WHAT IS RACE? — HOW SCIENCE, SOCIETY, AND THE MEDIA (MIS)REPRESENT RACE

SUMMARY:

The full collection of Racial Literacy Grade 7 lessons addresses an overarching question: What is Race? An exploration of how race is viewed or "defined" by science and pseudoscience will be explored, as well as the (mis)representations of various racial communities in the United States over time. Students will examine the relationship between historical events, pseudoscientific ideologies, and current perspectives, and how implicit bias shapes our understanding — such as how we view ourselves and others. Lessons will distinguish the sociological reality of race from its biological fallacy, as well as dispel myths of "biodeterminism," or the racist ideology promoted in the era of pseudoscientific racism, which ascribed traits like intelligence to race. Unfortunately, such erroneous beliefs persist within current U.S. society. A media analysis will follow, which will explore the ways race has been portrayed and perpetuated in the past and how it continues to be "seen" today. Students will explore the power of positive representations, and consider the role they think race will have in our increasingly multicultural, multiracial future. This unit challenges historical and modern conceptualizations of race and ethnicity, so students may deconstruct the more troubling, erroneous aspects and applications of race, to reconstruct it into something new. Some lessons are suggested to be conducted in collaboration with, or led by, history and science teachers. Please read through all lessons before launching the unit.

GRADE 7 LESSONS BY TOPIC:

1. What is Race?: Creating a Working Definition
2. Race vs Ancestry: How to Think of Race in the Age of Genomics and DNA Testing
3. Recognizing and Combating Implicit Bias
4. The Biases of Race: Morton's Skulls and the Cementation of Pseudoscientific Racism
5. Unsung Hero: The Contributions of Dr. William Montague Cobb
6. From Minstrelsy to Underrepresentation: Race in the Media Over Time
7. The Power of "Visual" Representation
8. U.S. Census Over Time: Shifting Definitions of Race and the Importance of "Counting"

LESSON 1

WHAT IS RACE?: CREATING A WORKING DEFINITION

Grade: 7 | Suggested Time: 45-60 minutes
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History/Sociology; Science

Background

OBJECTIVES

- To discuss and analyze the concept of race.
- To understand that there is no biological truth to race, but there is an undeniable social reality to race.
- To develop a deeper understanding of what is and is not race, and how it is constructed and mapped onto all of us.
- To create a working sociological definition for race.
- To begin to question the role of implicit bias in how we think of and apply the concept of race in our own lives.

MATERIALS AND RESOURCES

- "Ten Things Everyone Should Know About Race," a descriptive list created for *Race: The Power of an Illusion*, distributed by PBS. Available here: https://www.pbs.org/race/000_About/002_04-background-01-x.htm
- "There's No Scientific Basis for Race – It's a Made-Up Label," article by Elizabeth Kolbert in *National Geographic*. Available here: https://www.nationalgeographic.com/magazine/2018/04/race-genetics-science-africa/
- Essential reading for teachers ahead of time: "Background Readings: Interview with Evelynn Hammonds," created for *Race: The Power of an Illusion*, distributed by PBS. Available here: https://www.pbs.org/race/000_About/002_04-background-01-05.htm
- Note-taking supplies for students.

ESSENTIAL IDEAS AND QUESTIONS

- What is race? Given our knowledge of racist practices and perspectives of the past (and unfortunately held by some people today), as well as the proliferation of DNA testing and genomics, how are we to define race in the 21st century and beyond?
- Even if there is no biological truth to race, there is still a social reality to face, endure, analyze, and embrace. What are the social ramifications of race? How do we define it? Should we? Can it be fluid? Can it be celebrated?
- This lesson, as well as others in the unit, will attempt to displace and replace pseudoscientific myths of race, which were created and upheld in centuries past. Because many of the lessons will touch upon science and history, it may be helpful to employ a cross-disciplinary approach when presenting the unit to students, such as having faculty of different subjects, like history or science, teach different lessons. Grade 7 administrators and faculty should meet ahead of time to collaborate.

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: prominent, scavenged, catacombs, craniums, lead shot, decanted, ascertain, braincase, hierarchy, craniometry, scientific racism, immutable, inherited, genome, genetic, DNA, anatomically, mutations, descended, distinctive, natural selection, ancestry, evolutionary, contemporary, tagalongs, parasites, paleogeneticists, newfangled, displacement, correlates, pigmentation, hues, and discrimination.
- For a definition of "implicit bias," consider the accessible idea — unpacked in Lesson 3 — based on a series of educational videos created by PBS:
  - Implicit bias: "thought processes that happen without you even knowing it; little mental shortcuts that hold judgments you might not agree with, sometimes those shortcuts are based on race."

- Consider another definition of "implicit bias," provided by academics Matthew Clair and Jeffrey S. Denis:
  - Implicit bias: "an unconsciously triggered belief in the inferiority of, or negative attitude toward, a group(s)."

Lesson Procedure

BACKGROUND

- A primary goal of this lesson is to craft a working definition for race. The following list, "Ten Things Everyone Should Know About Race," generated by *Race: The Power of an Illusion*, presents core ideas, which we recommend adopting for this lesson and the rest of the unit:
  - Race is a modern idea.
  - Race has no genetic basis.
  - Human subspecies don't exist.
  - Skin color really is only skin deep.
  - Most variation is within, not between, "races."
  - Slavery predates race.
  - Race and freedom evolved together.
  - Race justified social inequalities as natural.
  - Race isn't biological, but racism is still real.
  - Color blindness will not end racism.

OPENING

- Begin the lesson by asking students to think about race. What do they think of when we say race? Or ethnicity? Culture? Ancestry? Nationality? What are the differences? Similarities? Is there overlap? In short, how do we define race?
- Consider writing the word "race" on the board or chart paper, add students' ideas to build a visual web for reference. While it's fine at this point not to have a solid definition of race (we'll build one as the lesson continues), we urge that the teacher does not write down inflammatory or derogatory ideas about race. Lead this lesson with a balance of caution and confidence. Again, to gain a sociological understanding of race, please read all of the materials suggested in this lesson, and the other lessons, before launching this unit.

GUIDED PRACTICE

- Together, read and discuss the suggested list, "Ten Things Everyone Should Know About Race." Do we agree with all or most of these tenets? Do we disagree? Which beliefs should we accept in this classroom going forward? (We encourage the teacher and students to analyze, unpack, and eventually accept all ten.)
- Introduce the article, "There's No Scientific Basis for Race – It's a Made-Up Label," from *National Geographic.* This article, from the popular *Race Issue*, includes simultaneously complex yet simple ideas. In short, it suggests that race has no biological or scientific basis. There are, however, "tweaks" in our DNA that determine skin color and other attributes. Skin differences are superficial. In fact, we as humans are just as likely to have more DNA in common with someone from a "different racial background" than we may have with someone from our "own" racial background. The genetics of "race" may be confusing to some, as "race" is a social construction. It is made up, and therefore, lacks the same scientific delineations that may apply to other species. Remind students that modern humans are of the same species of Homo sapiens.
- Task students with a focus: How is race a made-up label? As students read, encourage them to think about this question. Begin by reading the first few paragraphs aloud, with the teacher modeling annotation and thinking strategies. Assign students to read the rest of the article, ideally as partners or in small groups.

INDEPENDENT AND/OR GROUP WORK

- Students may read independently, but we encourage small groups and/or partners for this reading activity as the content is quite interesting, rather challenging, and may lead to engaging conversations and an enhanced understanding if students work together, with a shared focus.
- When students read, direct them to annotate the text, underlining key ideas, noting questions they may have, etc. Consider these additional questions as a guide (to print for students or to write on the board): How did Morton's work contribute to pseudoscientific racism? What does the author mean when she writes: "There

is more diversity in Africa than on all other continents combined?" The author also declared that, "all people alive today are Africans" — do you agree or disagree with this statement? Explain.
- When students are done reading, consider giving them time to formulate their responses as a quick summary and/or reflection: Did they learn anything new? Did anything surprise them?

DISCUSSION AND CLOSING

- Regroup as a class. Have a discussion to summarize the findings of the article. For example, the teacher may say: In the article, "There's No Scientific Basis for Race – It's a Made-Up Label," Kolbert writes, "Researchers who have since looked at people at the genetic level now say that the whole category of race is misconceived." How was the concept of race misconceived? In other words, how were "scientists," like Samuel Morton, wrong? How may his own implicit bias, or biases, have impacted his pseudoscientific work? (For guidance, reference the definition of implicit bias that is included in the Vocabulary section. We'll explore this idea more in an upcoming lesson.)
- A paragraph, from Elizabeth Kolbert's writing for *National Geographic*, summarizes the main idea nicely, and is worth directing students to at this point in the lesson: "When people speak about race, usually they seem to be referring to skin color and, at the same time, to something more than skin color. This is the legacy of people such as Morton [a pioneer of pseudoscientific racism], who developed the "science" of race to suit his own prejudices and got the actual science totally wrong. Science today tells us that the visible differences between peoples are accidents of history. They reflect how our ancestors dealt with sun exposure, and not much else." Do these ideas corroborate with the list, "Ten Things Everyone Should Know About Race"?
- Finally, as a class, consider revisiting the original list of "Ten Things Everyone Should Know About Race." Should we add anything to it? Can we create a definition, grounded in sociology, not biology, that best captures "race" today? Is it important to think about race? If so, how should we conceptualize it? For more guidance, consider the ideas listed below.
  - For a definition of "race," consider the following:
    From *Encyclopedia Britannica*: "Race, the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences. Genetic studies in the late 20th century refuted the existence of biogenetically distinct races, and scholars now argue that 'races' are cultural interventions reflecting specific attitudes and beliefs that were imposed on different populations in the wake of Western European conquests beginning in the 15th century."
  - For a definition of "race" compared to "ethnicity," consider the following:
    From the American Sociological Association: "Sociology uses and critiques the concepts of race and ethnicity, connecting them to the idea of majority and minority groups and social structures of inequality, power, and stratification. 'Race' refers to physical differences that groups and cultures consider socially significant, while 'ethnicity' refers to shared culture, such as language, ancestry, practices, and beliefs. The sociological perspective explores how race and ethnicity are socially constructed and how individuals identify with one or more. Research demonstrates how they are linked to social position and to political and policy debates about issues such as immigration, identity formation, and inter-group relations (including racism)."

Extension Activities

SUGGESTIONS

- Consider reading or viewing the following to enhance teacher (and student) understanding of the topics:
  - "These Twins Show That Race is a Social Construct," two-minute video about biracial twins, by *National Geographic*. Available here: https://video.nationalgeographic.com/video/magazine/180312-ngm-twins-rethink-race
  - "These Twins Will Make You Rethink Race," an article about the same biracial twins, in *National Geographic*, written by Patricia Edmonds. Available here: https://www.nationalgeographic.com/magazine/2018/04/race-twins-black-white-biggs/

LESSON 2

RACE VS ANCESTRY: HOW TO THINK OF RACE IN THE AGE OF GENOMICS AND DNA TESTING

Grade: 7 | Suggested Time: 60 minutes
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/Sociology; Science/Biology

Background

OBJECTIVES

- To continue to define, analyze, and critique conceptualizations of race, especially ideas that base or center race in biology.
- To understand that there is no biological truth to race, but there is an undeniable social reality.
- To develop an understanding of genes and the role genes have in our physical development.
- To realize that differences in skin color are superficial.
- To explore more accurate ways of "categorizing" humans for health research, such as replacing the concept of race with the idea of "ancestry" and/or "population," as well as applying sociological considerations such as culture and socioeconomic status.

