



Curriculum Units by Fellows of the Yale-New Haven Teachers Institute  
2015 Volume II: American Culture in the Long 20th Century

---

## **Latino Identity in the Civil Rights Movement**

Curriculum Unit 15.02.06  
by Valbona Karanxha

### **Introduction**

---

The subject of the Latin American heritage and history in our public school system is indisputably one of the most underestimated subjects. Latin American culture is in fact underrepresented across most subjects such as social studies, reading, and writing or language arts. The Latino population in public school systems has grown and it is expected to increase rapidly due to floods of immigrants from Latin America in the last 40 years. According to the Pew Research Center, the Latino population since 1970s has increased six fold. In 2012, the Latino population in U.S was 53 million. While waves of Latino immigrants flooded the metropolitan areas such as New York City, Los Angeles, and New Jersey in search for job opportunities, <sup>1</sup> the general assumption was that these newcomers needed to become integrated or assimilated into the mainstream culture. However, one must also take into consideration that the newly-arrived immigrants already carry a Latino identity that cannot be ignored. That identity makes up the rich diversity and cultural outlook of our schools and classrooms.

### **Why teach Latin American heritage to our students?**

---

Working in the public school system, and particularly in a school where 82% of the student population is Latino, it is important to not only disseminate the content and the subject area, but also to let the students know that their cultural identity helps them maintain their traits, preserve their cultural identity, and expand the understanding of their heritage. Learning about the hurdles and obstacles Latino civil rights activists encountered while pushing for laws, whether in bilingual education or efforts to unionize Latino workers, will help students to appreciate the importance of the integration into the mainstream society as Latinos have sought equal educational opportunities.

Our students must know that the opportunities they have in the public school system today are the results of ongoing struggles for better chances and equity in the educational system, the place of work, and many aspects where racism and prejudice manifested through actions or mentality. A better way to teach this unit

is to frame it in the context of the civil and legal rights of the Latino population. Technically, this unit will explore the Chicano Movement from the lenses of the political developments in the 1960s and 1970s by evaluating the outcomes, key players, and activists who made the cause known and gained national support while fighting to end discrimination in the twentieth century.

## **The Purpose of the Unit**

---

This unit will be written for students of Latin American Heritage in New Haven school district, but it can be used and adopted by Spanish or social studies teachers who work with the same student population and dynamics. The purpose of the unit is to create awareness about Latino identity in the 20<sup>th</sup> century and understand the social upheaval beyond the law changing, the relationship with the Civil Rights Movement, and the philosophy of striking as a non-violent means to achieve political and social results.

The purpose of the unit is multilayered. The unit in itself, as research and as an application of the research in practice, interrelates with other disciplines in order to bring different perspectives such as the nuances of historical, legal, and legislative actions to implement policies to end discrimination. Additionally, the language perspective of the Latino population can be seen through the struggles of maintaining self-identity while integrating with the American mainstream culture. The language factor is mostly related to the generation of Latino children who found it very hard to succeed in the American public schools due to the lack of instruction in both languages.

Primarily, the purpose of the unit is to teach the students about the Civil Rights Movement seen from the Latinos' point of view in the U.S. during the 1960s and the 1970s. The unit will cover the major events and the efforts of the Latino advocacy groups in Southwest United States that changed state legislation about issues of fairness and offering equal education opportunities for bilingual and English language learners (ELL). Moreover, it will touch aspects of unfairness in the treatment of the Latino workers and ending discrimination in the workplace. Lastly, it will talk about the denial of equal opportunities in higher education for Mexican-Americans students. The unit will treat specific features of the Chicano Movement and the efforts of Latino activists from a leadership standpoint.

## **Standards of Teaching and Maintaining Spanish as a Language**

---

Regardless the fact that my students are Spanish speakers, the subject is often taught to maintain the language more so than teach it as a foreign language since my students are very advanced in their communication skills. However, the teaching of world languages in the City of New Haven is founded on five ACTFL standards: culture, communication, connection, community, and comparison. Connection is one of the standards that serves as the link between Spanish and other subjects such as social studies, or English Language Arts. The unit connects to the social studies and brings the Civil Rights Movement in a larger spectrum as solidified efforts to change the lives of people of color and the minorities in the United States. <sup>2</sup>

From the language outlook, the unit will enable students develop and connect the vocabulary and key words

from other subjects and apply them in Spanish to show growth. Also, it will help the students to develop oral proficiency. Traditionally, bilingual and ELL students lack vocabulary all across the subject areas, which makes the subjects very difficult to understand. The lack of academic English language skills and proficiency might hinder students' efforts to learn about their ancestry and their integration efforts in the United States. Spanish can serve as a bridge to make this connection and to enable students to understand the history. Besides, since some of our children speak fluently both languages, they will easily transfer the academic language from Spanish to English, and vice versa. <sup>3</sup>

