



LESSONS IN THE HISTORY CURRICULUM:

- 1 Visualizing the World and Its Peoples
- 2 Global Slave Systems
- 3 Science and the Creation of Racial Hierarchy
- 4 Race and the Colonial State: Abina Mansah and the “Important Men”
- 5 The Legacy of Broken Treaties: Indigenous Resistance to Settler Colonialism
- 6 Drawing the Global Color Line: W. E. B. Du Bois and “The Souls of White Folk”
- 7 Cultivating Empathy: The Radical Solidarity of Yuri Kochiyama
- 8 Borderlands and the Emergence of Chicana Feminism: Recognizing Intersectionality and Building Coalitions for Change

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HISTORY LESSON 1

VISUALIZING THE WORLD AND ITS PEOPLES

Suggested time: Two to three 50-60 minute class periods
Suggested units: Ancient world, medieval world, early modern world

Overview

Humans in the ancient and medieval world described and imagined peoples in distant lands as curiosities and, in some cases, inferior “barbarians” and “monsters,” but they did not yet think in terms of “race.” In this lesson, students will explore how the process by which Europeans visualized the world and its peoples – in the form of sculpture and maps – shaped their understanding of race as a construction of power with the ability to influence the early modern world.

Objectives

- Students will examine how people in the ancient and medieval world conceived of themselves and others before the advent of race.
- Students will explore how two seemingly disparate ideas – race and continents – are both human inventions that continue to shape the way we think about the world and its peoples.
- Students will respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.

Key Understandings

- Race is a social and historical construction of the modern world.
Possible misunderstanding: Ancient Greeks and Romans were “White” people.
- How we visualize the world reflects and shapes our values and our judgments about the peoples who inhabit it.
Possible misunderstanding: Maps are objective scientific and mathematical representations of the Earth’s land masses and oceans.

Materials

- Biewen, J. (2017). How race was made (Episode 32) [audio podcast]. *Scene on radio*. Accessed August 1, 2021 at: <https://www.sceneonradio.org/episode-32-how-race-was-made-seeing-white-part-2/>.
- Vice News. (2017). Marble helped scholars whitewash ancient history [video]. Accessed September 1, 2021. https://video.vice.com/en_us/video/marble-helped-scholars-whitewash-ancient-history/596d0511f72fde0704e40952.
- Cascione, M. (2019). The white lie we’ve been told about Roman statues.” *Vox*. Accessed September 1, 2021. <https://www.vox.com/2019/12/23/21013071/colorful-roman-statues-white-marble>.
- California Newsreel. (2003). Ten things everyone should know about race. *Race: The Power of an Illusion*. Accessed July 1, 2021 at: https://www.pbs.org/race/000_About/002_04-background-01-x.htm.
- Nag, O. S. (2019). What is a continent? WorldAtlas. Accessed August 1, 2021 at: <https://www.worldatlas.com/articles/definition-what-is-a-continent-science-vs-convenience.html>.
- Appendix: Suggested Comprehension Questions and Possible Student Responses for the Podcast “How Race Was Made”

Vocabulary

continent
ethnicity
race
racism

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.9-10.1** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- **CCSS.ELA-LITERACY.RH.9-10.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- **CCSS.ELA-LITERACY.RH.9-10.3** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **DI.9-12.8** I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.

Note to Teachers

This lesson refers to race as a “modern” concept. There is no one event that marks the beginning of “modernity,” but, as historical sociologist Howard Winant (2002) explains, the term describes the onset of new forms of empire and nation (including the nation-state), new systems of capital and labor, and new concepts of culture and identity. Historians use the term “modern” to describe the period, beginning around the 1500s, when these new historical developments emerged and took hold.

During this lesson, students may begin to wonder how and why race became associated with continents such as Africa and Asia, or how Europeans became racialized as White. In Lesson 2, students will learn about how race was invented to justify European colonialism and the enslavement of peoples in the transpacific and transatlantic slave systems. In Lesson 3, students will learn about how Enlightenment scientists like Carl Linnaeus (1707-1778) grouped humans into varieties, later called races, according to the four known continents of his time: Europe, Asia, Africa, and America. He later ascribed “temperaments” and colors (e.g., white, tawny, black, red) to these groups, and those who followed in his wake named racial categories such as “Caucasian,” “Mongolian,” “Malayan,” “Ethiopian,” and “American” and ordered them hierarchically.

