



National Chicano Moratorium (1970)

Time: Days or Hours: (2.5-3 hrs.)

Grade Level: 9-12 and Community

[National Chicano Moratorium \(SLIDES\)](#)

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

The purpose of this lesson is to bring about a critical historical consciousness of the National Chicano Moratorium of August 29, 1970 in East Los Angeles. It was here where Chicanas/os throughout the nation converged to protest the Vietnam War, specifically the disproportionate numbers of Chicanos who had been killed in that war.

The National Chicano Moratorium of August 29, 1970 was also where Mexican American *Los Angeles Times* journalist and KMEX television director Ruben Salazar - who had been surveilled by the FBI's Counter Intelligence Program (COINTELPRO), the Los Angeles Police Department, and the Los Angeles County Sheriff's Department for his pro-Chicano Movement stance and his critique of law enforcement harassment and killing of Mexicans in Los Angeles - was killed by an L.A. County Deputy Sheriff with a tear-gas projectile.

While Salazar's murder was a tremendous blow to the Chicana/o community, for he was the only voice in the mainstream media who spoke in their interests; it must be remembered that three additional Chicanos were martyred at the Chicano Moratorium of August 29, 1970, namely José Angel Díaz, Gustav Montag, and Brown Beret Lyn Ward for protesting against the Vietnam War and Chicano involvement. The National Chicano Moratorium of August 29, 1970 was a pivotal moment in the Chicano Movement, for it reminded Chicanas/os of the realities of state-sanctioned violence that they have always been subjected to when fighting for justice; and, it also proved to be an awakening for Chicanas/os and their political, social and economic power when they come together and unite together to fight injustice.

Lesson Enduring Understandings Alignment:



STORIES - The collective narratives of my people.

- We understand that our roots and indigeneity were established prior to colonization and that they are a source of knowledge, connection and healing.
- We understand and embrace the historical contributions, intellectual knowledge and cultural wealth of our people.
- We understand and place a high value on the stories of resilience, survival and resistance of our people.

SYSTEMS - The experiences of my people with systems of power and oppression.

- We understand the impact settler colonialism, imperialism, genocide, and hegemony have on the historical and contemporary experiences of our people.
- We understand and critique the relationship between white supremacy, racism, anti-Blackness, anti-Indigeneity, xenophobia, patriarchy, cisheteropatriarchy, capitalism, ableism, ageism, anthropocentrism, and other forms of power and oppression.
- We understand and challenge all forms of oppression and their manifestations by conceptualizing and enacting transformative projects of agency and resistance.
- We understand that while studying forms of oppression, it is also critical to engage ourselves in developing critical consciousness, reclaiming hope and healing.

SOCIAL MOVEMENTS - The resistance and resilience of my people in organizing against injustice

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



Lesson Guiding Questions:

- Who was Ruben Salazar and why was he so important to the Chicana/o community?
- What was the Chicano Moratorium of August 29, 1970?
- What was the response of law enforcement to the Chicano Moratorium?
- What was the response to the Chicana/o community to law enforcement at the Chicano Moratorium?
- What role did Chicanas serve at the Chicano Moratorium?
- What are the implications of the Chicano Moratorium?

Essential Skills:

- Critical Reading, Writing, and Speaking
- Individual and Group/Collaborative work
- Primary and Secondary Source Analysis
- Reimagining and Recreating a More Democratic and Racially Just Present and Future with and for Racialized Groups, specifically Chicanas/os-Latinas/os.

