



Los Angeles Unified School District Course Guideline

Course Title: Introduction to Ethnic Studies	Prerequisite: None	Course Number: 370733
Semester Course: Grades 9-12	Text: <u>A Different Mirror for Young People</u> by <i>Ronald Takaki</i>	

LAUSD Definition of Ethnic Studies

Ethnic Studies is an interdisciplinary and comparative study of the social, cultural, artistic, political, historical, and economic expression and experience of race and ethnicity that primarily centers the studies of American Indians/Native Americans, Asian Americans & Pacific Islanders, Black/African Americans, and Chicanx/Latinx.

Ethnic Studies centers holistic humanization and critical consciousness, providing every student the opportunity to enter the content from their own space, positionality, and perspective. Ethnic Studies affirms the student identity, experience, and the building of empathy for others. This includes the self-determination of those who have ancestral roots and knowledge who have resisted and survived settler colonialism, racism, white supremacy, cultural erasure, as well as other patterns, structures, and systems of marginalization and oppression. The discipline uses culturally and community-responsive pedagogical practices to empower students to become anti-racist leaders.

Ethnic studies reconstructs and transforms the traditional narrative and curriculum by highlighting the contributions people of color have made in shaping US culture and society.

Course Description

Ethnic Studies courses operate from the consideration that race and racism, white supremacy, colonialism, settler colonialism, and intersectional marginalization have been, and continue to be, profoundly powerful social and cultural forces in American society. These courses focus on the experiences and contributions of African Americans, Asian Pacific Islander Desi Americans, Chicanx/Latinx, and Native Americans in the US. Courses are grounded in the concrete situations of people of color and use a pedagogical framing that emphasizes the structural dimensions of oppression, racial trauma and community cultural knowledge associated with cultural and ancestral knowledge that has sustained the resilience of the aforementioned groups.

The major purpose of this course is to educate students to be politically, socially, and economically conscious about their personal connections to local and national history. Ethnic Studies focuses on themes of social justice, social responsibility, and social change. The course spans from past to present, from politics to social reform, allowing students to identify similar social patterns and universal qualities present in other societies, including their own.

This course will focus on the experiences of African American, Asian, Pacific Islander, Desi Americans

(APIDA), Chicana/Latina, and American Indians. This course will have a community building/identity section where students are encouraged to consider concepts related to their own personal, group, and/or identity.

Course Syllabus

UNIT 1: INTRODUCTION TO ETHNIC STUDIES

Unit 1: Introduction: What is Ethnic Studies?

Students learn the concepts of “historical perspective”, “historiography as power”, and “critical consciousness”. Students also study the historical and ongoing struggle for Ethnic Studies. Students engage in community building to create a safe and courageous space in which to investigate issues of identity. Roots, indigeneity, and the recovery of self-identity are important elements of Ethnic Studies pedagogy. This journey of self-discovering should include the development of a critical consciousness, radical hope and self-love that can lead to personal and collective agency where student engagement in changing oppressive structures both within schools as well as the community.

Enduring Understandings

- We have mutual respect and love for ourselves and each other, and we center the experiences and histories of Native Americans/American Indians, African Americans/Black Americans, Chicana/Latina, and Asian Pacific Islander Desi Americans have experienced, survived, and resisted settler colonialism, racism, white supremacy, cultural erasure, and other patterns, structures, and systems of marginalization and oppression.
- We understand that Ethnic Studies is interdisciplinary and comparative.
- We recover and reconstruct the counternarratives, perspectives, epistemologies, and cultures in a process of ongoing struggle for those who have been historically neglected and denied citizenship or full participation within traditional discourse and institutions, particularly highlighting the contributions people of color have made in shaping US culture and society.

Essential Questions

- What is Ethnic Studies?
- How does the field of Ethnic Studies help students understand their identities and their positionality in the communities and society that they inhabit?
- Why is it important to recover and reconstruct counternarratives, perspectives, epistemologies, and cultures? What does this add to the national narratives of the United States?