## **Immigration in the United States**

---

Immigration in the United States has gone through phases according to political and social movements; the opportunities available; and the economic cycles not only in the countries of origin, but also globally. One of the major immigrant populations in United States is made of Mexican background. In 2013, there were 11.6 million Mexican immigrants residing in the United States. <sup>4</sup> However, the arrival of Mexican immigrants, as one of the largest groups in United States, happened in phases or waves.

There are known to be four major waves of the large scale Mexican migration in the 20<sup>th</sup> century. The first wave happened prior to WWII and it attracted mainly agricultural workers. Also, during 1942-1964, the Bracero program was established in which a series of diplomatic agreement between the United States and Mexico enabled manual workers to work temporarily in the United States. The third wave of Mexican immigrants came right after the Bracero Program was terminated and most of the seasonal workers became unauthorized to work. <sup>5</sup>

A change in the immigration laws and limits on the number of the Mexican immigrants and also other Latin American countries facilitated the Bracero Program. In exchange for tougher immigration laws and border control, the U.S. legalized approximately 3 million Mexican immigrants. As result, many workers settled in the United States with their families. Lastly, the fourth wave of unauthorized Mexican immigrants occurred between 1990 and 2010. Approximately 7.5 million unauthorized Mexican immigrants arrived in the United States. Most newcomers settled in the states near the Mexican border such as Texas and California and metropolitan areas opened to employment opportunities. The concentration of the Mexican immigrants in these counties accounted for 23 percent of the entire Mexican population in the U.S. <sup>6</sup>

What the public fails to realize is that the population from Mexican heritage and backgrounds cannot be classified under the same groups and be subject to the same immigration laws. After the Mexican-American war ended in 1848, and also after the Gadsden Purchase, the Mexican population within the borders of United States had the chance of staying as naturalized U.S. citizens or leaving their lands and go south of the border. Approximately 90% of these Mexican nationals in the territories of California, New Mexico, Nevada, parts of Colorado, Arizona, and Utah decided to stay. The Mexican population struggled keeping their lands and belongings, or getting a fair opportunity at equality before the law. This is one of the reasons the struggles of Chicano self-identity movement started in the 1950s and 1960s. <sup>7</sup>

It is of a great importance that the immigration issues are kept apart from the Chicano Civil Rights Movement because they evolved as social movements differently until they were unified while the Mexican nationals

were being apprehended by the federal government and mistreated in acts of denigrations by both groups Anglo-Americans and Mexican Americans. The word Aztlan (derogatory for illegal alien) contained in itself the perspective of negative waves of illegal workers who threatened the country's economy. The general assumption was that waves of Mexican immigrant would compromise the society since most of them were illiterate and uneducated. This resistance to socially accept the Mexican immigrants coming from the south of the border came with the fear of the economy being impacted. The fear of competing in the job market became one of the major non-acceptance patterns between the country's population and the main immigrant populations or even those who flooded the job market from other countries. <sup>8</sup>

Waves of Mexican immigrants from south of the border included seasonal workers and the ongoing economic crises of 1917 required Congress to pass laws on restricting the number of Mexican immigrants. Thus, Congress imposed a literacy requirement and a tax of eight dollars per head in order to meet the working requirement. With an illiteracy rate of 85% among the Michoacán, the primary source of Mexican immigrants in the 1917, the population suffered a setback. <sup>9</sup>

## **Political Context and Issues of Inequalities**

---

Historically, there have been ongoing clashes among cultural perspectives of the Anglo-American settlers and the Mexican-Americans which have roots in the racist and prejudice feelings toward those of a not Anglo-Saxon background. For many of the settlers in the New World, Mexicans were considered "abhorrent." Many of them, even after naturalization in the U.S faced social rejection, and their culture was seen as incompatible. <sup>10</sup>

The mistreatment of Mexican-Americans by the Anglo-American settlers in the West consisted many aspects. It is important to take note that the treaties after the Mexican-American war were often violated; such was the "Treaty of Guadalupe Hidalgo." The discrimination, abuse, and violence of the Mexican population after the war continued and became a heartbreaking experience for those who sought opportunities in the new U.S. territory after the treaty took power. <sup>11</sup>

