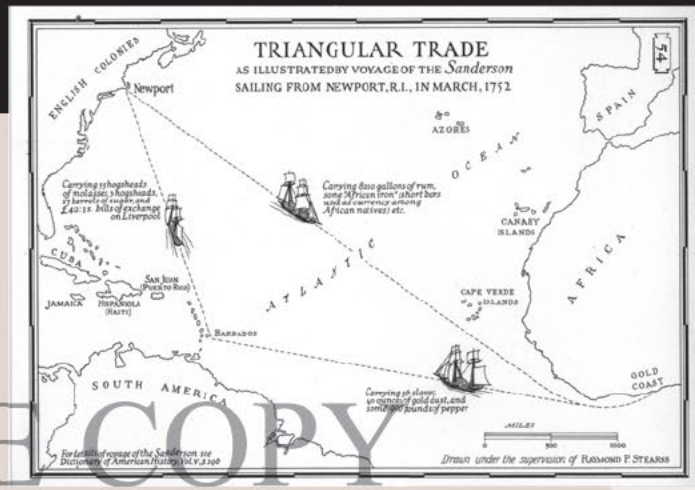
N. B. Thoſe that remain on Hand will be ſhipt off very ſoon.

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Labor Acknowledgement

Rhode Island was also involved in the Triangular Trade. In Africa, the Triangular Trade led to the capture and **forced** migration of millions of people, tearing apart communities and destabilizing entire regions. It contributed to a legacy of social and economic disruption that continues to affect African nations today. America and Europe benefited financially from the enslaved labor in the Americas. This lasting legacy of exploitation and destabilization still impacts us today.



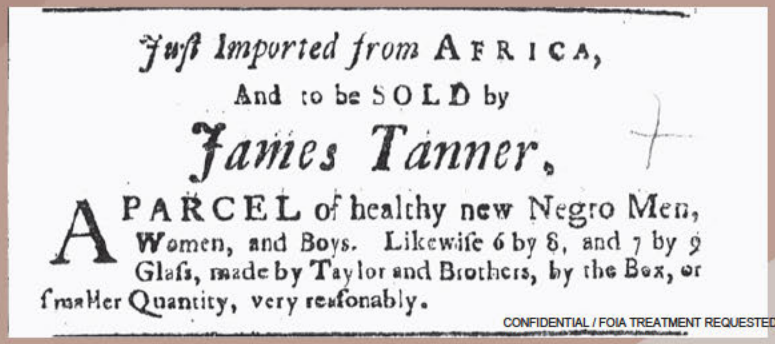
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Ancestor Acknowledgement

Obour Tanner, an enslaved woman who lived in Newport, Rhode Island, received letters from the famous poet, Phillis Wheatley. Their friendship and solidarity with each other shows the strong solidarity of their shared experience on the Middle Passage. There are currently no records of letters from Obour to Phillis.





Just Imported from AFRICA,
And to be SOLD by
James Tanner,
A PARCEL of healthy new Negro Men, Women, and Boys. Likewiſe 6 by 8, and 7 by 9 Glaſs, made by Taylor and Brothers, by the Box, or ſmaller Quantity, very reaſonably.

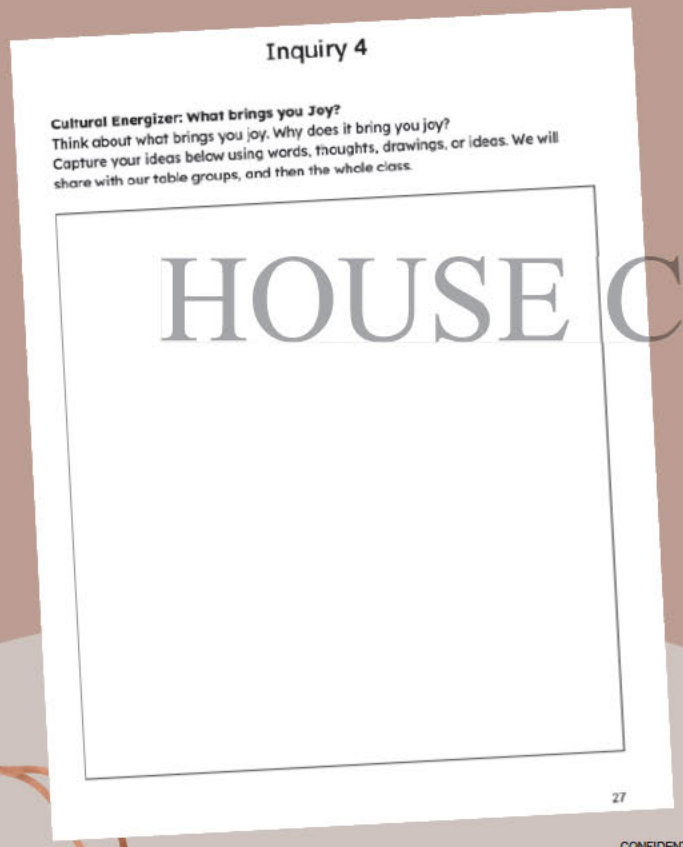
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Cultural Energizer







What Brings You Joy?

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Turn to page 27 in your Student Workbook and write your answer down.

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Critical Concepts

JOY AND RESISTANCE

Resistance=

actions and efforts of oppressed individuals or groups to resist, challenge, and ultimately overcome systems of oppression and achieve freedom.

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Black Joy and Resistance in Early America

Guiding Question:

How did free and enslaved Black people practice joy and resistance during the Early American Time Period?

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Small Group/Pair Work

In small groups or pairs, go through the student slide deck and answer the questions in your Student Workbook, pages 28-30.

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Black Joy and Resistance in Early America

The Bray School- Williamsburg, Virginia





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Black Joy and Resistance in Early America

Phillis Wheatley

On being brought from AFRICA to AMERICA.

'TWAS mercy brought me from my *Pagan* land,
Taught my benighted ſoul to underſtand
That there's a God, that there's a *Saviour* too:
Once I redemption neither ſought nor knew.
Some view our ſable race with ſcornful eye,
"Their colour is a diabolic die."
Remember, *Chriſtians*, *Negros*, black as *Cain*,
May be refin'd, and join th' angelic train.



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Black Joy and Resistance in Early America





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Black Joy and Resistance in Early America

Stono Rebellion

The Stono Rebellion was the largest and most successful slave rebellion in the North American Colonies. It exposed the tensions between the enslavers and the enslaved. This resulted in more laws being passed to enforce slavery, giving more power to white enslavers because harsher slave codes were enforced.



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Black Joy and Resistance in Early America

The Stono Rebellion also showed the organizing power, courage, and creativity of enslaved people, as well as their resilience and innovation to communicate and _ather, in s, ite of the new slave codes. Even though the rebellion did not result in the participants gaining their freedom, its success was in how it was organized and its people power. All communication had to happen in secret and without modern tools like phones and social media. The Stono Rebellion inspired future generations to keep fighting for freedom and equity.



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Black Joy and Resistance in Early America

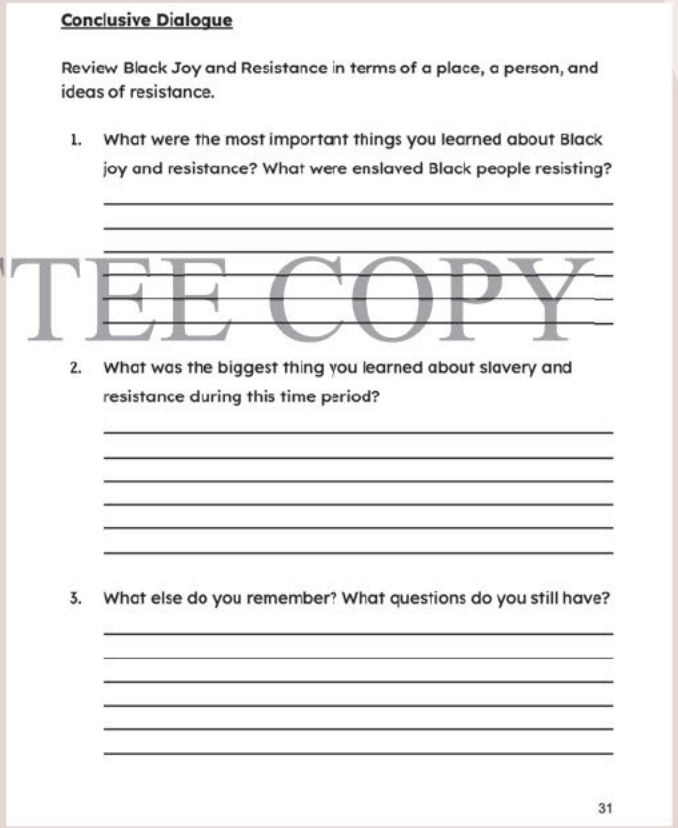


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Conclusive Dialogue

Answer the questions on page 31 in our Student Workbook and then be ready to discuss whole-group.



