

NO HISTORY IS ILLEGAL: A CAMPAIGN TO SAVE OUR STORIES

They say shut it down. We say spread it around!

As a national network of [Teacher Activist Groups \(TAG\)](#) we believe that education is essential to the preservation of civil and human rights and is a tool for human liberation. In alignment with these beliefs, TAG is proud to coordinate a month of solidarity work in support of Tucson's Mexican American Studies (MAS) program. In January, 2011, state attorney general Tom Horne declared the Tucson Unified School District MAS program illegal. Over the past year, teachers, students, and administrators have come together to challenge Horne's ruling, but on January 10, 2012, the TUSD school board voted to cease all MAS classes immediately for fear of losing state funding.

In the month of February, we invite you to strike back against this attack on our history by teaching lessons from and about the banned MAS program. In this guide you will find sample lesson plans from the MAS curriculum as well as creative ideas and resources for exploring this issue with students. Whatever happens in Arizona, we can keep the ideas and values of MAS alive by teaching about them in our classrooms, our community centers, our houses of worship, our homes.

February 1, 2012 is the first day on which TUSD must comply with this law. It is also the first day of African American History Month. As Dr. King warned us, "injustice anywhere is a threat to justice everywhere." What is happening in Arizona is not only a threat to Mexican American Studies, it is a threat to our right to teach the experiences of all people of Color, LGBT people, poor and working people, the undocumented, people with disabilities and all those who are least powerful in this country.

Our history is not illegal. Please join us by pledging to teach about MAS.

- Teacher Activist Groups, February 1st, 2012

The pledge:

[Click here](#) to sign the pledge and put yourself on the map to show how this work is being spread!

In solidarity with the students and teachers from the Mexican American Studies program in Tucson, AZ, I pledge my support to teach and raise awareness about their struggle and to ensure that the perspectives and stories of historically marginalized people are kept alive in our classrooms and communities.

WHAT'S INSIDE...



LESSONS FOR
TEACHING ABOUT THE BAN



"ILLEGAL" LESSONS FROM
TUCSON FOR YOU TO TEACH



LINKS TO RELATED RESOURCES
AND OTHER CURRICULA

Background

In 2010, Arizona made history by passing [Arizona Senate Bill 1070](#), one of the most restrictive laws in the US criminalizing undocumented immigrants. People from all over the country have stood in solidarity with the immigrant populations and people of Color being targeted. A less well-known detail of Arizona's attack on people of Color, and Mexican Americans in particular, is [Arizona's House Bill 2281](#), also signed into law in 2010, which was designed to ban ethnic studies programs in public schools. This law represents former state superintendent of public instruction and current state attorney general Tom Horne's crusade to end the Tucson Unified School District's Mexican American Studies Program (MAS).

In January 2011, Tucson's MAS program was declared in violation of HB 2281. *The New York Times* ran [an article](#) about Horne's attack and students' and educators' struggle to maintain a program of study that focuses on Chican@ history, literature, and culture, and includes examining the history of oppression Chican@ populations have faced in the US. The struggle over Tucson's ethnic studies program has continued for the past year. On January 10, 2012, the [TUSD's school board voted 4-1](#) to cease all Mexican American (but not other) ethnic studies classes for fear of losing state funding.

Support "Save Ethnic Studies":

In the meantime, under the banner of [Save Ethnic Studies](#), students and

teachers have pursued a federal court case to declare the law criminalizing TUSD's MAS classes unconstitutional. While the teachers' lawsuit was dismissed in January, the students' case is still standing. Thus, Save Ethnic Studies is moving forward in hopes that they can still overturn this law. It is important, now more than ever, to visit their website to donate to their legal fund. It is more important than ever to support our sisters and brothers in Tucson. It is ever more urgent that we all express our solidarity in recognition that "we are all Arizona."

[Click HERE to donate to Save Ethnic Studies!](#)

Helpful background reading to be used with students while using this guide.

A comprehensive list of resources is available on the [TAG website](#).

- [Rift in Arizona as Latino Class Is Found Illegal, NYT](#): Background of case and reactions after ruling.
- [Arizona Unbound: National Actions on Mexican American Studies Banishment](#) by Jeff Biggers: outlines the actions taken by education groups around the country in support of MAS and to protest the ban.
- [Our Story: Save Ethnic Studies](#): The background story presented by educators in TUSD's MAS program.
- [Ethnic Studies In Arizona](#) by PBS: A 9-minute video that seeks to present opposing sides of MAS, and includes interviews with teachers and students as well as classroom footage.

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What is TAG?

The Network of Teacher Activist Groups (TAG) is a national coalition of grassroots teacher organizing groups. We work together to build an education movement for liberation, locally and nationally, through shared analysis, political education, mutual support and learning, and joint projects.

www.teacheractivistgroups.org

TAG would like to acknowledge the work of Bree Picower, Tara Mack and Ryan Gates in the design and editing of the Curricular Guide and Website.

Step inside the classrooms of Tucson's Mexican American Studies Program!



The film producers of *Precious Knowledge* have graciously put clips of classroom footage online, inviting us into the spaces that have now been ruled "illegal."
<http://www.preciousknowledgefilm.com/>

Precious Knowledge brings us into the classrooms of the Mexican American Studies Department in Tucson and introduces us to the program's brilliant students and teachers. Why not organize a screening in your community and donate proceeds to Save Ethnic Studies, a non-profit dedicated to saving the Mexican American Studies Program?

Order your copy of the entire film today.



A Letter From Curtis Acosta

Chican@/Latin@ Literature Teacher in Tucson

January 20th, 2012

To my friends and all our supporters,

Let me try a few cleansing breaths before all of this.

First, I am deeply moved by the love, commitment and creativity to help honor our plight and support our fight. Thank you all so much, and I apologize to all of my friends who I have not responded to as of yet. We all are overwhelmed here in Tucson, and I need a new email system for organizing all the love. Muchismas gracias y Tlazocamatli.



This week has provided more challenges. The teachers have still not received specific guidelines for curriculum and pedagogical changes that need to be made in order to be in compliance with the law. TUSD leadership has asked the site administrators on each campus where our classes are taught to lead the process, which means that my colleagues and I are all separated from each other and have not yet come together as a group since the destruction of our program. It also is a way to divide and conquer since we are all struggling at our individual sites for clarity and consistency.

To be more specific, I meet alone with my site administration, with only my union representative as support, but separated from my MAS colleagues who also work at my school. The district leadership has done this move to wash their hands of us and any accountability to us. However, they continue to send out press releases that claim that books that are now boxed in a warehouse are not banned and that anyone can teach critical issues like race, ethnicity, oppression, and cultura, but do not mention the exception being the censored teachers in the MAS program. The double speak is unseemly and lacks honor.

I am so happy that our friends around the nation are holding them accountable since the power structure in Tucson has made sure the local media tows the line. This has been the case for years.

TUSD HAS DECREED THAT ANYTHING TAUGHT FROM A MEXICAN AMERICAN STUDIES PERSPECTIVE IS ILLEGAL

What I can tell you is that TUSD has decreed that anything taught from a Mexican American Studies perspective is illegal and must be eliminated immediately. Of course, they have yet to define what that means, but here's an example of what happened to an essay prompt that I had distributed prior to January 10th. (See next page).

You can imagine how we are feeling, especially without any clear guidance as to what is now legal and what is not, and what makes matters worse is that TUSD expects us to move forward and redesign our entire curriculum and pedagogy to be in compliance.

