

**CESAR CHAVEZ
AND
ORGANIC INTELLECTUALISM**

SUGGESTED LEVEL: HIGH SCHOOL

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INTRODUCTION

This unit examines the work of Cesar Chavez and his role as an organic intellectual. In addition it emphasizes the importance of the creation of organic intellectuals.

IMPLEMENTATION GUIDELINES

This unit is designed for grades 9-12

I recommend that you use lessons one through four in sequence. The remaining seven can be used as you see fit, however, I have found the given sequence to be highly effective and meaningful.

TEACHER PRE-INSTRUCTIONAL INFORMATION

See the appendix for biographies of Cesar Chavez, Mahatma Gandhi and Antonio Gramsci.
See the appendix for the definition of an organic intellectual

UNIT CONCEPTS

- The concept of this unit is to introduce students to Cesar Chavez, Organic Intellectualism and Cesar Chavez as an organic intellectual

ALIGNMENT TO THE 21ST CENTURY CORE CURRICULUM

LANGUAGE ARTS

- PO 4. Extend ideas presented in texts or websites
- PO 5. Connect prior knowledge to information available
- PO 1. Determine the meaning of unknown or technical vocabulary
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SOCIAL STUDIES

- PO 1. compare the present with the past, evaluating the consequences of past events and decisions and determining the lessons learned and analyze how change occurs
- PO 2. Gandhi's non-violence movement for India's independence
- PO 4. The role and methods of civil rights advocates, including Martin Luther King, Jr., Malcolm X, Rosa Parks, Cesar Chavez and *Dolores Huerta*, *Dennis Banks*, *Scott Treadle*, *Russell Means*, *Lionel Pettier* and *Wilma Mankiller*
- TU 11. Hispanic issues, inequality, policies and organizations including the G.I. Forum, M.A.L.D.E.F., United Farm Workers, Chicano Movement and increase of political power via struggle and demographics

INSTRUCTIONAL MATERIALS AND RESOURCES

LESSON 1:

Construction paper
Crayons or colored pencils

REVOLUTION

LESSON 2:

See appendix for the definition of Americana
See appendix for a list of potential questions

REVOLUTION AND AMERICANA

LESSON 3:

See appendix for survey questions

CHAVEZ SURVEY

LESSON 4:

Internet
Text materials
See appendix for the list of questions that students should answer in their research

Chavez and Gandhi Research Papers

LESSON 5:

NONVIOLENCE DISCUSSION

After conducting research on Chavez and Gandhi the students should have a strong understanding of the concept of non-violent protest

LESSON 6:

CESAR CHAVEZ AND ORGANIC INTELLECTUALISM

See appendix for Gramsci's definition of organic intellectualism
Read *Representation of the Intellectual* from Said
Read *Our America* from Marti
Read *On National Culture* from Fanon
Read *Truth and Power* from Foucault
The identification of the different definitions and labels of the Organic and Tradition Intellectuals
Graphic Organizer of the different versions of Organic and Tradition Intellectuals
Paper and pencil or pen

LESSON 7:

Chavez Quotes

See appendix for Chavez Quotes
Paper
Pens or pencils

LESSON 8:

The Question of Organic Intellectualism

See appendix for the essay question
Paper and pencil or pen

LESSON 9:

Expression of Revolution and Organic Intellectualism

Paper
Construction paper
Magazines
Video Camera, VCR and TV
Crayons, colored pencils, pens or pencils

LESSON 10:

**Identification of Grass Root Issues or Problems and Moving
Towards Organic Intellectualism**

Newspapers school, national or local

National or local news (TV or radio)

Paper

Pencil

PUBLICATION RESOURCES REQUIRED

Use This format for Books						
Author's Last	Author's First	Publication Title	Publisher	Publisher City and State	Copyright Year	ISBN
Delgado	Richard	Critical Race Theory	Temple Univ	Philadelp hia, PA	1999	15663 97146
Gramsci	Antonio	Prison Notebooks	International	New York	1971	0-717- 0397-x
MacLeod	Jay	Ain't No Makin' It	Westview Press	Boulder Colorado	1995	0- 8133- 1515-8
Fanon	Frantz	The Wretched of the Earth	Grove Press	New York	1963	0- 8021- 5083-7
Said	Edward	Representations of the Intellectual	Pantheon Books	New York	1994	0- 8133- 1515-8
Shnookal Muñiz	Deborah Mirta (Eds.)	Jose Marti Reader: Writings on the Americas	Ocean Press	Melbourne & New York		
Gordon	Colin (Ed.)	Power/Knowledge Selected interviews and Other Writings 1972-1977	Pantheon Books	New York		

LESSON SUMMARY

LESSON 1:

REVOLUTION

- ⇒ Ask the students to draw a picture or create a collage that presents revolution
- ⇒ Present, define and discuss the pictures and/or collages of revolution offered by the students
- ⇒ Encourage the students to ask question regarding the artwork and/or the explanation of the artwork

LESSON 2:

REVOLUTION AND AMERICANA

- ⇒ The students will answer a few questions in reference to revolution. After answering the questions the students will break into groups of four. In these groups the students will read their responses to each other. After each responses has been read the groups will discuss the responses offered. After each discussion the students are to produce a group response or responses for each question. The groups will then present their group responses to the entire class. Class discussion is encouraged. I have found that discussion is most productive and effective if its conducted a the end of each group presentation, rather than in the middle.

LESSON 3:

CHAVEZ SURVEY

- ⇒ In order to assess the amount of knowledge students have about Chavez the students will answer a handful questions related to Chavez.
- ⇒ After the survey is taken analyze the results. After this analysis takes places present the findings to students. Discussion regarding the finding should be encouraged.

LESSON 4:

Chavez and Gandhi Research Papers

- ⇒ This is the key lesson within this unit. From this point forward the knowledge that is acquired or not acquired within this lesson creates the foundation for the remaining lessons.
- ⇒ The students will conduct on Chavez and Gandhi. The students will compare and contrast the lives of both men.
- ⇒ The student's research will focus on the issue of non-violence

LESSON 5:

NONVIOLENCE DISCUSSION

- ⇒ Discuss nonviolence as a means of resolving conflict and how it is related to Chavez's and the UFW's successes and failures.