Sample Assignments

- What’s in a Name?: Students will explore the topic of birth names, the significance of names, and how names reflect cultural knowledge and traditions. Students will explore and share about their personal name/s they prefer and learn new understandings regarding the names of their peers, which will nurture community building and the sharing of self. Students will engage in text and media to deepen their understanding of names, identity, cultural identity, and the importance of pronouncing each other’s names correctly.
- I Am From Poem: Students will share and reflect on their stories of “self” through the use of literary/poetry device development while building community with their peers.
- Lesson on Questioning “Common Sense,” Hegemony & Normalization: Students will use a “Normalization and Power Graphic Organizer” and “How Hegemony Works” worksheet to analyze various scenarios. Students will understand how normalization (how people, places, things, and ideas

become normal or not normal) affects them and others. Students will write an essay, produce a short skit, or a video presentation which addresses the following prompt: Describe the practices and policies reflecting hegemonic and normalized beliefs and articulate the negative impact on the racialized experiences of communities of color. Also, describe how communities of color have been able to retain their cultural practices, language(s), and beliefs in spite of attempts to assimilate them.

UNIT 2: SELF/STORIES

Unit 2: Self: Student identity and Narratives

It is important to remember that because of colonial/imperial hegemony, students often have little knowledge of their own historical legacy. The little knowledge they may have of their culture, language, and past is often passed down from ancestors, parents, or older siblings. It is important to remember that the historical lessons of racialized communities of color are either invisible or misrepresented in traditional texts. In this section, we honor the historical and contemporary voices of our people by centering historical events, key historical figures, or contemporary ancestral knowledge.

- Students learn the history of the social construction/constructs of race and collect documents pertaining to their own history.
- Students investigate the social construction of race and its impact on systems as well as patterns and practices of oppression that influence the lives of communities of color.
- Students learn about racial microaggression as well as how to respond to them.

Key Concepts

Racialized Intersectional Identity, Positionality, Race as a Social Construct, Racial Consciousness, Unlearning Stereotypes, Othering

Enduring Understandings

- We understand our racialized selves and the complexities, intersectionality and beauty associated with them.
- We embrace and understand cultural, historical roots, and indigeneity.
- We embark on a journey to decolonize as holistic human beings through critical consciousness, radical hope and self-love.
- We understand that the stories of people have shaped who they are.

Essential Questions

- What is identity? How do we define our own sense of identity?
- What is race?
- What structural or systemic oppressions have the four major groups in Ethnic Studies experienced?
- Why does it matter for our marginalized communities to know of their pre-contact histories?

Ethnic Studies Content or Cultural Knowledge

BIPOC figures—Nellie Wong, Corky Gonzalez, Margaret Walker; Funds of Knowledge; Ethnic Studies Community Unity Affirmation

Sample Assignments

- Students will write a 500-word autobiographical essay in which they reflect on how race, and culture have shaped their identity. Students may consider using first person photos/poems.
- Cajita (Dr. Rendon): Students will create a cajita, or a personal reflective box that represents who each student is as a person, and the special talents they bring to the classroom and world. Students may select

artifacts that represent individuals (in and out of school), who have influenced and validated them, the kind of person they hope to be, and how they hope to make a difference in the lives of others and in the world.

- Tree of Life: In teams, students will work collaboratively to create a symbolic tree or plant (on poster paper/tri-fold or digitally), that reflects their identities as they are influenced by culture, family, interests, obstacles (toxins) and aspirations. Students will respond to the following prompt through their collaborative work and finished outcome: What is identity? How do we define our own sense of identity and how might it be shaped by those that seek to define it for us?
- Transformative Self Care: Students will set intentions and aspirations through the seven stages of conocimiento in Critical Reflexivity Journals used throughout the course.

Unit 2A: Thematic Pathways

(Teach one of the thematic pathways below or create your own)

<p>WWII Era - 1950's</p> <ul style="list-style-type: none"> ● AA/B: Port Chicago ● CH/L: Zoot-Suit Riots/GI Forum ● APIDA: Incarceration and Return ● NA/AI: Code Talkers 	<p>Pre-Contact:</p> <ul style="list-style-type: none"> ● AA/B: African Civilizations/Societies ● CH/L: Indigeneity ● APIDA: Pre-Contact Civilizations/Societies ● NA/AI: California Native American Diversity
<p>Displacement:</p> <ul style="list-style-type: none"> ● AA/B: Central Park, Bruce's Beach ● CH/L: Dodger Stadium ● APIDA: Chinatown & Union Station ● NA/AI: Gold Rush, Reservations 	<p>Migration Pull Factors:</p> <ul style="list-style-type: none"> ● AA/B: Oakland, Bay Area/LA, The Great Migration ● CH/L: Mining (Salt of the Earth) Steel Factories, Banana Republics, ● APIDA: Remigration ● NA/AI: Hollywood

*The demographics of students of color in the class should also inform which pathway(s) are taken, as a part of the course's community responsiveness.