MATERIALS AND RESOURCES

- "11 Ways Race Isn't Real," article by Jenee Desmond-Harris, and "The Myth of Race, Debunked in 3 Minutes," video by Jenee Desmond-Harris via Vox. Available here: https://www.vox.com/2014/10/10/6943461/race-social-construct-origins-census
- "What DNA Ancestry Tests Can — And Can't — Tell You," video by Danush Parvaneh for Vox. Available here: https://www.vox.com/videos/2019/4/16/18410869/dna-genetic-ancestry-tests
- "Taking Race Out of Human Genetics," by Michael Yudell, Dorothy Roberts, Rob DeSalle, and Sarah Tishkoff, published in Science. Available here: https://www.sun.ac.za/english/faculty/healthsciences/cmel/Documents/taking%20race%20out%20of%20human%20genetics.pdf
- "Why Humans Haven't Evolved Into Subspecies," article created by California Newsreel for the documentary, *Race: The Power of an Illusion*. Available here: http://www.racepowerofanillusion.org/articles/why-humans-havent-evolved-into-subspecies
- To enhance teacher understanding, consider reading: "Gene Study Shows Chimps More Diverse Than Humans," article by Maggie Fox in Reuters. Available here: https://www.reuters.com/article/us-chimpanzees-genes/gene-study-shows-chimps-more-diverse-than-humans-idUSN2032958020070420
- Audio-visual equipment to screen suggested videos.
- Note-taking supplies for students.

ESSENTIAL IDEAS AND QUESTIONS

- Race is not based on actual biology. It is an idea we have ascribed to biology. If race is not biological, how do we explain the rise of genetic testing, such as the at-home DNA kits that provide percentages of our "racial" or "ethnic" makeup?
- Since this lesson discusses biology, it may be taught and/or co-taught with science faculty.

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: sequencing, human genome, postgenomic, taxonomic, hereditary (traits), elucidate, mired, synthesize, disillusioned, proxy, clinical, heterogeneous, prevalence, admixture, predisposition, systematic, genealogical, hierarchical, circumscribed, ideological, antipodes, contemporary, phylogenetic, interbreeding, hemoglobinopathies, refuted, vexed, paradox, imprecise, ambiguity, perpetuate, unfeasible, contradictory, fraught,

socioculturally, stakeholders, Mitochondrial DNA, genes, genomics, ancestry, population, and single-nucleotide polymorphisms, or SNPs.

Lesson Procedure

BACKGROUND

- Many people used to (and some still do) believe that race is based in biology. While we have differences in physical appearances — such as skin color, hair texture, eye shape, etc. — most scholars and scientists today assert that these are superficial differences, or that there is no biological truth to race. In fact, science now shows us that genetically, we have more in common than we have different, as we share 99.9 percent of our DNA. For that marginal difference of one-tenth of a percent, there is often more genetic variation within a "race" than there is across the "races." As written by Maggie Fox, in the referenced Reuters article: "Experts have long marveled that older ideas of race are not reflected in human DNA. Genetic diversity is more pronounced within population groups than between them, with only a few gene differences accounting for the wide variations seen in eye, skin and hair color across humanity." In short, race is superficial and does not predict anything biological. It is a social construct.
- If race is not biological, how do we account for our "physical differences"? To better understand human development, and how our appearances and genes have altered over time, we can look back to the evolution of early humans. Analyzing fossils, some estimates suggest that modern humans began to appear around 300,000 years ago, and perhaps for those first 200,000 years, humans lived in Africa. During that period, people moved around Africa, forming isolated populations. As a result, there is more genetic (and linguistic) diversity among Africans than in any other continent's population. It is widely believed that anyone who is "non-African" today descended from a few thousand humans who emigrated from Africa around 60,000 years ago (some of these early humans likely reproduced with other human species, such as the Neanderthals and Denisovans). By 50,000 years ago, some of these humans reached Australia. By 45,000 years ago, some had reached Siberia. And by 15,000 years ago, some had reached South America. Once these groups became isolated from one another, they formed their own distinct set of genetic mutations, such as creating a range of human skin color. Many genetic variations can be detected in DNA tests, but these tests cannot tell us our "race." Instead, these DNA tests use our genes to make guesses about where our ancestors may have come from. These guesses are based on the marginal genetic differences of our DNA, the single-nucleotide polymorphisms, or SNPs.These SNPs represent the one-tenth of a percent of genetic difference of our DNA. Yet, these tests cannot define our "race;" there is no "race" chromosome. In short, race is a fluid sociological concept.
- Some scientists disagree when it comes to the significance of race in biology. As noted in the article, "Taking Race Out of Human Genetics," some scientists believe that, "Relevant genetic information can be seen at a racial level and that race is the best proxy we have for examining human genetic diversity." Others declare that, "Race is neither a relevant nor accurate way to understand or map human genetic diversity." Some scientists and sociologists cite the troubling aspects of approaching race with a monolithic lens, or ignoring the "heterogeneous nature of racial groups," especially given the prevalence of multiracial people. Thus, even if approached through a "biological" lens for research purposes, how would one contain race? How would "race" be cleanly divided and defined for science? According to the majority of scientists and sociologists, it's not possible.

OPENING

- Begin the lesson by speaking about the biological fallacy of race. What do we mean when we say that there is "no biological truth to race"? While we have differences in what we think are "racial" qualities (i.e. skin color, hair texture, eye shape, etc.) many scholars and some scientists assert that there is no biological truth to race. In the case of skin color differences, what we are seeing are adaptive traits developed long ago, which occurred to help us adjust to UV radiation levels. Differences in physical appearance are a result of ancestry or genes. But it is not race. There is no race chromosome in our DNA.
- Show the three-minute video produced by Vox, "The Myth of Race, Debunked in 3 Minutes." After the video, ask the students: Did anything surprise you? Did anything confuse you? According to the video, what is race? What's another way to view or conceptualize race? (In lieu of race, consider guiding students to use terms like "ancestry," or where ancestors geographically originated, and "population." The idea of "ancestry" and

"population"may better represent the genetic variation that developed for tens of thousands of years. While we have differences in appearance, like skin color, that alone cannot determine a set of biological data called race. This idea will continue to be unpacked throughout the lesson.)

- Ask students to summarize the video. Consider sharing a summary similar the following: In respect to genes, science now shows us that genetically, we have more in common than we have different; there is more genetic variation within "population groups" than between them. In short, race is superficial and does not truly predict biological data. It is a social construct.
- Segue into a discussion of the DNA tests that are entering mainstream society, such as 23-and-me. If race is a social construct, what are those DNA tests measuring? What kind of information do they provide? Ask students to ponder this and encourage them to share their ideas. Tell the class that we are going to unpack this idea throughout the lesson.

GUIDED PRACTICE

- Introduce a text to the students. For the assignment, the teacher may choose between two articles: "Taking Race Out of Human Genetics," or "Why Humans Haven't Evolved Into Subspecies." Published in the *American Association for the Advancement of Science*, the first article is a more sophisticated read, outlining reasons why the use of "race" in biological research is problematic. The second article, created to accompany the documentary, *Race: The Power of an Illusion*, is a more direct explanation of how the genetic differences between humans are marginal, and argues why words like "ancestry" are more appropriate than race. Since both are valuable resources, we recommend reading the two articles. For example, students may read one now and read the other during another class period, or for homework.
- Before reading the chosen article, set a clear purpose. Have students look for and annotate words, phrases, or passages that are 1) unfamiliar and 2) provide reasons that explain why using race in scientific study is problematic and/or why the term "race" is not an accurate label. (If reading the first article, for a challenge, have students also highlight the counterargument the scientists provide, as well as the authors' proposed solutions as to how we should remove and replace race in the study of biology.)

INDEPENDENT AND/OR GROUP WORK

- Either independently or with partners or small groups, students should read the assigned article. Encourage students to apply "chunking" or a "chunk and summarize" strategy when reading, by adding notes to the margin, summarizing each paragraph.
- When reading, have students contemplate the following question: Why is using "race" in the study of science problematic?

DISCUSSION AND CLOSING

- If reading the first article, "Taking Race Out of Human Genetics," consider asking students: What do the authors cite as reasons to end racial categories in biology? What do they propose instead? What do you think the scientists — Yudell, Roberts, DeSalle, and Tishkoff — meant when they wrote, "Historical racial categories that are treated as natural and infused with notions of superiority have no place in biology." Why do they suggest using concepts like ancestry instead, and to refer to one's culture, socioeconomic status, language, and other variables to "untangle the complicated relationships between humans, their evolutionary history, and their health"? How can changing the way we view what we perceive as racial difference "improve the scientific study of human difference and commonality"? For guidance, consider the following excerpt from the article: "It is important to distinguish ancestry from a taxonomic notion such as race. Ancestry is a process-based concept, a statement about an individual's relationship to other individuals in their genealogical history; thus, it is a very personal understanding of one's genomic heritage. Race, on the other hand, is a pattern-based concept that has led scientists and laypersons alike to draw conclusions about the hierarchical organization of humans, which connects an individual to a larger preconceived geographically circumscribed or socially constructed group…Scientific journals and professional societies should encourage use of terms like 'ancestry' or 'population' to describe human groupings in genetic studies and should require authors to clearly define how they are using such variables. It is preferable to refer to geographic ancestry, culture, socioeconomic status, and language, among other variables, depending on the questions being addressed, to untangle the complicated relationship between humans, their evolutionary history, and their health. Some have shown that substituting such terms for race changes nothing if the underlying racial thinking stays the same. But language matters, and the scientific language of race has a considerable influence on how the public (which includes scientists) understands human diversity."

- If reading the second article, "Why Humans Haven't Evolved Into Subspecies," consider asking students: What do the authors mean when they there is more genetic diversity in other animals, compared to humans? Why do humans lack the same amount of genetic variation? Why do humans have "visual differences"? Why is it more accurate to speak of "ancestry" than "race" when discussing inherited diseases or other biological conditions? How does the social reality of race have "biological effects," such as higher mortality rates among certain populations. For guidance, consider the following excerpt, from the article: "The social reality of race can have biological effects. Native Americans have the highest rates of diabetes and African American men die of heart disease five times more often than White men. But is this a product of biology or social conditions? How do you measure this relationship or even determine who is Native American or African American on a genetic level? Access to medical care, health insurance, and safe living conditions can certainly affect medical outcomes. So can the stress of racism. But the reasons aren't innate or genetic. Believing in race as biology allows us to overlook the social factors that contribute to inequality. Understanding that race is socially constructed is the first step in addressing those factors and giving everyone a fair chance in life."
- To summarize the article(s), ask the class: In fields of science, such as medicine, why is it important to consider sociological factors and ancestry?
- Revisit the idea of the DNA kits. Ask the class: If race is a social construct, what are those DNA tests measuring? What kind of information do they provide?
- Show the seven-minute video produced by Vox, "What DNA Ancestry Tests Can — And Can't — Tell You." After viewing the video, ask the class to summarize the main idea. Did anything in the video surprise them?
- For a final exercise, revisit the concept of race. Instead of race, what should we consider or reference when speaking of science? Rather than dialoguing at this moment, consider allowing students to complete a "Rapid-Fire Writing" or "Quickwrite" exercise, such as by contemplating the question silently for one minute, writing about it for three minutes, then rereading the work for a minute, and highlighting key ideas. If comfortable, they may then share.