I cannot speak for all my colleagues, but it has become clear to me that I must abandon nearly everything I used to do in the classroom and become "born again" as a teacher. At least for the foreseeable future, since the list of individuals that are waiting to pounce upon us at our first wrong step is long and filled with powerful figures.

However, we have not lost faith that we will overcome all of these atrocious, absurd, and abusive actions to our students and to a learning environment centered upon love and academic excellence. Our students have already learned so much this year and this process is teaching them so much more. They are restless, ready to act and eager for their voices to be heard, and our community is equally supportive to their desires.

The first day we are to be officially in compliance is February 1st, so that may be a wonderful, symbolic day to keep our spirit alive through the nation.

Respectfully,

Curtis Acosta

Chican@/Latin@ Literature Teacher
(forever in mind and in spirit)
Tucson

TAG GROUPS



[Association of Raza Educators](#)



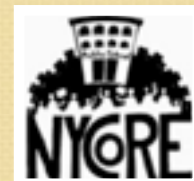
[Education for Liberation Network](#)



[Educators' Network for Social Justice \(ENSJ\): Milwaukee](#)



[Metro Atlantans for Public Schools](#)



[New York Collective of Radical Educators](#)



[Rethinking Schools](#)



[Teacher Action Group: Philadelphia](#)



[Teacher Activist Group: Boston](#)



[Teachers 4 Social Justice \(T4SJ\): San Francisco](#)



[Teachers for Social Justice \(TSJ\): Chicago](#)

Let's take a look for ourselves...

Here is an actual assignment of Curtis Acosta's based on Ana Castillo's novel, *So Far From God*.

Use the questions that follow to see if you believe the assignment lives up to the concerns the authorities put forth.

Do you think you can figure out how Mr. Acosta had to change it now that the MAS program is considered illegal?

Actual MAS Assignment

- Writers often use the narrative voice to frame the reader's perspective of the novel. This can be done through ethnicity, age, gender, or other specific details that the narrator reveals about themselves. In a well-conceived formal essay, analyze the narrative voice that is presented in *So Far From God* and the impact the voice has upon the reader's experiences with the story. Remember to use direct citations from the novel to support your ideas and theories.
- [Chicano playwright Luis Valdez once stated that his art was meant to "inspire the audience to social action. Illuminate specific points about social problems. Satirize the opposition. Show or hint at a solution. Express what people are feeling." The novel *So Far From God* presents many moments of social and political commentary.] Select an issue that you believe Ana Castillo was attempting to illuminate for her audience, and write a literary analysis of how that theme is explored in the novel. Remember to use direct citations from the novel to support your ideas and theories.
- [Culture can play a significant role within a work of fiction. For generations in this country, the literature studied in English or literature classes rarely represented the lives and history of Mexican-Americans.] In a formal literary analysis, discuss what makes *So Far From God* a Chican@ novel and how this might influence the experience of the reader. Remember to use direct citations from the novel to support your ideas and theories.
- Magical realism is a literary movement that combines fantastic or dreamlike elements with realism. In a formal literary analysis, select a few magical scenes from the novel *So Far From God* and discuss why the author chose those moments in the plot to insert magical moments.
- *So Far From God* is a novel centered on the Xicana experience through the five female characters. In a well-conceived essay, discuss how this can be categorized as a Xicana novel.

Here is what authorities say is the problem:

- Arizona's Superintendent of Public Instruction, John Huppenthal, has said that the MAS program "promot(s) resentment toward a race or class of people."
- He has said that the curriculum is "indoctrination."
- The previous superintendent, Tom Horne, said that "They teach kids that they are oppressed, that the United States is dominated by a white, racist, imperialist power structure that wants to oppress them."
- The law that both Huppenthal and Horne support, known as House Bill 2281, has four provisions: Classes in Arizona may not be "designed primarily for pupils of a particular ethnic group"; teach political views that encourage "overthrow of the U.S. government"; or "promote resentment toward a race or class of people"; and advocate "ethnic solidarity."

{In reality, the bracketed text in the writing prompts indicate how Mr. Acosta was forced to edit the assignment since the law has gone into effect. He was told the statements were found to be too leading toward a Mexican American Studies perspective. These statements are now considered "illegal" for him to teach.

Reread the writing prompts again without those parts. In what ways is the assignment different? How do you think students' education will be different under the new law given changes such as this?

So what do YOU think?

1. Which of these passages, if any, do you think that school authorities would find offensive and try to eliminate, based on their interpretation of the state law, and comments from the current and past superintendents.
2. Explain why you think they would find this passage or these passages offensive.
3. What do you think the teacher hopes his students will get out of this writing assignment? What evidence do you have?
4. What is your opinion about this writing assignment? Include: What kind of knowledge would students need to complete it? What kind of thinking would students need to engage in to complete it?
5. What thoughts or questions do you have about the state law?

Name

2/2/12

Banning Books: An Elementary Lesson

This suggested lesson focuses on the book banning, as it is a direct experience that young children can have and connect to. Understanding can be built from this direct experience of injustice, and collective responses can be planned.

1. Arrange to have another teacher or adult come into the classroom to remove some books that are highly regarded in the class, simulating the experience that took place in Tucson's Mexican-American Studies Program on 1/12/12. [Click here](#) for more information about this book removal.
2. Debrief the experience. Have the students discuss what they noticed, how they felt and why they felt that way. Let students do a quick write immediately after the experience or discussion.
3. Connect their experience to what is happening in Tucson. Consider showing a [video clip](#) from a Tucson classroom. Build students understanding of the book banning and how it relates to larger issues of censorship and academic freedom (depending on the age level and culture of your classroom).
4. Plan a collective response to the injustices that are taking place in Tucson. You may want to write letters and post them on the ["Freedom Letters" site](#). You may want to sign petitions or make posters to raise consciousness in your school or community.



Note to Self!

Take the pledge on the [TAG website](#) so my teaching gets mapped as part of the national campaign!

Reminder!!!

Donate to [Save Ethnic Studies](#) after school today! They are continuing the legal battle to save MAS and need my support!

Don't Forget to Download:

- ["The Columbus Trial"](#) from Rethinking Columbus. That was one of the banned books!
- [U.S. Mexico War: "We Take Nothing by Conquest, Thank God"](#). I can use this free Zinn Education lesson to teach about curricular silences and lies about Mexican American history!

A Poetry Lesson: In Lak'ech

Introduction: This lesson is designed to give students a sample of the type of teaching and learning that occurred in the Mexican American Studies (MAS) program in Tucson Unified School District. Students will also explore a poem that teachers and students in MAS read aloud at the beginning of every class. Students will identify the issues raised by advocates and opponents of MAS and take a stand on the decision to ban MAS. Finally, students will think about how the main message of the poem may apply to their own lives.