Sample Assignments

Student creation of digital photo exhibits where they display their past, their present, and their legacy.

Unit 2B: Students learn the importance of oral history traditions. Students examine the histories of racialized communities of color by examining their own ancestral and cultural knowledge and the historical contributions and experiences of people of color and native people.

- We will understand and be able to articulate the meaning of indigeneity, colonization/white supremacy/white supremacy culture, community cultural wealth, intersectionality, and deficit theories.
- We will learn how to honor indigenous ways of knowing and their importance to the earth, humanity and self-preservation.
- We will design projects that demonstrate how stories of resistance and survival of communities of color have contributed to the nation's history.

Key Concepts

Resistance and Resilience, Community Cultural Wealth, Intersectionality, Deficit Views

Enduring Understandings

- We recognize the Tongva, Tataviam and Chumash, as the Native peoples and original caretakers of the land where we and LAUSD is situated, and we recognize their continued survival today (including as students in LAUSD).
- We understand that our pre-contact roots and indigenities were established prior to colonization and that they are a source of wisdom and knowledge, connection and healing.
- We understand and embrace the historical contributions, intellectual knowledge and cultural wealth of our people.
- We understand and place a high value on the stories of resilience, survival and resistance of our people.

Essential Questions

- How do we honor different ways of knowing?
- What histories or knowledge can we gather from our families and our communities?

Ethnic Studies Content, Cultural Knowledge or Pedagogy

Community Cultural Wealth, Matrix of Social Identity and Intersectional Power

Strategies

- CCW Reading
- Four Corners Sheet
- Collage Recording Sheet
- Observation Sheet

Sample Assignments

- An oral history interview with a member of the students' family or another adult important in their lives, focusing on the concepts of race, ethnicity, nationality, and culture. Students transcribe the interview and create a 1,500-word historical narrative which addresses the following essential question: What histories and/or knowledge can we gather from our families and our communities?
- Local/Family Histories/Narratives/Poems that challenge notions of patriarchy and social injustices

UNIT 3: SYSTEMS

Unit 3A: Four I's of Oppression

Anti-racist and decolonial pedagogy requires that students study the positionality of their people in the social hierarchy of the United States. Students study the historical and contemporary effects of imperialism, racism, linguisticism, sexism, heteropatriarchy, heterosexism and other forms of discrimination. In addition, students study forms of oppression, such as those contained in the seminal work of John Bell who stated, "oppression is a system, not a prejudice." In this section, we not only engage students in understanding the various forms of oppression, but in developing critical consciousness, reclaiming hope and healing.

- Students will research the impact settler colonialism, imperialism, genocide and hegemony have had on the historical and contemporary experiences on people of color in the U.S.
- Students will gain a deeper understanding of systemic oppression and the manifestations of several forms of oppression (racism, ableism, etc.), and describe the impact these forms of oppression have had on communities of color in the U.S.
- Students will engage in constructive projects of reclaiming hope and healing, improving cross-cultural

relationships, and transformative projects that improve our communities.

Key Concepts

Colorism, Settler Colonialism, Imperialism, Genocide, Hegemony, White Supremacy Culture and the Four I’s of Oppression, Agency and Resistance, Decolonizing Knowledge, Race as a Social Construct

Enduring Understandings

- We understand the impact settler colonialism, imperialism, genocide and hegemony have had on the historical and contemporary experiences of our people.
- We understand and critique the relationship between white supremacy, racism, anti-Blackness, anti-Indigeneity, xenophobia, patriarchy, cisheteropatriarchy, capitalism, ableism, ageism, anthropocentrism, and other forms of power and oppression.
- We understand the importance of continuously analyzing and assessing the impact of systems of power and forms of oppression, including:
 - empire, white supremacy, white supremacist culture, racism and its specific forms of anti-Blackness, anti-Indigeneity, anti-Asian hate; xenophobia; linguicism;
 - patriarchy, cisheteropatriarchy, capitalism; misogyny, heterosexism, transphobia, classism; ableism; sizeism/anti-fatness; ageism; anthropocentrism;
 - across race, class, gender, sexuality, disability, *and* additional intersections of identity.
- We understand and challenge all forms of oppression and their manifestations by conceptualizing and enacting transformative projects of agency and resistance.
- We understand that while studying forms of oppression, it is critical to engage ourselves in developing critical consciousness, reclaiming hope and healing.