Learning & Language Objectives:

Learning Objectives	Language Objectives
1. Explain the importance of Ruben Salazar to the Chicana/o community and his role in the Chicano Moratorium of August 29, 1970.	1. Explain the importance of Ruben Salazar, <i>in complete spoken and written sentences</i> , to the Chicana/o community and his role in the Chicano Moratorium of August 29, 1970.
2. Analyze the reasons for the National Chicano Moratorium of August 29, 1970 and law enforcement’s response to its participants.	2. Analyze the reasons for the National Chicano Moratorium of August 29, 1970 and law enforcement response to its participants <i>in complete spoken</i>



	<i>and written sentences.</i>
3. Analyze the Chicana Brown Berets and evaluate their historical significance in the Chicano Moratorium.	3. Analyze the Chicana Brown Berets and evaluate their historical significance, <i>in compete spoken and written sentences</i> in the Chicano Moratorium
4. Evaluate the implications that the Chicano Moratorium has for the Chicana/o-Latina/o community?	4. Evaluate the implications that the Chicano Moratorium has for the Chicana/o-Latina/o community <i>in complete spoken and written sentences?</i>

Cultural Wealth (Yosso, p. 78):

- **Aspirational Capital** - refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers
- **Social Capital** - can be understood as networks of people and community resources. These peer and other social contacts can provide both instrumental and emotional support to navigate through society's institutions.
- **Navigational Capital** - refers to skills of maneuvering through social institutions. Historically, this infers the ability to maneuver through institutions not created with Communities of Color in mind.
- **Resistant Capital** - refers to those knowledges and skills fostered through oppositional behavior that challenges inequality.

Ethnic Studies Principles Alignment:

- **Cultivate** empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.



- **Celebrate** and honor Native peoples of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their cultural wealth.
- **Center** and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge
- **Critique** empire and its relationship to white supremacy, racism, patriarchy, and cis-heteropatriarchy.
- **Challenge** imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
- **Connect** ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels.
- **Conceptualize**, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing.

Common Core Standards Alignment:

Reading Standards for Literacy in History/Social Studies

Key Ideas and Details Grade 9-10

1. Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features such as the date and origin of the information.
2. Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of a text.

Key Ideas and Details Grade 11-12

1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
2. Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key ideas and details.

Integration of Knowledge and Ideas Grade 9-10

1. Assess the extent to which the reasoning and evidence in a text support the author's claims

Integration of Knowledge and Ideas Grade 11-12

1. Evaluate an author's premises, claims and evidence by corroborating or challenging them with other information.



Writing Standards for Literacy in History/Social Studies

Text Types and Purposes Grade 9-10

1. Write arguments focused on discipline-specific content
 - a. Introduce precise claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that establishes clear relationships among the claim(s), counterclaims, reasons, and evidence.
 - b. Develop claim(s) and counterclaims fairly, supplying data and evidence for each while pointing out the strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form and in a manner that anticipates the audience's knowledge level and concerns.
 - c. Use words, phrases, and clauses to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.
 - d. Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.
 - e. Provide a concluding statement or section that follows from or supports the argument presented.

Text Types and Purposes Grade 11-12

1. Write arguments focused on discipline-specific content
 - a. Introduce precise, knowledgeable claim(s), establish the significance of the claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that logically sequences the claim(s), counterclaims, reasons, and evidence.
 - b. Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant data and evidence for each while pointing out the strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form that anticipates the audience's knowledge level, concerns, values, and possible biases.
 - c. Use words, phrases, and clauses as well as varied syntax to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.
 - d. Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.



- e. Provide a concluding statement or section that follows from or supports the argument presented.

Production and Distribution of Writing Grade 9-10

- 4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- 5. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience

Production and Distribution of Writing Grade 11-12

- 4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- 5. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.