LESSON 6:

CESAR CHAVEZ AND ORGANIC INTELLECTUALISM

- ⇒ Present and discuss Gramsci's explanation of the organic intellectual
- ⇒ Read Said, Marti, Fanon and Foucault. Inform the students that they will be looking for comparisons to the organic intellectual and the traditional intellectual. Ask the students to identify how the different intellectuals define and label their versions of the organic and traditional intellectual.
- ⇒ The students will create a graphic organizer that includes the names of the different intellectuals, the title of their writings, and their labels and definitions of the organic and traditional intellectual.
- ⇒ See the appendix for a brief description of how other intellectuals define the organic intellectual and their role within society
- ⇒ Describe and discuss examples of individuals who (or have) positively and negatively influence others.
- ⇒ Students will create a short essay that explains how Chavez can be considered an organic intellectual or how he fails to meet the criteria of the organic intellectual.

LESSON 7:

Chavez Quotes

- ⇒ Provide students with a list of quotes from Chavez. Ask the students to select three or four quotes from the list and to interpret the meaning of those quotes.
- ⇒ Discuss the responses offered by the students. The students can present each of their quotes and responses or they can present the response and quote they choose to present. Students should be encouraged to ask critical questions in response to the presentations
- ⇒

LESSON 8:

The Question of Organic Intellectualism

- ⇒ The students will answer a question that reaches deep into the essence of organic intellectualism
- ⇒ Present the question to the group and ask for their responses to the question

LESSON 9:

Expression of Revolution and Organic Intellectualism

⇒ The students are to write and present a poem, a song or a rap about revolution and organic intellectualism. Other forms that demonstrate higher levels of thinking are acceptable (I have found that by broadening the scope of responses elevates the level and depth of students responses.)

LESSON 10:

Identification of Grass Root Issues or Problems and Moving Towards Organic Intellectualism

- ⇒ Identify and discuss current events and current issues that affect the subordinate groups within our society. Identify and discuss the nature and scope of these issue and events. The primary focus should be placed upon local/community issues.
- ⇒ The students will research one of the problems identified during lesson ten's discussion or another issue or problem that reflects the essence of organic intellectualism
- ⇒ Using the wisdom of our revolutionary brothers, create a solution to a current social problem that has affected a subordinate group or groups within our nation. **Again, The primary focus should be placed upon local/community issues.**

LESSON 1

LEARNING OBJECTIVES

- Students should be able to demonstrate an understanding of the essence of the term revolution by creating art and then presenting their work and it's meaning to the class.

INTRODUCTION

- Place the word revolution on the board. On a piece of construction paper ask the students to draw a picture of revolution.
- After the drawings have been completed the students will present and explain their artwork. Encourage the students to ask questions in order to promote an elaborate explanation of the artwork and promote a dialogue on revolution.

ACTIVITY 1

Draw Revolution

Ask the students to draw a picture or create a collage that expresses their understanding of revolution.

ACTIVITY 2

PRESENTATION OF ARTWORK

Students will present and explain their artwork to the class. Students should be encouraged to ask questions about the artwork or the explanation of the artwork. I offer extra-credit for questions that promote academic dialogue.

ACTIVITY 3

PRESENTATION OF ARTWORK

Students will present and explain their artwork to the class. Students should be encouraged to ask questions about the artwork or the explanation of the artwork. I offer extra-credit for questions that promote academic dialogue.

CHECK FOR UNDERSTANDING

- Student understanding will be reflected in their artwork and the explanation of their artwork.

Lesson 2

REVOLUTION AND AMERICANA

LEARNING OBJECTIVES

- The heightened awareness of the essence of revolution and its role within American and Americana

INTRODUCTION

- The students will answer a few questions in reference to revolution. After answering the questions the students will break into groups of four. In these groups the students will read their responses to each other. After each response has been read the groups will discuss the responses offered. After each discussion the students are to produce a group response or responses for each question. The groups will then present their group responses to the entire class. Class discussion is encouraged. I have found that discussion is most productive and effective if its conducted at the end of each group presentation, rather than in the middle.

INSTRUCTIONAL PROCEDURES/ACTIVITIES

- The students will be engaged in a dialogue about revolution and its role within Americana

ACTIVITY 1

Revolution Questions

The students will answer a few questions regarding revolution. (See appendix for questions)

ACTIVITY 2

3 ON 1

The students will be broken into groups of four. Each student will read his or her response to an individual question. After the reading of each response, those within the group will offer constructive criticism. The students will repeat this procedure for each the remaining questions

ACTIVITY 3

GROUP RESPONSE OR RESPONSES

After the group discussion the students are to produce a group response or responses for each question. The groups will then present their group response or responses to the entire class.

CHECK FOR UNDERSTANDING

- The understanding will be reflected in the depth of the student's responses and his/her ability to defend their responses.

LESSON 3

CHAVEZ SURVEY

LEARNING OBJECTIVES

- **THE GOAL OF THIS LESSON IS DISCOVER THE AMOUNT OF PRIOR KNOWLEDGE REGARDING CHAVEZ THAT THE STUDENTS ARE BRINGING INTO THE LESSON.**

INTRODUCTION

- The student will answer a few survey questions about Chavez. The teacher will analyze the collected response and then present the findings to the class.
- The teacher will promote a discussion in regards to the findings of Chavez Survey

ACTIVITY 1

CHAVEZ SURVEY

The students will take the survey (See appendix for survey questions)

ACTIVITY 2

CHAVEZ SURVEY DISCUSSION

The finding from the survey will be presented to the students. The teacher should promote discussion regarding the findings.

LESSON 4

Chavez and Gandhi Research Papers

LEARNING OBJECTIVES

- This is the key lesson within this unit. From this point forward the knowledge that is acquired or not acquired within this lesson creates the foundation for the remaining lessons.
- The students will conduct research on both Chavez and Gandhi
- The students will gain an understanding of non-violence
- The students will gain an understanding of the role of non-violence within the movements created by Chavez and Gandhi
- The students will gain an understanding of the effectiveness of non-violence as a means of social revolution

INTRODUCTION

- The students will conduct on Chavez and Gandhi. The students will compare and contrast the lives of both men.
- The student's research will focus on the issue of non-violence

ACTIVITY 1

CHAVEZ AND GANDHI RESEARCH PAPER

The students will conduct research that will illuminate how the lives of Gandhi and Chavez comparable and how they different

ACTIVITY 2

PRESENTATIONS

The students will make brief presentations of highlighting the major points within their findings

CHECK FOR UNDERSTANDING

- The students understanding will be reflected within their research and in their presentations.