Conclusive Dialogue

Review Black Joy and Resistance in terms of a place, a person, and ideas of resistance.

1. What were the most important things you learned about Black joy and resistance? What were enslaved Black people resisting?

2. What was the biggest thing you learned about slavery and resistance during this time period?

3. What else do you remember? What questions do you still have?

31

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Conclusive Dialogue: Whole Group

1. What were the most important things you learned about Black joy and resistance?
2. What were enslaved Black people resisting?
3. What was the biggest thing you learned about slavery and resistance during this time period?
4. What questions do you still have?

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The Declaration of Independence and Road to Revolution

Time: Three 60 Minute Sessions

Grade Level: 5th

Purpose (What will students learn from this lesson?): Students will understand the true purpose of the Declaration of Independence by examining its historical context, key principles, and the motivations of its writers, particularly Thomas Jefferson. Through this exploration, students will gain insight and complicate the ideas of the governance and nation's "founding." Students will also look at different pieces of history that led to the American Revolution, and why many historians call the war a "Rich Man's Revolt" or a "rich man's war fought by the poor."

Unit Enduring Understandings Alignment:

- How do the causes and consequences of the American Revolution, its impacts on the different groups of people living in the colonies (women, poor white men, freed blacks, enslaved, indigenous communities, etc) show up in our world today?
- The US colonies were formed to maintain certain systems of power and replicate elite society in England.
- Marginalized identities and communities played a significant role in the American Revolution (it has often been coined as a rich man's revolt, or a rich man's war fought by the poor)
- The ideas that sparked the American Revolution still impact us today.

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Lesson Guiding Questions:

- What was the significance of the Declaration of Independence?
- What are the complications and contradictions of the Declaration of Independence?
- How did the Declaration of Independence and the Revolutionary War impact free and enslaved Black people?
-

Essential Skills:

- Analyze primary source documents.
- Analyze secondary source documents.
- Compare and contrast perspectives.m.
- Discussion and language skills.

Ethnic Studies Principles Alignment:

- Celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;

Standards Alignment:

5.5 Students explain the causes of the American Revolution. 1. Understand how political, religious, and economic ideas and interests brought about the Revolution (e.g., resistance to imperial policy, the Stamp Act, the Townshend Acts, taxes on tea, Coercive Acts).

5.5.4. Describe the views, lives, and impact of key individuals during this period (e.g., King George III, Patrick Henry, Thomas Jefferson, George Washington, Benjamin Franklin, John Adams).

5.6.6. Demonstrate knowledge of the significance of land policies developed under the Continental Congress (e.g., sale of western lands, the Northwest Ordinance of 1787) and those policies' impact on American Indians' land. 7. Understand how the ideals set forth in the Declaration of Independence changed the way people viewed slavery.

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Materials:

Student Workbook	https://docs.google.com/document/d/125tKQaqNakDWoj8PoXbtYsV0Vud397Fd1190_6kG1pI/edit?usp=sharing
Student Slide Deck	**Make your own copy and then add it to google classroom** https://docs.google.com/presentation/d/1x_XG5jmx7ChAjpMdFCKCGq8hcuw04o0bUrGX1F_6flU/edit?usp=sharing

C1: Cultural Ritual and/or Energizer

SLIDES	DESCRIPTION	TIME
Slides 2-3	**Land Acknowledgement** Review the land acknowledgement and discuss the vocabulary. This land acknowledgement is intended to center and celebrate indigenous communities. This land acknowledgement centers the Lenape, as Philadelphia was a huge center for the Declaration of Independence, Revolution and the Constitution.	**5 Minutes**

	The Lenape are continuing to fight to be recognized by the state of Pennsylvania.	
Slides 4-5	**Ancestor Acknowledgement** This ancestor acknowledgement is intended to share about the unknown history of James Lafayette, an enslaved man who served as a spy during the American Revolution. Learn more about James Lafayette here: https://youtu.be/wdVeODPTFfs and here:https://www.blackpast.org/african-american-history/lafayette-james-armistead-1760-1832/ Introduce James Lafayette. Share with students that during the time of the revolution, many people were unsure of what "side" they were on. Were they going to fight for the British or the Americans? Both groups promised freedom for enslaved people who fought for them.	**5-10 Minutes** **Video is 3 minutes**
Slide 6	**Cultural Energizer** Students will engage in an activity to decide if statements are fair and unfair. First have students prepare their thinking/answers in their Student Workbook on page 32. Then engage students in a game. After the statement is read, students will have to decide if it is fair or unfair. Students will discuss why they believe that statement is fair, or unfair. They will also discuss what perspectives and experiences led them to believe the statement is fair or unfair. This activity is to prime students in thinking about the grievances in the Declaration of Independence and the Revolutionary War. As students answer the question, have them line up according to fair or unfair. Have students discuss why they said the statement was fair or unfair. Have students share their ideas and see if anyone has changed their initial thinking based on what others have shared. You can add your own based on what you know your group of students feel passionate about.	**10- 15 Minutes**

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C2: Critical Concepts

SLIDE	DESCRIPTION	TIME
Slide 7	Open up the lesson by sharing with students that they will be learning about the Declaration of Independence and the American Revolution. Students will learn about the "founders,"	**5 Minutes**

	complicating the narrative of founding fathers and their legacies. Students will also learn about where different communities sided during the American Revolution. Share three main questions that will be explored: • What was the Declaration of Independence and the American Revolution really about? • Who was declaring independence and why? • Who was fighting for independence and why? Teacher Tip: A video that will help with learning more about the American Revolution: https://youtu.be/y75yPx9WKHY?si=X6EXxEeqzy0wyqFE	
Slide 8-9	Show the video. This video gives a key summary of the Declaration of Independence. Students will respond to the questions below on page 33 in their Student Workbooks: What was the quartering act and the stamp act? Who did it impact? How did it impact people? What was the Boston Tea Party? How was the act racist? What implications does it have that they dressed up as indigenous communities? Why is the Declaration of Independence important? How does this document still impact us today? Lead a brief whole-group discussion after students have been given time to jot quick responses down.	**25 Minutes**
Slide 10	Review the Declaration of Independence with students using their Student Workbook copies on pages 35-40. Be sure to review the preamble and some of the grievances.	
Slide 11	Have students turn to page 41 in their Student Workbooks and jot down answers before sharing out whole-group in a brief class discussion.	

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C3: Community Collaboration and/or Critical Cultural Production

SLIDES	DESCRIPTION	TIME
Slides 12-13	**Writers of the Constitution** Briefly tell students that there were 5 writers of the Constitution, but we will focus on the main writer- Thomas Jefferson.	**5 Minutes**
Slide 14	**Review Directions for Group Work** Let students know that they will be divided into pairs or small group that focus on 1 of 3 different perspectives: ●Thomas Jefferson's perspective ● Indigenous Nations' Perspectives ●African Americans' Perspectives ***It is important to note that within large nations and communities there were and continue to be many differing opinions.*** **Students will use the student slide deck. Be sure to make your own copy and then add it to google classroom.** Have students work in pairs/small groups as they look at the student slide deck, and complete pages 42-44 in their workbooks.	**45-60 Minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange

Connection: How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit?	**Whole group discussion:** 1. What did you learn about Indigenous and African American perspectives? 2. What was the Declaration of Independence really about? 3. Who was it granting independence to? 4. What were some of the contradictions of the Declaration of Independence? Chart out students ideas and make connections based on their responses to what you have learned. Have students use evidence from either the primary sources or secondary sources.

Assessment: How will the students be assessed?	Students will be assessed during the conclusive dialogue and through their Student Workbook responses.
Evaluation: How will the effectiveness of this lesson plan be evaluated?	The effectiveness of the lesson will be determined by how well students understand the impact of the declaration of independence and the revolutionary war on black and indigenous communities.

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

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Inquiry 5: What is the Declaration of Independence & the Revolution?

5th Grade Unit

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Land Acknowledgement

The Lenape Nation is on the lands of what is now known as Philadelphia, Pennsylvania. This land is where the Declaration of Independence was signed.