Extension Activities

SUGGESTIONS

- To enhance teacher understanding of the race and genomics, consider reading, "Race in the Age of Genomics," article by David Altshuler and Henry Louis Gates, Jr., in The Wall Street Journal. Available here: https://www.wsj.com/articles/david-altshuler-and-henry-louis-gates-race-in-the-age-of-genomics-1402094811
- For an advanced conversation, consider the article that employs a "both/and" perspective to the debate of using race in science: "How Genetics Is Changing Our Understanding of 'Race'," article by David Reich in *The New York Times*. Available here: https://www.nytimes.com/2018/03/23/opinion/sunday/genetics-race.html
- To read opinions about the "fluidity" of face, consider visiting, "How Fluid is Racial Identity," a collection of essays featured in *The New York Times*, "Room for Debate" section. Students may read articles and craft a brief Op-Ed of their own. Available here: https://www.nytimes.com/roomfordebate/2015/06/16/how-fluid-is-racial-identity
- To enhance understanding of science topics, like evolution and genes, consider viewing:
  - "Myths and Misconceptions About Evolution" TED-Ed video by Alex Gendler, available here: https://ed.ted.com/lessons/myths-and-misconceptions-about-evolution-alex-gendler
  - "Where Do Genes Come From?" TED-Ed video by Carl Zimmer, available here: https://ed.ted.com/lessons/where-do-genes-come-from-carl-zimmer
  - "The Science of Skin" TED-Ed video by Emma Bryce, available here: https://ed.ted.com/lessons/the-science-of-skin-emma-bryce
  - "The Science of Skin Color" TED-Ed video by Angela Koine Flynn, available here: https://ed.ted.com/lessons/the-science-of-skin-color-angela-koine-flynn
  - "What are DNA and Genes?" brief video and article by Genetic Science Learning Center. Available here: https://learn.genetics.utah.edu/content/basics/dna
- For a podcast with a discussion of the politics of DNA-testing, specifically in regard to the racialized conceptualization of being Native American compared to the political consideration of Native American tribal membership, consider listening to "The Politics of Ancestry," from the October 19, 2018 podcast on Radio Atlantic.

LESSON 3

RECOGNIZING AND COMBATING IMPLICIT BIAS

Grade: 7 | Suggested Time: 45-60 minutes
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies; Sociology; Science

Background

OBJECTIVES

- To understand and define the concept of implicit bias (sometimes referred to as implicit stereotypes).
- To understand the "root" of implicit bias.
- To recognize the scope and manifestations of implicit bias.
- To discuss and analyze ways to combat implicit bias, including our own.

MATERIALS

- "Implicit Bias: Peanut Butter, Jelly, and Racism," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism/
- "Implicit Bias: Make Friends to Tackle Bias," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implicit-bias-make-friends-tackle-bias/
- "The Roots of Implicit Bias," article written by Daniel A. Yudkin and Jay Van Bavel for *The New York Times*. Available here: https://www.nytimes.com/2016/12/09/opinion/sunday/the-roots-of-implicit-bias.html
- For additional reading resources, we suggest the following optional articles:
  - "We're All a Little Biased, Even if We Don't Know It," article by Emily Badger for *The New York Times*. Available here: https://www.nytimes.com/2016/10/07/upshot/were-all-a-little-biased-even-if-we-dont-know-it.html
  - "How to Think About Implicit Bias," article by Keith Payne, Laura Niemi, and John M. Doris for *Scientific American*. Available here: https://www.scientificamerican.com/article/how-to-think-about-implicit-bias/
- For additional media resources, we suggest the following optional videos:
  - "Implicit Bias: Why We're Awkward," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implicit-bias-why-were-awkward/
  - "Implicit Bias: Snacks and Punishment," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implicit-bias-snacks-and-punishment/
  - "Implicit Bias: Check Our Bias to Wreck Our Bias," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implicit-bias-check-our-bias-wreck-our-bias/
  - "Implicit Bias: High Heels, Violins and a Warning," video by PBS and *The New York Times*. Available here: https://www.pbs.org/video/pov-implict-bias-high-heels-violins-and-warning/
- For more definitions about implicit and explicit stereotypes, consider visiting Project Implicit's FAQ page. Available here: https://implicit.harvard.edu/implicit/faqs.html#faq1
- Audio-visual equipment to screen suggested videos.
- Note-taking supplies for students.

ESSENTIAL QUESTIONS

- In previous units, such as the lessons for Grades 5 and 6, students learned about legal and social structures that promoted racism and/or genocide, such as the codes of the colonial era and the unfair laws and events generated by the formal U.S. government for the last two to three centuries. Unfortunately, beyond existing on an institutional or societal level, racism also endures on an individual level, through the interactions of — and in the minds and consciousness of — people. Racism, and other forms of oppression, is regularly internalized, and can sometimes impede our development of a more positive sense of self.
- While it is not synonymous to explicit racism, the idea of implicit bias is related to internalized racism, as it

centers on the "unconsciously triggered beliefs" people have that reflect ideas rooted in racial inferiority and/or superiority. Gaining in popularity in the last few years, "implicit bias" has become somewhat of a "mainstream" term. But what does it mean? How does it differ from explicit bias, or explicit racism? And how does it impact our lives? Does everyone have some form of bias? If so, what can we do to combat our own forms of implicit bias?

VOCABULARY

- Consider reviewing and/or defining terms from the various resources referenced in this lesson: internalized racism, bias, stereotype, implicit vs explicit (i.e. implicit bias, implicit stereotype, explicit stereotype, etc.) bigotry, discrimination, correlation, deliberate, phenomenon, aptitude, conscientious, forecasting, disparities, etc.
- To distinguish between terms like "explicit bias" and "implicit bias," consider reviewing definitions for explicit and implicit. The following definitions are from Merriam-Webster:
  - Explicit: "fully revealed or expressed without vagueness, implication, or ambiguity; leaving no questions as to meaning or intent."
  - Implicit: "capable of being understood from something else though unexpressed."
- For a definition of "implicit bias," consider the accessible idea presented in the suggested videos created by PBS:
  - Implicit bias: "thought processes that happen without you even knowing it; little mental shortcuts that hold judgments you might not agree with, sometimes those shortcuts are based on race."
- Consider another definition of "implicit bias," provided by academics Matthew Clair and Jeffrey S. Denis:
  - Implicit bias: "an unconsciously triggered belief in the inferiority of, or negative attitude toward, a group(s)."
- For definitions of "stereotypes," "explicit stereotypes," and "implicit stereotypes," consider the following ideas from Project Implicit (the nonprofit organization that created the Implicit Association Test, or the IAT, often associated with Harvard):
  - Stereotypes: "the belief that most members of a group have some characteristic."
  - Explicit Stereotype: "a stereotype you think deliberately about and report."
  - Implicit Stereotype: "a stereotype that is relatively inaccessible to conscious awareness and/or control."

Lesson Procedure

BACKGROUND

- Recently popularized in the media, "implicit bias" has more or less entered the mainstream. But what is it? As defined by Keith Payne, Laura Niemi, and John M. Doris for Scientific American, implicit bias is the "tendency for stereotype-confirming thoughts to pass spontaneously through our minds." Even though the term of implicit bias is not interchangeable with explicit racism, it is important to address this idea, as implicit forms of bias — even if "unknown" — still have an impact on our lives, as they regularly manifest into acts that often provide either social advantages or social disadvantages to others. This lesson will unpack the concept of implicit bias and how it may impact our lives. Students will also think about ways to combat implicit bias. While we may not be able to fully rid ourselves of implicit bias in totality, becoming aware of it is a key first step.

OPENING

- As previous lessons have explored, racism, inequality, and ideologies of white supremacy live in institutions around us. We all absorb messages created by forms of systemic racism, sometimes without even realizing it. As Dr. Beverly Tatum declares, cultural racism is "like smog in the air; we breathe it in, though sometimes we cannot see it." In this lesson, we are going to explore a more internalized form of racism, specifically implicit bias.
- Ask the class, what is implicit bias? Write the term "implicit bias" on the board or chart paper. Ask students if they are familiar with the term. Where have they heard it? After asking for student feedback, segue into showing the class a quick explanatory video.

GUIDED PRACTICE

- Show the video, "Implicit Bias: Peanut Butter, Jelly, and Racism," by PBS and *The New York Times* (link referenced in the Materials section of the lesson). Ask students to pay attention to how the video describes implicit bias. After watching, ask the class: What is the difference between implicit bias and explicit racism? How does the overrepresentation of false ideas create associations in our minds? At this point, begin creating a working definition of "implicit bias" as a class. Tell the class: We are going to read more about implicit bias.
- For the lesson, we have recommended a primary article for students to read, as well as optional articles if more time is allotted. Thus, the teacher may decide to assign just the one article, and/or two to three articles, which may be read independently, with a partner, or in small groups. (Additional articles may also be assigned as homework.)
- Before starting, "The Roots of Implicit Bias," give students a task for their reading. Consider the following guiding questions: What is implicit bias? How does it impact our lives? Are there ways we can reduce or curb our own implicit bias?

INDEPENDENT AND/OR GROUP WORK

- Either independently, or with a partner/in small groups, students will read and annotate the article, "The Roots of Implicit Bias." The teacher should circulate and assist as needed.

DISCUSSION AND CLOSING

- Regroup as a class. Have a discussion. Ask questions, such as: How does implicit bias spread from an individual to shaping larger institutions in society and vice versa? How is implicit bias different from outright "bigotry" or explicit racism?
- For guidance, we've included a key argument of "The Roots of Implicit Bias," an article written by Daniel A. Yudkin and Jay Van Bavel, here: "[I]mplicit bias is not about bigotry per se. As new research from our laboratory suggests, implicit bias is grounded in a basic human tendency to divide the social world into groups. In other words, what may appear as an example of tacit racism may actually be a manifestation of a broader propensity to think in terms of "us versus them" — a prejudice that can apply, say, to fans of a different sports team. This doesn't make the effects of implicit bias any less worrisome, but it does mean people should be less defensive about it. Furthermore, our research gives cause for optimism: Implicit bias can be overcome with rational deliberation."
- Finally, before we create a more final definition for implicit bias, let's consider one more facet: How to combat or curb our implicit bias. While we may never fully rid ourselves of implicit bias, are there ways to reduce our biases? The article notes, (as listed above): "Implicit bias can be overcome with rational deliberation." What do you think this "rational deliberation" entails?
- Segue to showing the video, "Implicit Bias: Make Friends to Tackle Bias," by PBS and *The New York Times* (link referenced in the Materials section of the lesson). If time allows, show more of the suggested, optional videos. These videos will provide further suggestions for tackling implicit bias.
- After viewing, ask students to summarize what we think implicit bias means and ways we may combat our own implicit bias. If time allows, students may write a quick response for the following questions: How did this lesson help you better understand or think more deeply about race and racism and your relationship to others and larger society? Does everyone have implicit bias? Is it important to recognize this? Why or why not? Finally, how did learning about implicit bias make you feel?
- For more guidance, consider the ideas listed below.
    - **Root of Implicit Bias:**
      From "The Roots of Implicit Bias," article written by Daniel A. Yudkin and Jay Van Bavel: "Our finding sheds some light on the nature of implicit racial bias. Because people frequently form group memberships on the basis of race, the same biases that emerge along group lines may underlie many instances of racial discrimination. This human tendency is almost certainly inflamed when different racial groups are exposed to racial stereotyping and institutional discrimination, but it may start with common instincts driven by the pressures of evolution."
    - **Ways to Curb Implicit Bias:**
      As the Yudkin and Bavel state, "[W]e also found that people could overcome these biased instincts if they engaged in rational deliberation. When people had the chance to reflect on their decision, they were largely unbiased, handing out equal punishments to in-group and out-group members." As mentioned in the videos, it is important to take your time when acting, and to make decisions on a full stomach. Forming diverse friendships and relationships also helps to decrease implicit bias. Finally, developing awareness of implicit bias, including our own, is a crucial (first) step.