Steps:

1. Provide students with a brief introduction to the the MAS ban.
2. If you have the film *Precious Knowledge*, ideally show the entire film. If time is limited, show clips listed below, or at least, show the classroom footage with poem clip (9:40-14:40). [This clip](#) shows students reciting the poem (30:32). Another option is [the trailer found here](#) or other clips [here](#).
3. Read *In Lak'ech* with students and try these variations:
 - Call-and-response
 - Alternate students reading lines in English and Spanish.
4. What do students notice about the poem from the text?
5. Share what stands out or puzzles them.
6. Ask students: What do you think the poet might be trying to convey when he writes: "You are my other me"? (consider a think-pair-share first).
7. Tucson students and Mr. Acosta would start off each class reciting this poem from memory, setting an intention each day. Ask students why they think the class would do this.
8. In partnerships, brainstorm arguments for and against programs like MAS. Get students to take on the perspectives of various stakeholders (MAS students, MAS teachers, MAS families, TUSD, Tucson community members, AZ superintendent of instruction John Huppenthal, the AZ legislature, etc.).
9. Record responses as a whole class.
10. Remind/inform students that opponents of MAS have stated that it promotes resentment and hatred against other races. However, the MAS teachers and students argued that what they do is grounded in love and respect for all people, i.e., "You are my other me."
11. Ask students: Do you agree with the ban on MAS studies? Why or why not?
 - Variations:
 - Conduct a debate by assigning students various roles (the state of AZ/Huppenthal, TUSD administration, teachers in MAS, students in MAS, families of MAS students).
 - Use a four corners activity (strongly agree, agree, disagree, strongly disagree)
12. Closing activity: Writing in response to the poem (e.g., an exit ticket, a quick write).
 - "Think of an example from your life when you used the 'You are my other me' philosophy, or how you could use this philosophy in the future?"
 - "How might the actions of the people who want to destroy MAS be different if they recited this poem each morning?"

IN LAK'ECH
(I AM YOU or YOU ARE ME):

Tú eres mi otro yo
You are my other me.
Si te hago daño a tí
If I do harm to you,
Me hago daño a mí mismo
I do harm to myself;
Si te amo y respeto
If I love and respect you,
Me amo y respeto yo
I love and respect myself.

- from Luis Valdez's "Pensamiento
Serpentino" (1971) with English translation

Extension Activity:

Letter Writing in support of MAS students & teachers

- Write a letter to the editor of the [Arizona Republic](#).
- These letters work best in response to a recent article. Read an article with students. Discuss which parts of the article students agree with and which they disagree with. Students can use this specific evidence in the body of their letters.
- Students can use this [graphic organizer](#) to plan out their letters.
- Email or send letters to the [Arizona Republic](#).
- Alternate activity: write letters of solidarity to the students in Tucson's MAS program. See *Freedom Letters* activity for addresses.

Helpful clips in *Precious Knowledge*:

- 0:00 to 7:40 - Introduction to MAS
- 9:40 - 14:40 - Class footage with poem
- 28:10 - 33:33 - Opponents of MAS
- 37:40 - 42:24 - Students take action
- 51:26 - 57:28 - Student sit-in
- 1:00:40 - Last day of class footage

Hijacked by Social Justice?

A Role Play on Mexican American Studies in Tucson

Adapted from [Teaching for Joy and Justice](#), A Rethinking School Publication by Linda Christensen, and [U.S. Mexico War: "We Take Nothing by Conquest, Thank God"](#), Zinn Education Project by Bill Bigelow.

1. Introduce basic facts about Ethnic Studies and the efforts to shut it down: HB 2281, what it prohibits, Horne, Huppenthal, the threat of loss of funds, removal of books, etc. A list of links is available on our site.
2. Distribute a mixer role to each student (see *Student Handout 2: Mixer Roles* that follows this lesson). There are 20 roles, so some students may repeat roles. The roles are adapted from various media sources. Have students fill out their name-tags, using the name of the individual they are assigned. Tell students that in this activity you would like each of them to attempt to become these people. Ask students to read their roles several times and to memorize as much of the information as possible. Encourage them to underline key points. Sometimes it helps if students turn over their roles and list three or four facts about their characters that they think are most important.
3. Distribute a copy of *Student Handout 1: Suppression of Mexican American Studies questions* to every student. Explain their assignment: Students should circulate through the classroom, meeting other individuals from Arizona. They should use the questions on the sheet as a guide to talk with others about the Mexican American Studies program and to complete the questions as fully as possible. They must use a different individual to answer each of the eight questions.
4. Tell them that it's not a race; the aim is for students to spend time hearing each other's stories, not just hurriedly scribbling down answers to the different questions. Begin this activity by asking for a student volunteer to model an encounter with the teacher, so that the rest of the class can sense the desired interaction. Encourage students to speak to each other in the "I" voice -- e.g., "I'm Mayra Feliciano ..." not -- "If I were Mayra Feliciano ..." Be sure to tell students not to use what they think might be the accent of the person they are portraying (This activity can lend itself to stereotyping if not careful).
5. Ask students to stand up and begin to circulate throughout the class to meet one another and to fill out responses on the *Suppression of Mexican American Studies questions* student handout.
6. Afterwards, ask students to share some of their findings with the whole class. This needn't be exhaustive, as students can learn a lot more about these issues afterwards by reading and viewing more sources. Possible questions: *What surprised you about this activity? Who found someone with opinions different than your character's opinions? What were some of the different points of view you found about the Mexican American Studies program? Why do you think it is being closed? What questions does this activity leave you with?*
7. As follow-up, view some mainstream news accounts of the controversy, including the following:
 - [Student walkout](#)
 - [School board protest](#) (note reporter's tone)
 - [Post-ban report](#)
 - [Tucson school board vote](#)
 - [Tom Horne and Michael Dyson debate](#)
8. After the mixer, have students write a reflection about the activity: *Whose story touched you? Who would you like to learn more about? Why? What do the students think about this program? What do others think about this program? What are your thoughts about this program? Give specific examples.* You might ask students to connect the information they learned in the mixer with the mainstream media reports. Also encourage students to raise at least two questions that they would like to discuss with the rest of the class.
9. In addition to students' own questions, some questions to consider in further discussions and writing:
 - Why is there a Mexican Studies program? Why are there studies about specific ethnicities and races?
 - Why do some people oppose the Mexican Studies program?
 - If you support Mexican American Studies, how should you show support?
 - Are we free in the U.S? Is there oppression? What do we need to learn about our history?

Role Play Continued - Student Handout I

Suppression of Mexican American Studies Questions

1. Find a person who thinks that the Mexican American Studies program is a bad idea. Who is the person? Why does this person oppose the program?
2. Find a person who has taken action to defend the Mexican American Studies program. Who is the person? What action did the person take and why?
3. Find a person who changed after being a student in the Mexican American Studies program. Who is the person? How did the program affect that student?
4. Find a teacher who teaches Mexican American Studies. Who is the person? What does the teacher think of the program and the effort to shut it down?
5. Find an author whose book was banned in the Mexican American Studies program. Who is the person? What does the author think about his or her book being banned?
6. Find a government official. Who is the person? What does the official think about the program and the efforts to shut it down?