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The Lenape Nation were pushed out of their lands due to European colonization and the American Revolutionary War. Many were forcibly removed from their lands under the Indian Removal Policy in 1860.

LENAPE NATION

PENNSYLVANIA

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Land Acknowledgement

Today, the Lenape Nation of Pennsylvania are dedicated to preserving their culture, and heritage. Pennsylvania is the only state to not recognize the Lenape Nation. They are currently fighting state recognition.

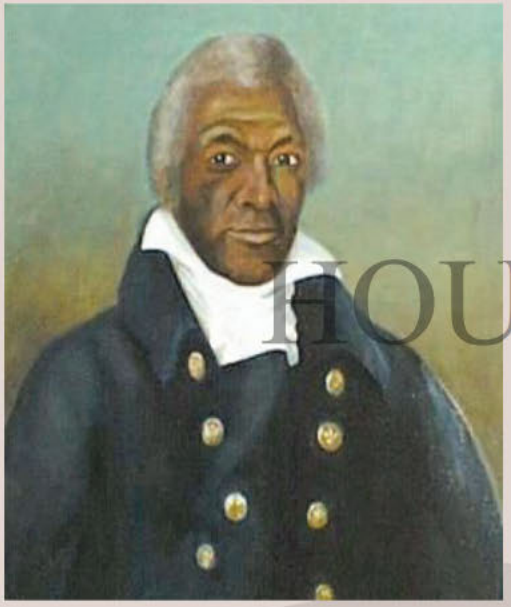
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What happened to the Lenape people of Pennsylvania?
Why is it important to them to be recognized by the state of Pennsylvania and the federal government?

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Ancestor Acknowledgement



James Armistead Lafayette was an enslaved person who served as a spy for the American army with Marquis de Lafayette.

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He gained the confidence of Benedict Arnold and General Cornwallis and traveled between camps to deliver information to the Americans.

James Lafayette's reports led to the Americans to win at the Battle of Yorktown, causing the British to surrender.

James continued to be enslaved after the war. Even though he was a spy, he did not serve the American army in an official capacity, and remained enslaved until Marquis de Lafayette wrote to the Virginia Assembly to have him emancipated.

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Ancestor Acknowledgement



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Cultural Energizer

Fair or Unfair?

Turn to **page 32** in your **Student Workbook** .

Listen to the following statements. Decide whether or not the statement is fair or unfair and circle your answer.

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Now we'll do a game whole-group:

If you think the statement is unfair, stand on the right side of the room. If you think the statement is fair, stand on the left side of the room.

We will have some classmates share out their ideas. We will listen and share respectfully.

Did you change your mind? If so, move your position.

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Inquiry 5

Cultural Energizer: Fair or Unfair?	
The teacher gives extra recess time only to students who bring their own soccer ball.	Fair or Unfair
Only students with perfect attendance are allowed to choose their seats in the classroom.	Fair or Unfair
Students who complete their homework on time every day receive a special reward at the end of the month.	Fair or Unfair
During reading time, everyone gets to choose a book that interests them from the library.	Fair or Unfair
In art class, all students get equal time to use the special painting supplies.	Fair or Unfair
Students who consistently follow classroom rules get extra points that can be used for prizes.	Fair or Unfair

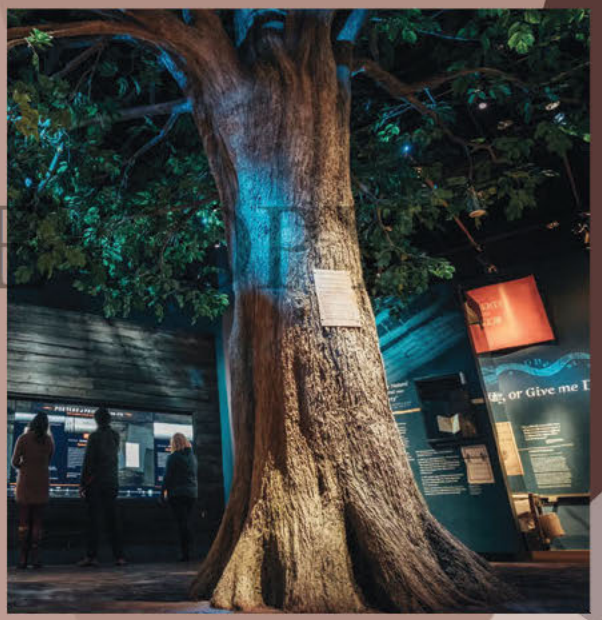
The Declaration of Independence

Guiding Questions:

What was the Declaration of Independence and the American Revolution really about?

Who was declaring independence and why?

Who was fighting for independence and why?



Reproduction of the Boston Liberty Tree at the Museum of the American Revolution. Liberty Trees became gathering places for Sons and Daughters of Liberty, groups who rebelled against the British.

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The Declaration of Independence Video & Workbook Pages



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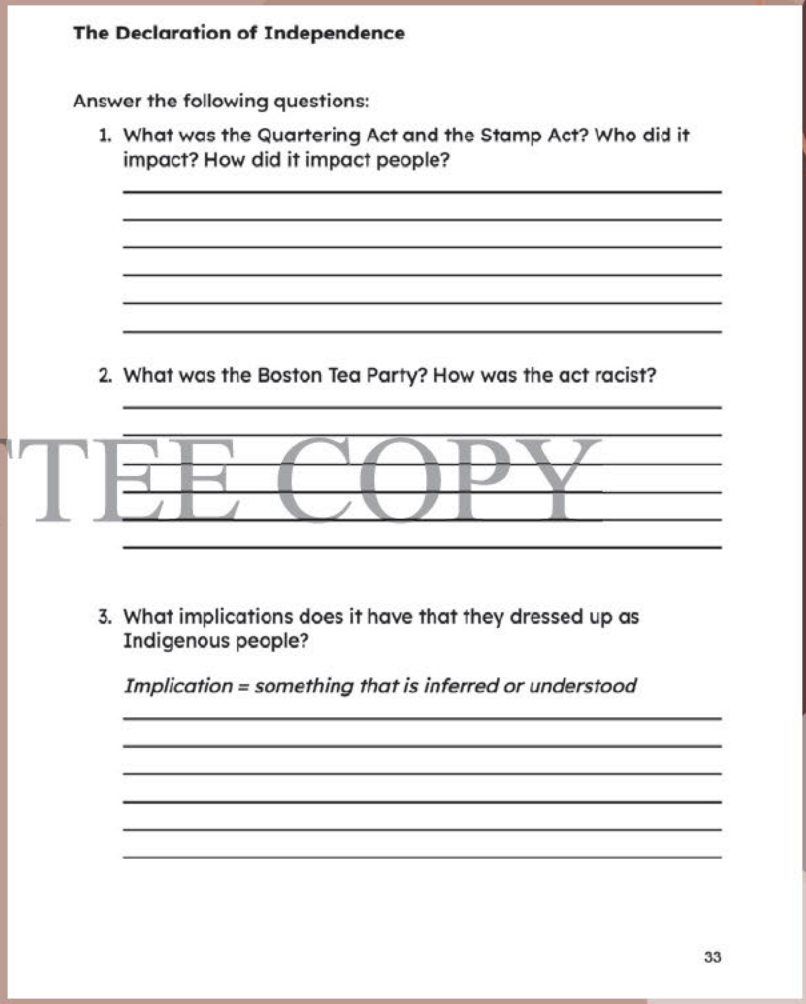
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Student Workbook Video Responses

Turn to **page 33** in your **Student Workbook** .

Jot your answers down to the questions and be ready to share out whole-group.