Extension Activities

SUGGESTIONS

- For another activity, consider viewing the series of 2-5 minute films created by UCLA's Equity, Diversity and Inclusion Department. Students may work in small groups, taking notes on the videos, such as summarizing the main idea of each video, noting a detail that surprised them, jotting down further questions they had, etc. Available here: https://equity.ucla.edu/know/implicit-bias/
- To work through the biases we may have, the teacher may want to take one of the Implicit Association Tests developed by Project Implicit. Project Implicit, a non-profit organization founded by researchers in universities, created a series of "tests" (the Implicit Association Test, or the IAT, often associated with Harvard) to measure implicit bias, or implicit stereotype. Rather than using the exact term "implicit bias," Project Implicit uses the terms implicit stereotype (and explicit stereotype). A link to the "Project Implicit Test," starting with the disclaimer page is available here: https://implicit.harvard.edu/implicit/takeatest.html

LESSON 4

THE BIASES OF RACE: MORTON'S SKULLS AND THE CEMENTATION OF PSEUDOSCIENTIFIC RACISM

Grade: 7 | Suggested Time: 45-60 minutes
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History; Science

Background

OBJECTIVES

- To discuss and analyze the concept of race.
- To develop an understanding of the construction of race, and the impact of pseudoscientific racism.
- To understand and analyze the long enduring ramification of pseudoscientific racism, such as the works of Samuel Morton and his study of "craniology."
- To understand how pseudoscience was used to justify and promote racist ideas, which entered mainstream society.
- To understand that there is no biological truth to race, but there is an undeniable social reality to race.
- To dispel myths of polygenism, the theory that different "races" of humans are actually different species.
- To consider the role of implicit bias on the development of pseudoscientific racism.

MATERIALS AND RESOURCES

- "Skulls in Print: Scientific Racism in the Transatlantic World," video and article by James Poskett of the University of Cambridge. Available here: https://www.cam.ac.uk/research/news/skulls-in-print-scientific-racism-in-the-transatlantic-world
- "A History of Craniology in Race Science and Physical Anthropology," courtesy of Penn Museum. Available here: https://www.penn.museum/sites/morton/craniology.php
- Audio-visual equipment to screen suggested videos.
- Note-taking supplies for students.

ESSENTIAL IDEAS AND QUESTIONS

- Scientific, or pseudoscientific, racism was born out of the pseudoscientific belief that testing parts of the human body (i.e. cranial or braincase volume, measurements of facial profiles, etc.) could prove racial superiority and/or inferiority. Because this pseudoscience asserted that traits like intelligence were ascribed to specific races, pseudoscientific racism provided fodder for proponents of racist practices and institutions. Many "scientists" and "doctors" are considered to be "fathers" of "scientific racism." Their work spread across society, leading to other movements like Eugenics.
- For this lesson, we are highlighting the work of Samuel Morton, a White American "scientist" from the U.S. Unfortunately, his study of skulls and false assertions of racial superiority and inferiority have had a lasting impact on U.S. society, and continue to echo around the world.

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: craniology, ethnocentric, theory of "degeneration," the pseudoscience of "phrenology," ideas of monogenism and polygenism, miscegenation, eugenics, chattel slavery, genocide, etc.
- Please note that for this lesson, we are intentionally using the term "pseudoscience," to assert that the race-centered "scholarship" or this era did not reflect true science.

Lesson Procedure

BACKGROUND

- Samuel Morton, often considered to be a "father of scientific racism," was a prominent physician in the early 1800s. Using scavenged skulls, Morton declared that skull capacity (the size of a skull's brain region) correlated with intellectual capacity. He collected skulls to "prove" this idea. First pouring pepper seeds, and then lead shot, to measure the volume of the braincase. This practice was referred to as "craniometry."
- Through his work with skulls, Morton — inspired by German anatomist Johann Friedrich Blumenbach — asserted that humans were divided into five "races": Caucasians (White Europeans, mostly Anglo Saxons and Germans), whom he considered most intelligent; followed by Mongolians; Native Americans; Malays (or Southeast Asians); and Ethiopians, or "Negros." Depending on the source, Morton placed either Native Americans or "Negros" at the bottom of this fictional racial hierarchy of intelligence.
- Providing them with "empirical evidence" of "natural inferiority," defenders of slavery used Morton's findings as rationale to perpetuate the institution of enslavement during the antebellum era. His work also helped justify the ideology of "Manifest Destiny," or the idea that the expansion of White society across North America was justified and inevitable. Ideologies like this helped facilitate violent waves of ethnic cleansing, such as the mass murder and forced relocation of Native Americans.
- Morton's famous book *Crania America* helped to distribute and promote such ideas. Featuring rendered illustrations of skulls to suggest differences of "race" and intelligence, this book cemented ideas of inherent racial difference, solidifying beliefs of racial inferiority and superiority. As a line of text in the book states, "the structure of the [Native American] mind appears to be different from that of the white man." The work of Morton and his peers erroneously fed into racist-inspired ideas that people of different races may actually be different species, an idea called polygeny.
- After Morton died, the *Charleston Medical Journal and Review* of South Carolina reverently applauded Morton's "contribution" to science, stating "We can only say that we of the South should consider him as our benefactor, for aiding most materially in giving to the Negro his true position as an inferior race." Regrettably, the legacy of Morton's work is detectable in contemporary society, which still reflects racial inequality.
- At the time of his death, in 1851, Morton amassed somewhere between 800-1200 skulls (estimates range). Taken as "scientific proof," Morton's ideas propagated racist ideology in incalculable ways, much of which we are still coping with and fighting against today.

OPENING

- Tell students that today we will learn about the pseudoscience that dominated "scientific" scholarship and thought, which influenced the belief systems of U.S. society, during the 19th century. Remind students of the man named Samuel Morton (he was mentioned in the article students were assigned to read in a previous lesson). Ask students to summarize what they remember about him.
- Ask students to hypothesize about the ramifications of Morton's work. Could his work have impacted slavery? How? Major events and laws, like the Civil War or the "Indian Removal Act"? How? Who benefited from Morton's ideas, and who was negatively impacted?

GUIDED PRACTICE

- Together, watch "Skulls in Print: Scientific Racism in the Transatlantic World." (Link referenced in the Materials section of the lesson plan.) Encourage students to take three-column notes, such as by noting something that 1) surprised them, 2) confused them, and 3) something they learned. After the eight minute video, share students' observations, questions, and ideas. Ask the class: According to scholar James Poskett, in the 19th century, how was science, or pseudoscience, used to justify racism? How did Morton's work influence President Andrew Jackson's treatment of Native Americans? Who celebrated Morton's work? Why may they have embraced it? How did racist theories gain popularity? What role did the rendered illustrations play in giving his work credibility and/or increasing interest? Who could afford to purchase this expensive book? How did Morton's work reach the working class audience? How was Morton's work ironically used by abolitionists? What does James Poskett mean when he says, "antislavery and scientific racism were not mutually exclusive in the 19th century"?
- Segue into a reading material that discusses Morton and his contemporaries. Introduce the article, "A History of Craniology in Race Science and Physical Anthropology," to the class.
- Before reading, set a clear purpose. Have students look for and annotate words, phrases, or passages that are 1) unfamiliar and 2) note the various examples of "scientific racism" referenced throughout the article (such as

names of scientists and practices, tools used, etc.). In short, students should trace the history of pseudoscientific racism by noting contributors and their ideas. The teacher may read the first paragraph of the article aloud, pausing to model annotation strategies. We recommend applying "chunk and summarize" so students can digest the article paragraph by paragraph, or idea by idea. The teacher may read additional paragraphs aloud, asking students to turn and talk with a partner to share main ideas, questions, etc.

INDEPENDENT AND/OR GROUP WORK

- Students may read independently, but we encourage small groups and/or partners for this reading activity as the content is dense and rather challenging.
- When students read, direct them to annotate the text, underlining key ideas, noting questions they may have, etc. As mentioned, encourage students to apply a "chunking" or a "chunk and summarize" strategy when reading, such as by noting a key idea for every paragraph. The teacher may circulate the room, assisting as needed.

DISCUSSION AND CLOSING

- Regroup as a class. Ask the class: What is scientific or pseudoscientific racism? Who helped engineer these ideas? Who did they benefit? Who was negatively impacted? For a moment, consider Morton's own racial identity, as a White American. Could bias play a role in his work? If so, how?
- Ask about the source of the skulls: How and/or where did Morton get the skulls? In an article written by Emily Renschler and Jane Monge for the University of Pennsylvania Museum of Archaeology and Anthropology, they describe the origin of some of the skulls, as they write: "Each shipment of crania had its own unique story, often connected to dramatic historical events. In her essay, 'The Curious Cabinet of Dr. Morton,' Ann Fabian points out how forces such as war and disease helped Morton's collaborators obtain crania. For example, one man assigned to the U.S. Army in Florida picked over the dead of the Seminole War, sending Morton two 'fine' Seminole skulls left unburied after the Battle of Lake Okeechobee, while another contact happily forwarded Morton the heads of four of the 630 Mexican soldiers killed in 1836 during the battle of San Jacinto fought between troops of the Mexican General Santa Anna and the Texan Sam Houston." Ask the class: Is this morally wrong? Why or why not? How does the sourcing of skulls perpetuate a cycle of racism?
- Finally, ask the class: How did ideas promoted during the era of "scientific racism" have a long-lasting impact, which still manifests in parts of society today? For guidance, consider the following excerpt from the assigned text: "Although phrenology had already largely faded in educated opinion by the 1850s, the notion that cranial form could clearly be associated with intelligence and race stuck…Morton's own writings helped shape evolutionary accounts of racial difference…Initially, craniology in the early 19th century largely responded to political and moral questions of slavery and the treatment of colonial subjects. However, after legal abolition in Great Britain's colonies (in 1833) and the United States (after the Civil War), concerns about miscegenation, immigration, and linking racial histories with national ones came to the forefront. With the development of readily printable photography, radiography, and standards of cranial measurement in the late 19th and early 20th century, craniological measurements became increasingly standardized and elaborate…On the basis of these measures, various racial types were defined and re-defined. Attention to old measures of brain size and facial angle were augmented with considerations of nose and ear shape, detailed descriptions of hair texture and color, and more…Racial craniology persisted through the 1940s and was a major feature of Nazi Germany's race science. After the war, the race concept, and the science that studied it, was widely rejected… The racial classifications and link between brain size and intelligence supposed by Morton and fellow 19th century craniologists, as well as the link between broad cranial classifications (e.g. "savage round-heads" and "gentle long heads") have been thoroughly discarded. Even so, many of the techniques, ideas, and even collections of human remains which were at the core of craniology persist into the present."
- Finally, consider the insidious and rampant nature of bias, and the impact it has on larger society. Ask the class: Do you think Morton and his peers' work were influenced by their own implicit biases? Was their work racist? According to Evelynn Hammonds, who gave an interview for the documentary *Race: The Power of an Illusion*, pseudoscientific racism and biases are intertwined, as she states: "At the end of the 19th century, race is seen as a kind of integrated totality. The concept embodied biological characteristics, cultural, linguistic, psychological and moral characteristics. The concept is quite rich. It carries all these kinds of connotations, and it's used similarly by the average person and by scientists. So there's not a gap between what the regular person on the street understands about race and what scientists or anthropologists or social scientists think about race at the end of the 19th century." Do you agree or disagree with Hammonds' assertion. Why or why not?