This and the other lessons in the History Curriculum frequently employ thinking routines. Developed by Harvard Graduate School of Education’s Project Zero, thinking routines are “a set of questions or a brief sequence of steps used to scaffold and support student learning.” To learn more, see [Project Zero’s Thinking Routine Toolbox](#).

LESSON PROCEDURE

In preparation for this lesson, have students listen to the first 18 minutes of the audio podcast [How Race Was Made](#), which features a conversation between host John Biewen and historians Nell Irvin Painter and Ibram Kendi. You can find a transcript of this podcast episode [here](#). In addition, you can find a list of suggested comprehension questions and possible student responses for this podcast in the Appendix. Consider assigning these questions for students to respond to for homework in advance of class.

Day 1: What Is Race?

Meet students where they are by using the [Think, Puzzle, Explore](#) thinking routine to “set the stage for deeper inquiry.” Tell students to write a response to the prompts below and then invite them to share with the class.

- What do you think you know about race?
 - What questions or puzzles do you have about race?
 - What does the topic of race make you want to explore?
1. Use the [Think, Pair, Share](#) thinking routine to encourage “active reasoning and explanation.” Pose the question to students: What is race? Have students silently take a few notes with their initial responses, then have them turn to a nearby student to share their thoughts. You might also encourage students to respond to their partners with the question, “What makes you say that?” This technique promotes evidence-based reasoning.

Possible student response: A common misconception is that race is the same as skin color, or that it is based on a set of physical characteristics that result from biological differences.

Students who are familiar with the Pollyanna K-8 curriculum may recognize race as a social and historical construction, citing how, for example, racial categories in the U.S. Census changed over time. The purpose of this exercise is to allow students to explore their own thinking, and so correcting misunderstandings here is less important than allowing students to chart their own racial literacy journey, with one exception: if you hear a student say that “since race doesn’t exist, racism isn’t real,” then inform the student that while scholars no longer believe in a biological basis for race, they acknowledge the enduring power of racism.

2. Tell students that what we see influences what we think, and that there is often missing context that would better inform our understanding. As an example, ask students if they have ever seen ancient Greek or Roman statues, either in a museum or in a textbook. What do they remember about them?
3. Show students the video [Marble Helped Scholars Whitewash Ancient History](#) (3:49 minutes), which explores how and why we have come to associate ancient Greek and Roman statues with white marble when they were originally polychromatic. In addition or as an alternative, consider the video [The White Lie We’ve Been Told about Roman Statues](#) (5:43 minutes).
4. After showing the video, use the [Take Note](#) thinking routine to “enhance students’ memory of and engagement with ideas.” Ask students to “take note” of ONE of the following:

- What is the most important point of the video?

Possible student responses:

White marble statues are what we normally see when we visit museums today, but we know from digital technologies that polychromy – the art of painting in several colors, especially as applied to ancient pottery, sculpture, and architecture – was quite common.

Paintings from ancient Greece and Rome show a wide variety of skin tones that reflect a multi-ethnic society, but white marble statues became normalized in part because art historian Johann Joachim Winckelmann (1717–1768) was fixated on the purity of white marble.

Polychromy challenges the belief that the “Western world was built by White emperors, White scribes, and White artisans who created white statues.”

"Western Civilization" is itself a cultural construction that has been used to argue for the superiority of Europeans and to tie the cultural heritage of the United States to Europe.

- What are you finding challenging, puzzling, or difficult to understand?
 - What question would you most like to discuss?
 - What is something you found interesting?
5. Use the [3 Whys](#) thinking routine to encourage students to think about the significance of context, while "keeping global, local, and personal connections in mind." Have students reflect on the questions below as they relate to how and why we have come to associate ancient Greek and Roman statues with white marble, then share out their thoughts with the class.
- Why might the topic of associating ancient Greek and Roman statues with white marble matter to me?
 - Why might this topic matter to people around me (family, friends, city, nation)?
 - Why might this topic matter to the world?