Essential Questions

- Given the intergenerational trauma carried by marginalized communities, what does healing look like?
- What is agency?
- How are forms of resistance crucial to building a safe community?
- In ways we are privileged, how can we be in solidarity with those who are oppressed?
- How does critical consciousness transform our learning?

Ethnic Studies Content, Cultural Knowledge or Pedagogy

Community Cultural Wealth, Undoing Columbus/Columbus Trial (Rethinking Schools), Indigenous Science, Four I’s of Oppression (J. Bell),

The Four I’s of Oppression Thematic Pathways

(Teach one of the thematic pathways from the left and one from the right).

<i>Oppression and Marginalization</i>	<i>Affirmation and Resistance</i>
Settler Colonialism (Native American Genocide and African American Chattel Enslavement)	Resistance to Settler Colonialism
Maafa - Trans-Atlantic Slave Trade (Middle Passage)	Rebellions
Japanese Internment/Yellow Peril	NoNo Movement, Redress and Reparations for Japanese Internment
Model Minority Myth	Creation of Asian American Political Alliance (AAPA)

School to Prison Pipeline	Collective vs. Individualism
Recidivism	Community Cultural Capital: What is it? Response to Oppression

*The demographics of students of color in the class should also inform which pathway(s) are taken, as a part of the course’s community responsiveness.

Strategies

- Analysis of primary and secondary documents
- Indigenous Science Graphic Organizer
- Four I’s of Oppression handout
- “how hegemony works” graphic organizer

Unit 3B: Media Project

Sample Assignments

- A well-researched, multimedia, community responsive public service campaign that challenges particular stereotypes in terms of ideological, institutional, interpersonal, and internalized oppression. In the final project, students will include tools and strategies for reclaiming hope and healing.
- My Stereotypes: Investigate and analyze film portrayals of Latinos, African Americans, and Asian Pacific Islander Desi Americans in movies and television shows based in Los Angeles (e.g., NCIS:LA, Lincoln Lawyer, Training Day, etc.). Students then select and analyze examples of contemporary stereotyping in popular culture to understand how stereotypes are reproduced and maintained. Then, students are to use this learning to write a 1,500-word essay which addresses the following question: How does the practice of racially stereotyping people of color in television and movies negatively impact these marginalized communities by affirming concepts of essentializing, hegemony and oppression?

UNIT 4: SOCIAL MOVEMENTS

Unit 4: Community-based social movements in the 1950’s-1970’s

Students study community organizing and social movements of the 1950’s and the 1970’s. System changes occur when people unite, mobilize and organize in coordinated resistance to disrupt and dismantle inequitable systems. Situating the curriculum in social movements (local, national and global) reflects the Freirean concepts of education as liberation. More recently Bettina Love has proposed the idea of abolitionist teaching, both recognizing the importance of agency, as well as taking political stances against oppression.

In this unit, students will be able to identify pivotal historical moments of the social and political movements of the 1950-1970’s. Students will be able to analyze, discuss and present concrete policies, practices and laws that emanated from these movements and describe the impact on the social conditions in communities of color.

- We will research examples of community organizing and social movements of the 1950’s through 1970’s.
- We will be able to explain and provide examples of coordinated resistance to disrupt and dismantle inequitable systems.
- We will identify organizations and individuals who contributed to positive and constructive changes in

the social conditions of communities of color and describe their impact on contemporary social issues and communities.

Key Concepts

Black Panthers/Brown Berets/American Indian Movement/Asian American Political Alliance; Third World Liberation Front (TWLF), Community Responsiveness, Solidarity, Institutional Resistance, Dehumanization, Four I’s of Resistance.

Enduring Understandings

- We understand that change can only occur when marginalized people unite, organize, and mobilize social movements that fight racism and injustice.
- We understand that it is essential to analyze and study significant social movements and their impact on inequitable and oppressive systems.
- We understand that white supremacy and related power structures concede nothing without demand and resistance.
- We recognize the importance of agency and taking political stances against oppression and the impact this has on People of Color.

Essential Questions

- What are the key components of successful social movements?
- How is agency instrumental in understanding the structures of oppression and liberation?
- “The master’s tools will never dismantle the master’s house.”-Audre Lorde. What does this quote tell us about both collective and individual liberation and justice?

Ethnic Studies Content, Cultural Knowledge or Pedagogy

Black Panthers, Brown Berets, American Indian Movement, Asian American Political Alliance, Movement Art and Culture, Intersectionality as Activism, Mutual Aid Society, Social Movements, Civil Rights Movement, Black Power Movement.