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The Declaration of Independence

Answer the following questions:

1. What was the Quartering Act and the Stamp Act? Who did it impact? How did it impact people?

2. What was the Boston Tea Party? How was the act racist?

3. What implications does it have that they dressed up as Indigenous people?

   Implication = something that is inferred or understood

33

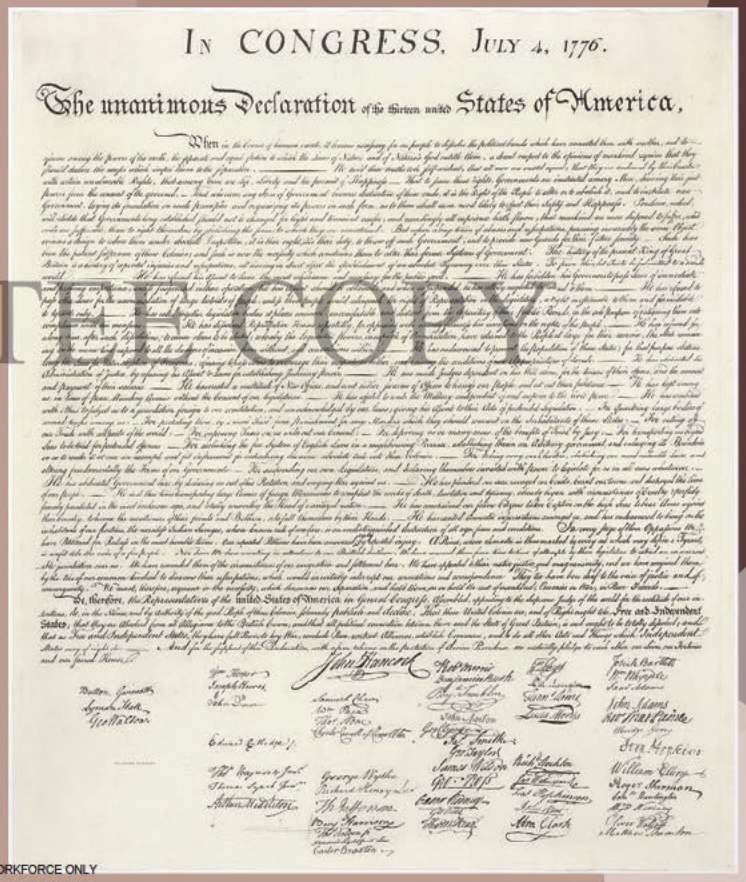
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The Declaration of Independence & Workbook Response

The Declaration of Independence Student Workbook Pages 35-40

- What did it say?
- What is the preamble?
- What are the grievances? Who did they impact? Who did they not impact?


IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America,

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Declaration of Independence Response

Turn to **page 41** in your **Student Workbook** .

Jot your answers down to the questions and be ready to share out whole-group.

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Answer the following questions:

1. What is the preamble? What is its significance?

2. What are some of the grievances the writers had? Who did they impact? Who did they not impact?

Grievance – a complaint about a (real or imaginary) wrong that causes resentment and is grounds for action

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The Declaration of Independence

The Declaration of Independence

Who were the writers?

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Benjamin Franklin



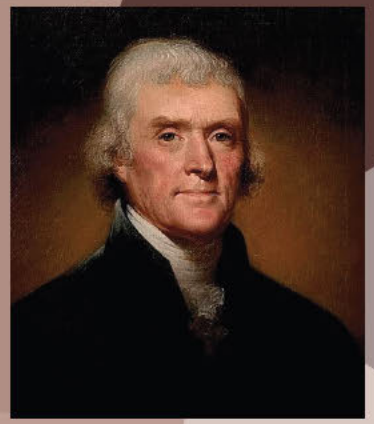
Roger Sherman



John Adams



Robert Livingstone



Thomas Jefferson

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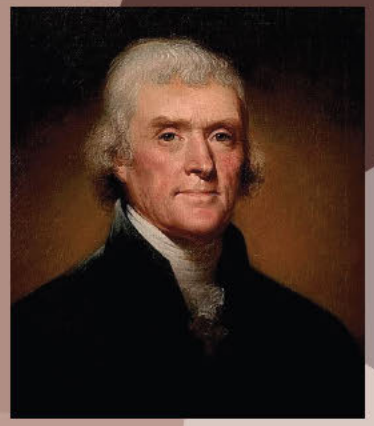
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The Declaration of Independence

The Declaration of Independence

The "Founding Fathers" is used to describe the people who wrote the Declaration of Independence and "founded" America. This term is harmful because it does not acknowledge the Indigenous communities who lived here before colonization. These "founding fathers" also created and upheld systems of racial and gender inequality.

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Thomas Jefferson

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Cultural Production: Group/Pair Work Assignment





Directions: The class will be split into pairs or small groups and assigned to one of the three perspectives.

Each group/pair will learn about one perspective:

- **Thomas Jefferson's _ers_ective**
- **Indigenous Nations Perspectives**
- **African American Perspectives**

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Work respectfully to:

1. **Read pages and slides from the Student Slide Deck. related to your assigned topic.**
2. **Discuss what you learned together.**
3. **Fill out workbook pages 42-44 after learning about your assigned topic.**

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Conclusive Dialogue: Whole Group

1. What did you learn about Indigenous and African American perspectives?
2. What was the Declaration of Independence really about?
3. Who was it granting independence to?
4. What were some of the contradictions of the Declaration of Independence?

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Reparations

Time: Two 60 Minute Sessions
Grade Level: 5th

Purpose (What will students learn from this lesson?):
The purpose of this lesson is to explore the concept of reparations, examining historical injustices and their lasting impacts on the Berkeley community. Students will learn about different perspectives on reparations, learn about the Berkeley reparations task force, and consider how reparations can contribute to healing and justice in society.

Unit Enduring Understandings Alignment:

- How do the political, social and economic systems of the 13 colonies impact the different groups of people living in the colonies? How do they still impact us today?
- How were the foundations of systems and structures the United States created utilized to marginalize and oppress certain communities and how did these systems and structures privilege and give power to certain communities? How does this impact us today?
- The US colonies were formed to maintain certain systems of power and replicate elite society in England.

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Lesson Guiding Questions:

- How do we heal from the harms of the past? What does it mean to repair?

Essential Skills:

- Analyze primary source documents.
- Discussion and language skills.

Ethnic Studies Principles Alignment:

- Celebrate and honor Native People/s of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their intellectual and cultural wealth;
- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;
- Conceptualize, imagine, and build new possibilities for post-imperial life that promotes solidarity and collective narratives of transformative resistance, critical hope, and radical healing.

Standards Alignment:
5.7.3. Understand the fundamental principles of American constitutional democracy, including how the government derives its power from the people and the primacy of

individual liberty.
5.7.5. Discuss the meaning of the American creed that calls on citizens to safeguard the liberty of individual Americans within a unified nation, to respect the rule of law, and to preserve the Constitution.

Materials:

Student Workbook	5th Gr Student Workbook Ethnic Studies
Materials for Community Collaboration	Student slide deck of Reparations Task Force member videos

Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept	Idea for pre-teaching or front-loading the concept.
Reparations	the making of amends for a wrong one has done, by paying money to or otherwise helping those who have been wronged.	Use the Vocabulary notecatcher

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C1: Cultural Ritual and/or Energizer

Title of Cultural Ritual/Energizer: What does it mean to repair?

Description:
Students will engage in an activity where they will think have different scenarios and think about how to repair that situation.

SLIDES	DESCRIPTION	TIME
Slide 2	**Land Acknowledgement** Review the land acknowledgement. The land acknowledgement talks about Berkeley as the lesson will center how to make reparations in Berkeley.	**5 Minutes**
Slide 3	**Ancestor Acknowledgement**	**5 Minutes**

	This ancestor acknowledgement is intended to learn about Ruth Acty, who is central to the reparations story at Berkeley Unified School District	
Slide 4	**Cultural Energizer** Students will engage in an activity where they will think about different scenarios and how to repair that situation. They will work in their Student Workbooks, page 45 before discussing together.	**10-15 Minutes**

C2: Critical Concepts

During this mini-lecture, students will explore the definitions of reparations and delve into the legacy of enslavement in California. They will learn about the historical injustices faced by enslaved people and their descendants, focusing on California and Berkeley's specific contexts. The discussion will cover why reparations are necessary, examining the ongoing impacts of these injustices on communities today. By understanding the need for reparations, students will gain insights into how such measures can address historical wrongs and promote healing and equity in society.

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SLIDE	DESCRIPTION	TIME
Slide 5	Review the dictionary definition of reparations, and explain the photo. "People demonstrate at the Minnesota Capitol in St. Paul on June 19, 2020, to mark Juneteenth, the day in 1865 when federal troops arrived in Galveston, Tex., to take control of the state and ensure all enslaved people be freed, more than two years after the Emancipation Proclamation. (Washington Post)" Share with students that we will learn more about this sign, "40 acres and a mule"	**5 Minutes**
Slide 6	Show the video to the students. The video stops at 1:36. If it does not stop automatically, make sure to stop the video. After watching the video, discuss this question: • How does this video add to your understanding of the definition of reparations?	**5-10 minutes**
Slide 7	Show the video to the students. The video stops at 1:58. If it does not stop automatically, make sure to stop the video. After watching the video, discuss these questions: • What happened with the first act of reparations? • What was "40 acres and a mule?" • What do you think reparations could look like today?	**5-10 minutes**

Slide 8-9	Share with the students the information on this slide about the demographics of California. For more information about African Americans who came to California during the gold rush, read this article AFRICAN AMERICANS IN THE CALIFORNIA GOLD RUSH (1848-1860).	**5-10 minutes**
Slide s 10-11	This movie talks through the legacy of slavery in California. After the students watch the video, have students respond in their Student Workbooks, page 48.	**10-15 Minutes**

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity: Reparations

Description:
Students will learn about what reparations can look like in a school setting. Students will look at documents about renaming schools as well as watching videos about what the BUSD Reparations Task Force is working on and hoping for in BUSD.