- As a class, create a working definition for pseudoscientific racism. If time warrants, consider producing a timeline of pseudoscientific racism, based on findings in the article, information from the video, etc.
- Finally, since this lesson may have triggered many feelings, questions, or ideas, consider providing students with "exit slips" for them to anonymously jot down a note. Use the information to inform upcoming lessons, and/or assess if further conversations should be shared.

Extension Activities

SUGGESTIONS

- To learn more about the The Morton Collection of Human Skulls at the Penn Museum, consider watching a two-minute video clip addressing claims that Morton's methodology was biased. Available here: https://www.youtube.com/watch?v=emDuNjVs7f8
- For a perspective on how the Transatlantic Slave Trade and racist ideology — promoted in books, like Edward Long's *History of Jamaica* — impacted countries of Africa, consider reading: "The Roots of European Racism Lie in the Slave Trade, Colonialism – and Edward Long," article by David Olusoga in *The Guardian*. Available here: https://www.theguardian.com/commentisfree/2015/sep/08/european-racism-africa-slavery
- To learn more about the era of Eugenics, consider watching the PBS documentary series, *Eugenics*. Also consider reading the article, "Eugenics," on History.com. Available here: https://www.history.com/topics/germany/eugenics

LESSON 5

UNSUNG HERO: THE CONTRIBUTIONS OF DR. WILLIAM MONTAGUE COBB

Grade: 7 | Suggested Time: 45-60 minutes
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History; Science

Background

OBJECTIVES

- To understand that there is no biological truth to race, but there is an undeniable social reality to race.
- To explore the contributions of Dr. William Montague Cobb, who devoted his life's work to refuting racist beliefs of "biodeterminism."
- To understand how sound science was used to dispel racist ideas. (This intentionally contrasts an objective from the previous lesson –– how pseudoscience was used to justify and promote racism).
- To dispel myths of polygenism, the theory that different "races" of humans are actually different species.
- To realize the long lasting impact of pseudoscientific racism and that more work is needed to continue to refute erroneous, false stereotypes and racist ideologies.

MATERIALS

- "William Montague Cobb," obituary article in *The Washington Post*. Available here: https://www.washingtonpost.com/archive/opinions/1990/11/27/william-montague-cobb/d9ee1a5f-6bdd-46a1-876b-aea6928cb78f/
- "William Montague Cobb: Medical Professor, Civil Rights Activist," biography by Walter J. Learn, MD. Available here: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1447039/
- "William Montague Cobb, MD, PhD 1904-1990," an overview of Dr. Cobb's life, in the *Journal of the National Medical Association*. Available here: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2627008/pdf/jnma00879-0015.pdf
- "Knowledge from the Margins: W. Montague Cobb's Pioneering Research in Biocultural Anthropology," essay by Rachel J. Watkins for *American Anthropologist*. Available here: https://www.newpaltz.edu/media/anthropology-/Watkins%20(2007).pdf
- If interested in reading one of Cobb's articles, consider: "Race and Runners," by Dr. William Montague Cobb, published by Howard University. Available here: https://dh.howard.edu/cgi/viewcontent.cgi?article=1059&context=reprints
- Note-taking supplies for students.

ESSENTIAL IDEA

- As mentioned in the previous lesson, scientific, or pseudoscientific, racism was born out of the pseudoscientific belief that testing parts of the human body (i.e. cranial or braincase volume, measurements of facial profiles, etc.) could prove racial superiority and/or inferiority. Because this pseudoscience asserted that traits like intelligence were ascribed to specific races, pseudoscientific racism provided fodder for proponents of racist practices and institutions. Many "scientists" and "doctors," such as Samuel Morton, are considered to be "fathers" of "scientific racism." Their work permeated U.S. society, leading to other pseudoscientific movements like Eugenics.
- While it is important to learn about pseudoscientific racism, it would be unfortunate and misleading if students did not also learn about the physicians and physical anthropologists who used more sound approaches of science to debunk myths of racial superiority and difference. One of theses unsung heroes was Dr. William Montague Cobb, the first Black American to earn a PhD in anthropology.
- For this lesson, we are highlighting the work of Dr. William Montague Cobb, a physician, educator, physical anthropologist, and civil rights advocate. With over 1,000 papers, and 40 years of teaching at Howard

University — where he trained over 6,000 physicians and was the first to earn the rank of distinguished professor — Cobb devoted his life's work to studying the human body in an effort to debunk and dismantle "biodeterminism," or the idea that different "races" had different, distinct "bodies," and some were naturally inferior and/or superior to others. Though somewhat overlooked in the field of anthropology, Cobb's work made an impact on society, as it helped to unearth what scientists and sociologists now recognize as valid: race has no biological truth, but it does have an incredible social reality.

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: biodeterminism, racial determinism, physical anthropology, fallacy, eugenics, biocultural integration, racial equality, demography, etc.

Lesson Procedure

BACKGROUND

- In the 19th century, ideas justified and promoted by pseudoscientific racism entered a mainstream "norm," especially across White American communities, of both the educated and working classes. Pseudoscientists of this era — both White Americans and White Europeans — used different techniques, such as "craniology" to "prove" that some "races" had larger brains or different skull shapes, and that intelligence and other traits could be determined by someone's "race," evidenced in the shape of bones. While current science has debunked these practices and ideas, many people had to contribute a career's worth of work to disprove notions that were viewed as "natural" ways of thinking, or as biological "truths." One of the unsung heroes of this movement was Dr. William Montague Cobb, the first Black American to earn a PhD in anthropology.
- (As mentioned above) Dr. Cobb, professor emeritus of anatomy at Howard University, was, at various points in his life, the president of the NAACP, an author, a historian, and even a musician. With over 1,000 papers, and 40 years of teaching at Howard University — where he trained over 6,000 physicians and was the first to earn the rank of distinguished professor — Cobb devoted his life's work to studying the human body in an effort to debunk and dismantle "biodeterminism," or the idea that different "races" had different, distinct "bodies," and some were naturally inforerior and/or superior to others.

OPENING

- Tell the class that we are going to learn about a scientist of the 1900s. His name was Dr. William Montague Cobb. Ask the students if they have heard of him. (Most likely they have not.)
- Introduce Cobb with a brief description. Consider using the information included in the Background section of the lesson, or reading the introduction from one of the recommended sources, such as the introduction written by Rachel J. Watkins in her paper, "Knowledge from the Margins: W. Montague Cobb's Pioneering Research in Biocultural Anthropology," for *American Anthropologist*: "Physician, educator, and physical anthropologist W. Montague Cobb was a leading scholar-activist in the African American community from the early 1930s through the 1980s. Locally and nationally, Cobb led movements that fought for the admission of black doctors to predominantly white hospitals and medical organizations, improved health care for blacks, and organized national conferences on hospital discrimination and integration. As the first African American to receive a doctorate in physical anthropology, Cobb attempted to facilitate the authoritative presence of African Americans in discussions about racial biology during the 1930s and 1940s. To that end, he conducted research that interrogated biodeterministic notions of health disparities and biological diversity. In fact, Cobb is credited with conducting some of the first demographic analyses exposing the impact of racism on the health of African Americans and U.S. citizens as a whole. He also established research facilities at Howard University for the purpose of training future African American scholars in physical anthropology. Many of Cobb's 1,100-plus publications indicate his commitment to intellectual rigor and investment in achieving racial equality through antiracist teaching, research, and political activity."
- Clearly, Cobb was a prolific researcher and made noteworthy contributions to his field and larger society. Why haven't we (or most of us) heard of him?

GUIDED PRACTICE

- We are going to learn more about Cobb's efforts and overlooked impact. To gain a better understanding of his life's work, we're going to read a brief biography about Dr. William Montague Cobb.

- For the biography, the teacher may choose to read one (or more) of the following recommended articles: "William Montague Cobb," obituary article in The Washington Post; "William Montague Cobb: Medical Professor, Civil Rights Activist," biography by Walter J. Learn, MD.; or "William Montague Cobb, MD, PhD 1904-1990," an overview of Dr. Cobb's life, in *Journal of the National Medical Association*. (Links are provided in the Materials section of the lesson.)
- As a class, read through the chosen article and make note of Cobb's work and contributions. When done reading, ask the class: Did anything surprise or inspire you?
- Bring attention to another article, "Knowledge from the Margins: W. Montague Cobb's Pioneering Research in Biocultural Anthropology," essay by Rachel J. Watkins for *American Anthropologist*. In small groups, or independently, students will read through assigned portions of this text to underscore the impact Cobb's work had in the field of anthropology and larger society. Since this is a long article from an academic journal, we recommend the following sections: "Background," and "Laboratory Activities: Racial Anatomy."

INDEPENDENT AND/OR GROUP WORK

- As students read, direct them to annotate the text, underlining key ideas, noting questions they may have, etc. Consider these additional questions as a guide (to print for students or written on the board): How did Cobb's work help dismantle ideas that came before him, such as those of Ales Hrdlička, who "focused on illustrating the racial superiority of whites on the basis of 'inherent' differences in the development of the black and white brain and skeletal morphology"? While in the minority, before Cobb, there were others who were critics of "racial determinism." Who were they? How did the Nazi regime's racial and/or ethnic policies begin to curb some of the pseudoscientific racism efforts in the U.S.? How did Cobb's work show a "commitment to biocultural integration and the achievement of racial equality"? Do you think that Cobb considered implicit bias and/or the role of racial identity in one's work? Why or why not? What scientific practices did Cobb use to dismantle racist ideas of biodeterminism?
- When students are done reading, consider asking them to write a response to the following prompt: Up until this point, pseudoscientists had used false data to create erroneous stories and ideas of innate racial differences among inherited traits, such as intelligence, athleticism, etc. How did Cobb use data to dismantle this ideology?