Mexicans immigrants and Chicanos were often subjected to unequal treatment, they were seen as non-equal citizens and denied citizenship often and ongoing discrimination. The clashes between the Anglo-American settlers moving westward and the Mexican-Americans in the U.S. occurred in many levels, among which the "hunger" for land was one of many conflicts the native Californians of Mexican heritage experienced. Pillage, property robbing, and squatting in vacant lands by the Anglos were considered racist acts and were not dealt properly in the court of law or the appropriate legal system at that time. The unequal treatment of Californians of Mexican heritage was considered bigotry since litigations over land lasted for years even after the passing of the California Land Act by Congress in 1851. <sup>12</sup> The one-sided Treaty of Guadalupe Hidalgo was never honored, and it only served the purpose of expanding the southern borders without respecting the rights of the Mexican nationals on the newly acquired lands of California, New Mexico, and Arizona. <sup>13</sup>

The Civil Rights Movement was very complex and took by storm various social groups. The moving force behind the Civil Right movement was the issue of inequality reflected in the public policies. Although some of these efforts were overshadowed by Dr. Martin Luther King Jr., the Chicano Movement began to identify itself as a quest for social equity, equal opportunities to education, especially higher education for the Mexican-

American population. The Chicano movement early efforts for social equity were led by Ernesto Galarza, a well-educated Mexican-American, and the first to earn a Ph.D. in political science from Columbia University. Galarza became an activist and took a leadership position defending the rights of farm workers not only of Hispanic origin, but also that of African-American decent. The politics of defending the rights of farm workers at the time were seen from a socialist perspective and “communist” inspired. Together with H. L. Mitchell (the founder of Sothern Tenant Farm Union), Galarza founded the National Farm Labor Union. The 1950s mark the beginning of the Cold War, the separation of East and West, and the war on communism. Meanwhile, in the U.S. the rise of right-wing ideologies led to tougher policies on immigration, such as the deportation of Mexican immigrants. <sup>14</sup>

The beginning of the Civil Rights Movement for the Mexican-American population emerged as a necessity for the Mexican-American middle class fighting for issues of inequality and the lack of opportunities. Unlike the unions, whose primary goal was to reassure that the Mexican American workers held on to their jobs, the beginning of the Civil Rights era marked a series of efforts to change the racist and prejudice practices, especially in the workplace and not as much as the “bread and butter” objectives held by the unions. Growing discontent with other organizations, such as League of Latin American Citizens (LULAC), had an influence on Chicano youth and their sense of urgency to change the status quo. <sup>15</sup>

During the 1920s, racism was still such a widespread phenomenon and many Mexican workers faced racism and prejudice within the unions as well. They were seen as a threat and as competitors by both, white and black union workers. This led to clashes between Mexican workers and white workers during the recessions of 1921 when Mexican hires in Texas were expelled and victimized by white chauvinist workers or used as strikebreakers in many occasions. The backlash rocked the oil industry. <sup>16</sup>

## **Mexican American Youth and Struggles of Self-identity**

---

Understanding the value of education became the driving force behind the Chicano Youth Movement in Southern California. As one 19 year old students stated “Education is the only tool which will raise our influence, commend the respect of the rich, and enable us to mingle in their social, political and religious life .” <sup>17</sup> Traditionally, issues of segregation arose since the conflicts of 1846-1848. Carlos Muñoz, in “Youth, Identity, Power: The Chicano Movement” argues that “Mexican Americans were subjected to a process of colonization, in which in addition to undermining their culture, relegated the majority of them to a permanent pool of cheap labor for the U.S. Capital”. <sup>18</sup> The segregation was also obvious in the public school system. Although the “Treaty of Guadalupe Hidalgo” signed at the end of the Mexican War required for the U.S. Government to honor the rights and the culture of the Mexican population left in the U.S., it was never honored. <sup>19</sup>

Mexican children were placed in completely segregated schools and access to a higher education was very limited. More so, the placement of Mexican children of working class families in segregated schools without any support of the primary language, custom and traditions can be categorized as “assimilationist” methods of teaching instead of efforts of integration. <sup>20</sup>

Often, the harsh conditions and the need to survive economically forced families to depend on child labor.