Possible student response: Representation matters, and white marble statues contribute to the misconception that ancient Greeks and Romans were "White people." We are often taught to see ancient Greece and Rome as the origins of "Western Civilization" and the history of the United States as a continuation of that legacy. In truth, there were no "White" people in antiquity.

6. Distribute the list of [Ten Things Everyone Should Know About Race](#) with students. Consider creating a handout of this list for students to keep as a reference. Then direct students' attention to the first item on the list:

Race is a modern idea. Ancient societies, like the Greeks, did not divide people according to physical distinctions, but according to religion, status, class, even language. The English language didn't even have the word 'race' until it turns up in 1508 in a poem by William Dunbar referring to a line of kings.

Ask students: How is this first item connected to the audio podcast and video? If race is not the same as skin color, then what is it?

7. Have students reflect on the definition of race provided by historian Ibram X. Kendi (2019): "RACE: A power construct of collected or merged difference that lives socially" (p. 35).

Ask students: To what extent does this definition of race resonate with your own understanding of the term?

8. Have students read through the rest of the list. Ask students: Which items on this list resonate with you? Which ones do you find worrisome? Which ones do you need to find out more about in order to evaluate?
9. To close, use the [3-2-1 Bridge](#) thinking routine to help students "organize their understanding of a topic through concept mapping." Regarding the topic of race, ask students to record:

- 3 thoughts or ideas
- 2 questions
- 1 metaphor or simile

Possible student response:

3 thoughts or ideas

Race is a modern idea.

Race is a human invention.

Race is about power.

2 Questions

Why was race invented?

How did our understanding of race evolve?

1 metaphor or simile

Race is an illusion.

Asynchronous work: Have students read the World Atlas article [What is a Continent?](#)

Day 2: What Is a Continent?

1. Begin by asking students to recall and refresh what they learned previously in the lesson. Use the [Headlines](#) thinking routine to help students capture the essence of the lesson. Ask students: If you were to write a headline for what we learned in our previous class that captured the most important aspect that should be remembered, what would that headline be?
2. Use the [word-phrase-sentence](#) thinking routine “to capture the essence of a text.” Tell students to review the assigned article, [What is a Continent?](#), on their own and to select one of each of the following:
 - A word that captured your attention or struck you as powerful
 - A phrase that moved, engaged, or provoked you
 - A sentence that was meaningful to you, that you felt captures the core idea of the text
3. Inform students that the ancient Greeks, whose lives centered around the Aegean Sea, called the lands to the west and to the east “Europe” and “Asia,” respectively, and later added “Libya” (Africa) to form a conception of the world with three continents. During the medieval period (c. 476-1450 CE), “T-O” maps (T within a circle) offered an abstract theological representation of the world (Lewis & Wigen, 1997).
4. Project an image of the “T-in-O” map below:



Figure: T-in-O map, with letterpress place names, from Isidore of Seville, “*Liber Etimologiarvm*” (woodcut), German School, (15th century) / Newberry Library, Chicago, Illinois, USA / Bridgeman Images.

Share with students that this is the earliest printed example of a classical T-O map, published in 1472. It is likely a copy of a copy from a manuscript by the Spanish cleric, Isidore of Seville (c. 560-636).

Note that in this map, Noah’s sons are situated on three continents: Sem (Shem) in Asia, Iafeth (Japheth) in Europe, and Cham (Ham) in Africa. These names were likely added to the map in the ninth century (Chen & Yeats, 2014). According to historian Ibram X. Kendi (2017), the “curse of Ham theory,” which purports that “God had permanently cursed ugly Blackness and slavery into the very nature of African people,” was later used to justify enslavement.¹

¹ According to Kendi (2017), the “curse of Ham theory” is derived from Genesis 9:18-29 and dates at least to the Persian scholar Tabari (838-923). See also Lee (2003).