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STEP	DESCRIPTION	TIME
Slide 12	Introduce the question of reparations in schools.	**15 Minutes**
Slides 13-14	Read the two articles whole group and have a brief discussion about the articles.	**20 Minutes**
Slide 15	Have students watch the videos using the Student slide deck of Reparations Task Force member videos. Add it to your Google Classroom for students to access. Videos take about 13 minutes total to watch. Then students can complete pages 53-54 in their Student Workbooks.	**25 Minutes**

C4: Conclusive Dialogue/Critical Circular Exchange

Slide 31 Connection: How is this relevant to students? How is it relevant to the unit?	1. Why do reparations matter? 2. Why is it important in California? 3. What can reparations look like in the city of Berkeley? 4. What can reparations look like in Berkeley Unified School District?

How do you bring back to the PURPOSE of the unit?	Have students reflect on the questions and share one to reflect in in a circle.
Assessment: How will the students be assessed?	Students will be assessed during the conclusive dialogue.
Evaluation: How will the effectiveness of this lesson plan be evaluated?	The effectiveness of the lesson will be determined by how well students understand the significance of reparations in California and how reparations can happen in schools.

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

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Inquiry 6: Reparations and How do we Heal From the Past?

5th Grade Unit

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LAND ACKNOWLEDGEMENT

Berkeley sits on Lisjan Ohlone Land. We want to acknowledge the Sogorea Te' Land Trust, an urban Indigenous women led trust whose purpose is to facilitate the rematriation of land to indigenous people. In March 2024, Berkeley City Council voted unanimously to give the title of the land of the undeveloped portion of the shellmound in West Berkeley to the Sogorea Te' Land Trust. They hope to build a commemorative park and a cultural center.

What ways can we honor Indigenous communities? What actions can we take to rematriate the land?

SOGOREA TE' LAND TRUST
LED BY URBAN INDIGENOUS WOMEN



HOUSE COMMITTEE ARCHIVE

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ANCESTOR ACKNOWLEDGEMENT



Ruth Acty was the first African American teacher in Berkeley. She was a dedicated teacher who taught over 7,000 students during her nearly 50 years of teaching!

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She paved the way for other African American and people of color teachers in Berkeley's schools.

Starting in 1943, she taught Kindergarten at Longfellow School, which used to be an elementary school.

Ruth Acty was honored in 2020 in Berkeley Unified School District. Jefferson Elementary was renamed as Ruth Acty Elementary School. Ruth Acty was a passionate educator who opened doors for others. Her philosophy was: **"There will be a way!"**



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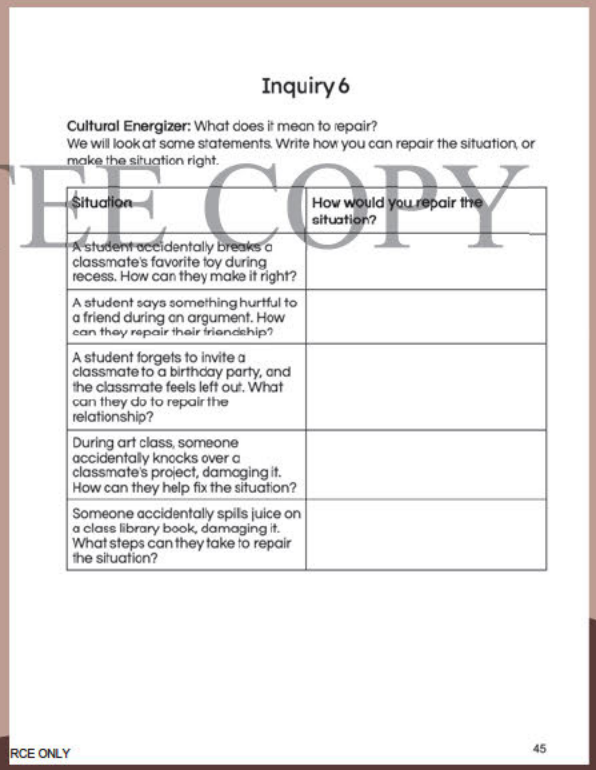
CULTURAL ENERGIZER

What does it mean to repair?

Read the situations and scenarios in your **Student Workbook, page 45.**

What would the best way to repair these situations be?

We will discuss in small groups, and then share our ideas with the class.



Inquiry 6

Cultural Energizer: What does it mean to repair?
We will look at some statements. Write how you can repair the situation, or make the situation right.

Situation	How would you repair the situation?
A student accidentally breaks a classmate's favorite toy during recess. How can they make it right?	
A student says something hurtful to a friend during an argument. How can they repair their friendship?	
A student forgets to invite a classmate to a birthday party, and the classmate feels left out. What can they do to repair the relationship?	
During art class, someone accidentally knocks over a classmate's project, damaging it. How can they help fix the situation?	
Someone accidentally spills juice on a class library book, damaging it. What steps can they take to repair the situation?	

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CRITICAL CONCEPTS

What are Reparations?

dictionary definition:

noun

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the making of amends for a wrong one has done, by paying money to or otherwise helping those who have been wronged.



People demonstrate at the Minnesota Capitol in St. Paul on June 19, 2020, to mark Juneteenth, the day in 1865 when federal troops arrived in Galveston, Tex., to take control of the state and ensure all enslaved people be freed, more than two years after the Emancipation Proclamation. (Washington Post)

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CRITICAL CONCEPTS

What are Reparations?

Respond to page 46 in your Student Workbook

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Critical Concepts: Video Responses

After watching the first video, **"The Reasons for Reparations,"** what else did you learn about reparations?

After watching the second video, **"What Could Reparations Look Like?"**, answer the following questions:

What happened with the first act of reparations?

What was "40 acres and a mule?"

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CRITICAL CONCEPTS

What are Reparations?

Respond to page 46 in your Student Workbook



Critical Concepts: Video Responses

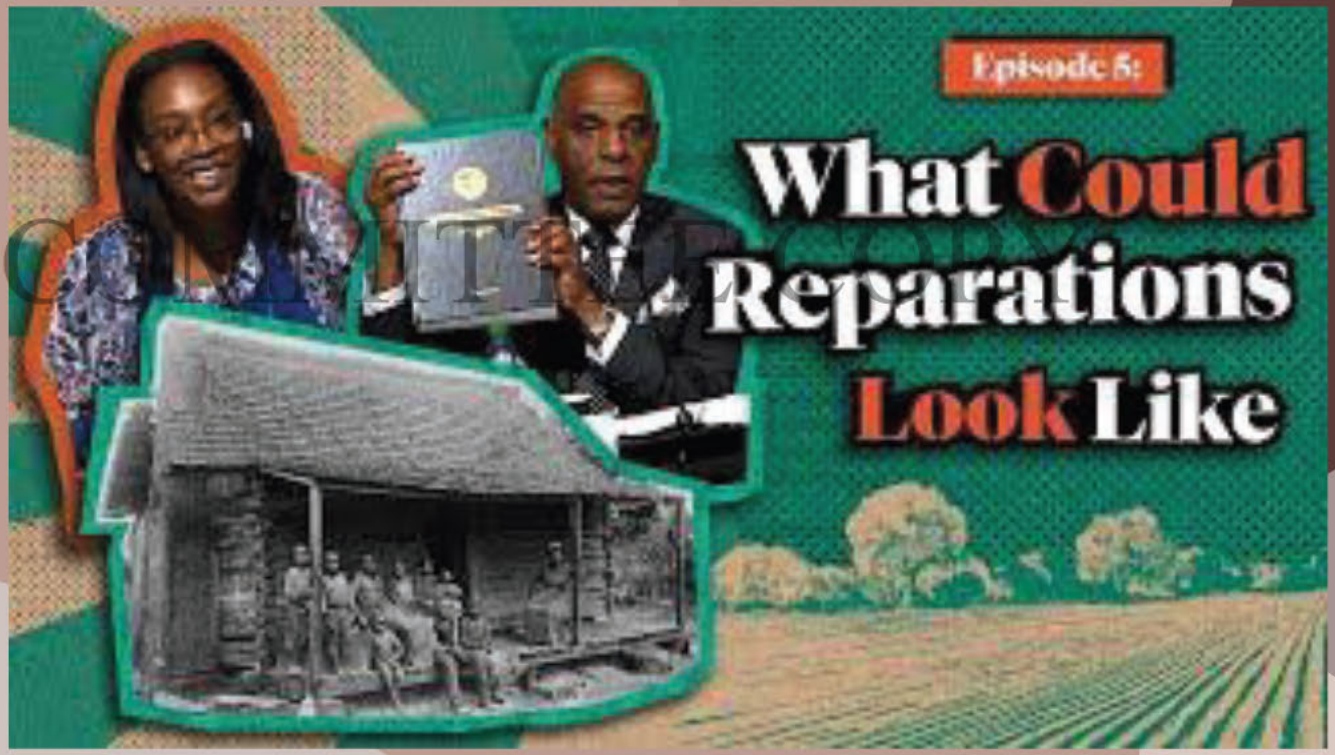
After watching the first video, **"The Reasons for Reparations,"** what else did you learn about reparations?