Many Mexican children dropped out of school after third or fourth grades to help support their families. <sup>21</sup> In addition, issues of racism were inevitable and anti-Mexican feelings were some of the major problems Mexican youth were facing regardless of what was taught in schools as the “American Democracy.” <sup>22</sup> From the Mexican perspective, the efforts of assimilation were seen as hegemonic efforts dominating over other “competing” ideologies; the dominant ideology to become a “Good American,” otherwise known as the process of the Americanization, overpowered the efforts to maintain a cultural identity. <sup>23</sup>

The Chicano Movement became multidimensional in the late 1960s once the Mexican-American youth of East Los Angeles boycotted school in response to the discrimination practices. Moreover, the drafting of the youth, including Mexican-Americans during the Vietnam War has launched a series of protest and dissident talks among students in colleges across California, (from the memoir of the filmmaker Jesús Salvador Treviño). Students of Mexican heritage enrolled in social sciences, such as philosophy and politics, were relating their ideas of social injustice, inequalities with the actuality and the political situation especially in the Southwest United States where protests were crushed by the government. This represented a political awareness, a quest for self-identity started to demonstrate among the Mexican-American youth. <sup>24</sup>

One of the prominent figures in the war to end poverty among the Mexican families as well as the push for educational reforms was Sal Castro, a Korean War veteran who became a civil rights activist, spokesperson, and founder of the Association of Mexican American Educators. Castro believed that the Mexican immigrants were ignored in the Civil Rights Movement and the Democratic Party did not put an emphasis on the Mexican population and their civil rights. Disheartened by politics of corruption, Sal Castro returned to teaching only to find out that racism in the public schools system was strongly persistent. <sup>25</sup> The racial issues and the treatment of Mexican children in the public system were a good enough reason for Castro to take his efforts to a non-violent strike against the educational system and therefore sacrificing his teaching career. Castro’s efforts marked a milestone in the battle for Chicano self-identity which now was crystallized in two distinguished movements: Chicano Students Movement and Chicano Power Movement. <sup>26</sup>

## **“La Causa” the beginning of Latino consciousness**

---

The birth of Latino consciousness came as result of realizing the social status, the lack of opportunities, the racial and prejudice issues in the workplace, the lack of equal educational opportunities in the late 1960s and 1970s. Generally speaking, social movements produce the type of leadership that will appeal to the masses with a vision, strategy and mission. Leaders who emerge from social movements become inspirers of changing the status quo, challenging the authority and moving legislations. Such is the case of the Latino leader in the Civil Rights Movement Cesar Chavez.

Prior historical events have taught lessons to the new emerging leaders of the Civil Rights Movement such as Martin Luther King and Cesar Chavez. The non-violence type of protesting has proven to be a means to consolidate the commitment to the cause in a way that the masses will find a meaningful purpose to join, and ask for changes in laws and legislation. Cesar Chavez followed the philosophy of non-violent protesting that once granted India’s independence from the British under the leadership of Gandhi.

The culture of the strike as a means to achieve political results by whether changing legislation, or moving

forward with other demands for equity or equality has roots in many national or international prior experiences. Using the strike as a pressure mechanism against the authority was double jeopardy due to its delicate nature and the direction that a strike might take if not under a leadership with a clear vision and mission. Thus, Cesar Chavez used the strike “La Huelga” to his full advantage to achieve the change he envisioned for the migrant farm workers. “If someone commits violence against us, it is much better- if we can-not react against the violence, but to react in such a way as to get closer to our goal. People don’t like to see a non-violent movement subjected to violence, and there is a lot of support around the country for non-violence.” <sup>27</sup>

“La Causa” found not only support among the Latino population, but it gained popularity across the nation. Chavez’ idea of moving La Causa to the next level was to bring awareness among all Latinos in the United States to reach out to farm workers, students and other organizations. The idea was to bring diversity of ideas and young generation’s energy. The Latino Civil Rights movement was clearly inspired by Martin Luther King’s efforts to change legislation. The thinking beyond non-violent protesting and the idea of marching peacefully to make a statement was a concept used by Gandhi in 1930 during the “Salt March” to symbolically prohibit the British from using India’s natural resources, and defeat the authorities. In 1965, Martin Luther King used the marching concept to protest about the denial of African American population right to vote. Parallel to the Selma March, Cesar Chavez planned the Sacramento March, a year later and symbolically conceptualized it according to the Mexican culture and beliefs. <sup>28</sup>

More than just a march for the civil rights of the Latino farm workers in effort to unionize and create better-working conditions, the Sacramento March had a vision closely related to tradition, spirituality, and religion. It was the meeting of the two worlds, the old traditional Spanish world and a new “demonstration” concept and fight for the civil rights. The Sacramento March was carefully planned as a pilgrimage during lent period and followed the lessons of the Mexican Revolution led by Emiliano Zapata who fought for the rights of the indigenous population against the landowners in Mexico in 1910. <sup>29</sup>