5. Ask students to consider the following questions:
 - Why do you think the ancient Greeks formed a conception of the world with three continents?
 - Why do you think mapmakers began to map people (e.g., Shem, Japheth, Ham) onto maps?
 - How and why do maps of the world look different today?
6. While race is a social and historical construction, it continues to “live socially” and has significant impact today. To help students understand this idea, explain that there are parallels with the concept of “continents” (Bouchard, 2017; Lewis & Wigen, 1997). Even though it is a figment of our collective imaginations, the concept of continents – including the notion that they exist and have clear territorial boundaries – continues to shape our attitudes, beliefs, and actions.
 - Tell students that the Mercator Map Projection, invented by Flemish cartographer Gerardus Mercator in 1569, was useful for sea navigation during the age of exploration because of its north-south orientation and its straight longitudinal and latitudinal lines, and that its legacy lives on today in the Web Mercator, a popular web-based mapping program used by the likes of Google Maps.
 - Compare a [Google Maps](#) image of the world with a three-dimensional globe (or [Google Earth](#)) and note that the Mercator Map exaggerates areas at higher latitudes (farther from the equator) so that Greenland, for example, appears nearly the same size as Africa, when in fact it is 14 times smaller.
 - Show students artist Kai Krause’s graphic, “The True Size of Africa” (2010) and ask them to describe what they see and what they think the artist is trying to convey. After students discuss their own thoughts about the graphic, consider sharing the following statement from Krause about his work:
 - “Africa is just immense – much, much larger than you or I thought. Just look at it, realize that, and smile – because you will never forget it again.”
7. Invite students to explore James Talmage and Damon Maneice’s interactive map project, “[The True Size Of...](#)” Inspired by an [episode of the television show “West Wing”](#) and by graphic artist Kai Krause’s “[The True Size of Africa](#),” computer developers James Talmage and Damon Maneice created a tool that allows users to see “just how big the world actually is.” Ask students to use the interactive map to compare India to Europe. Then ask students to consider: Why is Europe one of the continents but not India? Then allow time for students to explore their curiosity. They might conduct queries such as “What is the size of the country in which I live relative to the country of my ancestors?”
8. Use the [3 Whys](#) thinking routine to encourage students to think about the significance of world maps, “keeping global, local, and personal connections in mind.” Tell students to reflect on the questions below, and to share out as a class.
 - Why might this topic matter to me?
 - Why might it matter to people around me (family, friends, city, nation)?
 - Why might it matter to the world?
9. Close by asking students: How are the two concepts – race and continents – both similar and different? Are they connected? If so, how?

Demonstration of Learning

Option 1 (Reflection): In this lesson, we examined different visualizations of the world and its peoples including sculpture and maps, and discussed why these visualizations matter. Can you think of other visualizations? Why do these visualizations matter?

Option 2 (Application): Write an excerpt from your own racial autobiography in which you describe a moment in your life, no matter how large or small, when you noticed race. Where were you? When was it? What do you remember thinking at the time? Have you changed your thinking about that moment since? Why or why not?

Extension Opportunities

The idea of race has multiple origins. Justification for the enslavement of persons of African descent is one source and the development of what historian Roxanne Dunbar-Ortiz calls a European “culture of conquest” is another. Consider assigning Chapter 2: Culture of Conquest from *An Indigenous Peoples’ History of the United States for Young People*. Ask students to identify the historical developments – such as the Crusades, Inquisition, privatization of property, and search for gold – that influenced the ways Europeans viewed land and Indigenous peoples.

This activity uses the following resource:

Reese, D., Mendoza, J., & Dunbar-Ortiz, R. (2019). *An Indigenous peoples’ history of the United States for young people*. Beacon Press.

Additional Resources

Lewis, M. W., & Wigen, K. (1997). *The myth of continents: A critique of metageography*. University of California Press.

Noting that continents do not denote significant biological or cultural groupings (despite the use of racial categories such as “Asian” and “African”), geographer Martin Lewis and historian Kären E. Wigen argue that continental schemes yield extreme bias, notably the exaggerated importance of Europe. The introduction to this academic text provides teachers with a synopsis of their influential critique.