Role Play Continued - Student Handout 2

Mixer Roles Page 1 (adapted from media sources)

Renee Hernandez:

I am an eighth grader at Wakefield Middle School. I walked out of school to protest the closing of Mexican American Studies. When we walked out, one of the administrators was telling us that we can't make a difference and that we're going to waste our time. I don't agree, we did what we had to do. When we started walking and joining with other students, I was amazed and felt so much pride in doing what we think is right. We did accomplish something. We got attention, we talked to other students and people in the neighborhood and opened people's eyes to how we really need this. I know we broke the law, but there's the law, and there's what's right and I believe we were doing what's right. http://www.youtube.com/watch?v=iBJhU3rjgE&feature=player_embedded#
http://azstarnet.com/news/local/education/precollegiate/students-in-walkout-suspended/article_e63dcb6f-9954-5cd9-936a-0577e8ba7044.html

América Cárdenas:

I am an eighth grader at Wakefield Middle School. I decided to walk out of class in support of Mexican American Studies. I knew there would be consequences, but I didn't expect to be suspended for the remainder of the week, especially since that wasn't the case for at least 100 others who had walked out of classes from other schools. Myself and other students who were suspended instead went to the university for class since we were suspended from Wakefield. I wanted to show that even though we weren't in school, we were still learning. And I would do it again because we deserve the chance to learn about our culture. If we have to stand up for our education, we will. http://azstarnet.com/news/local/education/precollegiate/students-in-walkout-suspended/article_e63dcb6f-9954-5cd9-936a-0577e8ba7044.html

Mayra Feliciano:

I was born in Tapachula, Chiapas, Mexico and raised in Tucson. Before I took these classes I was ashamed of my culture, I felt very different—I was darker than a lot of my friends and I felt like people were always prettier than me. I didn't care about learning more about my culture; I didn't even pay attention to what was going on around me. I took the Mexican American Studies course and my life turned around for the better. I was struggling to graduate, but this class taught me that we all live in a society where we all struggle and that knowledge and facts are what help to get you through. Now I'm at Pima Community College, on a path to law school. I want to be a civil rights attorney. <http://wordstrike.net/we-will-not-comply-youth-activist-mayra-feliciano>

Erin Cain-Hodge:

I went to Tucson High Magnet School where I took Latino-American History: Mexican American perspectives & American Government: Ethnic Studies. An important idea taught was about different types of privilege. Understanding your privilege is not about feeling guilty about your whiteness, or of your money. It is about understanding that by being light skinned, people see you differently than your darker skinned friends because of the stereotypes attached to them. It is realizing that having citizenship, being heterosexual, having a house, food, a school, and the opportunity to go to college are things that give you privilege and therefore make life easier for you. It is important to understand the inequalities that exist in American society today because without understanding the problems, they can never be fixed. <http://wordstrike.net/beyond-the-classroom-ethnic-studies-and-educational-diversity>

Selina Rodriguez:

I was a Junior at Cholla High School in 2002. I was fortunate to take a class titled Hispanic Studies, and my teacher was Augustine Romero. Prior to entering this class, I knew nothing about my history and cultural significance. Being a third generation Tucsonan, I often felt like I did not belong anywhere. I was not fully accepted as an 'American' or 'Mexicana.' However, after taking Hispanic Studies, I left my school walls feeling empowered and proud to have deep roots, and most importantly, I finally found my acceptance. Also, rather than feeling like a victim in society where I will always be the minority, I learned to reach out to my community. <http://wordstrike.net/with-youth-at-helm-arizonas-ethnic-studies-caravan-moves-on>

Role Play Continued - Student Handout 2

Mixer Roles Page 2 (adapted from media sources)

Ruben Salinas:

I was a student in the Mexican American Studies program at Cholla High School. While in college, my mindset revolved around social justice issues and working with the community, specifically the 'disadvantaged' population. After taking Raza Studies in high school, I felt like it was my obligation to make sure to stay connected with the community and search for solutions in improving our local environment. It was my MAS lessons that I kept in mind through my journey in college. I had learned not to make assumptions and judgments about others, not to take everything to be factual, but question and analyze the world. My professors and peers were impressed with my critical thinking and expertise in working with minority/Chican@ populations. In Los Angeles, they were the ones who were envious of the MAS program I took in high school.

<http://wordstrike.net/with-youth-at-helm-arizonas-ethnic-studies-caravan-moves-on>

Dominic Arellano:

I studied my MAS classes my senior year at Tucson High School. If Tucson's MAS program is closed, there would be a great loss in the community. These classes are really about loving yourself and having respect and love for others, and I think that if Tucson really wanted to promote civility and understanding, they would do everything they possibly could to keep these classes alive. These classes present an opportunity for optimism and positivity, where students learn they can make a difference. Without MAS, hundreds of students will graduate high school believing that they do not have a place in this country and that they don't belong here because their histories are not taught in the textbooks.

<http://wordstrike.net/why-ethnic-studies-matters-meet-andres-dominguez-in-tucson>

Andrés Domínguez:

I studied in MAS classes in my senior year at Tucson Magnet High School. The program expanded my world view so now I analyze politics and think about how people are influenced by society. Now, when I have an opinion of someone, I first ask, "Why did this person make the decision that they did?" and after that, "What factors influenced them to make that decision?" Taking the MAS classes influenced my decision to pursue a career in journalism. I interviewed members of the community of all backgrounds and learned the value of a public voice. As a journalist, I want to make people listen to the unheard voices of the community. MAS taught me two standards of journalism: to seek the truth and be critical.

<http://wordstrike.net/why-ethnic-studies-matters-meet-andres-dominguez-in-tucson>

Bill Bigelow:

I am one of the editors of *Rethinking Columbus*. My book was banned by the Tucson school district. The last time a book of mine was outlawed was during the state of emergency in apartheid South Africa in 1986 when the government banned the curriculum I'd written, *Strangers in Their Own Country*. They were afraid of the people opposing the government. It's worth asking what the school authorities in Arizona fear today. Of course, the suppression of our book is only a small part of the effort by Arizona school officials to crush the wildly successful Mexican American Studies program in Tucson. The program asks critical questions about stories you don't find in most textbooks and standardized curriculum.

<http://rethinkingschoolsblog.wordpress.com/>

Suzan Shown Harjo:

I am one of the authors of *Rethinking Columbus*. I couldn't believe it when I heard the book had been banned. *Rethinking Columbus* was written to help correct the myth of Columbus' discovery by learning more about the perspective of the people who were already in America. However, the Tucson school district said that books hadn't been banned, only that some books weren't approved and so they were boxed up and put in storage. Some books, like Shakespeare's *The Tempest*, were reportedly banned as well. However, Huppenthal, the state superintendent of schools, said *The Tempest* and other books can be used as long as teachers don't discuss words like the "oppressed." Since words are important, let's just call all the stored books banned.

http://indiancountrytodaymedianetwork.com/ict_sbc/rethinking-columbus-book-banning-in-tucson

Role Play Continued - Student Hand Out 2

Mixer Roles Page 3 (adapted from media sources)

Norma Gonzalez:

I teach Mexican American Studies in middle school. An administrator said that I cannot teach or discuss in class anything that is specifically about "the culture and background of Mexican American Students." I had to leave the school and abandon all my current students despite my quality work, dedication to my classes and amazing student relationships. Anything from the Mexican American Studies perspective is now illegal for the former MAS teachers. Outside La Raza Studies, the drop-out rate among Mexican Americans is over 60 percent. Even the state-commissioned audit says La Raza Studies has been successful. We are doing something right, and you would think that they would be curious and study our program instead of trying to kill it. What this tells me is that they don't care if Mexican Americans learn. <http://indiancountrytodaymedianetwork.com/2012/01/25/tucson-teacher's->

Rodolfo Acuña:

I am the author of *Occupied America: A History of Chicanos*. It is one of the books that was banned in the Mexican American Studies program. Right now there is an attack on Mexican American studies; tomorrow it can be Native American Studies. And as long as some people are afraid of well-educated Latinos, they will try to take away our successful courses and studies. Censorship is criminal. Books and education give us access to that knowledge; if we are deprived of it, we are denied the right to make good choices. The powers that be have abandoned educating students. Civic leaders really don't care if Mexicans go to school, just as long as they keep on making money off them and they learn what they want them to learn. This will be a longer struggle and they aren't going to stop. <http://wordstrike.net/why-arizonas-ethnic-studies-crisis-should-matter-to-all-educators-interview-with-dr-rudy-acuna>