LESSON 5

NONVIOLENCE DISCUSSION

LEARNING OBJECTIVES

- This an opportunity to dialogue and intensify the understanding of Chavez, Gandhi, non-violence, and the UFW

INTRODUCTION

- Discuss nonviolence as a means of resolving conflict and how it is related to Chavez's and the UFW's successes and failures.

ACTIVITY 1

DISCUSS NONVIOLENCE

The students will engage in a dialogue around the issue of non-violence and what impact it had in the successes and/or failures of Chavez

CHECK FOR UNDERSTANDING

- Understanding will be reflected within the dialogue

LESSON 6

CESAR CHAVEZ AND ORGANIC INTELLECTUALISM

LEARNING OBJECTIVES

- Students will gain a deeper understanding of organic intellectualism
- Student gain a deeper understanding of who Cesar Chavez can be considered an organic intellectual

INTRODUCTION

- Students will examine organic intellectualism
- Students will identify and modern day organic intellectuals
- Student determine whether or not Chavez meets the criteria of the organic intellectual

ACTIVITY 1

Presentation of the Organic Intellectual

Present and discuss the notion of the organic intellectual.

See Appendix for Activity 1 question

ACTIVITY 2

CREATE A MODERN DAY/PAST ORGANIC INTELLECTUAL LIST

The students will break into teams of 3-4. Each team will create two lists: a modern day organic intellectual list and a list of organic intellectuals from the past. Each team will present each of the people of their lists. After creating their list each group will be given two days of computer research time in order to research those on list in order to offer background and support for those one their list. Each group must be prepared to defend those on their list and explain why each of those on their lists should be considered an organic intellectual. The class is encouraged to ask questions about the people being brought forward as organic intellectuals. After each person has being presented and defended the group will vote on whether or not this person should be considered an organic intellectual. The group with greatest number of intellectuals should be given the greatest number of point. The point structure is up to you. I offer the top group the most number of points and I bunch the remainder of the group into two with point value descending for each group.

ACTIVITY 3

THE TRADITIONAL INTELLECTUAL LIST

This lesson is important because it deepens the understanding of the organic intellectual. This lesson will take two days. What take the greatest amount of time are the defenses and the votes. The students understanding the concept of the organic intellectual, the creation of a traditional intellectual list is relatively easy, but incredibly important.

ACTIVITY 4

Chavez and Organic Intellectualism

Students will create a short essay that explains how Chavez can be considered an organic intellectual or how he fails to meet the criteria of the organic intellectual.

Check for Understanding

- Student participation and self-assessment

LESSON 7

Chavez Quotes

LEARNING OBJECTIVES

- By analyzing his words, thoughts and philosophies students will have a deeper understanding Chavez
- The creation of a deeper understanding of an organic intellectual will elevate the students understanding of Chavez, social consciousness, and critical consciousness

INTRODUCTION

- The students will analyze and interpret the words, thoughts and philosophies of Chavez
- The students will present the quote or quotes they have selected

INSTRUCTIONAL PROCEDURES/ACTIVITIES

- Provide students with a list of quotes from Chavez. Ask the students to select three or four quotes from the list and to interpret the meaning of those quotes. Discuss the responses offered by the students.
- Discuss the responses offered by the students. The students can present each of their quotes and responses or they can present the response and quote they choose to present. Students should be encouraged to ask critical questions in response to the presentations

ACTIVITY 1

Analyze and Interpret Quotes by Chavez

Provide students with a list of quotes from Chavez (See appendix). Ask the students to select three or four quotes from the list to analyze and interpret their meaning. Students are Discuss the responses offered by the students.

ACTIVITY 2

PRESENTATION AND DISCUSSION OF CHAVEZ QUOTES

Discuss the responses offered by the students. The students can present each of their quotes and responses or they can present the response and quote they choose to present. Students should be encouraged to ask critical questions in response to the presentations.

CHECK FOR UNDERSTANDING

- Student understanding will be reflected in their responses and the defense of their responses

LESSON 8

The Question of Organic Intellectualism

LEARNING OBJECTIVES

- After the experience of this lesson the students will have a deeper understanding of the essence of organic intellectualism

INTRODUCTION

- The students will create an in depth response to a hypothetical question regarding selflessness and organic intellectualism

ACTIVITY 1

LOST ACTIVITY

The students will create an in depth response to a hypothetical question regarding selflessness and organic intellectualism. (See appendix for the question)

ACTIVITY 2

LOST DISCUSSION

After students have responded to the question, ask for volunteers who would like to express their response. Discussion regarding the question should be promoted in order to elevate student understanding and for the opportunity of critical responses

CHECK FOR UNDERSTANDING

- Understanding will be demonstrated within the responses, the level of critical consciousness within the questions offered and the strength of the defense offered by the students.

LESSON 9

Expression of Revolution and Organic Intellectualism

LEARNING OBJECTIVES

- In regards to revolution and organic intellectualism the student move to an elevated state of understanding.

INTRODUCTION

- The students are to write and present a poem, a song or a rap about revolution and organic intellectualism.
- Other forms that demonstrate higher levels of thinking are acceptable (I have found that by broadening the scope of responses elevates the level and depth of students responses.

ACTIVITY 1

The Expression of Revolution and Organic Intellectualism

The students are to write and present a poem, a song or a rap about revolution and organic intellectualism.

ACTIVITY 2

PRESENTATIONS OF REVOLUTION AND ORGANIC INTELLECTUAL EXPRESSIONS

The students will present, discuss, explain and/or defend their presentation

CHECK FOR UNDERSTANDING

- Understanding will be demonstrated within the expressions, explanations and defenses of the presentations of the students.

LESSON 10

Identification of Grass Root Issues or Problems and Moving Towards Organic Intellectualism

LEARNING OBJECTIVES

- The students will gain a deeper understanding of issues and/or problems within their community
- The students will gain an understanding of certain problems or issues within their community
- The students will learn to create answer to problems, rather than simply complaining about problems
- Students will learn that it is important to get involved in the resolution of community issues and/or problems

INTRODUCTION

- This lesson moves towards the creation of the organic intellectual. The students must see and understand the problems within their communities before they can move to make change
- Once the student understands the nature and scope of the problem the question for the student then becomes “what are you going to do?”