This parallelism between the Mexican Revolution led by Zapata and the Latino movement reveals the philosophy behind the Latino thought for social equity. The battle for social equality was not fought to change legislation, nor was it planned to challenge the law or authority. That would eventually have placed Chavez on the other side of the law. Opposite of (National Farm Workers Association) NFWA were the privately owned companies, wineries or farms that employed Hispanic workers. The Sacramento March gained national publicity as the numbers of protesters from Delano to Sacramento increased. Most importantly, it let to important decisions made on behalf of the Latino workers. <sup>30</sup> For Cesar Chavez and the workers he represented, the agreement between the harvesters and the owners of the grape company coming to an agreement about improving the working conditions. The acknowledgement of the National Farm Workers Association and the signing of the contract where the harvesting company will treat the migrant farm workers with dignity was a milestone in strive of gaining political and social consciousness side by side of the Civil Rights Movement. <sup>31</sup>

## Changes in Legislations

---

In the 1960s, the diversity issues have become poignant. Following a series of actions to improve working conditions for Latino workers was a “battle” against the disparity in the treatment of students of Mexican heritage. Inequalities in the American educational system were mirrored in the unfair treatment of the Mexican students who, according to the census of 1960, were nine years behind in their level of education as their white counterparts. <sup>32</sup> States whose immigrant population was significant in number were constantly facing poor performance among students whose primary language was other than English. Therefore, the need for a law to protect and serve language minority students became a top priority for Texas Senator Ralph Yarborough. <sup>33</sup>

Senator Yarborough in 1967 Congressional Hearing argued that in order to raise achievement among ELL or bilingual students, new pedagogical perspectives must be introduced along with new teaching approaches necessary for the language minority students. Thus, Title VII, the BEA (Bilingual Educational Act) became a federal law requiring districts to put money aside in order to provide support for the bilingual and ELL students. Districts also must provide qualified staff of teachers and other professionals to service the language minority students. However, the political context was not a favorable one. The Civil Right Act in 1964 opened the doors for changes in legislation: to end discrimination based on race or ethnicity, but the right to an equal education was far from reality when it came to language minority students. <sup>34</sup>

## Chicano Movement Impact in the American Pop Culture

---

In the 1960s and 1970s, when Chicano movement became a quest for social justice, national identity and Latino pride, it could not go unnoticed that the impact had already left traces in the American pop culture. Understandably, Mexican-Americans had a great grasp of cultural identity and were well aware of the historical rationale behind the movement which was consistent with the cultural representation and had strong folkloric, religious, Marxist, and indigenous foundation. According to Charles Tatum (2001), the art representation of the Chicano movement came from two sources, or better, it was categorized in two levels: 1) popular religious art, as a strong influence of the Catholic Church. Some of these influences are seen also today in “home and roadside religious shrines and cemetery art; and Milagros” <sup>35</sup> and 2) popular secular art as a form of social revolt, social-political problems, and protest. Most of these art works were represented in paintings but also murals in the traditions of Diego Rivera, sheer representations of indigenous roots. <sup>36</sup>

A few names that stood out with their art work during the Chicano Movement were Carmen Lomas Garza and Judith Baca. Lomas-Garza, a born Texan with strong Mexican roots, she was known in for her paintings depicting sceneries from her family life and tradition, secular and also religious themes. Another well-known artist in the sixties and seventies who portrayed the life of Mexican-Americans was Judith Baca. Born in Los Angeles, Baca focused on vivid colors and had a very strong sense of belonging to the Mexican heritage, which in her painting is depicted fanatically. But her accomplishments in arts are mostly in murals. Baca was trained in Mexico City to paint murals where she adopted the techniques and styles. She later returned to Los Angeles, embarking an ambitious project “The Great Wall of Los Angeles,” a half mile mural depicting different



racas and ethnicities. <sup>37</sup> Carlos Francisco Jackson in his book “Chicana and Chicano Art: ProtestArte,” reinforced the idea that the artistic representation of Chicano art mirrored the Mexican American Civil Rights Movement, the political aspirations and it was a tool to reach larger audiences as oppose to museums and venues. <sup>38</sup>

Along with the Chicano movement itself as efforts of self-identity, the Chicano art followed a quite similar way. Struggles for representing in art the national identity were recorded not only inside of United States territory, but also in Mexico, where the efforts of separating from the Spanish influence and creating a national identity became poignant in the first half of the 1900s. These efforts and struggles to separate from the peninsular influence inspired many Chicano artists who felt compelled to bring foreword the indigenous culture as part of the heritage. <sup>39</sup> Chicano art in the sixties and seventies when the quest for social-identity intensified was not a competitive art in nature, rather a collective art, an exhibition of gathered efforts and solidarity. It was meant to awaken the Latino identity and organize the efforts at national scale such as other cities and states. Among other these efforts had an impact artistically. Authors and artists discussed their ideas, set standards and challenged one another on new ideas and goals. <sup>40</sup>