Cara Rene:

I am the Director of Communications for the TUSD. We haven't banned any books. Seven books, *Critical Race Theory* by Richard Delgado, *500 Years of Chicano History in Pictures* edited by Elizabeth Martinez, *Message to AZTLAN* by Rodolfo Corky Gonzales, *Chicano! The History of the Mexican Civil Rights Movement* by Arturo Rosales, *Occupied America: A History of Chicanos* by Rodolfo Acuna, *Pedagogy of the Oppressed* by Paulo Freire, and *Rethinking Columbus: The Next 500 Years* by Bill Bigelow have been moved to the district storage facility. They were used in the Mexican American Studies classes. Since those classes have been shut down, the books have been put in storage. So, they haven't been banned. They are simply in storage. And, the books are still available in the student library for students to check out. <http://pastebin.com/EnhbNgdm>

Artgal:

I am Artgal. I live in Tucson and am a blogger, and I've been following the events surrounding the Mexican American Studies (MAS) Program. Tucson is at the center of a movement by "La Raza" to reconquer the American Southwest. The MAS program is the front of that battle. They are holding children captive and trying to turn them against White people, the nation, and its laws. They are told to "resist" and reclaim what is "theirs." They are told that they "didn't cross the border, the border crossed them." They are on a mission to rob Hispanic children of their potential by indoctrinating them. They are abusing these children. While this assault is heating up in Tucson, it will be in your community too. They want to spread this militant model of education. Beware.

<http://sgpaction.com/content/eye-storm-occupied-classroom>

Becky Harvey:

I am Becky Harvey and my daughter went through the Mexican American Studies program at Tucson High School. My daughter's teacher Ms. Federico was her saving grace in high school. She was feeling physically and emotionally damaged (due to a major health issue). Ms. Federico had her do her family tree, do interviews. All of a sudden, she could see herself in history. She came to believe education was her obligation. She would say, "They made me feel it's my obligation to help my community." Obligation and responsibility! Isn't that something we want our young people to learn? Ms. Federico and her fellow teachers are providing something that many students are missing: connection, caring, a sense of one's place in history, a sense of responsibility to the community.

<http://tucsoncitizen.com/tucson-gold/category/ethnic-studies/>

Role Play Continued - Student Handout 2

Mixer Roles Page 4 (adapted from media sources)

Hank Filmore:

I am from Tucson. It was a beautiful place. But it has changed big time into a crime-ridden city especially because of the illegal Mexicans. Now there is literally a cop on every corner. I decided not to live here because of that, but I still visit my family often. I loved it so much and my heart is really broken about the way conditions have become worse. My grandchildren go to school in Tucson, but thank God they don't yet get their minds corrupted by La Raza. I live in Georgia now and have learned that we have an illegal problem here too. You notice how Mexicans are not any better off than years ago? Ever drive through Mexico? It's time to stand up and fight these miscreants and haters of liberty! <http://sgpaction.com/content/eye-storm-occupied-classroom>

Glenn Beck:

I am Glenn Beck. I used to host a talk show on Fox News. I just showed the outrage that erupted at a protest at the school board meeting in Tucson. The students were out of hand and the riot cops had to be called in. They were being coached by a local professor. He was in the back of the room handing out speeches. They were being ordered, commanded, and they were being good soldiers. The Mexican American Studies program has been hijacked by social justice. It's the same type of teaching that happens in Nicaragua and other communist countries. It's all about opposition to capitalism, the class struggle, and looking at everything through race. It's pure indoctrination and clearly against the law. They should lose their funding if they continue to teach kids to revolt against the government.

https://www.youtube.com/watch?v=o7p98efQkUE&feature=player_embedded

James E. Garcia:

I teach ethnic studies in a university. With the closing of the Mexican American Studies program, my cultural heritage has been outlawed. The law was created to kill the 14-year-old Mexican American Studies program. Threatened with the loss of \$15 million in state funding if it did not remove its MAS program, the TUSD governing board voted to end it and immediately transfer hundreds of students to so-called traditional social studies classes mid-semester. In other words, a program that taught high school students about the history and culture of Mexican Americans has been outlawed, some say "criminalized." Why? Because the state's Latino population has nearly doubled in the past 20 years, and many are angry and afraid. In one generation, Latinos will be 50 percent of the state's population and there's nothing anyone can do to prevent that.

http://www.usatoday.com/USCP/PNI/NEWS/2012-01-16-PNI0116opi-garcia-PNIBrd_ST_U.htm

Michael Hicks:

I am a member of the school board in Tucson. I have children in the Tucson schools, and I have been a teacher. I proposed that the Mexican American Studies program be suspended. I've been dealing with this for a couple of months. There are issues within the department and some of their teachers. We are not in compliance with the law, HB 2281. These classes violate the law and board policy. Even if we appealed the law, the legislature would redesign the law so that we could not appeal. So, the students, the taxpayers, and everyone, basically, almost, would be better off if we just close these classes so that we can be in compliance with the law. If anyone wants to push me on it, please go right ahead.

<http://www.youtube.com/watch?v=70jNcBrPkY4> &

http://www.youtube.com/watch?v=5OAFoxPDLA8&feature=player_embedded#!

John Galvez:

I have taught ethnic studies to university students. In the area of Mexican-American studies, I taught students of all ethnic backgrounds about Latino Arizona miners in the 1950s who were paid a lower wage than their White co-workers even though they did the same work. I taught students how some Arizonans used to hang signs in front of businesses that read, "No Mexicans or dogs allowed." My goal as a teacher of ethnic studies was never to foment hatred against Whites or to promote segregation, but to simply educate students about the full breadth of American history and culture, good and bad, so they would know how far as a nation we have come -- and how far we have yet to go. http://www.usatoday.com/USCP/PNI/NEWS/2012-01-16-PNI0116opi-garcia-PNIBrd_ST_U.htm

Role Play Continued - Student Hand Out 2

Mixer Roles Page 5 (adapted from media sources)

John Huppenthal:

I am the superintendent of public instruction in Arizona. The designers of the Mexican American Studies classes explicitly say that they're going to create the curriculum around the idea of a predominantly ethnic underclass, the oppressed, and a predominantly Caucasian class filling out the role of the oppressor. It's very unhealthy. It's indoctrination, not education. I think we should have active discussions of all of history to make sure it's accurate, to make sure that it properly reflects a variety of viewpoints. This is a great country. You have lots of opportunities. To tell kids that they're victims because of their race in a country in which Obama is president is incorrect. What we want to do is create a society in which everybody is working for a better tomorrow, not working to get even.

http://www.democracynow.org/2012/1/18/debating_tucson_school_districts_book_ban

<http://www.npr.org/2012/01/18/145397005/mexican-american-studies-bad-ban-or-bad-class>

Tom Horne: (two roles)

I'm the former superintendent of schools in Arizona. I support HB 2281. The parents and grandparents of these students came here because they believed this is the land of opportunity. We should teach them that that's true and that if they work hard they can achieve their dreams and not teach them that they are oppressed. Oppression is not the predominant atmosphere of America. This is the land of opportunity. We should not teach them the downer that they're oppressed and they can't get anywhere and they should be angry at their country and their government but that's what the teachers are saying in the Raza studies program. This is a revolutionary program and it is an abuse of taxpayer money to propagandize students that they're oppressed and have no future and should be angry at this country. Teach them that this is the land of opportunity.