ACTIVITY 1

DISCUSSION OF ISSUES

Identify and Discuss issues that affect that affect subordinate groups within our community.
Paulo Freire’s Problematization

ACTIVITY 2

IDENTIFY RESEARCH ISSUE FOR RESOLUTION

Students will submit a short research proposal (See appendix for proposal model).

ACTIVITY 3

RESEARCH PROJECT

The students will research one of the problems identified during lesson ten’s discussion or another issue or problem that reflects the essence of organic intellectualism

ACTIVITY 4

The Search for a Resolution

Using the wisdom of our revolutionary brothers, create a solution to a current social problem that has affected a subordinate group or groups within our nation.

ACTIVITY 5

COMMUNITY SERVICE

The students will need to become involved in the resolution of their research problem. They must submit a plan of action that explains how they are going to become involved with their research issue. In this plan they need to offer methods for participation verification

CHECK FOR UNDERSTANDING

- Student understanding will be demonstrated within the activities

Appendix

Lesson Two Questions

- Who creates revolution?
- Why is revolution created?
- Are those who advocate revolution optimistic or are they pessimistic?
- How can revolution be considered an act of love?
- Does Americana view revolution in regards to what it is to be a true American?

In his book *Ain't No Makin It* Jay MacLeod uses the phrase "the popular mind." I use Americana as a synonym for the popular mind. Americana refers to the uncritical masses that perpetuate the dominant group's hegemony. Within this hegemony is the perpetuation and promotion of racism, oppression, and subordination. Simultaneously, within this hegemony is the perpetuation of the American lie of equality for all.

Lesson Three Survey Questions

Cesar Chavez Survey

1. Who is Cesar Chavez?
2. Where was he born?
3. When was he born?
4. What is the UFW?
5. What is a Union?
6. What were the causes of the UFW?
7. How is Dolores Huerta?
8. What is Stoop Labor?
9. What is a boycott?
10. What does Huelga mean?
11. Are you aware of any present-day boycotts?
12. For the boycott of which product is Cesar Chavez most famous?

Lesson Four Chavez and Gandhi Research Questions

What motivated these men?

What role did spirituality play in creating the personnel foundations of both men?

Who inspired the philosophies of these men?

When and why did non-violence become part of their philosophy?

How and when did they use non-violence?

How successful was non-violence in spreading their messages?

What was the CSO? What impact did it have on Chavez?

What is the essence of UFW?

Why did Chavez chose to fast?

What long-term impact has Chavez had on the United States and/or the world?

What concrete social change has been made due to Chavez's efforts?

How did these men demonstrate or express that ordinary citizens could replicate their acts?

What could have been by each of these men in order for them to make better presentations of themselves and those they supported?

Research Paper

Outline

I. Introduction

A. Our introductory paragraph should compose two things.

1. Get the attention of your audience.
 - Open w/ a series of questions
 - Provide an interesting anecdote/story.
 - Present a startling or unusual fact.
 - Begin with an interesting Quote.
 - Define an important, subject term.
2. You should identify your Thesis statement.
 - What your research paper will prove or disprove.

II. Body

A. Developmental paragraphs.

1. This is the heart of the research paper.
2. The paragraphs must CLEARLY and LOGICALLY support your thesis.
 - Arrange these paragraphs in a chronological order or by order of importance.
3. Your paragraphs must flow smoothly!

III. Closure

A. Summary paragraph should tie of the important points of your paper.

Lesson Six

Chavez and Organic Intellectualism

From Webster's.com

Organic: **1** *archaic* : INSTRUMENTAL

2 a : of, relating to, or arising in a bodily organ **b** : affecting the structure of the organism

3 a (1) : of, relating to, or derived from living organisms **(2)** : of, relating to, yielding, or involving the use of food produced with the use of feed or fertilizer of plant or animal origin without employment of chemically formulated fertilizers, growth stimulants, antibiotics, or pesticides <*organic farming*> <*organic produce*> **b (1)** : of, relating to, or containing carbon compounds **(2)** : relating to, being, or dealt with by a branch of chemistry concerned with the carbon compounds of living beings and most other carbon compounds

4 a : forming an integral element of a whole : FUNDAMENTAL <incidental music rather than *organic* parts of the action -- Francis Ferguson> **b** : having systematic coordination of parts :

ORGANIZED <*an organic whole*> **c** : having the characteristics of an organism : developing in the manner of a living plant or animal <*society is organic*>

5 : of, relating to, or constituting the law by which a government or organization exists

According to Webster's

Intellectual: **1 a** : of or relating to the intellect or its use **b** : developed or chiefly guided by the intellect rather than by emotion or experience : RATIONAL **c** : requiring use of the intellect

2 a : given to study, reflection, and speculation **b** : engaged in activity requiring the creative use of the intellect

Gramsci definition of the Organic Intellectual

“The thinking and organising element of particular fundamental social class. These organic intellectuals are distinguished less by their profession, which may be any job characteristic of their class, than by their function in directing the ideas and aspirations of the class to which they organically belong.”(Gramsci, pg.3)

Explanation of the Organic Intellectual

Gramsci wrote extensively on the role of the intellectual within society. Gramsci contrasts the “traditional intellectual” with the “organic intellectual”. He viewed the “traditional intellectual” as the educated who move and act to maintain the status quo of the powers ascendant at that time. Simultaneously, the “organic intellectual” rises up from the ranks of the subaltern classes in order to act as an advocate or agent that represents and perpetuates their concerns and empowers them with a voice within a society that has been indoctrinated with the dominant groups hegemony. Simply put the “organic intellectual” is produced by their own group to serve in the interest of their group. The “organic intellectual” places him/herself in service of his/her people.

Presentations of Intellectuals

Historically and presently the schooling policies and values of the United States have moved to create the traditional intellectual rather than the organic intellectual. This has been and is done in order to perpetuate the dominant group’s hegemony.