DISCUSSION AND CLOSING

- Regroup as a class. Have a discussion. Ask students: What did you learn from this reading? Did anything surprise or inspire you? How did Dr. William Montague Cobb's work transcend the laboratory, or impact larger society?
- For guidance, consider referencing Watkins' summary: "Cobb's research and education schemes include a number of components relevant to biocultural research in physical anthropology today. In the study of both skeletal and living populations, history and social context were considered. Demography was an important consideration in research, including socioeconomic status, nativity, and other cultural factors. Cobb also embraced an interdisciplinary research perspective and supported the use of research to address social problems. Specifically, his research and writing promoted an understanding of human diversity outside of the realm of racial hierarchy and brought attention to the social and environmental conditions of a neglected segment of the population." Why may it be important, in this line of work, to consider demography?
- To better understand Cobb's purpose, consider reading an excerpt of a letter Cobb sent to the dean of Howard's School of Medicine: "It is my belief that physical anthropology can make a significant contribution to our national welfare if it would by giving the people, by modern propaganda methods, the scientific facts we have about race. In this way, a great blow could be struck at the dominant group's entrenched belief in its racial superiority...I do not believe that we can look to others to do this job for us. Nearly every distinguished living American anthropologist, and I know them all now, has private reservations about the intellectual possibilities of the Negro. We cannot expect them to be willing to go very far." In his work, rather than indicating inferiority, Cobb asserts that in light of social and economic barriers associated with slavery and racial discrimination, the intellectual achievements of African Americans are extraordinary. In addition to documenting the toll that racism was exacting on Black Americans, he also discussed the costs to the larger society. Revisit a question posed for students to contemplate while reading: Do you think that Cobb considered implicit bias and/or the role of racial identity in one's work? Why or why not?
- If more time is available, or in a second class period, consider reading one of Dr. William Montague Cobb's defining papers, "Race and Runners," which, according to Watkins, "still stands as a poignant counter argument to biodeterministic explanations of athletic abilities." Written in response to the furor over Jesse Owens's performance at the 1936 Olympic Games, Cobb presented data from skeletal collections indicating

little or no difference between the length of calf muscles, legs, feet, and heels of Black and White athletes. Cobb also used data from his personal examinations of Owens' body, which he compared to White athletes' anatomy. According to Cobb, Owens' anatomy exhibited both "Caucasoid" and "Negroid" characteristics, indicating a discordance of "pure race" traits. In his work, Cobb argued that Jesse Owens didn't dominate the sport because he was Black, but because he trained harder.

- Finally, if time allows, consider writing a brief summary to commemorate Cobb's achievements and enduring impact.

Extension Activities

SUGGESTIONS

- While Dr. William Montague Cobb dedicated his life's work to dismantling racism, some people unknowingly contributed to advanced fields of science without having given consent. For another lesson, consider reviewing the life of Henrietta Lacks, and how samples of her tissue, later referred to as the HeLa cell, were taken without her permission, and used to advance medical technology. Why? While most cells die outside of the human body, Henrietta Lacks' cells doubled every 20-24 hours. Her tissue sample eventually created the "first immortal human cell line." As Dr. James J. Poetter, of Johns Hopkins University states, "Henrietta is probably, if not the most important, certainly one of the most important women in science and medicine." Dr. Poetter goes on to say, the HeLa cell is likely the "greatest discovery in biomedical research in the last half of the 20th century; it has led to numerous discoveries and development of technologies." As stated on Johns Hopkins University's website, "Today, these incredible cells — nicknamed "HeLa" cells, from the first two letters of her first and last names — are used to study the effects of toxins, drugs, hormones and viruses on the growth of cancer cells without experimenting on humans. They have been used to test the effects of radiation and poisons, to study the human genome, to learn more about how viruses work, and played a crucial role in the development of the polio vaccine." After learning about the story of Henrietta Lacks and the HeLa cell, students may write about their reactions. For example, how did Henrietta Lacks unknowingly contribute to science? Should the doctors have asked for permission before taking and distributing samples of her cells ? Is her family entitled to some of the financial gains made from the use and distribution of the HeLa cells? Consider having students share their writings with each other. The following may serve as helpful resources:
  - "The Immortal Cells of Henrietta Lacks," TED-Ed Video by Robin Bulleri. Available here: https://ed.ted.com/lessons/the-immortal-cells-of-henrietta-lacks-robin-bulleri
  - "A Family Consents to a Medical Gift, 62 Years Later," article in *The New York Times*, by Carl Zimmer. Available here: https://www.nytimes.com/2013/08/08/science/after-decades-of-research-henrietta-lacks-family-is-asked-for-consent.html?_r=0
  - "The Legacy of Henrietta Lacks," article created by Johns Hopkins Medicine. Available here: https://www.hopkinsmedicine.org/henriettalacks/index.html
  - "Henrietta's Tumor," Radiolab podcast, via WNYC Studios. Available here: https://www.wnycstudios.org/story/91716-henriettas-tumor
  - *The Immortal Life of Henrietta Lacks*, a book by Rebecca Skloot, adapted into an HBO film.

LESSON 6

FROM MINSTRELSY TO UNDERREPRESENTATION: RACE IN THE MEDIA OVER TIME

Grade: 7 | Suggested Time: 60-90 minutes (teacher may extend)
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History; Media

Background

OBJECTIVES

- To learn about and criticize the racist forms of "entertainment" throughout U.S. history, such as minstrel shows, and forms of "blackface" and "yellowface," popularized with the film industry.
- To understand the power of stereotypes, including their unfortunate indelible impact.
- To reflect on the role these stereotypes have on shaping implicit bias.

MATERIALS

- Please be advised that the materials suggested in this lesson may be visually triggering and unpleasant. They have been suggested, however, in order to unpack the history of racist, misrepresentations of people in the media. Please pre-read and pre-screen all resources to ensure it's appropriate for your particular classroom.
- "Blackface: A Cultural History of a Racist Artform," news segment by CBS Sunday Morning. Available here: https://www.cbsnews.com/video/blackface-a-cultural-history-of-a-racist-art-form/
- "How the History of Blackface is Rooted in Racism," article by Alexis Clark for History.com. Available here: https://www.history.com/news/blackface-history-racism-origins
- "Casting White People in Asian Roles Goes Back Centuries," an article by Thad Morgan for History.com. Please be advised a racial epithet is used in the article. Available here: https://www.history.com/news/yellow-face-whitewashing-in-film-america
- Audio-visual equipment to screen suggested videos.
- Note-taking supplies for students.

ESSENTIAL IDEA

- This lesson will unpack the history of racist images and stereotypes presented in popular forms of "entertainment" in the United States. We'll review the era of minstrel shows — a theatrical form of "entertainment" that portrayed and perpetuated incredibly negative, false portrayals of Black Americans — which regrettably became the most popular form of entertainment in the 1800s. We then move to a review of Hollywood, or the film industry, and how it continued to utilize racist practices, such as by continuing to use "blackface" and "yellowface" imagery. A goal for studying the media will be to learn more about how imagery and storytelling was used to perpetuate harmful, incorrect ideas about racial or ethnic groups, and how these ideas provided a more privileged experience for some and a more disadvantaged experience for others. By understanding this form of systemic racism, students can hopefully deconstruct the media, and begin to reconstruct it into something new.

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: stereotype, indelible, images and imagery, denigrate, minstrelsy, marginalized, weaponize, propaganda, "whitewashing," as well as the racist portrayals of people of color for "entertainment" purposes, often referred to as "blackface" or "yellowface" (discuss how even these terms are problematic).

Lesson Procedure

BACKGROUND

- In the early 1800s, the U.S. ushered in a new form of "entertainment," called minstrelsy. These minstrel shows consisted of skits — featuring acting, dancing, singing, and music — that depicted racist stereotypes of Black Americans, or people of African descent. Emerging in the antebellum era, minstrelsy aimed to demean Black Americans, and continued to grow in popularity after the Civil War. Writer Alexis Clark traces its origins, "Thomas Dartmouth Rice, an actor born in New York, is considered the 'Father of Minstrelsy.' After reportedly traveling to the South and observing [enslaved people], Rice developed a Black stage character called 'Jim Crow' in 1830. With quick dance moves, an exaggerated African-American vernacular and buffoonish behavior, Rice founded a new genre of racialized song and dance — blackface minstrel shows — which became central to American entertainment in the North and South." In the beginning, White actors painted their faces with materials like shoe polish and burnt cork, but over time — with limited opportunities to work in the entertainment industry — Black actors also wore "blackface." In the 1800s, minstrelsy eventually became the most popular form of entertainment. In the 1900s, Hollywood continued the "tradition" of "blackface," and also utilized the racist practice of "yellowface," or the casting of White actors to portray negative stereotypes of Asian people and/or Asian Americans. Unfortunately, racist misrepresentations — and a general underrepresentation — of "marginalized" groups of people continue to persist in popular forms of "entertainment" today.

OPENING

- Begin by telling students that today's lesson is going to explore race in the media over time. Unfortunately, this means that stereotypes as well as discriminatory and racist images will be reviewed. (If for any reason someone is made uncomfortable by this, as a teacher, you should give students permission to seek support as needed, including a moment of reflection, a lack of vocal participation in discussions, etc.).
- Ask the class: Have you heard stories in the news about people wearing what is often called "blackface"? Do you know why it's problematic? Do you know about its origins?
- Tell the class that today they are going to learn about the origins of racist forms of "entertainment," and will also begin to unpack the power of imagery. Today, why are some "images" allowed or applauded, and others are considered to be inappropriate? Was this always the case?

GUIDED PRACTICE

- Introduce the idea of minstrelsy, or minstrel shows. Ask the class if they have heard of it before. Share a summary of minstrelsy, such as the one included in the Background section of this lesson.
- Show the video "Blackface: A Cultural History of a Racist Artform." (Link is referenced in the Materials section of the lesson.) Warn students that there will be some imagery that is considered offensive. Please advise students ahead of time to view the video with the utmost maturity and respect.
- After the video, ask students to share their reactions.

INDEPENDENT AND/OR GROUP WORK

- Either independently or with partners or small groups, students should read the recommended articles, "How the History of Blackface is Rooted in Racism," and "Casting White People in Asian Roles Goes Back Centuries."
- When reading, have students contemplate the following questions: How did racist imagery like "blackface" and "yellowface" promote and perpetuate inequality and hatred? Do films carry a particular power, perhaps different from still images and written words? How do these negative, racist portrayals and images make indelible impressions on individuals and larger society?

DISCUSSION AND CLOSING

- After students are done reading, regroup as a class. Have a discussion about the articles.
- For "How the History of Blackface is Rooted in Racism," consider the following: What is "blackface," and how is even this term problematic? How did a rise in racial hostility feed into the popularity of minstrel shows? How did minstrelsy promote the erroneous idea that Black Americans were "subhuman?" How did characters, like Jim Crow, promote and popularize false, negative stereotypes? How would performing in "blackface" help Irish American actors distance themselves from "their own lower political and economic status in the United States"? How did minstrelsy parallel and influence the racist legal system of the U.S.? How did "blackface" move from the stage to the film industry? How were films that depicted racist imagery a powerful recruiting

method for the Ku Klux Klan? In other words, how did "blackface" weaponize to become a "form of white supremacist propaganda"? The article suggests that "blackface" began to decline in the era of WWII and the Civil Rights Movement. Given the rise of "blackface" portrayals in the news today, do you agree or disagree with this statement?