After watching the second video, **"What Could Reparations Look Like?"**, answer the following questions:

What happened with the first act of reparations?

What was "40 acres and a mule?"

46

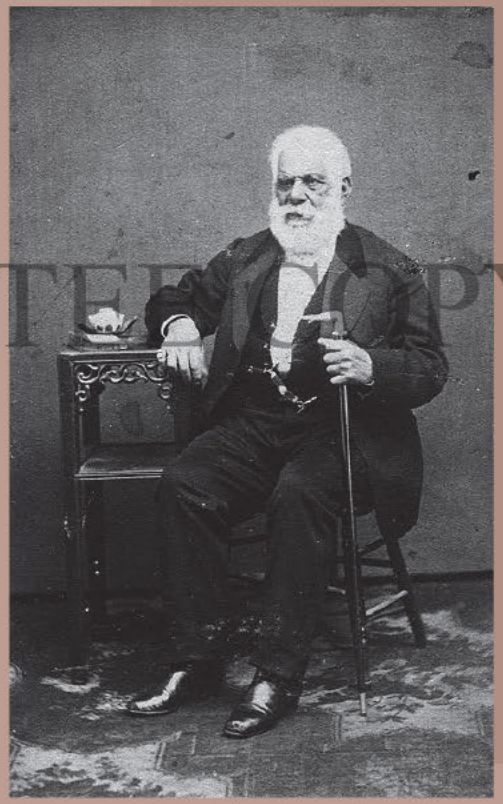


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The Legacy of Settler-Colonialism and Enslavement in California

- The first Black people came to California with Spanish colonization. Some were enslaved and some were free.
- During this time, there were lots of mixed race people (Black/Spanish/Mexican). Pio Pico, California's last Mexican governor was of mixed Spanish, Native and African ancestry.



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The Legacy of Settler-Colonialism and Enslavement in California

- Around 4,000 African Americans came to California during the Gold Rush.
- African Americans worked in integrated communities with Chinese, Latinx, and European communities. They created a community called "Little Negro Hill."



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The Legacy of Settler-Colonialism and Enslavement in California

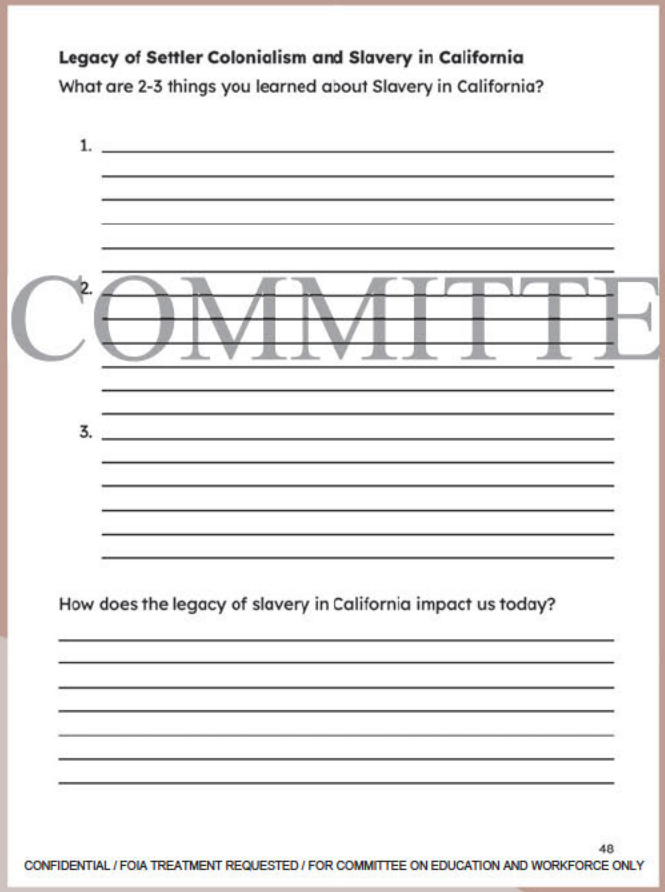


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RESPOND TO PAGE 48
IN YOUR STUDENT WORKBOOK



Legacy of Settler Colonialism and Slavery in California

What are 2-3 things you learned about Slavery in California?

1. _____

2. _____

3. _____

How does the legacy of slavery in California impact us today?

_____

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What Can Reparations Look Like in Schools?

What roles do schools play in healing the harms of the past?

How can schools work towards repairing harm?



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COMMUNITY COLLABORATION: Articles

Let's read two articles from the renaming process of Jefferson Elementary school to Ruth Acty Elementary School and discuss!

Turn to page 49 in your Student Workbook.

Jefferson Elementary School could be renamed after the first Black teacher at Berkeley Unified

Ruth Acty taught in Berkeley Unified School District for 50 years, and was a key part of efforts to integrate school staff in the early 1940s.

By Supriya Yelimeli
Dec. 7, 2020, 4:36 p.m.

Update Dec. 10: The Berkeley Unified School Board approved the name change during their meeting on Wednesday night.

Original story: Ruth Acty, the first Black teacher in the Berkeley Unified School District, could be the new namesake for Jefferson Elementary School if the board of directors approves the move on Wednesday.

The push to rename the school came with the board's Black Lives Matter resolution in June, which recognized that the third U.S. president, Thomas Jefferson, owned enslaved people. Community members had attempted once before, in 2005, to take his name off the school but failed to garner the votes.

This time around, in the midst of a nationwide civil-rights uprising following the police killing of George Floyd, the board unanimously agreed to begin the name removal process for both Jefferson and Washington elementary schools.

Jefferson students, teachers and parents submitted nearly 70 recommendations for the new name — which included John Lewis, Angela Davis, Nelson Mandela and both Michelle and Barack

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COMMUNITY COLLABORATION: Discussion

Let's now discuss:

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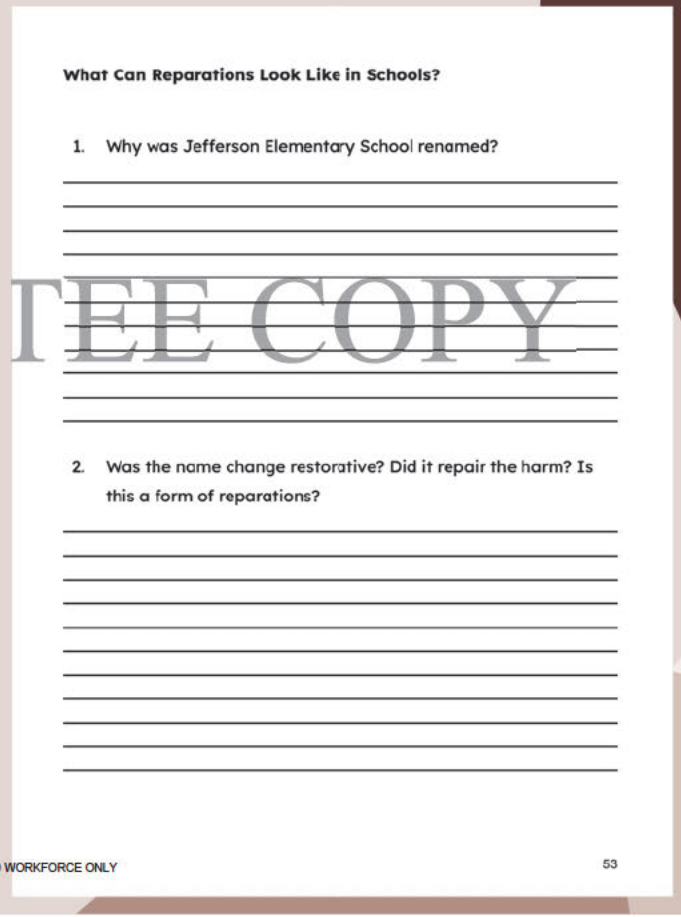
Why was Jefferson Elementary School renamed?