The focus on testing has narrowed the scope of the curriculum thus narrowing the experiences, the perceptions, the understanding and the critical consciousness of our students. Not just the students of color, but all students. The vast majority within our society is not aware that they are in an unconscious state, in fact the hegemony of the dominant group creates an artificial reality wherein existence is real and life and/or living is never experienced or at best it is generic or synthetic, and void of any substance. In essence the unconscious are simply shells void of life.

The critically conscious are those that can see, hear, taste, and feel the injustice within the dominant groups hegemony, and they are those that understand the nature and intent of the dominant group’s hegemony are most likely those who are moving to counter and/or obliterate the dominant group’s hegemony. The dominant group is aware of this movement and its organic intellectual and their intentions. Therefore, within the dominant groups educational structure the question becomes, “why would one want to create that that will destroy it?”

Lesson Six Essay Question #1

Why would one want to create that that will destroy you?

Lesson Six Essay Question #2

Create a short essay that explains how Chavez can be considered an organic intellectual or how he fails to meet the criteria of the organic intellectual.

Presentations of Intellectuals

Antonio Gramsci	Organic Intellectual	Traditional Intellectual	Prison Notebook
Jose Marti	Natural Man	Artificial Man	Our America
Franz Fanon	National Intellectual	Native Intellectual	Our National Culture
Michel Foucault	Universal	Specific Intellectual	Truth and Power
Edward Said	Amateur	Professional	Representations of the Intellectual

Creating an Organic Intellectual Graphic Organizer

In their graphic organizers the student should include the name of the intellectual, his labels for organic and traditional intellectuals, his definitions of the two intellectuals and the name of the publication being cited. I encouraged students to add to this model. The vast majority expanded upon this model, and I believe this expansion gave them a better understanding of organic intellectualism.

Lesson Seven Quotes

Commitment

"...There has to be someone who is willing to do it, who is willing to take whatever risks are required. I don't think it can be done with money alone. The person has to be dedicated to the task. There has to be some other motivation."

"Being of service is not enough. You must become a servant of the people. When you do, you can demand their commitment in return."

"Self dedication is a spiritual experience."

"The name of the game is to talk to people. If you don't talk to people, you can't get started... You knock on twenty doors or so, and twenty guys tell you to go to hell, or that they haven't got time. But maybe at the fortieth or sixtieth house you find the one guy who is all you need. You're not going to organize everything; you're just going to get it started."

"There are vivid memories from my childhood--what we had to go through because of low wages and the conditions, basically because there was no union. I suppose if I wanted to be fair I could say that I'm trying to settle a personal score. I could dramatize it by saying that I want to bring social justice to farm workers. But the truth is that I went through a lot of hell, and a lot of people did. If we can even the score a little for the workers then we are doing something. Besides, I don't know any other work I like to do better than this. I really don't."

"There is no substitute for hard work, 23 or 24 hours a day. And there is no substitute for patience and acceptance."

"There's no turning back... We will win. We are winning because ours is a revolution of mind and heart..."

"We draw our strength from the very despair in which we have been forced to live. We shall endure."

"We must understand that the highest form of freedom carries with it the greatest measure of discipline."

"I remember with strong feelings the families who joined our movement and paid dues long before there was any hope of winning contracts. Sometimes, fathers and mothers would take money out of their meager food budgets just because they believed that farm workers could and must build their own union. I remember thinking then that with spirit like that... we had to win. No force on earth could stop us."

"The picket line is the best place to train organizers. One day on the picket line is where a man makes his commitment. The longer on the picket line, the stronger the commitment. A lot of workers think they make their commitment by walking off the job when nobody sees them. But you get a guy to walk off the field when his boss is watching and, in front of the other guys, throw down his tools and march right to the picket line, that is the guy who makes our strike. The picket line is a beautiful thing because it makes a man more human."

"As one looks at the millions of acres in this country that have been taken out of agricultural production; and at the millions of additional acres that have never been cultivated; and at the millions of people who have moved off the farm to rot and decay in the ghettos of our big cities; and at all the millions of hungry people at home and abroad; does it not seem that all these people and things were somehow made to come together and serve one another? If we could bring them together, we could stem the mass exodus of rural poor to the big city ghettos and start it going back the other way; teach them how to operate new farm equipment; and put them to work on those now uncultivated acres to raise food for the hungry. If a way could be found to do this, there would be not only room but positive need for still more machinery and still more productivity increase. There would be enough employment, wages, profits, food and fiber."

"If you really want to make a friend, go to someone's house and eat with him...The people who give you their food give you their heart."

"In this world it is possible to achieve great material wealth, to live an opulent life. But a life built upon those things alone leaves a shallow legacy. In the end, we will be judged by other standards."

Education

"A word as to the education of the heart. We don't believe that this can be imparted through books; it can only be imparted through the loving touch of the teacher."

"Real education should consist of drawing the goodness and the best out of our own students. What better books can there be than the book of humanity?"

"The end of all education should surely be service to others."

"The end of all knowledge should surely be service to others."

"The end of all knowledge must be the building up of character."

"Years of misguided teaching have resulted in the destruction of the best in our society, in our cultures and in the environment."

Hope

"If you are going to organize and ask for commitment, you cannot go to the most desperately poor. They are not likely to take action. If you stand on a man's head and push it into the dirt, he may not even see the heel of your boot. But if his whole face is already above ground, he can see your heel and he can see freedom ahead."

La Causa

"¡Viva la causa!"

"Our opponents in the agricultural industry are very powerful and farm workers are still weak in money and influence. But we have another kind of power that comes from the justice of our cause. So long as we are willing to sacrifice for that cause, so long as we persist in non-violence and work to spread the message of our struggle, then millions of people around the world will respond from their heart, will support our efforts...and in the end we will overcome."

"We are involved in a just cause. We know that most likely we are not going to do anything else in the rest of our life except this. We know that if we weren't doing this we wouldn't be doing anything else we would like to do more than this. We know really there is nowhere else to go and although we would like to see victory come soon we are willing to wait."

Words on Character

"Our language is the reflection of ourselves. A language is an exact reflection of the character and growth of its speakers."

Culture

"Preservation of one's own culture does not require contempt or disrespect for other cultures."

"We need to help students and parents cherish and preserve the ethnic and cultural diversity that nourishes and strengthens this community - and this nation."