Materials:

- *Moratoria Nacional Chicana* (1970) | National Chicano Moratorium - available in Microsoft PowerPoint, Google Slides, and .pdf formats
- Blank Paper
- Pencils, pens, colored pencils, markers, etc.
- Talking stick

Modifications, Accommodations, Resources for Multilingual Students :

<ol style="list-style-type: none"> 1. Language objectives will accompany learning objectives for this lesson to accommodate multilingual students. 2. Whole class readings and metacognitive markers will assist multilingual students in analyzing texts. 	
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C1: Cultural Ritual and/or Energizer

Title of Cultural Ritual/Energizer: Land Acknowledgement, Ancestor Acknowledgement - Ruben Salazar, and Cultural Energizer - *Ruben Salazar: Man in the Middle* (2014) | Trailer.
Description:

For the cultural ritual section of this lesson, the teacher will engage students in a land acknowledgement, an ancestor acknowledgement honoring Ruben Salazar, a cultural energizer on the trailer to *Ruben Salazar: Man in the Middle* (2014), and a Conocimiento.

These cultural rituals should be performed only once at the beginning of this multi-day lesson.

STEP	DESCRIPTION	TIME
Step 1 / Slide 11	<p>Land Acknowledgement</p> <p>The teacher and/or students will facilitate the land acknowledgement.</p>	3-5 min
Step 2 / Slide 12	<p>Ancestor Acknowledgement: Ruben Salazar (March 3, 1928 to August 29, 1970)</p> <p>The teacher will facilitate the ancestor acknowledgement for Ruben Salazar. After reading aloud about Ruben Salazar’s many accomplishments and legacy, the teacher/facilitator will say “Ruben Salazar” and ask the students/participants to respond with “¡PRESENTE!”</p> <ul style="list-style-type: none"> Born in Juarez, Chihuahua, Mexico - Salazar’s family moved to El Paso, Texas where he completed high school, went on to serve 2 years in the U.S. Army, and eventually graduated from Texas Western University in Journalism. 	5-7 min



	<ul style="list-style-type: none"> ● One of the first and few Mexican American journalists at <i>The Los Angeles Times</i>, Salazar covered the turbulent Chicano Movement and issues impacting the Chicano community in Los Angeles. ● Salazar’s writings in <i>The Los Angeles Times</i> in support for the Chicano Movement did not sit well with the political establishment. ● In January 1970, Salazar left the <i>Times</i> to become news director for the Spanish language television station KMEX in Los Angeles. At KMEX, he investigated allegations of police officers' planting evidence to implicate Chicanos and the July 1970 police shooting of two unarmed Mexican nationals. ● The Los Angeles Police Department communicated that Salazar’s writings and TV announcements were “dangerous in the minds of barrio people.” <p>Salazar was killed during the National Chicano Moratorium by the L.A. County Sheriff who had shot a tear-gas projectile into the Silver Dollar Bar, taking off Salazar’s head, on East Los Angeles’ Whittier Boulevard.</p> <p>For additional background information, the teacher should read “”</p>	
<p>Step 3 / Slide 13</p>	<p>Cultural Energizer - “Ruben Salazar: Man in the Middle” (2014) Trailer</p> <ul style="list-style-type: none"> ● Actively Screen Ruben Salazar: Man in the Middle (2014) Trailer. After screening, work in pairs to address the 	<p>7-10 min</p>



following questions. Be prepared to share your responses.

- How did Ruben Salazar serve as a bridge for the “disparate parts of Los Angeles?”
- Ruben Salazar stated that “*the Mexican American in this country has been sold a bill of goods...*” What do you believe that he meant by this?
- Ruben Salazar stated “*It is easy for the establishment to say ‘aren’t we all the same? Aren’t we all Americans?’*” Relative to the Mexican American/Chicano experience at that time, what is Salazar’s response to the establishment?

C2: Critical Concepts

Title of Lecture, Slidedeck/Presentation, and/or Activity:

Introduction - “The Chicano Moratorium: A Question of Freedom” (1970)| Video; What was the Chicano Moratorium of August 29, 1979?”; “What was the Response and Outcome to the Chicano Moratorium of August 29, 1970?”; and Whole Class Read & Metacognitive Markers - “The National Chicano Moratorium - Introduction” (Bruns, 2018)

Description:

The teacher will facilitate an introduction to the video, provide a mini-lecture support and dialogue, and facilitate a whole class read and a metacognitive-markers with students/ participants.