## Definition of Terms

---

**Migrant farm workers:** Farm workers from countries such as Mexico, or Mexican descent in U.S, Guatemala, Honduras and other Latin American countries who work seasonally in the agriculture in United States with the hope to return to their homelands and invest into buying houses, property, or a business. <sup>41</sup>

**Gadsden Purchase:** United States purchased from Mexico the very southern part of New Mexico an Arizona, south of the Gila River with the Intent to build the railroad to the Pacific Coast. <sup>42</sup>

**The Treaty of Guadalupe Hidalgo:** It is a Treaty signed on February 2, 1848 by the United States and Mexico at the end of the Mexican-American War. Under the treaty, United States gained ownership of California, made of New Mexico and Arizona, Nevada, and Utah, parts of Wyoming and Colorado and it was expected to grant citizenship of Mexicans in these territories. <sup>43</sup>

**Chicano:** It is a person from Mexican descent or heritage. <sup>44</sup>

**BEA Bilingual Education Act:** It is a federal law under which states and districts have to set money aside in order to provide instruction for speakers of a language other than English. <sup>45</sup>

## Lesson Planning and Strategies

---

A few ways to approach the subject of the Latino Civil Rights Movement is the connection with the social studies subject, this will fall into two standards of ACTFL, such as Connection and Culture.

Teacher has to keep in mind that middle school students are familiar with neither Chicano Movement nor the ideology behind it. Teacher must spend time exploring about the topic and build some background knowledge before teaching the unit.

A great way to build background knowledge for the teacher is to teach a few history lessons throughout the year and cooperate with the social studies teachers. It would be beneficial for the teacher to expand more on the Chicano movement using the research above since it is a wide topic and covers the immigration problems in the last century.

An inspiration to write the two lessons came from other teachers and a plethora of lesson plans, YouTube videos, and paperwork on the topic made available on the internet. See website for teachers and students.

## **Lesson 1**

### **The Treaty of Guadalupe Hidalgo and the Mexican Population in US territory: The beginning of a journey full of struggles.**

Time 55-60 minutes

#### **Objectives:**

1. Develop an understanding about the life of Mexican -American in the United States after the Treaty of Guadalupe was signed. Discuss why Mexicans in south western United States faced issues of racism and discrimination regardless the fact that they were in their own land.
2. Develop an understanding about the life of Mexican-Americans and their children in United States, especially in the Southwest in the 50s and 60s. Discuss issues of segregation of children of Mexican heritage in the public school system

#### **Strategies:**

Recall background knowledge if students have prior information about the Mexican-Mexican War. Connect with the social studies subject and explain why is it important to know the history of both countries.

Create a power point presentation or a short documentary about the main features of the Treaty of Guadalupe Hidalgo. The internet also has a great variety of student or educators' work on the Treaty of Guadalupe Hidalgo. It is very significant that students interpret then events objectively.

Some suggestions for YouTube videos or power point presentations are below.

A Google search "Treaty of Guadalupe Hidalgo" will generate a few interesting power points on the historical aspect of it. Teacher can use the videos below in two different lessons.

<https://www.youtube.com/watch?v=xAq12waiK2Q>

<https://www.youtube.com/watch?v=MaCSfk464vl>

After the video showings, or the power point presentation, teachers have an option to organize an open discussion or a debate. From an instructional point of view, teachers can divide the class into two major groups and invite the students to support their answers with arguments from the prior presentations.

Discuss the geopolitical aspect of the treaty.

How did the borders change after the treaty? How did it impact the Mexican nationals in the newly acquired U.S territory?

Students must understand that the Mexicans in New Mexico, Arizona and California were in their homelands, and not immigrants.

Apply a historical and political perspective to the lesson. What political changes the end of war brought for both countries? Who benefited from the treaty and why? Did the treaty honor the rights of the Mexican population?

Reading for information must be differentiated for ELL (English language learners). See website for students for differentiation ideas.

Group work or assessment must be to the teacher discursion. The lesson can be extended to a ninety minutes depending on the amount of the information. A few suggestions might be:

1. A group or individual project and class presentation. (Rubric provided by the teacher).
2. A guided discussion with questions handed out or displayed.
3. A collage or drawing of the main events of the Mexican-American War and write their thoughts in an open-ended paragraph in Spanish for the native speaker students. (Rubric must be provided).
4. A questionnaire based on the reading, the video, or the power point to work in groups.