Was the name change restorative? Did it repair the harm? Is this a form of reparations?

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COMMUNITY COLLABORATION: Videos & Worksheet

Watch the videos of the Berkeley Unified Reparations Task Force members (in Google Classroom). Then complete pages 53-54 in your Student Workbook.



What Can Reparations Look Like in Schools?

1. Why was Jefferson Elementary School renamed?

2. Was the name change restorative? Did it repair the harm? Is this a form of reparations?

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BUSD Reparations Task Force Student Member: [redacted]

[redacted]

Berkeley High Reparations Task Force Member [redacted] shares about her experience serving on the task force.

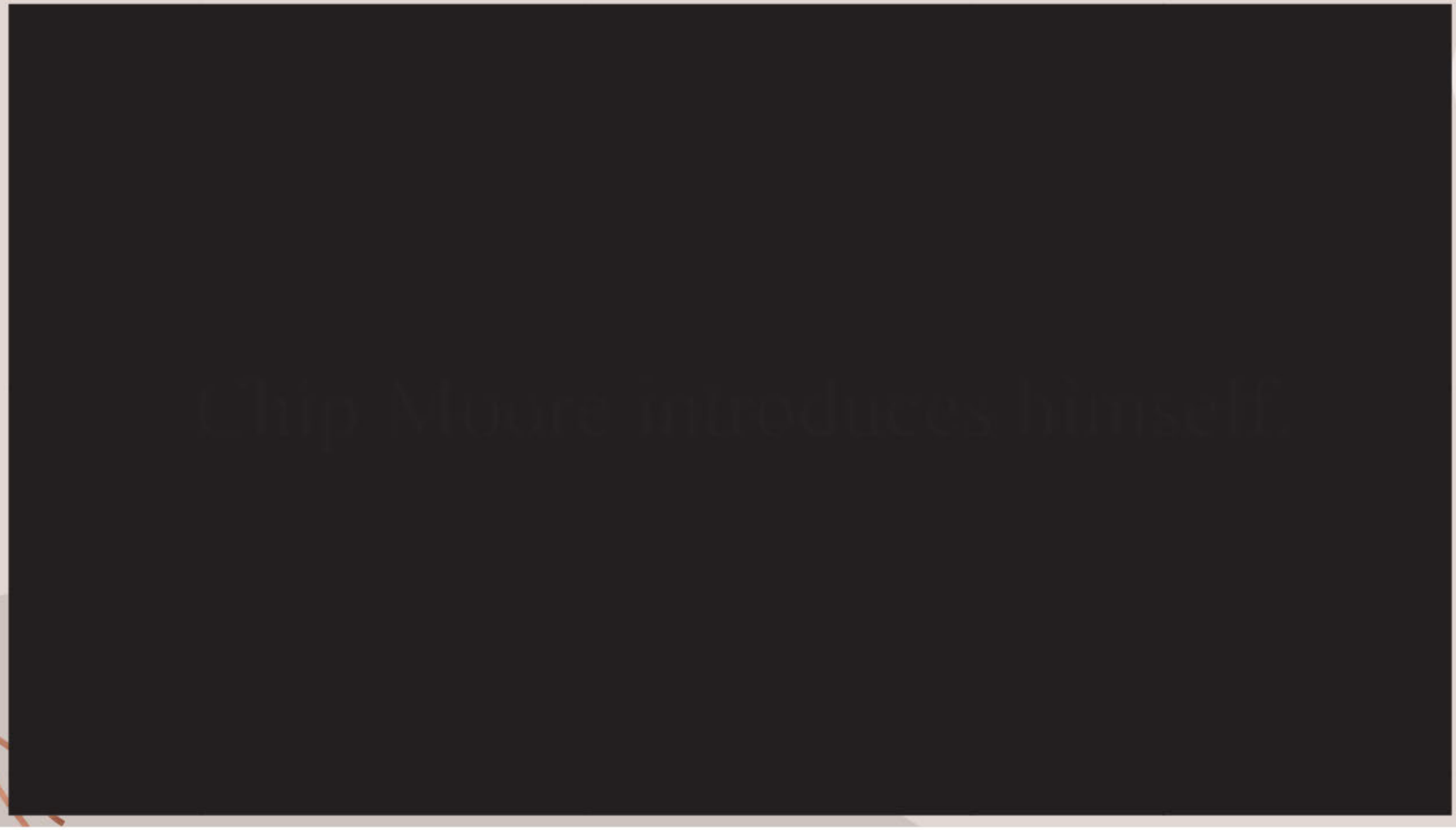
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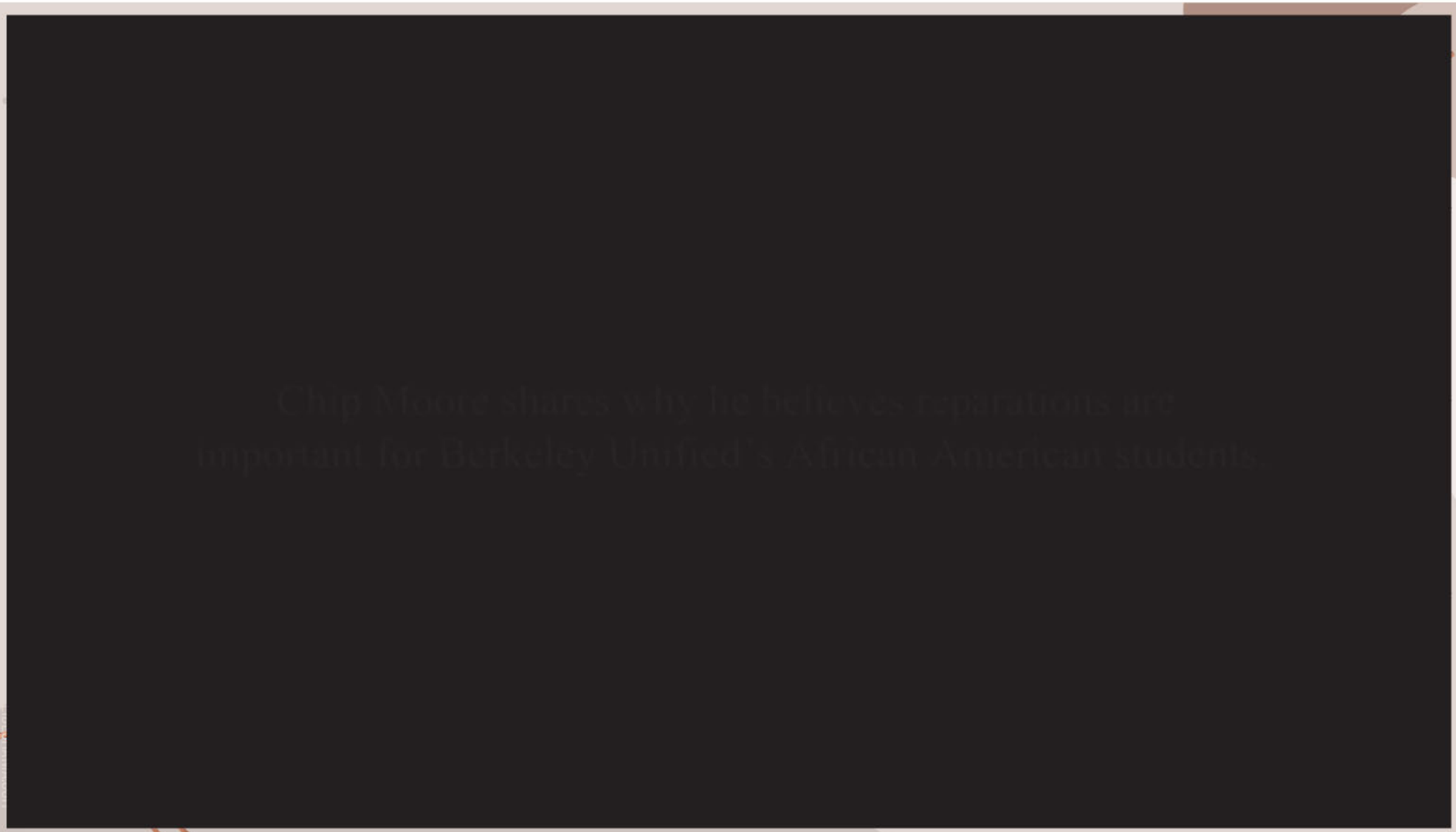


Ramiyya shares a hope she has for Berkeley Unified's African American students.