Humanity

"Our conviction is that human life and limb are a very special possession given by God to man and that no one has the right to take that away, in any cause, however just..."

"We are certain God's will is that all men share in the good things this earth produces."

"When a man or woman, young, or old, takes a place on the picket line for even a day or two, he will never be the same again. He has confirmed his own humanity. Through non-violence, he has confirmed the humanity of others."

"When the man who feeds the world by toiling in the fields is himself deprived of the basic rights of feeding, sheltering and caring for his own family, the whole community of man is sick."

Leadership

"I am an organizer, not a union leader. A good organizer has to work hard and long. There are no shortcuts. You just keep talking to people, working with them, sharing, exchanging and they come along."

"I'm not going to ask for anything unless the workers want it. If they want it, they'll ask for it."

"There are many reasons for why a man does what he does. To be himself he must be able to give it all. If a leader cannot give it all he cannot expect his people to give anything."

"These observations tie in directly with the whole question of organizing. Why do we have leaders? We put some people out in the fields and all of a sudden they hit, they click. Everyone's happy with them and they begin to move mountains. With other people there are problems and heartaches. They just don't go. When we look and see what's happening, almost invariably the differences are along the lines of willingness to sacrifice and work long hours."

Community

"We cannot seek achievement for ourselves and forget about progress and prosperity for our community...Our ambitions must be broad enough to include the aspirations and needs of others, for their sakes and for our own."

"When we are really honest with ourselves we must admit that our lives are all that really belong to us. So, it how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving our lives do we find life."

"When you have people together who believe in something very strongly - whether it's religion or politics or unions - things happen."

"You are never strong enough that you don't need help."

Dignity

"A symbol is an important thing. That is why we chose an Aztec eagle. It gives pride...When people see it they know it means dignity."

"Do not romanticize the poor...We are all people, human beings subject to the same temptations and faults as all others. Our poverty damages our dignity."

"From the depth of need and despair, people can work together, can organize themselves to solve their own problems and fill their own needs with dignity and strength."

"What is at stake is human dignity. If a man is not accorded respect he cannot respect himself and if he does not respect himself, he cannot demand it."

"The strike and the boycott, they have cost us much. What they have not paid us in wages, better working conditions, and new contracts, they have paid us in self-respect and human dignity."

Justice

"It is possible to become discouraged about the injustice we see everywhere. But God did not promise us that the world would be humane and just. He gives us the gift of life and allows us to choose the way we will use our limited time on earth. It is an awesome opportunity."

"People who have lost their hunger for justice are not ultimately powerful. They are like sick people who have lost their appetite for what is truly nourishing. Such sick people should not frighten or discourage us. They should be prayed for along with the sick people who are in the hospital. "The love for justice that is in us is not only the best part of our being but it is also the most true to our nature."

"There is a great fear of our Union - a fear that I do not fully understand, but that I know is present...What is it that causes some men to act so hastily and so cruelly? It cannot be that we are so powerful. Is it so much to ask that the poorest people of the land have a measure of justice?"

"We are confident. We have ourselves. We know how to sacrifice. We know how to work. We know how to combat the forces that oppose us. But even more than that, we are true believers in the whole idea of justice. Justice is so much on our side, that that is going to see us through."

"We shall strike. We shall organize boycotts. We shall demonstrate and have political campaigns. We shall pursue the revolution we have proposed. We are sons and daughters of the farm workers' revolution, a revolution of the poor seeking bread and justice."

Motivation

"¡Sí se puede!"

"If you're not frightened that you might fail, you'll never do the job. If you're frightened, you'll work like crazy."

"The road to social justice for the farm workers is the road to unionization. Our cause, our strike against table grapes and our international boycott are all founded upon our deep conviction that the form of collective self-help which is unionization holds far more hope for the farm worker than any other single approach, whether public or private. This conviction is what brings spirit, high hope and optimism to everything we do."

The Movement

"A movement with some lasting organization is a lot less dramatic than a movement with a lot of demonstrations and a lot of marching and so forth. The more dramatic organization does catch attention quicker. Over the long haul, however, it's a lot more difficult to keep together because you're not building solid...A lasting organization is one in which people will continue to build, develop and move when you are not there."

"Across the San Joaquin valley, across California, across the entire nation, wherever there are injustices against men and women and children who work in the fields - there you will see our flags - with the black eagle with the white and red background, flying. Our movement is spreading like flames across a dry plain."

"There is enough love and good will in our movement to give energy to our struggle and still have plenty left over to break down and change the climate of hate and fear around us."

"This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God - given rights as human beings...We shall do it without violence because it is our destiny. To the growers and to all who oppose us, we say the words of Benito Juárez:

`Respect for another's right is the meaning of peace.'"

"We are tired of words, of betrayals, of indifference...they years are gone when the farm worker said nothing and did nothing to help himself...Now we have new faith. Through our strong will, our movement is changing these conditions...We shall be heard."

Power

"It's amazing how people can get so excited about a rocket to the moon and not give a damn about smog, oil leaks, the devastation of the environment with pesticides, hunger, disease. When the poor share some of the power that the affluent now monopolize, we will give a damn."

"Society is made up of groups, and as long as the smaller groups do not have the same rights and the same protection as others - I don't care whether you call it capitalism or communism - it is not going to work. Somehow, the guys in power have to be reached by counter power, or through a change in their hearts and minds, or change will not come."

"We always believed that the growers weren't that powerful, and I could never subscribe to the theory that the growers were invincible. I realized that the growers appeared to be so powerful simply because the workers had no power. If they could gain some power, the growers wouldn't seem so invincible."

The Struggle

"...The workers aren't going to stop struggling. They're going to struggle to have a union and they have the right to have it. The police repression and the grower indifference to the workers' demands for recognition cannot go unheard so we're going to keep on struggling until we get that recognition."

"Because we have suffered, and we are not afraid to suffer in order to survive, we are ready to give up everything - even our lives - in our struggle for justice."

"However important the struggle is and however much misery and poverty and degradation exist, we know that it cannot be more important than one human life."

"Our struggle is not easy. Those who oppose our cause are rich and powerful and they have many allies in high places. We are poor. Our allies are few. But we have something the rich do not own. We have our bodies and spirits and the justice of our cause as our weapons."