Newsy. (2018). Why most world maps are wrong [video]. YouTube. Accessed April 1, 2021 at: https://youtu.be/nfXKgIG_Lr0.

This video explores critiques of the Mercator map projection and the emergence of alternative twentieth century maps. Topics include Richard Edes Harrison’s illustrations for aerial global strategy, and Arno Peters’s map projection, which features a more prominent “Third World.”

Painter, N. I. (2010). *The history of White people*. Norton.

Historian Nell Irvin Painter provides an overview of the social and historical construction of White racial identity. Especially relevant to this lesson is Chapter 1, “Greeks and Scythians,” Chapter 2, “Romans, Celts, Gauls, and Germani,” and Chapter 5, “The White Beauty Ideal as Science,” which examines the role art historian Johann Joachim Winckelmann (1717-1768) played in promoting a White aesthetic.

Project Zero. (2016). Project Zero’s thinking routine toolbox. Harvard Graduate School of Education. Accessed July 1, 2021 at: <http://www.pz.harvard.edu/thinking-routines>.

All eight lessons in the History Curriculum frequently employ thinking routines. Developed by Harvard Graduate School of Education's Project Zero, thinking routines are "a set of questions or a brief sequence of steps used to scaffold and support student learning." This website contains numerous thinking routines for teachers to integrate into their lessons.

Reynolds, J. (2020). *Stamped: Racism, antiracism, and you*. Little, Brown & Company.

Author Jason Reynolds adapted historian Ibram X. Kendi's book, *Stamped from the Beginning*, for a middle and high school audience. Chapter 1, "The Story of the World's First Racist," which discusses Gomes Eanes de Zurara, and Chapter 2, "Puritan Power," which mentions Curse Theory, could be used to supplement the readings in this lesson.

References

Bouchard, R. P. (2017). Competing concepts of continents [blog]. *The Philipendium*. Accessed August 1, 2021 at: <https://medium.com/the-philipendium/are-continents-real-or-a-human-invention-6de018259b68>.

Kendi, I. X. (2017). *Stamped from the beginning: The definitive history of racist ideas in America*. Bold Type Books.

Kendi, I. X. (2019) *How to be an antiracist*. One World, 2019), 35.

Lee, F. R. (2003). From Noah's curse to slavery's rationale. *The New York Times*.

Lewis, M. W., & Wigen, K. (1997). *The myth of continents: A critique of metageography*. University of California Press.

Painter, N. I. (2010). *The history of White people*. W. W. Norton.

Tchen, J. K. W. & Yeats, D. (2014). *Yellow peril!: An archive of anti-Asian fear*. Verso.

Winant, H. (2002). *The world Is a ghetto: The making of a new world racial order*. BasicBooks.

Appendix:

Suggested Comprehension Questions and Possible Student Responses for the Podcast “How Race Was Made”

1. According to historian Nell Irvin Painter, why was there no notion of race in Ancient Greece?

Possible student response: Although people in Ancient Greece could look at others and see that some had lighter or darker skin, those differences did not carry the same meaning that the concept of race does today. The Ancient Greeks thought that their culture was superior, that they were civilized and that others were “barbarians.” To the Greeks, non-Greeks were inferior not because of the color of their skin but because of where and how they lived. These “barbarians” included the Ethiopians to the south, who were of darker skin, and the Persians to the east, who were of lighter skin.

2. How was slavery in the ancient world different from slavery in the modern world?

Possible student response: In the ancient world, the Greeks, the Romans, the Chinese, the West African Kingdoms, and the Vikings enslaved peoples of all different skin colors. The word slave is derived from “slav,” the name for people from Eastern Europe. When we think about slavery today, we think primarily about the enslavement of Africans in the transatlantic slave system.

3. Why do you think historian Ibram Kendi believes that it is important to acknowledge that people like Greek Philosopher Alcidas (4th century BCE) and Moroccan travel writer Ibn Battuta (14th century CE) challenged prevailing views of human hierarchy?