Unit 4A: Thematic Pathways

(Teach one of the thematic pathways below or create your own)

<p>Los Angeles/California</p> <ul style="list-style-type: none"> ● AA/B: Black Panther Party/Angela Davis/George Jackson/ Allyship /AA/B Leadership ● CH/L: Brown Berets/Walkouts/Chicano Moratorium ● APIDA: AIM/Alcatraz/Catalina Island ● NA/AI: Eastwind/I Wor Kuen/KDP 	<p>Movement in the Arts</p> <ul style="list-style-type: none"> ● AA/B: Black Beauty Movement ● CH/L: Los Four, Teatro Campesino, Great Wall of Los Angeles ● APIDA: Grain of Sand, Hiroshima ● AI/NA: Buffy St. Marie, John Trudell, Joy Harjo
<p>Mutualistas/Mutual Aid Societies</p> <ul style="list-style-type: none"> ● AA/B: Black Panthers in the 1970’s ● CH/L: Mutualistas 1930-1970 ● APIDA: Mutual Aid Societies/Associations in APIDA communities ● NA/AI: American Indian Movement, Collectives 	<p>Intersectionality</p> <ul style="list-style-type: none"> ● AA/B: Black Womanism, Audre Lorde, Bayard Rustin. ● CH/L: Immigration, La Mujer, Joteria Culture ● APIDA: Immigration, Reparations Movement ● NA/AI: Environmental Justice, Feminism

*The demographics of students of color in the class should also inform which pathway(s) are taken, as a part

of the course's community responsiveness.

Sample Assignments

- Revisit “What’s in a Name?”, “Tree of Life”, and/or “Matrix of Social Identity”: Students will revisit the topic of names and identity from units 1 and 2, and consider which elements of their own names and identities are influenced by their pre-colonial ancestral roots and/or by European colonialism, and how some people of color-based social movements and their leaders (e.g., Malcolm X) have also considered this question throughout time as a part of their resistance. Then, students are to use this understanding to write a 1,500-word speech, which addresses the following question: What’s in a name?
- Using the 4 I’s of Resistance, student groups think about the ways in which agency is used to create ideological resistance, institutional resistance, interpersonal resistance, and internalized resistance. In the social movement that each student group selects, with evidence, they identify the forms of resistance present, and describe how these forms of resistance are enacted in the movement.

UNIT 5: SOLIDARITY

Unit 5: Solidarity – The US and Beyond

Students learn about the concepts of community and resistance. Students study how other racial and ethnic groups joined African Americans in the civil rights movement. Ethnic Studies facilitates cross-ethnic approaches to appreciating the culture, history and contemporary experiences of racialized communities, while simultaneously asking white students to learn about their own histories of resisting white supremacy and/or racism. Ethnic Studies also encourages students to make links across racial and ethnic lines. Engaging in transformative projects to reimagine a better world requires unity and organizing between BIPOC and white allies and amongst members of BIPOC communities.

- We will be able to define and explain the positive role of community and resistance.
- We will learn about and be able to describe how other racial and ethnic groups were influenced by the Black Power and African American civil rights movements.
- We will be able to identify the multiracial movements of solidarity that contributed to the founding of Ethnic Studies, past and present.
- We will engage in transformative projects to reimagine a better world that requires unity and organizing between BIPOC and White allies and amongst members of BIPOC communities.

Ethnic Studies Content, Cultural Knowledge or Pedagogy

AAPI, Black, Chicana/o/x and American Indian Organizations; BIPOC issues of the 1960’s and 1970’s, BIPOC Solidarity Movements and Initiatives (past and present).

Unit 5A/B: Thematic Pathways

(Student select thematic pathway for research, analysis and presentation)

Anti-War Movement (Anti-Colonialism)	Rainbow Coalition
Immigrant Rights	LGBT
John Brown: Solidarity & Resistance	Solidarity, Praxis, and Reimagination: Wisdom from Yuri Kochiyama and Grace Lee Boggs

*The demographics of students of color in the class should also inform which pathway(s) are taken, as a part of the course’s community responsiveness.

Unit 5B: Solidarity: The Transformative Solidarity Between My People and Other Communities of Color in Reimagining a Better World

Building on students’ knowledge of communities (Unit 5) and community organizing (Unit 6) to design and implement a community responsive project/Civic Engagement Project with a community organization in their neighborhood.