"Our union represents a breaking away...represents sharing a power, represent questioning, represents a new force...however long it takes, we are geared for a struggle." When we are really honest with ourselves we must admit that our lives are all that really belong to us, so it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving life do we find life, that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice. To be a man is to suffer for others, God help us to be men."

Sacrifice

"It is clearly evident that our path travels through a valley of tears well known to all farm workers, because in all valleys the way of the farm worker has been one of sacrifice for generations. Our sweat and our blood have fallen on this land to make other men rich. This Pilgrimage is a witness to the suffering we have seen for generations."

"It takes a lot of punishment to be able to do anything to change the social order."

"The poor, you know, have a way of solving problems...they have a tremendous capacity for suffering. And so when you build a vehicle to get something done, as we've done here in the strike and the boycott, then they continue to suffer - and maybe a little bit more - but the suffering becomes less important because they see a chance of progress; sometimes progress itself. They've been suffering all their lives It's a question of suffering with some kind of hope now. That's better than suffering with no hope at all."

"The thing that we have going for us is that people are willing to sacrifice themselves."

"We are suffering. We have suffered. And we are not afraid to suffer in order to win our cause."

"We can choose to use our lives for others to bring about a better and more just world for our children. People who make that choice will know hardship and sacrifice. But if you give yourself totally to the non-violence struggle for peace and justice you also find that people give you their hearts and you will never go hungry and never be alone. And in giving of yourself you will discover a whole new life full of meaning and love."

"We'll organize workers in this movement as long as we're willing to sacrifice. The moment we stop sacrificing, we stop organizing."

"When any person suffers for someone in greater need, that person is a human."

"I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice."

"We have suffered unnumbered ills and crimes in the name of the Law of the Land. Our men, women and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system; they have also suffered the desperation of knowing that the system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hungers on us, and now we hunger for justice."

Non-Violence

"In non-violence the cause has to be just and clear as well as the means."

"Non-violence, which is the quality of the heart, cannot come by an appeal to the brain."

"The first principle of non-violent action is that of non-cooperation with everything humiliating."

"The non-violent technique does not depend for its success on the goodwill of the oppressor, but rather on the unfailing assistance of God."

"There is no such thing as defeat in non-violence."

"There's no reason to be non-violent. There's no challenge unless you are living for people."

"You know, if people are not pacifists, it's not their fault. It's because society puts them in that spot. You've got to change it. You don't just change a man - you've got to change his environment as you do it."

"...People think non-violence is really weak and non-militant. These are misconceptions that people have because they don't understand what non-violence means. Non-violence takes more guts, if I can put it bluntly, than violence. Most violent acts are accomplished by getting the opponent off guard, and it doesn't take that much character, I think, if one wants to do it."

"Farm workers everywhere are angry and worried that we cannot win without violence. We have proved it before through persistence, hard work, faith and willingness to sacrifice. We can win and keep our own self-respect and build a great union that will secure the spirit of all people if we do it through a re-dedication and re-commitment to the struggle for justice through non-violence."

"Imagine the National Guard being called against a group of peaceful people. How far can we get; how disgraceful can it become? It's the most disgraceful, the most wicked thing I've seen in all my years of organizing farm labor."

"Non violence means people in action. People have to understand that with non-violence goes a hell of a lot of organization."

"Non-violence exacts a very high price from one who practices it. But once you are able to meet that demand then you can do most things."

"Non-violence has suffered its biggest defeat in the hands of people who most want to talk about it."

"Non-violence is a very powerful weapon. Most people don't understand the power of non-violence and tend to be amazed by the whole idea. Those who have been involved in bringing about change and see the difference between violence and non-violence are firmly committed to a lifetime of non-violence, not because it is easy or because it is cowardly, but because it is an effective and very powerful way."

"Non-violence is not inaction. It is not discussion. It is not for the timid or weak...Non-violence is hard work. It is the willingness to sacrifice. It is the patience to win."

"Non-violence is very weak in the theoretical sense; it cannot defend itself. But it is most powerful in the action situation where people are using non-violence because they want desperately to bring about some change. Non-violence in action is a very potent force and it can't be stopped. The people who are struggling have the complete say-so. No man-made law, no human ruler, no army can destroy this. There is no way it can be destroyed... And so, if we have the capacity to endure, if we have the patience, things will change."

"Violence just hurts those who are already hurt...Instead of exposing the brutality of the oppressor, it justifies it."

"We are convinced that non-violence is more powerful than violence. We are convinced that non-violence supports you if you have a just and moral cause...If you use violence; you have to sell part of yourself for that violence. Then you are no longer a master of your own struggle."

"When workers fall back on violence, they are lost. Oh, they might win some of their demands and might end a strike a little earlier, but they give up their imagination, their creativity, their will to work hard and to suffer for what they believe is right."

Respect

We want to be recognized, yes, but not with a glowing epitaph on our tombstone..."

"Respect for faith of others stands on the same footing as culture."

Quote on Boycott

"The consumer boycott is the only open door in the dark corridor of nothingness down which farm workers have had to walk for many years. It is a gate of hope through which they expect to find the sunlight of a better life for themselves and their families."

Farm workers

"(Farm workers) are involved in the planting and the cultivation and the harvesting of the greatest abundance of food known in this society. They bring in so much food to feed you and me and the whole country and enough food to export to other places. The ironic thing and the tragic thing is that after they make this tremendous contribution, they don't have any money or any food left for themselves."

"I have met many, many farm workers and friends who love justice and who are willing to sacrifice for what is right. They have a quality about them that reminds me of the beatitudes. They are living examples that Jesus' promise is true: they have been hungry and thirsty for righteousness and they have been satisfied. They are determined, patient people who believe in life and who give strength to others. They have given me more love and hope and strength than they will ever know."

"It's ironic that those who till the soil, cultivate and harvest the fruits, vegetables, and other foods that fill your tables with abundance have nothing left for themselves."

"Our very lives are dependent, for sustenance, on the sweat and sacrifice of the campesinos. Children of farm workers should be as proud of their parents' professions as other children are of theirs."

Organizing

"...Many have the idea that organizing people is very difficult, but it isn't. It becomes difficult only at the point where you begin to see other things that are easier. But if you are willing to give the time and make the sacrifice, it's not that difficult to organize."