Possible student response: By acknowledging the ideas of people like Alcidas, who challenged Aristotle’s “climate theory,” and Ibn Battuta, who wrote glowingly about the pre-colonial West African Kingdoms of Ghana, Mali, and Songhai, we can recognize that the more widespread acceptance of ideas about human hierarchy were not inevitable.

4. How and why does Kendi make the case that Gomes de Zurara (1410-1474) was the first articulator of racist ideas?

Possible student response: Gomes de Zurara was commissioned by the Portuguese king to write a biography of Prince Henry the Navigator, who was the first major slave trader to enslave African people exclusively. In describing a slave auction that occurred in Portugal in 1444, Zurara lumped people from different ethnicities into a single group and described them as inferior. In this way, Zurara created the concept of race and used racist ideas to justify enslavement. The biography was published in 1453 and circulated widely among the Portuguese elite.

5. According to Painter, what role did scientists like Carolus Linnaeus (1707-1778) and Johann Friedrich Blumenbach (1752-1840) play in the creation of race during the Enlightenment?

Possible student response: During the Scientific Revolution and the Enlightenment, scientists sorted the natural world into categories, and they did this with people, too. Linnaeus named four human races and Blumenbach named five.

HISTORY LESSON 2

GLOBAL SLAVE SYSTEMS

Suggested time: Two to three 50-60 minute class periods

Suggested units: Early modern world, colonial Latin America, transatlantic slave system

Overview

Europeans invented the idea of race when they made contact on a large scale with people living on other continents. Furthermore, they developed racial ideologies – systems of ideas about racial difference – to sustain their colonial projects in the modern world. In this lesson, students will examine enslaved labor, a critical component of colonialism, by considering the connections between the transpacific and transatlantic slave systems. By exploring how a subject like international slaving is defined, they will be able to understand that even the power to shape discourse is not possessed or exercised equally.

Objectives

- Students will examine how and why Spain developed a commercial trade route, the Manila Galleon Trade (1565-1815), linking multiple continents and creating the conditions for the transpacific slave system that operated from the mid 1500s until the late 1600s.
- Students will explore the implications of how we name and frame global slave systems, including the transpacific and transatlantic slave systems that operated from the 1400s to the 1800s.
- Students will explain the short- and long-term impact of biased words and behaviors and of unjust practices, laws, and institutions that limit the rights and freedoms of people based on their identity groups.

Key Understandings

- Slavery predates race.
Possible misunderstanding: Race predates slavery.
- Words have power. Names and labels can affect how we perceive a person, place, or historical process.
Possible misunderstanding: Choosing to use one term (such as enslaved) rather than another (such as slave) is simply a matter of political correctness.

Materials

- Rose, C. (2016). The trans-pacific slave trade (Episode 76) [audio podcast]. In *15 Minute History*. Accessed April 1, 2021 at: <https://15minutehistory.org/podcast/episode-76-the-trans-pacific-slave-trade/>.
- Konadu, K. (2014). Naming and framing a crime against humanity: African voices of the transatlantic slave system, ca. 1500-1900. In T. R. Getz (Ed.), *African Voices of the Global Past: 1500 to the Present*. Westview Press. Accessed March 1, 2022 at: <https://static1.squarespace.com/static/591d903de58c62e170279d72/t/5adca04b1ae6cfbd0c65d152/1524408400176/African+voices+of+the+global+past.pdf>.
- Hecht, J. (2003). The Manila Galleon Trade (1565–1815). The Metropolitan Museum of Art. Accessed April 1, 2021 at: https://www.metmuseum.org/toah/hd/mgtr/hd_mgtr.htm.
- Ministry of Foreign Affairs, European Union and Cooperation. (2018). The Manila Galleon [video]. YouTube. Accessed April 1, 2021 at: <https://www.youtube.com/watch?v=N5Bh8Z6ErRw>.

- Appendix A: Suggested Comprehension Questions and Possible Student Responses for the Podcast “The Trans-Pacific Slave Trade”
- Appendix B: Suggested Comprehension Questions and Possible Student Responses for Kwasi Konadu’s “Naming and Framing a Crime Against Humanity: African Voices of the Transatlantic Slave System, ca. 1500–1900”

Vocabulary

colonialism

enslaved

racial ideology

transpacific and transatlantic slave systems

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.9–10.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- **CCSS.ELA-LITERACY.RH.9–10.4** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
- **CCSS.ELA-LITERACY.RH.9–10.6** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **JU.9–12.13** I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.