STEP	DESCRIPTION	TIME
Step 1 / Slide 15	<p>Introduction - “The Chicano Moratorium: A Question of Freedom” (1970) Video</p> <p>Actively screen “The Chicano Moratorium: A Question of Freedom” (1970) Video. In pairs, have students address the following discussion questions:</p> <ol style="list-style-type: none"> 1. Why did Chicanos march at the Chicano Moratorium? 2. Where does the narrator suggest where the “front lines” are for Chicanos? 3. What do you attribute to different barrios uniting at the Chicano Moratorium? 4. Who were the Brown Berets? What was their purpose? 5. What was the cause of the “disruption at the park? What was the response of the police? What was the response to the police by the Chicano community? 6. After screening this film, where did you feel it? In your brain, your heart, or your gut? Explain. <p>Be prepared to share out.</p>	15 min
Step 2 / Slide 16	<p>What Was the Chicano Moratorium of August 29, 1970?</p> <p>The teacher will facilitate a mini-lecture and brief dialogue on the following historical points:</p> <ul style="list-style-type: none"> ● The Chicano Moratorium was one of the biggest 	3-5 min



	<p>gatherings of Mexican Americans-Chicanas/os demonstrations protests in U.S. history.</p> <ul style="list-style-type: none"> ● On August 29, 1970, an estimated 20,000-30,000 Chicanas/os from throughout the U.S. converged in East Los Angeles, marching from Belvedere Park down Whittier Boulevard to Laguna Park chanting “!Raza Sí, Guerra No!” ● Chicanas/os at the Chicano Moratorium were protesting the disproportionate number of Chicanos dying in the Vietnam War. ● Chicanas/os made up 5% of the U.S. population, yet, comprised 25% of those killed in the Vietnam War. ● While experiencing disparities and inequities on the homefront (i.e., systemic racism in K-12 public education, systemic exclusion from higher education, high unemployment, disproportion killings by law enforcement), Chicanas/os called for a “Chicano Moratorium” - a refusal to enlist and fight in the U.S. military, to highlight the contradictions of fighting in a war overseas wherein there was no justice for Chicanas/os in the U.S. 	
<p>Step 3 / Slide 17</p>	<p>What was the Response and Outcome to the Chicano Moratorium of August 29, 1970?</p> <p>The teacher will facilitate a mini-lecture and brief dialogue on the following historical points:</p> <ul style="list-style-type: none"> ● Upon entering Laguna Park, the Chicano Moratorium march led by the Brown Berets were greeted with speakers such as Rosalio Muñoz (one of the first 	<p>3-5 min</p>



conscientious objectors to the military draft) and music, dancers, teatro.

- Fearful of disturbance at the nearby Green Mill Liquor Store on Whittier Boulevard, the owner called the Los Angeles County Sheriff's Department.
- 1,500 sheriffs on standby spread throughout the barrio in East Los Angeles went into Laguna Park, using the earlier call as an excuse to shoot tear gas canisters and beat protestors in the peaceful crowd of Chicano Moratorium participants. Chicano participants in the Moratorium had no choice but to resist the Sheriff by fighting back.
- As a result, 400 people were arrested and four were killed including journalist Ruben Salazar, Brown Beret Lyn Ward, Gustav Montag, and José Ángel Díaz.
- Regarding the murder of Salazar, L.A. County Sheriff's claim that a person had a gun inside the Silver Dollar Bar on Whittier Boulevard. This is where L.A. County Deputy Sheriff shot a tear-gas projectile into the Silver Dollar Bar taking off Salazar's head.
- Chicanos to this day claim Salazar's death was intentional, given his being surveilled by the F.B.I.'s infamous Counter Intelligence Program (COINTELPRO) and Salazar's relentless critique of the Los Angeles Police Department and the Los Angeles County Sheriff's