"I think one of the great, great problems...is confusing people to the point where they become immobile. In fact, the more things people can find out for themselves, the more vigor the organization is going to have."

"If they had \$2.00 for food, they had to give \$1.00 to the union. Otherwise, they would never get out of the trap of poverty. They would never have a union because they couldn't afford to sacrifice a little bit more on top of their misery."

"Money is not going to organize the disadvantaged, the powerless, or the poor. We need other weapons. That's why the War on Poverty is such a miserable failure. You put out a big pot of money and all you do is fight over it. Then you run out of money and you run out of troops."

"Organizing is an educational process. The best educational process in the union is the picket line and the boycott. You learn about life."

"The life of the union depends upon more people getting to share the limelight, because with the limelight also comes responsibility and with the responsibility comes a little sharing of the load." "There isn't enough money to organize poor people. There never is enough money to organize anyone. If you put it on the basis of money, you're not going to succeed."

"We are organizers at heart. Most of us in the movement take great pride in being able to put things together."

"We're going to pray a lot and picket a lot."

Public Action

I've always maintained that it isn't the form that's going to make the difference. It isn't the rule or the procedure or the ideology, but it's human beings that will make it."

"In the final analysis it doesn't really matter what the political system is... We don't need perfect political systems; we need perfect participation."

"It is not good enough to know why we are oppressed and by whom. We must join the struggle for what is right and just. Jesus does not promise that it will be an easy way to live life and His own life certainly points in a hard direction; but it does promise that we will be "satisfied" (not stuffed; but satisfied). He promises that by giving life we will find life - full, meaningful life as God meant it."

"Jesus' life and words are a challenge at the same time that they are Good News. They are a challenge to those of us who are poor and oppressed. By His life He is calling us to give ourselves to others, to sacrifice for those who suffer, to share our lives with our brothers and sisters who are also oppressed. He is calling us to "hunger and thirst after justice" in the same way that we hunger and thirst after food and water: that is, by putting our yearning into practice."

"Talk is cheap...It is the way we organize and use our lives everyday that tells what we believe in."

"Until the chance for political participation is there, we who are poor will continue to attack the soft part of the American system - its economic structure. We will build power through boycotts, strikes, new union - whatever techniques we can develop. These attacks on the status quo will come, not because we hate, but because we know America can construct a humane society for all its citizens - and that if it does not, there will be chaos."

"Those who are willing to sacrifice and be of service have very little difficulty with people. They know what they are all about. People can't help but want to be near them. They help them; they work with them. That's what love is all about. It starts with your heart and radiates out."

Labor Union

"In the no-nonsense school of adversity, which we did not choose for ourselves, we are learning how to operate a labor union."

"The road to social justice for the farm worker is the road of unionization. Our cause, our strike against table grapes and our international boycott are all founded upon our deep conviction that the form of collective self-help, which is unionization, holds far more hope for the farm worker than any other single approach, whether public or private. This conviction is what brings spirit, high hope and optimism to everything we do."

"We know what unions have done for other people. We have seen it and we have studied and we have cherished the idea of unionism. We have seen the history and development of unions in this country and we tell the growers that we want nothing more, but that we want our own union and we are going to fight for it as long as it takes."

"...So they are trying to do something about it. They are not doing it by seeking charity. They are not begging at the welfare office. They are not, like many of their employers, lobbying the halls of Congress with their gold plated tin cups asking to be paid for not growing crops. They are trying to do it in the way that millions of other Americans have shown is the right way-organization, unionism, collective bargaining."

Future Generations

"It is not enough to teach our young people to be successful...so they can realize their ambitions, so they can earn good livings, so they can accumulate the material things that this society bestows. Those are worthwhile goals. But it is not enough to progress as individuals while our friends and neighbors are left behind."

"Perhaps we can bring the day when children will learn from their earliest days that being fully man and fully woman means to give one's life to the liberation of the brother who suffers. It is up to each one of us. It won't happen unless we decide to use our lives to show the way."

"Students must have initiative; they should not be mere imitators. They must learn to think and act for themselves-and be free."

Lesson Eight Essay Question

Question: Gandhi, Cesar Chavez, and you are stranded deep in the Rocky Mountains during the dead of winter. The three of you know that you will not be rescued for three weeks and that the three of you cannot survive that long without food. The three of you are also aware that if one person is killed and then used as food, the other two will have a good chance of surviving. What will happen?

This essay question allows you to demonstrate what you know about Chavez, Gandhi, yourself and the concept of organic intellectualism. There is no right or wrong answer to a question like this. What is important is how you support your answer with material from your research, our activities and our discussions.

Lesson Ten: Research Proposal Outline

- Introduction: What are you researching? Give a brief history of the problem or issue
- Rationale: Why is the research of this problem important?
- Research Review: What does the current research say about the problem or issue?
- Potential Implications: What implications will your finding make for future researchers or for future resolutions
- References: List of references

Lesson Ten: Action Plan

1. What is problem? Explain where the problem exist (a) performance related having to do with the level of the employee's skill or task completion or (b) behavior related; completes the task but does it while disrupting the work area.
2. The definition of the problem (a) what is the history of the problem? (b) Why is the problem inappropriate? (c) What improvements or changes are you suggesting?
3. Who needs to have "buy-in"? And when?
 - Who (individual specific)?
 - When (at what points in the effort)?
 - What should be communicated?
 - How should the communication be accomplished?
4. What are the costs (human), feasibility and benefits of this research? Answer these question in regards to research not being done.
5. Who should be kept informed of the effort? See #3 for specifics
6. What is the process/timeline for planning the effort?
7. Who is already doing this/who is doing it better?
8. What is the implementation approach? Onetime push, incremental push, where is push conducted, What is the timeframe, and when will result be seen (estimate)
9. Who is impact? Primary and residual
10. What are the training needs? Pre-project, Mid-Project, Post-Project
11. Who has responsibility for implementation?
12. How do you encourage acceptance of change?
13. What does this effort look like from other perspectives?
14. What is expected of others to make this a successful effort?
15. What approvals are needed?
16. What risks are associated with the plan?
17. What are the barriers?
18. How will barriers be overcome?
19. Whose help is needed?
20. How and who will documentation be maintained?
21. How will improvement and/or success be marked?
22. When can the project be considered a success or a failure?