<http://www.cnn.com/video/?/video/bestoftv/2010/05/12/ac.ethics.study.ban.cnn#/video/bestoftv/2010/05/12/ac.ethics.study.ban.cnn>

Tom Horne: (two roles)

I'm the former superintendent of schools in Arizona. I support HB 2281, and I'm opposed to students being divided up by race. Schools should bring kids of all backgrounds together and treat them as individuals. That's the melting pot. And we're losing that. Like Martin Luther King said, we should be judged by the quality of our character, not the color of our skin. What matters about a person is what he can do, what his character is, not what race he is. Instead, Mexican American Studies are narrowly teaching about the race and culture they were born into. We must teach them about different cultures and races and traditions and not divide them by race. The Raza studies program has a race-obsessed downer philosophy and has a radical separatist agenda based on communist philosophers.

<http://www.cnn.com/video/?/video/bestoftv/2010/05/12/ac.ethics.study.ban.cnn#/video/bestoftv/2010/05/12/ac.ethics.study.ban.cnn>

Dan Johnson:

I am a Tucson resident. I heard about books being removed from the classroom and that's not right. That's censorship and it's un-American and a violation of our first amendment right. It's those rights that make us different from the terrorists. However, I don't approve of how they're teaching only about oppression. Mexicans have come a long way. America is about more than just racism. And it wasn't right the way the students took over the board meeting. It seems like they're being manipulated by a bunch of radical teachers trying to protect their jobs. At least find a more civilized way of exercising your first amendment right to protest. Meanwhile, Tucson's schools are just getting worse.

http://www.youtube.com/watch?feature=player_embedded&v=J-Ha5ZQGJ-w

Loretta Honnicutt:

I am a former organizer with Tucsonians United for Sound Districts. When I looked at the curriculum in the Mexican-American studies program, there was nothing about the founding of the country except that the pilgrims were actually genocidal maniacs spreading the plague to Indians. I became even more critical of the program after the students took over the board meeting. There were very inappropriate and on top of that there was a university professor directing them like little soldiers. It's child abuse. They find the most vulnerable students, outcasts who need to belong somewhere and who are susceptible to suggestion. Then they begin indoctrinating them. They're even intimidating teachers. One has been harassed and she is so distressed, she's afraid to go public.

http://www.youtube.com/watch?feature=player_embedded&v=J-Ha5ZQGJ-w

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

--Paulo Freire, Banned author of *Pedagogy of the Oppressed*

Freedom Letters

As a follow up to many lessons in this guide, have students write "Freedom Letters" to students in Arizona. This is an opportunity for your students to reflect on meaningful lessons towards liberation by sharing with other students who are being denied access to history connected to the struggles of freedom for people of Color.

In the Freedom Letters project, your students identify and analyze significant passages from Freire, Malcolm X, Gloria Anzaldúa or others whose themes have been banned. Students then write letters about their lives and communities and share why these passages resonate with them. As students choose their passages, they are selecting ideas that help them on their own path to personal understanding and community liberation.

[Click HERE for relevant passages.](#)

Sample "Freedom Letter" format:

1. Student introduces themselves and his/her community.
2. Introduce theorist/writer. Who are s/he? What is the issue s/he wrote about? Why did s/he write about this issue?
3. Include a quote from the writer.
4. Analyze the quote. What is the writer explaining?
5. Why is this quote personally meaningful? How does it help you understand oppression or your own path towards liberation?
6. Conclusion.

Another type of freedom letter could be to have your students show their solidarity with students in Tucson.

1. Student introduces him/herself and their community.
2. Make connections between what s/he has learned about the ethnic studies program with his/her own educational experiences.
3. Include a message to the students and educators who are struggling to save the ethnic studies program.
4. Say one thing they plan to do to show their solidarity or bring about change in their own educational context.

Letters will be forwarded to students in Arizona and will be posted online at [Freedom Letters](#) website for a wider audience to read and find inspiration. Email letters to: freedomletterst4sj@gmail.com. Send hard copies to address below:

Letters of MAS Support
c/o Richard M. Martinez
307 South Convent Ave
Tucson, AZ 85701-2267



DEBATES

Debates are a powerful way to let students analyze multiple perspectives and draw their own conclusions.

Ethnic Studies Racist? Tom Horne, former Arizona superintendent of public instruction, and sociologist Michael Eric Dyson debate Ethnic Studies on CNN, 5/10

Debating Arizona Book Ban: Superintendent of Public Instruction John Huppenthal and Richard Martinez, the attorney representing teachers and students trying to save the Mexican American Studies program, on *Democracy Now!*, 1/12



ILLEGAL CURRICULUM

The following lessons were developed by the MAS program and are now illegal in Tucson.
By teaching these lessons you are keeping Ethnic Studies alive!

CHICAN@ MEXICAN@ HISTORY AND THE CHICAN@ MOVEMENT

by MAS teacher Alexandro Salomón Escamilla, adapted for use for teachers across the country

Content Objectives	<ul style="list-style-type: none">• Students will comprehend MEChA's connection to Chicano history.• Students will understand how MEChA and groups like it instilled pride in Mexican people living in the U.S.• Students will understand how Chicano youth expressed the goals and demands of their movement.• Students will understand the importance of youth in movements for social change.
Language Objectives	<ul style="list-style-type: none">• Students will work as a group to create understanding and present their interpretations to one another• Students will pose questions and clarifications to better understand the text and videos.• Students will practice strategies including questioning and clarifying to comprehend the reading material.• Students will teach components of the founding documents of MEChA.

Materials

- [Chicano! A Quest for a Homeland](#)
- [Yo Soy Joaquin](#) by Corky Gonzales
- [El Plan Espiritual de Aztlán](#)
- [Manifiesto \(Introduction\) to El Plan de Santa Barbara: A Chicano Plan for Higher Education](#)
- For more background on Chican@ history: *Viva La Causa Parts I and II* (available online at several locations)

Activity 1: Background to the Chican@ Student Movement

1. Explain to students that the video *A Quest for a Homeland* provides background to the formation of the Chican@ student movement.
2. Show the video *A Quest for a Homeland*. Ask students to take notes on the *Quest for a Homeland* worksheet. Stop the video frequently for questions and discussion.
3. After the video, break students into small groups to complete answers to the worksheet questions.
4. When the small groups have completed their work, have students sit in a circle and discuss several of the questions as a large group. Ask: what is the relevance of the issues and events discussed in the videos with today's society?

Activity 2: "Yo Soy Joaquin"

1. Recall with students the circumstances, detailed in *A Quest for a Homeland*, under which Corky Gonzalez wrote and performed "Yo Soy Joaquin."
2. Read the poem aloud in class. Ask students to highlight lines that strike them. Ask for volunteers to read the lines they highlighted aloud. Discuss the significance of those lines. Ask: How did Gonzalez express the feelings and thoughts of Chican@ youth? Why was this poem so important?
3. Create a new poem by having students call out the lines they highlighted as an improvised poem. This often works well if repeated.
4. Ask students to create a drawing, collage, or other artistic expression of "Yo Soy Joaquin." Or a poem modeled on the structure of "Yo Soy Joaquin" expressing their own feelings about their roots, history, and aspirations.