	<p>Department.</p> <ul style="list-style-type: none"> The Chicano Moratorium of August 29, 1970 remains a legacy of struggle for the rights and self-determination of the Chicana/o community. 	
<p>Step 3 / Slide 18</p>	<p>Whole Class Read & Metacognitive Markers - “The National Chicano Moratorium - Introduction” (Bruns, 2018)</p> <ol style="list-style-type: none"> Whole class read of “The National Chicano Anti War Moratorium - Introduction” (Bruns, 2018 Metacognitive Markers Version - .pdf) Insert the following metacognitive markers in the text during/after reading: <ul style="list-style-type: none"> <u>Question mark (?)</u> - for questions you may have about the text. <u>Circle (O)</u> - around important numerical information. <u>Underline (_)</u> - for key ideas, concepts, and/or words. <u>Exclamation (!)</u> - for identifying any “aha” moments in the text <u>Asterisk (*)</u> - next to the text where you would like to comment. Be prepared to share your where and why you placed metacognitive markers. 	<p>20-25 min</p>



C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity(ies):

Activity 1: Whole Class read of “Chicana Revolt: The Women of the Brown Berets - Las Adelitas de Aztlán - Break Free and Form Their Own Movement” (Martínez & Barajas, August 13, 2020)

Activity 2: Chicano Moratorium: August 29, 1970 - Social Media | Poster Board Making

Description:

The teacher will facilitate a whole class read of “Chicana Revolt: The Women of the Brown Berets - Las Adelitas de Aztlán - Break Free and Form Their Own Movement” (Martínez, V. & Barajas, J., August 23, 2020) and provide instruction to address accompanying questions. Additionally, the teacher will provide instructions for the social media | poster board making.

STEP	DESCRIPTION	TIME
Step 1 / Slide 20	<p>“Chicana Revolt: The Women of the Brown Berets - Las Adelitas de Aztlán - Break Free and Form Their Own Movement” (Martínez, V. & Barajas, J., August 23, 2020)</p> <ul style="list-style-type: none"> ● Whole class read of “Chicana Revolt: The Women of the Brown Berets - Las Adelitas de Aztlán - Break Free and Form Their Own Movement” (Martínez, V. & Barajas, J., August 23, 2020)(.pdf) ● In 1-paragraph, identify and explain what parts of the reading Chicana Revolt resonated with you most? Explain. ● In 1-paragraph, write what lessons have been learned about the Chicana Brown Berets during the Chicano Moratorium and the Chicano Movement in general? 	15-20 min



	<ul style="list-style-type: none"> ● In 1-paragraph, write what we need to do to provide for safe, honorable, and equitable spaces for Chicanas in organizing today? Explain. ● In groups, discuss your written responses and be prepared to share with the whole group. 	
<p>Step 2 / Slide 21</p>	<p>Chicano Moratorium: August 29, 1970 - Social Media Poster Board Making</p> <p>*The teacher will have the students use the information / readings / photos within this lesson (and outside this lesson if needed) to create a social media or poster board on the Chicano Moratorium.</p> <ul style="list-style-type: none"> ● Choose from one of the historical figures or organizations central to the Chicano Moratorium to create a social media meme Reel Tik Tok video or a poster board: <ul style="list-style-type: none"> ○ Gloria Arellanes ○ Ruben Salazar ○ Rosalio Muñoz ○ The Brown Berets ○ Chicana Brown Berets ● Illustrate how the historical figure or organization you chose was central to the Chicano Moratorium of August 29, 1970. ● Lastly, communicate visually and/or verbally in the meme reel Tik Tok video or poster board why you chose the historical figure or organization that was central to the makings of the Chicano Moratorium of August 29, 1970. 	<p>20-30 min</p>