BUSD Reparations Task Force Member: Chip Moore




Chip Moore shares why he believes reparations are
important for Berkeley Unified's African American students.


Chip Moore discusses why reparations
matter for African American people.


Chip Moore discusses why reparations
matter for African American people.

BUSD Reparations Task Force Member: Adena Ishii

Adena Ishii introduces herself.



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Adena Ishii shares about why she joined the BUSD Reparations Task Force.



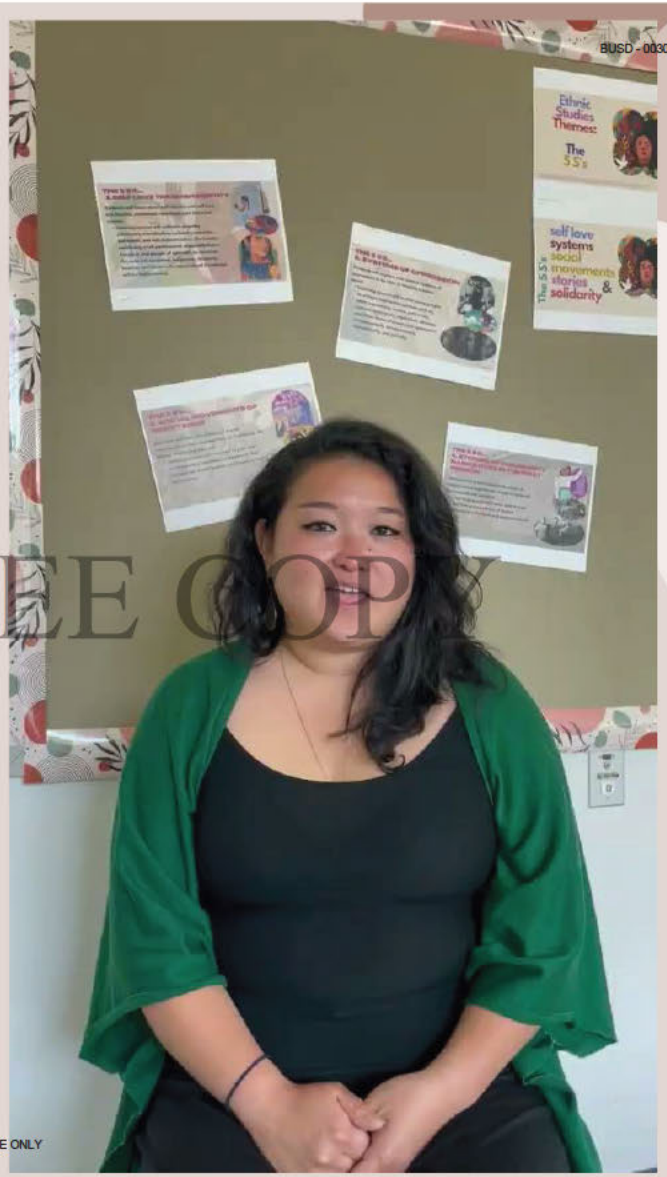
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Adena Ishii speaks to what reparations means to her and why reparations matter.





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Adena Ishii talks about why Asian American and African American solidarity matters.



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Adena Ishii's hopes for Berkeley's African American students.



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CONCLUSIVE DIALOGUE

1. Why do reparations matter?
2. Why is it important in California?
3. What can reparations look like in the city of Berkeley?
4. What can reparations look like in Berkeley Unified School District?

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Final Product

Time: Two to four 60 Minute Sessions
Grade Level: 5th

Purpose (What will students learn from this lesson?):
The purpose of this lesson is to explore the different questions that the students can answer to showcase their learning. They will also explore the different options they have to create their product to showcase their learning

Unit Enduring Understandings Alignment:

- Based on what we've learned, is America truly a democracy? Why or why not?
- Some have argued that the Ethiopian Regiment is the only group that was truly fighting for freedom. Do you agree? Why or why not?
- What does it mean to repair? In early America, who do we need to repair with and why?

Lesson Guiding Questions:

- What question would you like to answer and what product would be the best to answer the question?

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Essential Skills:

- Review different types of final products and assess their features

Ethnic Studies Principles Alignment:

- Critique empire and its relationship to white supremacy, racism, patriarchy, cisheteropatriarchy, capitalism, ableism, anthropocentrism, and other forms of power and oppression at the intersections of our society;
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels;
- Conceptualize, imagine, and build new possibilities for post-imperial life that promotes solidarity and collective narratives of transformative resistance, critical hope, and radical healing.

Materials:

Student Workbook	Student Workbook

C2: Critical Concepts

SLIDES	DESCRIPTION	TIME
Slide 2	Review the unit with the students, and share with the students that they will be using what they have learned in this unit to answer one of the three questions. • Based on what we've learned, is America truly a democracy? Why or why not? • Some have argued that the Ethiopian Regiment is the only group that was truly fighting for freedom. Do you agree? Why or why not? • What does it mean to repair? In early America, who do we need to repair with and why? Explore the three questions with the students. - The first question is aimed to look at the foundations of the United States and get at their understanding of democracy, to see if the united states is truly a democracy - The second question explores the idea of freedom, especially freedom that was the "basis" of the American Revolution. - The third question allows students to examine perspectives of all marginalized groups and communities that are harmed.	**10 minutes**
Slide 3	Review the different options for students for their final product. Discuss the different options for the students. Let them know they will get to know each of the options. They will choose the final product that they think will best answer the question they want to use.	**10 minutes**
Slide 4	Review the criteria with the students. - Make sure there is evidence from the unit. They can access any notes, slide decks, etc from the unit. - Use the format for the final product. Let students know we will be going through each of the products to understand which one they may want to pick	**10 minutes**
Slides 5-13	Go over examples with students.	**20 minutes**

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C4: Conclusive Dialogue/Critical Circular Exchange

SLIDE	DESCRIPTION	TIME
	Have students decide on what they will choose. At the end of	**As many**

Slide 9	class, all students should have their question and the product they will work on. Provide time for students to work on their projects.	**sessions as you have time to offer students**

Connection: How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit?	Students will be deciding how they will showcase their learning.
Assessment: How will the students be assessed?	Students will be assessed by their final product
Evaluation: How will the effectiveness of this lesson plan be evaluated?	The effectiveness of the lesson will be determined by how well students understand what is needed to create the final product.

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From Jamestown to Revolution: Honoring Indigenous & African American Stories

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Inquiry 7:

How can we showcase what we've learned?

5th Grade Unit

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Final Project - Choice Menu

For your final project of this unit, you will have a choice of questions you can answer. Pick one question you would like to work on:

1. Based on what we've learned, is America truly a democracy? Why or why not?

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2. Some have argued that Great Britain's Ethiopian Regiment is the only group that was truly fighting for freedom. Do you agree? Why or why not?

3. What does it mean to repair? In early America, who do we need to repair with and why?

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Final Project - Choice Menu

You will also have a choice of how you answer the question.









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Please choose to create a zine, write a letter to the editor, a poem, or write a news article. Choose the medium that is most appropriate to answer your question.

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Final Project - Criteria

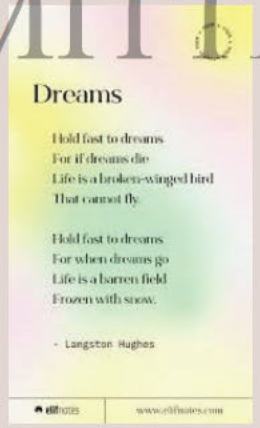
Make sure to include the following in your final project:

- Evidence from the unit. This can include quotes and key ideas learned.
- Use the format for the final product that you choose.

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- Make sure you clearly answer the prompt and your position is clear.

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Final Project - Exploration

Let's take a look at an example to see which project you would like to do

ZINE



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- a small handmade art book about a specific topic that is 50% writing and 50% art
- What do you notice about the two examples?
- What questions would be best answered through creating a zine?

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