Activity 3: Founding of the Movimiento Estudiantil Chican@ de Aztlán (MEChA)--*Plan Espiritual de Aztlán*

1. Ask students to recall some of the events and circumstances that led to the beginnings of the Chican@ youth movement.
2. Explain that the *Plan Espiritual de Aztlán* and the *Plan de Santa Barbara* are original source documents. Discuss the

reasons to study original documents and their significance to the study of history.

3. Explain that during the Mexican Revolution of 1910, different leaders expressed their demands through documents known as *planes*. Chican@ youth and other activists used this method as well to express goals and demands.
4. Remind students of the Chican@ Youth Liberation Conference that took place in March of 1969. This conference was addressed in the *Quest for a Homeland* video. During this conference a young activist named Alurista composed and recited a poem entitled *El Plan Espiritual de Aztlán* which became the preamble to this 13- point plan for Chicano self-determination.
5. Divide students into small groups. Have each group create a poster that represents and explains a section of the *Plan de Aztlán*."
6. Have students present their posters. In a whole group discussion, ask: What points do you agree with? What points do you think are problematic? How have things changed/not changed since 1969? What is the relevance for all of us today?
7. Have students pick 1 point from plan and write a brief essay on its relevance to issues today.

Activity 4: Founding of the Movimiento Estudiantil Chican@ de Aztlán (MEChA) -- *Manifiesto of the Plan de Santa Barbara*

1. Divide students into small groups for a jigsaw activity: Each small group studies and prepares to teach one section of the manifesto. Everyone in the group must be prepared to teach their section. Then scramble the groups so that each new group has a representative from each of the study groups. Each representative teaches their new small group about their section of the manifesto.
2. Reassemble as a large group. Ask: What demands did MEChA make? How successful have they been? How does this relate to the current struggle for Ethnic Studies in Tucson?
3. Write the final quote on the board: "At this moment, we do not come to work for the university, but to demand that the university work for our people."
4. Ask students: What does this quote mean? How does this quote relate to your education? How would our school need to be different for you to feel that it is working for you?
5. Ask students to write a reflection or essay on the quote and its relevance to their own education.

CHICAN@ MEXICAN@ HISTORY AND THE CHICAN@ MOVEMENT**Worksheet for Activity 1: Quest for a Homeland**

Answer the following questions while watching the documentary. Be sure to answer the questions using complete sentences.

1. Describe some of issues that lead Chican@s to fight for change (e.g. The Treaty of Guadalupe Hidalgo, Land Grants, etc.)

2. Why was La Alianza such a big influence on the Chicano Movement?

3. Describe Reies Lopez Tijerina. Why was he fighting for land? Why did he believe that Mexicans had the right to land? What made him a good leader?

4. What is the meaning of Aztlan? Why was it so important to the Chicano Movement? What did Aztlan mean to Chicano Youth?

5. Describe the Poor People's Campaign. How many people got involved in this campaign? Why was the Poor People's Campaign important to the Chicano Movement?

6. Describe the Crusade for Justice. What were the goals of this organization? How did this organization fight for changes?

7. Describe Rodolfo "Corky" Gonzales. What made him a good leader and organizer? How did he encourage young people to stand up for their rights?

8. How did "I Am Joaquin" encourage Chicanos to become active in the movement? What did this poem mean to Chicanos?

9. Describe the Chicano Youth Liberation Conference. Why was it important to the Chicano Movement? How did it inspire young Chicanos?

10. What concerns did Chicanas have in regards to the Chicano Movement? What were their reasons for these concerns?

11. Describe "El Plan Espiritual de Aztlan." Why was it important to the Chicano Movement? What did it symbolize to the Chicanos?

12. Describe the Chicano Moratorium. Why did Chicanos believe that they needed to protest the Vietnam War? Why was did this march send such a strong message?

ILLEGAL CURRICULUM

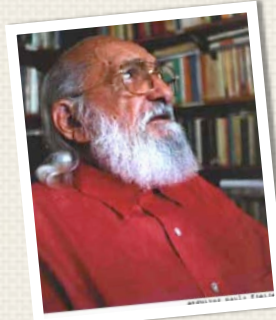
FREIRE'S LEVELS OF CONSCIOUSNESS

BY MAS TEACHERS JOSE GONZALEZ AND NORMA GONZALEZ

This lesson will focus on providing the students with a Freirean lens to READ the world. This critical lens will help the class move the analysis and dialogue of social, historical and cultural, inequality beyond the traditional scapegoats of blaming bad luck or chance (magical consciousness) or blaming oneself or one's culture (naive consciousness) to a more accurate analysis and systemic critique (critical consciousness). The Freirean levels of consciousness, will help move the discussion to a more productive level, and avoid the pitfalls of blaming the victim and name calling.

Content Objectives	Students will be able to evaluate and explain how Freire's Levels of Consciousness can define the impact the dominant group's hegemony has upon the perceived roles and consciousness of Chican@s in a subordinated society.
	Utilizing Freire's Critical Consciousness framework, students will be able to recommend measures that can be used to create a more just society.
	Students will interpret Freire's Levels of Consciousness vocabulary words by completing the Four Tables Exercise.
Language Objectives	Listening and Speaking Delivery of Oral Communications – The student will express orally his or her own thinking and ideas. Standard English Conventions – The student will identify, describe, and apply conventions of standard English in his or her communications. Comprehension of Oral Communications – The student will listen actively to the ideas of others in order to acquire new knowledge.
	Reading Vocabulary – The student will acquire English language vocabulary and use it in relevant contexts. Comprehending Text – The student will analyze text for expression, enjoyment, information, and understanding.
	Writing Writing Applications – The student will express in writing his or her own thinking and ideas.

KEY CONCEPTS



- MAGICAL
- NAIVE
- CONSCIOUS
- CRITICAL CONSCIOUSNESS

MATERIALS

- COPIES OF THE WORKSHEETS FOUND AT THE END OF THIS PDF.
- BLANK SHEETS OF PAPER
- OVERHEAD TRANSPARENCY OF ANTICIPATORY SET ACTIVITY

“CONSCIENTIZATION IS THE PROCESS IN WHICH THE PEOPLE ARE ENCOURAGED TO ANALYZE THEIR REALITY, BECOME MORE AWARE OF THEIR CONSTRAINTS IN THEIR LIVES, AND TAKE ACTION TO TRANSFORM THEIR SITUATION”
-PAULO FREIRE

ACTIVITY 1: ANTICIPATORY SET

Write Freire's quote on the overhead/chalkboard and have the class analyze it. Students are to write a paragraph on their interpretation and should be prepared to share their responses with the class. You may make copies of Lesson 1, Worksheet #1 and share with the class the expectation of a one-paragraph essay. You will have to introduce the paragraph essay template and field clarification questions from the class. I inform my class that this is the template they are to follow whenever I ask the class to write a one-paragraph essay.

ACTIVITY 2: PRE LEVEL OF CONSCIOUSNESS EXERCISE

According to Freire's model of critical pedagogy, students may move through different stages of consciousness (Freire, 1998). They can move from magical to naive to critical consciousness. According to Freire, transitioning from the magical stage to the naive stage and then to the critical consciousness stage corresponds with the literacy process (Yosso, 2002).

- In groups of four, provide students with information about test scores in your school district broken down by race. They will analyze and discuss why there exists a discrepancy in academic achievement between people of Color and their White counterparts.
- Place the students into four heterogeneous groups. Disseminate to each group copies of the test scores, and make a transparency of the results to be simultaneously reviewed as a whole class via the overhead projector. Once you have viewed the results with the class, specifically have them ponder the following question:

Why do students of Color in our school district have lower scores on standardized tests than their White counterparts?