- For "Casting White People in Asian Roles Goes Back Centuries," consider the following: What is "yellowface," and how is even this term problematic? How did "yellowface" ridicule and villainize Asian characters and the social construction of Asians and/or Asian Americans? How did Mickey Rooney's racist portrayal of Yunioshi "epitomize" ethnic stereotypes of Asian people and/or Asian Americans in Hollywood's film industry? Why is it significant that actors like Katharine Hepburn — who won a record 4 Academy Awards for Best Actress — participated in "yellowface" forms of acting, such as her role in *Dragon Seed*? What was the Hays Code? How was this code racist in origin, and how did it continue to perpetuate racist ideology and/or racist imagery? What did the author mean by the term "whitewashing"? What is the significance of films like *The Joy Luck Club* and *Crazy Rich Asians*? Why may representation be powerful, especially for Asian Americans (and other "marginalized" groups)? Why did it take 25 years for Hollywood to produce a movie with an "all-Asian" cast?
- To close, have students respond to the following prompt, either with writing, or through Socratic seminar, or serial testimony: Given the pervasive nature of negative stereotypes and imagery, and the reach of the film industry, how may racist forms of "entertainment" like "blackface" and "yellowface" shape and perpetuate implicit bias? How does it add to the "smog" of racism?
- For a final round, ask: How may we combat these negative images?

Extension Activities

SUGGESTIONS

- For a journalistic perspective about the unfortunate rise of negative portrayals about Jewish people, consider reading,"A Rising Tide of Anti-Semitism," article by The Editorial Board for *The New York Times*. Available here: https://www.nytimes.com/2019/04/30/opinion/cartoon-nytimes.html
- For a literary voice, consider reading, "Minstrel Man," a poem by Langston Hughes.

LESSON 7
THE POWER OF "VISUAL" REPRESENTATION

Grade: 7 | Suggested Time: 60-90 minutes (teacher may extend)
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History; Media

Background

OBJECTIVES
- To understand the power of positive imagery and storytelling.
- To analyze the lack of representation of people of color, women, the LGBTQ+ community, and other "marginalized" groups in film.
- To learn about the ways people are combating misrepresentation and underrepresentation.

MATERIALS
- "*Roma*'s First-Time Actress Lands First Vogue Cover," article by Ella Cerón for *The Cut*. Available here: https://www.thecut.com/2018/12/roma-yalitza-aparicio-martnez-vogue-mexico-cover.html
- "Yalitza Aparicio en La Portada de Vogue México," a video by *Vogue México*. Available here: https://www.youtube.com/watch?v=SmEhcDZqrUo
- "'On Their Shoulders': Juju Chang Talks Pursuing the American Dream and Why Representation Matters," video by Juju Chang for *Good Morning America*. Available here: https://www.goodmorningamerica.com/culture/story/shoulders-juju-chang-talks-pursuing-american-dream-representation-62488547
- "Inequality in 900 Popular Films: Examining Portrayals of Gender, Race/Ethnicity, LGBT, and Disability from 2007-2016," report produced by USC Annenberg School for Communication and Journalism. Available here: https://annenberg.usc.edu/sites/default/files/Dr_Stacy_L_Smith-Inequality_in_900_Popular_Films.pdf
- "The Case for Representation," article by Nova Education for PBS. Available here: https://www.pbs.org/wgbh/nova/article/the-case-for-representation/
- Audio-visual equipment to screen suggested videos.
- Note-taking supplies for students.

ESSENTIAL IDEA
- In the previous lesson, students unearthed the racist stereotypes that dominated media and forms of "entertainment," from the stage of the 1800s through the film industry of the 1900s. In this lesson, students will review a study to learn more about the media's underrepresentation of certain groups, such as people of color, women, and those who identify as LGBTQ+. They will also hear voices that speak to the importance of representation, and how seeing "yourself," or those who are similar to you, represented on the screen and/or throughout society can have a long lasting, positive impact on your life.

VOCABULARY
- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: intersectionality, underrepresentation, representation, etc.

Lesson Procedure

BACKGROUND

- According to researchers at USC Annenberg, when analyzing Hollywood films for general representation of diversity, "exclusion is the norm rather than the exception," meaning large groups of society are grossly underrepresented in film and television. Why is this important? Historian Carlos Cortés provides the following argument, "First, whether intentionally or unintentionally, both the news and the entertainment media 'teach' the public about minorities, other ethnic groups and societal groups, such as women, gays, and the elderly. Second, this mass media curriculum has a particularly powerful educational impact on people who have little or no direct contact with members of the groups being treated." Beyond "teaching" people about "other" groups, seeing oneself represented in the media can have a positive impact. Contrastingly, seeing negative portrayals of the self can have a harmful impact, as people begin to develop internalized racism and other forms of negative thoughts about their own identity and/or community. A psychological study, titled, "Racial and Gender Differences in the Relationship Between Children's Television Use and Self-Esteem," published in *Communication Research*, describes this negative impact: "A longitudinal panel survey of 396 White and Black preadolescent boys and girls was conducted to assess the long-term effects of television consumption on global self-esteem. The results revealed television exposure, after controlling for age, body satisfaction, and baseline self-esteem, was significantly related to children's self-esteem. Specifically, television exposure predicted a decrease in self-esteem for White and Black girls and Black boys, and an increase in self-esteem among White boys." Why is that? As students will discover throughout the lesson, people of color, women, and other "marginalized" groups do not regularly see "themselves" on the screen and/or do not see enough positive portrayals of themselves, such as having speaking roles and playing characters with agency or dreams. When people do see positive images of "themselves," or someone like them, on the screen, however, they are often filled with hope. In this lesson, we'll hear from two voices — two women of color — who are contributing to the diversity of representation on the screen.

OPENING

- In the previous lesson, we analyzed the power of racist imagery and negative, false stereotypes. But what happens when we provide others with more positive "windows and mirrors." Why may it be a powerful experience to see "yourself," or someone "like you," in film and television, especially when you are part of an underrepresented group?
- Introduce the actress Yalitza Aparicio. Have students heard of her before? For her "first-ever" movie, *Roma*, Aparicio earned an Academy Award nomination for Best Actress, becoming the first Indigenous woman ever nominated. To celebrate the nomination, Aparicio was featured on the cover of *Vogue México*. A video was made to commemorate her cover shoot for *Vogue México*, which was considered "groundbreaking." Why? Indigenous American women are rarely represented in the upper echelons of the fashion world. For visuals, consider visiting the article "*Roma*'s First-Time Actress Lands First Vogue Cover." (Link is referenced in the Materials section of the lesson.) Within the article, there's a link to a "brief overview of the publication's 20-year history." Click on the link to show students what "typical" covers of *Vogue México* look like. Other U.S. magazines that cater to women and/or fashion are quite similar in "appearance." Return to Yalitza Aparicio. Show them an image of her *Vogue México* cover. How is this a powerful image? Encourage students to share their responses.

GUIDED PRACTICE

- Tell the class that we are going to watch two videos. (Links are referenced in the Materials section of the lesson.) The first is the one already mentioned, where Yalitza Aparicio shares her response to being in *Roma* and on the cover of *Vogue México*. The second video is of journalist Juju Chang, speaking about the power of (racial) representation.
- Show the video, "Yalitza Aparicio en La Portada de Vogue México," a video by *Vogue México*. In this video, Yalitza Aparicio describes the importance of "remembering your roots."
- Next, introduce the video, "'On Their Shoulders': Juju Chang Talks Pursuing the American Dream and Why Representation Matters." In this video, Chang speaks to the importance of having role models, or trailblazers, who helped carve a career path for her to follow, or emulate. Show the video. (Link is referenced in the Materials section of the lesson.)
- After viewing both videos, ask the class: What is the importance of representation? Why is it powerful to "see" yourself, or someone "like you," represented in larger society, such as through film or television? What may

Yalitza Aparicio mean when she says, "It is a dream that I never dreamed of"? What may Juju Chang mean when she says, "I stand on their shoulders, proud and grateful for all that these pioneering leaders have done for all of us." Finally, in what ways were Yalitza Aparicio and Juju Chang's stories different? What did they have in common?

INDEPENDENT AND/OR GROUP WORK

- For a second activity, students will review the report produced by USC Annenberg School for Communication and Journalism, "Inequality in 900 Popular Films: Examining Portrayals of Gender, Race/Ethnicity, LGBT, and Disability from 2007-2016." The report is comprised of colorful charts and pie graphs that note the lack of representation of people of color, women, members of the LGBTQ+ community, etc. in the film industry.
- As students review the material, they should note the numbers or statistics they find most surprising and/or troubling? Just as negative images have an impact on society, what is the impact of underrepresentation?
- Introduce a final text to the students, "The Case for Representation," which speaks to the importance of gender representation. Before reading the brief article, ask students to think about why representation, of race, gender, and other identities matters? How can a lack of representation be hurtful, especially to those who are a part of the underrepresented, or marginalized, group?
- For guidance, consider the following excerpt from the text: "This lack of representation fails to provide young people with successful, relatable role models that reinforce that their identity is important and valued in our society. Representation isn't only important in entertainment media; it wields equal power in the classroom. Far too often, textbooks only highlight underrepresented groups with stories of slavery and oppression, which can be extremely taxing for students who share these identities. Celebrating the discoveries, creativity, joy, and passion that underrepresented groups have brought to math and science is critical to unlocking students' potential."

DISCUSSION AND CLOSING

- For a final exercise, ask students to consider ways to increase representation? Have them consider the question and then "turn-and-talk" to a partner. After two to three minutes, ask students to share.
- Supporting forms of media, such as television shows and/or films, that feature and/or center underrepresented voices and characters may be one way to make positive change. Because of this, consider assigning a homework task, asking students to pick a television show, video, or film to watch. We recommend something that they have not seen before, such as a TV show or film that represents characters that they think are "unlike" them. (Consider "approving" their media choices ahead of time, such as by visiting Common Sense Media for guidance.) As they watch, they may consider the following questions: Are you surprised by anything you've seen? In what ways are you different from the characters? Does anything or anyone in the film or TV show inspire you? For a writing piece, students may respond to the following prompts: 1) How does race (and/or gender) show up in and impact this piece? 2) What voices are included? What voices are missing? 3) Who has the power in this story? 4) Why is it important to consider who tells whose story? And 5) Why do the stories we tell matter?

Extension Activities

SUGGESTIONS

- To continue to unpack the importance and power of racial/ethnic representation, consider viewing and/or reading the following:
  - "How Beauty Brands Failed Women of Color," a video and brief article by Gina Barton for Vox. The video describes how Rihanna's makeup is "laying the foundation for a more inclusive beauty industry." Available here: https://www.vox.com/videos/2017/11/14/16649180/rihanna-fenty-beauty-makeup-inclusivity
  - "Why Seeing Yourself Represented On Screen Is So Important," article by Kimberly Lawson for *Broadly*. Available here: https://broadly.vice.com/en_us/article/zmwq3x/why-diversity-on-screen-is-important-black-panther
- To learn more about Marlon Brando's decision to boycott the 1973 Oscars over the misrepresentation of Native Americans in film, read the article, "Marlon Brando Declines Best Actor Oscar," on History.com. In 1973, Brando won the award for best actor for his role in *The Godfather*, yet boycotted the event. As the article explains, "the actor 'very regretfully' could not accept the award, as he was protesting Hollywood's portrayal of Native Americans in film." In his place, he sent Littlefeather, who read the following statement, on Brando's behalf: "The motion picture community has been as responsible as any," Brando wrote, "for degrading the Indian and making a mockery of his character, describing his as savage, hostile and evil." The text of the article is available here: https://www.history.com/this-day-in-history/marlon-brando-declines-best-actor-oscar

LESSON 8

THE UNITED STATES CENSUS OVER TIME: SHIFTING DEFINITIONS OF RACE AND THE IMPORTANCE OF "COUNTING"

Grade: 7 | Suggested Time: 75+ minutes (teacher may extend)
Unit: What is Race? – How Science, Society, and the Media (Mis)represent Race
Related Subject(s): Reading/Literacy; Social Studies/History

Background

OBJECTIVES

- To understand the history of the U.S. Census and how its categorization of race has shifted over time.
- To discuss and understand the difference between "race" and "ethnicity."
- To debate whether or not the U.S. Census should continue to measure or "count" race and/or ethnicity.