Key Concepts

Solidarity, Unity, Liberation, Activism, Organizing and Mobilizing, Performative and Transformative Solidarity

Enduring Understandings

- We critique systems of oppression *and* actively do something about it *together*.
- We understand that cross-ethnic unity is required to make links across racial and ethnic lines engaging in transformative projects to reimagine and build a better world.
- We understand and can articulate historical and contemporary projects among BIPOC that promote solidarity between groups.
- We understand that only through solidarity and allyship is deep and real liberation possible.

Essential Questions

- What is solidarity? How is it essential to the success of social movements?
- Can solidarity be taught? How?
- How are students a part of social movements?

Sample Assignments

- Simulated Student Presentations: Creation of an Advocacy Organization and Platform and case study interview.
- Building on students’ knowledge of communities and community organizing to design and implement a community responsive project. The goal is to empower students to get to know their community and to become active change makers in their communities. YPAR/Action Civics may be a useful approach in supporting student engagement. Students will create a demographic profile of the neighborhood, conduct an oral history with an activist from a local community organization and participate in one event important to that organization, then write a 1,500-word report or essay summarizing their experience and responding to the following question: How does gaining a better understanding of local community organizations help young people in being part of successful social movements?

Unit 5C: Ethnic Studies Pathways

Students will be introduced to college and career pathways, such as navigating systems of higher education including careers emanating from Ethnic Studies. Students will interview professionals and others who majored in Ethnic Studies.

Recommended Focus Standards

Historical Analysis	Chronological and Spatial Thinking: 1,2,3,4 and 5 Research, Evidence and Point of View: 1, 2, 3 Historical Interpretation: 1, 2, 3 and 4
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Common Core State Standards > English Language Arts > History/Social Science	CCSS.ELA-LITERACY.RH.9-10.1; CCSS.ELA-LITERACY.RH.9-10.2; CCSS.ELA-LITERACY.RH.9-10.3; CCSS.ELA-LITERACY.RH.9-10.4; CCSS.ELA-LITERACY.RH.9-10.5; CCSS.ELA-LITERACY.RH.9-10.6; CCSS.ELA-LITERACY.RH.9-10.7; CCSS.ELA-LITERACY.RH.9-10.8; CCSS.ELA-LITERACY.RH.9-10.9; CCSS.ELA-LITERACY.RH.910.10
Common Core State Standards > English Language Arts > Anchor Standards for Reading	CCSS.ELA-LITERACY.CCRA.R.1; CCSS.ELALITERACY.CCRA.R.2; CCSS.ELA-LITERACY.CCRA.R.3; CCSS.ELALITERACY.CCRA.R.4; CCSS.ELA-LITERACY.CCRA.R.6; CCSS.ELALITERACY.CCRA.R.7; CCSS.ELA-LITERACY.CCRA.R.8; CCSS.ELALITERACY.CCRA.R.9
Common Core State Standards > English Language Arts > Anchor Standards for Writing	CCSS.ELALITERACY.CCRA.W.1; CCSS.ELALITERACY.CCRA.W.2; CCSS.ELALITERACY.CCRA.W.3; CCSS.ELALITERACY.CCRA.W.4; CCSS.ELALITERACY.CCRA.W.5; CCSS.ELALITERACY.CCRA.W.7; CCSS.ELA-LITERACY.CCRA.W.8; CCSS.ELALITERACY.CCRA.W.9;
Common Core State Standards > English Language Arts > Anchor Standards for Listening and Speaking	CCSS.ELALITERACY.CCRA.SL.1; CCSS.ELALITERACY.CCRA.SL.2; CCSS.ELA-LITERACY.CCRA.SL.3; CCSS.ELALITERACY.CCRA.SL.5; CCSS.ELA-LITERACY.CCRA.SL.6
Common Core State Standards > English Language Arts > Standards for Mathematical Practices	CCSS.MATH.PRACTICE.MP3; CCSS.MATH.PRACTICE.MP4
Social Justice Standards	Anchor Standards: Identity (1-5); Justice (12, 13, 14, 15); Action (16-20).

Text and Materials

- **A Different Mirror for Young People by Ronald Takaki**
- Possible supplemental texts:
 - Cross connection sources that may provide a shared and common experience of diverse BIPOC marginalization
 - Rethinking Ethnic Studies (Rethinking Schools, 2019)
 - Eduardo Galeano (Open Veins of Latin America)
 - The Autobiography of Malcolm X by Alex Haley
 - Juan Gonzalez (Harvest of Empire)