- Introduce the One Paragraph Template (Worksheet 2) and ask the students to quietly reflect on the question and to write a quality one-paragraph response to this question.

CONTINUED NEXT PAGE

FREIRE'S LEVELS OF CONSCIOUSNESS CONTINUED

ACTIVITY 2: Continued

- After the students have completed their one-paragraph response, have them share their response with their respective groups.
- Next, have them discuss why their responses are similar or different.
- Finally, after students analyze and share their responses in small groups, bring back the discussion back to the whole class. Allow students to voluntarily share their responses with the class.
- Ask probing questions in order to provide a more enriching dialogue. Students might find it challenging to think of systemic reasons for these discrepancies. You might need to offer questions to prompt their thinking such as, "What do White middle-class students have that students of Color and/or low-income student don't have?" Some possible answers might include better/more books, money for test prep courses and enrichment activities, more frequent access to computers, parents who have a college education and can give them more help with their homework.
- Explain that many researchers have found that standardized tests are biased—the results are not accurate indications of the achievements of students of Color and students who are immigrants to the United States. Discuss whether this might be a factor here.
- Share that Freire believed that part of really understanding something is wanting to change it for the better. Ask students what they think they could or should do about this issue.

ACTIVITY 3: 4 TABLE EXERCISE ON THE 3 LEVELS OF CONSCIOUSNESS

- Students will be introduced to the 3 levels of Freire's of Consciousness (Worksheet 3). Place the levels of consciousness on the chalkboard for the students to view. Go through the levels one at a time, explain the nature of each level and its relevance within particular perceptions. Encourage students to ask questions regarding the different levels.
- Once students have a clear understanding of the levels of consciousness, distribute copies of the levels (Worksheet 3) to each students.
- Students then create "four table" vocabulary charts. Using a half sheet of scrap paper,, students are to create four even sized boxes. The Four Tables should be constructed as follows:

Word and definition	Paraphrase definition
Use Word in a Sentence	Draw a Picture of Word

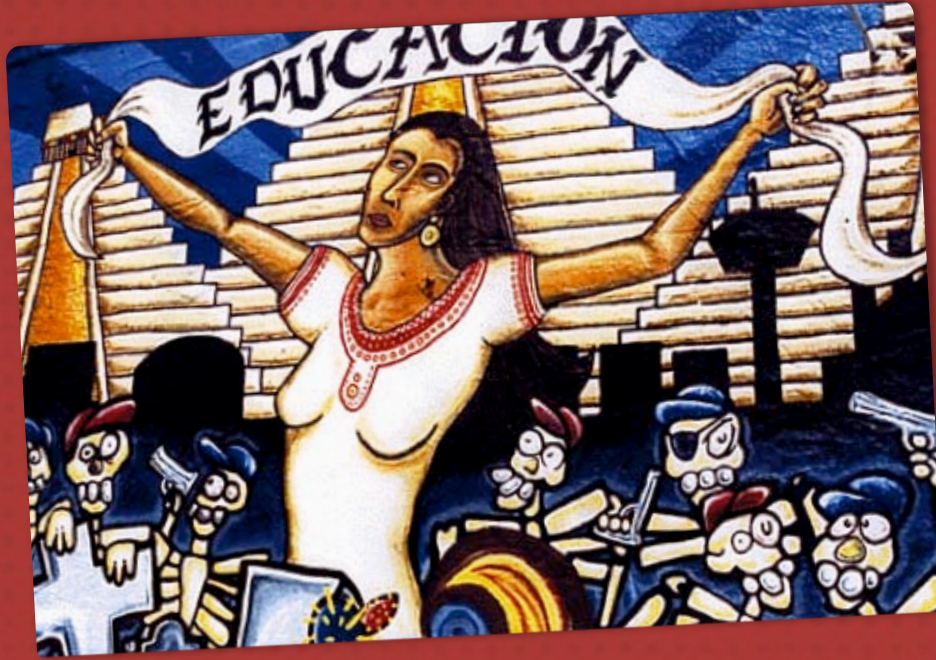
- The most important part of the four tables is the picture section. Encourage students to draw elaborate pictures, rather than stick figures. It is through pictures that your students will create understanding and meaning. As the saying goes "a picture is worth a thousand words"....

ACTIVITY 4: CLOSURE ACTIVITY

- Place the Freire's quote on the overhead and ask the students to reflect on how the quote and the three levels of consciousness are connected. Have the students reflect, and write in their journals their response. Students should be prepared to share their response with the class. Use this as the focus of a class discussion.



WORKSHEET 1 FOR LESSON 2: FREIRE'S LEVELS OF CONSCIOUSNESS



PAULO FREIRE

" CONSCIENTIZATION IS THE PROCESS IN WHICH THE PEOPLE ARE ENCOURAGED TO ANALYZE THEIR REALITY, BECOME MORE AWARE OF THEIR CONSTRAINTS IN THEIR LIVES, AND TAKE ACTION TO TRANSFORM THEIR SITUATION"

Class Assignment:

1. Analyze the quote by Paulo Freire. Write a one-paragraph essay on your interpretation of the quote.

One-Paragraph Template

Below is a suggested five-step process for writing a one-paragraph essay. Please note that this is only a suggested approach and not a mandatory one.

Step 1: Start with a **topic sentence** or **thesis statement** in which you make a claim that you will "prove" by providing evidence in the form of three or more supporting sentences.

Step 2: Come up with three reasons that **support or back up** your thesis.

Step 3: Convert the reasons into sentences, using the following transition words (or your own) for organization:

- | | | |
|-----------------|----|------------------|
| 1. For example, | OR | 4. For instance, |
| 2. Also, | | 5. Moreover, |
| 3. Furthermore, | | 6. Finally, |

Example:

Poverty continues to prevail in America. For example, out of all developed countries throughout the world, the United States has the highest poverty rate. Seventy percent of Americans live from paycheck to paycheck. Also, many Americans are unable to develop a savings plan, thus contributing to their economic status. Furthermore, the minimum wage in our nation is too low to allow people to earn a livable wage.

Step 4: **summarize** why the evidence you provided supports your claim, which will serve as your conclusion.

In conclusion, the United States high poverty rate ranking and many American's inability to establish a saving plan and earn a livable wage are proof that poverty continues to thrive in the United States of America.

Step 5: **Put it all together and produce your final copy.**

Poverty continues to prevail in America. For example, out of all developed countries throughout the world, the United States has the highest poverty rate. Seventy percent of Americans live from paycheck to paycheck. Also, many Americans are unable to develop a savings plan, thus contributing to their economic status. Furthermore, the minimum wage in our nation is too low to allow people to earn a livable wage. In conclusion, the United States high poverty rate ranking and many American's inability to establish a saving plan and earn a livable wage are proof that poverty continues to thrive in the United States of America.

Freire's Levels of Consciousness

Magical: At the magical stage, students may blame inequality on luck, fate, or God.

- Whatever causes the inequality seems to be out of students' control, so they may resign themselves to doing nothing about it.

Naive: At the naive stage, students may blame themselves, their culture, or their community for inequality.

- Students may try to change themselves, assimilate to the white, middle-class, mainstream culture, or distance themselves from their community in response to experiencing inequality at the naive stage.

Critical: At the critical stage, students look beyond fatalistic or cultural reasons for inequality to focus on structural, systemic explanations.

- A student with a critical level of consciousness looks toward changing the system as a response to experiencing inequality.