MATERIALS AND RESOURCES

- "What Does the Census Tell Us about Race?" article by Jean Cheng for *Race: The Power of An Illusion*. Available here: http://www.racepowerofanillusion.org/articles/what-does-the-census-tell-us-about-race
- "What Census Calls Us: A Historical Timeline," interactive timeline of the U.S. Census. Available here: http://www.pewsocialtrends.org/interactives/multiracial-timeline/
- "How the U.S. Census Defines Race," written by Erin Blakemore for *Smithsonian*. Available here: https://www.smithsonianmag.com/smart-news/how-us-census-defines-race-america-180957189/
- "Race and the Census: The 'Negro' Controversy," article by D'vera Cohn for Pew Research Center. Available here: http://www.pewsocialtrends.org/2010/01/21/race-and-the-census-the-"negro"-controversy/
- For a debate, consider providing the following as student resources (the teacher should pre-read articles to ensure they are appropriate for their students):
  - "Fix the Census' Archaic Racial Categories," article by Kenneth Prewitt in *The New York Times*. Available here: https://www.nytimes.com/2013/08/22/opinion/fix-the-census-archaic-racial-categories.html
  - "2020 Census to Keep Racial, Ethnic Categories Used In 2010," article by Hansi Lo Wang for NPR. Available here: https://www.npr.org/2018/01/26/580865378/census-request-suggests-no-race-ethnicity-data-changes-in-2020-experts-say
  - "Chapter 1: Race and Multiracial Americans in the U.S. Census," for Pew Research Center. Available here: http://www.pewsocialtrends.org/2015/06/11/chapter-1-race-and-multiracial-americans-in-the-u-s-census/
  - "Decennial Census of Population and Housing: Why We Conduct the Decennial Census," information page provided by the U.S. Census Bureau. Available here: https://www.census.gov/programs-surveys/decennial-census/about/why.html
  - "There's a Big Problem with How the Census Measures Race," article by Richard Alba in *The Washington Post*. Available here: https://www.washingtonpost.com/news/monkey-cage/wp/2018/02/06/theres-a-big-problem-with-how-the-census-measures-race/?utm_term=.058f73a9291e
- To enhance teacher knowledge, consider reading:
  - United States Census Bureau, "About Race" page on website. Available here: https://www.census.gov/topics/population/race/about.html
  - "What is Your Race? For Millions of Americans, A Shifting Answer," article by Gene Demby, for NPR. Available here: https://www.npr.org/sections/codeswitch/2014/06/09/319584793/what-is-your-race-for-millions-of-americans-a-shifting-answer
  - "On The Census, Who Checks 'Hispanic,' Who Checks 'White,' And Why," article by Gene Demby, for NPR.

Available here: https://www.npr.org/sections/codeswitch/2014/06/16/321819185/on-the-census-who-checks-hispanic-who-checks-white-and-why
- Note-taking supplies for students.

ESSENTIAL IDEAS AND QUESTIONS

- Why does the United States conduct a census? Since 1790, how has the U.S. Census categorized race and ethnicity, and how have such categories changed over time? Is it inclusive and/or accurate? Is it important to measure race/ethnicity on the U.S. Census? Why or why not? What are the advantages and/or disadvantages?
- Should we continue to use the current racial and ethnic categories described in the 2010 version of the U.S. Census? Why or why not? If not, what should we use in its place?

VOCABULARY

- Consider reviewing and/or defining the following terms referenced in the suggested materials for this lesson: bureau, census, decennial, intersectionality, race vs. ethnicity (in regard to the U.S. Census), terminology, continuity, distinguish, apportionment, etc.
- Before the lesson, teachers should be familiar with the labels or categories used for race throughout the centuries for the U.S. Census. (i.e. Mulatto, Quadroon, Octoroon, Indian vs Hindu, etc.). Visit the Pew article, "What Census Calls Us: A Historical Timeline," ahead of time to better understand such racial terms. At the beginning of the lesson, have a conversation with students about how using some of these terms, such as "Negro," is inappropriate in another context.

Lesson Procedure

BACKGROUND

- The U.S. Census began in 1790. Every ten years it "counts" the U.S. population, and includes questions about race/ethnicity. For many decades, the U.S. Census only measured two racial categories: White and Black. Throughout the centuries, racial categories were limited and fleeting. For the first time, in 2000, the Census provided a space for multiple races to be checked.
- In regard to the concept of "race," The U.S. Census Bureau states: "The racial categories included in the census questionnaire generally reflect a social definition of race recognized in this country and not an attempt to define race biologically, anthropologically, or genetically."

OPENING

- Ask students: What is the U.S. Census? What does it measure or count? Consider writing their ideas on the board or on chart paper.
- According to the U.S. Census Bureau: "As mandated by the U.S. Constitution, America gets just one chance each decade to count its population. The U.S. Census counts every resident in the United States. It is mandated by Article I, Section 2 of the Constitution and takes place every 10 years. The data collected by the decennial census determine the number of seats each state has in the U.S. House of Representatives (a process called apportionment) and is also used to distribute billions in federal funds to local communities."
- When "counting" the population, the U.S. Census also "counts" race. And its language for race has changed over time. According to the Pew Research Center: "The first census in 1790 had only two racial categories: free whites, all other free (Black) persons and (Black) slaves. "Mulatto" was added in 1850, and other multiracial categories were included in subsequent counts. (Consider defining Mulatto at this point. Again, this is not a word we recommend using outside of this historical context.) The most recent census, in 2010, had 63 possible race categories: six for single races and 57 for combined races. In 2010, 2.9 percent of all Americans (9 million) chose more than one racial category to describe themselves The largest groups were White-American Indian, White-Asian, White-Black and White-some other race."
- Are there advantages and disadvantages to the U.S. Census "counting" race? Should they keep "counting" race? If no, why not? How may racial data, as well as other statistics like gender, socioeconomic status, ability, etc. be useful? If yes, should the labels change? How so? We'll explore these questions in today's lesson.

GUIDED PRACTICE AND DISCUSSION

- Begin by walking through an example profile, and how s/he would be racially or ethnically categorized by the U.S. Census. Use the interactive timeline provided on the Pew website, "What Census Calls Us: A Historical Timeline," to view racial categories, decade by decade. Please note that we do not suggest asking students from the class to volunteer, as it may be a triggering and/or emotional experience, and it would not be fair to place them in such a position. Instead, we suggest using a noted figure from society and/or history, such as Barack Obama.
- If using Obama as an example, show a photo and provide a quick background, such as: Born in 1961, in Honolulu Hawaii, Barack Hussein Obama is the child of a White American mother and a Black Kenyan father. A graduate of Columbia University and Harvard Law School, Obama became the 44th President of the United States, serving from 2009-2017. What race is Former President Obama? (Many consider him the first "Black" president of the U.S.; some may say he is the first biracial or multiracial president.)
- Ask the class: If Former President Obama was be "counted" by the U.S. Census from 1790 until today, how would he be "counted"? Checking decade by decade, students will notice that Obama would have likely been enslaved during the early decades, as the only realistic term available for those of African descent is "slave." By 1850, Obama could count as "Mulatto." In 1900, Obama may be "Black or Negro." From 1930-1960, he could only check "Negro." From 1970-1990, Obama would be counted as either "Black or Negro." And by 2000, he could choose among "Black, African American, or Negro." (Yes, as of 2010, "Negro" is still on the U.S. Census.) Ask again: What race is Former President Obama? Point out that race is fluid, as ideas about race change over time to reflect a shifting society. As a category, race can be both exclusionary and perhaps inclusionary at the same time. (For instance, is there something beneficial about viewing Obama as the first "Black" president, as opposed to the first "multiracial" or "biracial" president?)
- What may this process of "counting race" feel like for people in the 1700s through the 1900s, and even today? What questions does it raise? Students may use the "Turn and Talk" or the "Think, Pair, Share" format to first think about their ideas, and then turn to a partner or neighbor to then vocalize their ideas.
- As a class, review the racial categories for the 2010 U.S. Census. For an explanation, consider reading a quick article from *Smithsonian*, "How the U.S. Census Defines Race." For a more detailed, lengthier article, consider reading "Race and the Census: The 'Negro' Controversy." (Both titles referenced in the Materials section.)

GROUP WORK AND INFORMAL DEBATE AND/OR FISHBOWL (MAY EXTEND TO A SECOND PERIOD)

- Ask the class: Should the U.S. Census keep "counting" race?
- Tell the class they will have an informal debate (or will present ideas in a "Fishbowl" format, explained further below). Divide the class in small groups; consider allowing them to choose a side, such as "yes," or "no" to the prompt.
- In small groups, students should be provided with a collection of articles to read and discuss. (During this period, or during a subsequent period if more time is needed). Consider the titles suggested in the Materials section. In order to get through the material, students may each read a specific article, and share back findings with the group (or may read articles ahead of time for homework).
- Have students consider how the U.S. Census forces race into a small number of categories. However, in addition to its problematic aspects, might there be beneficial aspects to "counting" race, such as how federal funding is allocated? Students may "debate" this overarching idea, or they may present their findings in a "Fishbowl" format, where a small group of students sit in the center of the class, with the others students forming an outer ring. The center group shares ideas, while the outer ring of students listen. They eventually switch positions, so students get to practice both active listening and speaking skills.
- Conversation may focus on the negative aspects, which may be easy to find. For a "pro-argument," consider the following idea. According to the U.S. Census' official website, the benefit to taking the census includes: "Federal funds, grants and support to states, counties and communities are based on population totals and the breakdown by sex, age, race and other factors. Your community benefits the most when the census counts everyone. When you respond to the census, you help your community gets its fair share of the more than $675 billion per year in federal funds spent on schools, hospitals, roads, public works and other vital programs." Also, consider reminding students about the USC Annenberg report, "Inequality in 900 Popular Films: Examining Portrayals of Gender, Race/Ethnicity, LGBT, and Disability from 2007-2016." How were racial statistics useful when crafting that report?

CLOSING

- Regroup as a class. Students can share takeaways from reviewing and analyzing the U.S. Census over time. If U.S. Census Bureau continues to count race, what should that "look" like? Are there better ways to define race or ethnicity?

Extension Activities

SUGGESTIONS

- To better understand the current U.S. Census' racial and ethnic categorization of the Latinx community, consider viewing the following video: "Are Hispanics White?" created by MTV's Decoded. Available here: http://www.mtv.com/episodes/zjly8u/decoded-are-hispanics-white-season-4-ep-402
- To learn about a new idea to ask White Americans about their ethnicity, read, "2020 Census Will Ask White People More About Their Ethnicities," article by Hansi Lo Wang for NPR. Available here: https://www.npr.org/2018/02/01/582338628/-what-kind-of-white-2020-census-to-ask-white-people-about-origins
- For a culminating activity, consider asking students to think about everything they learned in the unit. Through discussion and/or writing, they may address their biggest takeaways. How has the information of this unit shaped the way they think? How will they think of others, and of themselves, going forward?