## **Lesson 2**

### **The legacy of Cesar Chavez in the Latino Civil Rights Movement**

Time 55-60 minutes

#### **Objectives:**

1. Develop an understanding of Cesar Chavez as a Mexican-American, his family roots, his heritage and values.
2. Relate Cesar Chavez' profile to that of other Mexican migrant workers or families in the 50s and 60s. What did they have in common? Who were the migrant farm workers?
3. Discuss Cesar Chavez as a Civil Rights leader and activist. Identify his philosophy, goals, mission and vision for the Latino farm workers in the Southwest United States. And why was it important?

#### **Strategies:**

Create a power point presentation or a YouTube video with highlights from the life and legacy of Cesar Chávez

Also power point presentations are available online. A Google search will generate great presentations such as the ones below.

1. Christina Chavez "Cesar E. Chavez and the United Farm Workers Union"
2. Cesar Chavez and The Chicano Movement

YouTube videos on Cesar Chavez are copied and pasted in the links below:

1. <https://www.youtube.com/watch?v=zB1ySI4I3sA>
2. <https://www.youtube.com/watch?v=Ns5NMHTk-yY>

Discuss aspects of Cesar Chavez' life as a youngster, the hardship, the loss of land and the migratory move his family made from Arizona, to California.

Discuss how the life and working conditions of the migrant workers impacted Cesar Chavez and what were his insights into helping these workers?

Discuss the non-violent protesting and philosophy and compare (briefly) Gandhi and Dr. Martin Luther King Jr. to that of Cesar Chavez. What were the similarities and the outcomes? What did they change?

The lesson might require prior knowledge from social studies lessons on Gandhi and also Martin Luther King Jr., either as leaders who carried out changes, or philosophical perspectives on moving legislations for a greater good.

Assessments:

This class can be extended to two or three lessons, depending how long the teacher wants to explore the topic in depth.

Assessment can be developed to the teachers' discretion and class dynamics according to age, degree of reading, or the proficiency level if the students are native speakers of Spanish.

1. Students can develop a group project with the rubric. Options such as posters, power point presentations must be given. The teacher must also provide a rubric.
2. Native speakers of Spanish can write a research paper in Spanish or English depending on their level; illustrate it with pictures and with the references in order to give credits.
3. Students can show creativity and write/interpret a play on either Cesar Chavez, Sacramento March, or other related topics. This is optional.

## Websites for teachers and students

---

<https://www.youtube.com/watch?v=pk1W1OC9W9I>

<http://www.american-historama.org/1841-1850-westward-expansion/treaty-of-guadalupe-hidalgo.htm>

<http://www.american-historama.org/1850-1860-secession-era/gadsden-purchase.htm>

<http://www.judybaca.com/artist/portfolio-test/>

<https://www.youtube.com/watch?v=zB1ySI4I3sA>

<https://www.youtube.com/watch?v=Ns5NMHTk-yY>

## Bibliography

---

Brown, Anna. "The U.S. Hispanic Population Has Increased Sixfold since 1970." Pew Research Center RSS. February 26, 2014. Accessed June 29, 2015.

"Bilingual Education Act (1968)." Education Bilingual Education Act 1968 Comments. Accessed July 20, 2015.

Castillo, Richard, and Richard A. Garcia. *César Chávez: A Triumph of Spirit*. Norman, Okla: University of Oklahoma Press, 1995.

Crawford, J. *Bilingual education history, politics, theory, and practice*. Los Angeles,

CA: Bilingual Education Services, Inc, 1999.

A, Jana, and Anne Wooding Graves. *Sheltered Content Instruction: Teaching English-language Learners with Diverse Abilities*. Boston: Allyn and Bacon, 1998.

Jackson, Carlos Francisco. *Chicana and Chicano Art: ProtestArte*. Tucson: University of Arizona Press, 2009.

"Migrant Farm Workers: Our Nation's Invisible Population - Accessed July 20, 2015.

Munoz, Carlos. *Youth, Identity, Power: The Chicano Movement*. London: Verso, 1989.

Roberts, C. *Bilingual education program models: A framework for understanding*.

*Bilingual Research Journal*, 19 (3-4), 372 1999.

Trevino, Jesus. *Eyewitness a Filmmaker's Memoir of the Chicano Movement*. Houston, Tex.: Arte Publico Press, 2001.

Zong, Jie, and Jeanne Batalova. "Mexican Immigrants in the United States." Migrationpolicy.org. October 2, 2014. Accessed June 29, 2015.