C4: Conclusive Dialogue/Critical Circular Exchange

STEP	Tlahtokan - Talking Circle	15-20 min
Step 1 / Slide 23	<p>An individual will be given the “talking stick” and they will be the only one talking, Everybody else will be quiet and practice active listening while the person with the talking stick shares their response for the day. Once they are done, they will pass the talking stick to the person next to them. Each individual within the circle will have the opportunity to speak.</p> <p>Students will position themselves in different corners of the room for each statement: strongly agree, agree, disagree, strongly disagree. When in groups, ask students to discuss each position and be prepared to share out with the larger group with one person per group with the talking stick sharing out.</p> <ul style="list-style-type: none"> ● Since World War II, Chicanos/Latinos are in proportion to the overall population, are the most highly decorated racial/ethnic group to fight in wars for the U.S. In light of this legacy, Chicanas/os-Latinas/os should join the military to demonstrate their patriotism toward the U.S. ● Like many Chicanos-Latinos did during the Vietnam War (i.e., Rosalio Muñoz [Los Angeles], Salomón Baldenegro [Tucson], and Ernesto Vigil [Denver]), if a military draft were to come 	



<p>Step 2 / Slide 24</p>	<p>about, Chicanos-Latinos should become “conscientious objectors.”</p>	
	<p>Conclusive Dialogue - Implications</p> <p>Students will answer each question with 1-2 paragraphs and discuss with a partner. Be prepared to share out with the whole group.</p> <ul style="list-style-type: none"> • How is the Chicano Moratorium still relevant to us today? • The struggle continues. Does that mean the Movement continues, too? • What are the implications of the Chicano Moratorium of August 29, 1970? What did this gathering and protest demonstrate to the nation about the political power of Chicanas/os-Latinas/os? 	<p>10 min</p>

<p>Connection: How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit?</p>	<p>The conclusive dialogue/critical curricular exchange is relevant to students because it centers their histories and illustrates how these histories impact their communities today.</p> <p>Furthermore, for the conclusive dialogue - implications, it is responsive to the students because it puts them in a position to challenge current conditions and reimagine to create the possibilities for Chicanas/os in the present and in the future. This challenging and reimagining is central to the Chicana/o Studies Guiding Principles - “Challenge - imperialist/colonial hegemonic beliefs, and practices on ideological, institutional, interpersonal, and internalized levels” and “Conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and</p>
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	<p><i>radical healing.”</i></p> <p>Bringing back the purpose of this unit is done by engaging students in the <i>Tlahtokan</i> - Talking Circle which focuses on their own positions within and for the Chicana/o community. Moreover, and again, the contesting and conceptualization of a more racially just and democratic future through individual and collective reimagining is central to the purpose of this lesson.</p>
<p>Assessment: How will the students be assessed?</p>	<p>Students will be assessed for substantiating their position on each of the statements in the <i>Tlahtokan</i> - Talking Circle.</p> <p>Additionally, students will be assessed in the “Conclusive Dialogue - Implications” for responding with 1- paragraph to each question and in complete sentences and substantiating their position.</p>
<p>Evaluation: How will the effectiveness of this lesson plan be evaluated?</p>	<p>The efficacy of this lesson should be evaluated through student engagement in class discussion, the critical cultural production piece wherein students will work collaboratively to complete group work in an accurate and intentional manner, and in the active engagement and participation in the conclusive dialogue-implication.</p>

RESOURCES AND NOTES

<ul style="list-style-type: none"> ● Resources <p>Ruben Salazar: Man in the Middle (2014) Trailer</p> <p>“The Chicano Moratorium: A Question of Freedom” (1970) Video</p> <p>“The National Chicano Antiwar Moratorium - Introduction” (Bruns, 2018 Metacognitive Markers Version - .pdf)</p>
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[“Chicana Revolt: The Women of the Brown Berets - Las Adelitas de Aztlán - Break Free and Form Their Own Movement” \(Martínez, V. & Barajas, J., August 23, 2020\)\(.pdf\)](#)

Include Links to Background Information, Project Instructions, Tests, Handouts, Worksheets, and Images.

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