<http://www.gse.upenn.edu/sites/gse.upenn.edu/wpel/files/archives/v24/Schissel.pdf> Accessed July 20, 2015.

[https://en.wikipedia.org/wiki/Treaty\\_of\\_Guadalupe\\_Hidalgo](https://en.wikipedia.org/wiki/Treaty_of_Guadalupe_Hidalgo). Assessed July 20, 2015

<http://www.thefreedictionary.com/Gadsden+Purchase>. Assessed July 20, 2015

<https://en.wikipedia.org/wiki/Chicano>. Assessed July 20, 2015

## Notes

---

1. Brown Anne. *The Hispanic population grew sixfold since 1970*.
2. *Standards for foreign language learning*.
3. Echevarria and Graves. *Sheltered Content Instruction*.
4. Zong and Balatova. *Mexican immigrant in the United States*.

5. Zong and Balatova. *Mexican immigrant in the United States*.
6. Zong and Balatova. *Mexican immigrant in the United States*.
7. Arturo Rosales. *Chicano! The History of the Mexican American Civil Rights Movement*, 6. Treaty of Guadalupe Hidalgo.
8. Arturo Rosales. *Chicano! The History of the Mexican-American Civil Rights Movement* , 42-43.
9. Arturo Rosales. *Chicano! The History of the Mexican-American Civil Rights Movement* , 42-43.
10. Arturo Rosales. *Chicano! The History of the Mexican-American Civil Rights Movement* , 5-7.
11. Arturo Rosales. *Chicano! The History of the Mexican-American Civil Rights Movement* , 5-7.
12. Arturo Rosales. *Chicano! The History of the Mexican-American Civil Rights Movement* , 8.
13. *The Treaty of Guadalupe Hidalgo*
14. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*, 48.
15. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*, 56.
16. Arturo Rosales. *Chicano! The History of Mexican-American civil Right Movement*, 112-113
17. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*, 31.
18. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*,
19. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*, 19.
20. Roberts, C. *Bilingual education program models: A framework for understanding*, 19 (3-4), 372.
21. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*,
22. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*,
23. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*, 20.
24. Jesús Salvador Treviño. *Eyewitness: A Filmmaker's Memoir of the Chicano Movement*, 1-4.
25. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*,
26. Carlos Muñoz. *Youth Identity Power. The Chicano Movement*,
27. Griswold del Castillo and Garcia. *César Chavez. A Triumph of Spirit*,46.
28. Griswold del Castillo and Garcia. *César Chavez. A Triumph of Spirit*, 41-47.
29. Griswold del Castillo and García. *César Chavez. A Triumph of Spirit*, 51-52.
30. Griswold del Castillo and García. *César Chavez. A Triumph of Spirit*, 52-53.
31. Griswold del Castillo and García. *César Chavez. A Triumph of Spirit*, 52-53.
32. Crawford, J. (1999). *Bilingual education history, politics, theory, and practice* . 9-67.
33. Crawford, J. (1999). *Bilingual education history, politics, theory, and practice* . 9-67.
34. Crawford, J. (1999). *Bilingual education history, politics, theory, and practice* . 9-67.
35. Tatum, Charles. (2001). *Chicano Popular Culture*. 152-155.
36. Tatum, Charles. (2001). *Chicano Popular Culture*. 152-155.
37. Tatum, Charles. (2001). *Chicano Popular Culture*. 152-155.
38. Tatum, Charles. (2001). *Chicano Popular Culture*. 152-155.
39. Carlo Francisco, Jackson. *Chicana and Chicano Art*. 25-28.
40. Carlo Francisco, Jackson. *Chicana and Chicano Art*. 140-142
41. [http://www.extension.org/pages/9960/migrant-farm-workers--our-nations-invisible-population#.VZCef\\_IViko](http://www.extension.org/pages/9960/migrant-farm-workers--our-nations-invisible-population#.VZCef_IViko)
42. <http://www.thefreedictionary.com/Gadsden+Purchase>
43. [https://en.wikipedia.org/wiki/Treaty\\_of\\_Guadalupe\\_Hidalgo](https://en.wikipedia.org/wiki/Treaty_of_Guadalupe_Hidalgo)
44. <https://en.wikipedia.org/wiki/Chicano>
45. <http://education.uslegal.com/bilingualism/landmark-legislation/bilingual-education-act-1968/>

---

<https://teachersinstitute.yale.edu>

©2019 by the Yale-New Haven Teachers Institute, Yale University

For terms of use visit <https://teachersinstitute.yale.edu/terms>