Note to Teachers

Although the word “slave” derives from the Greek term *sklavos* and the Latin term *sclavus* (referring to the large number of Slavic peoples under captivity), most people in the United States associate “slave” with “enslaved Africans,” a testimony to the legacy of racialized slavery. As part of the process of restoring the humanity of those who died and those who continue to suffer as a result of that legacy, we follow the lead of historian Kwasi Konadu (2014) when describing international slaving:

- We use the term “enslaved” rather than “slave” to underscore the enslaved person’s condition within an oppressive system.
- We use the terms “transpacific slave system” and “transatlantic slave system” rather than “slave trade,” “Asian slave trade,” “African slave trade,” “transpacific slave trade,” or “transatlantic slave trade” to avoid concealing systemic violence with an image of the peaceful exchange of commodities.

LESSON PROCEDURE

In preparation for this lesson, have students listen to [Episode 76 of the audio podcast 15 Minute History](#), which describes the enslavement of persons of Asian descent in colonial Latin America and the story of one enslaved individual, Diego De La Cruz. Encourage students to read the transcript as they listen and respond to the comprehension questions provided in Appendix A.

Day 1: The Origins of the Transpacific Slave System

1. Research shows that engaging students in recall shortly after the presentation of information helps them to retain that information, especially as they work to remember the most important points. Use the ± 1 thinking routine to help students identify key ideas.
 - Recall: Tell students to each take out a blank sheet of paper and to write, for two to three minutes, a list of key ideas that they remember from the podcast. They should do this from memory rather than reviewing notes or material.
 - Add (+1): Tell students to pass their papers to the right. Then tell students to take one to two minutes to read through the list in front of them and to add one new thing to the list. The addition might be an elaboration (adding a detail), a new point (adding something that was missing), or a connection (adding a relationship between ideas). Repeat this process at least two times.
 - Act: Tell students to return their papers back to the original owner. Then tell students to read through and review all the additions that have been made to their sheets. They may also add any ideas they picked up while reading others' sheets.

To wrap up the opening activity, ask students what they notice about what they remember. How does it compare to their responses to the comprehension questions?

2. Tell students that the study of global slave systems can be complex, and that part of the process of developing a deeper understanding of a complex topic is to name and describe that complexity. Show students the [Ways Things Can be Complex](#) thinking routine chart, and ask them, which categories apply to the study of global slave systems? Follow up by asking, what makes you say that?
 - Complexity of parts and interactions: What are all the parts? How do these parts interact, causally and otherwise?
 - Complexity of truth: What are the undisputed facts and interpretations? What are the disputed facts and interpretations? What are the uncertainties?
 - Complexity of engagement: Who are you in relation to this? How are you connected? What values, beliefs, and emotions come into play for you?
 - Complexity over time: How does it change over time? What happened before, and what might happen next? What causal factors are involved?
 - Complexity of perspective: What are all the different viewpoints, perspectives, lenses, and stakeholders?

Divide students into small groups of 3-4 and ask each group to choose one category of complexity to explore as it relates to the transpacific slave system. They should consult their notes to provide specific examples.

3. Remind students that the Manila Galleon Trade is most widely known for the Chinese porcelain, silk, ivory, and spices that were exchanged for silver mined in New Spain and Peru. To illustrate this point, show them a few objects from the Metropolitan Museum of Art's curated collection, "[The Manila Galleon Trade \(1565-1815\)](#)." For example, you might point out:
 - [Mary \(from a nativity\)](#): the ivory heads of Mary and Joseph were imported to the Americas via the Manila Galleon Trade.
 - [Chocolate Jar](#): Chinese porcelains via the Galleon Trade influenced Mexican ceramics.

4. Inform students that how we understand the past can change as new historical research reveals untold stories—in this case, a story of human trafficking that accompanied the trade of material goods. Although we will never know the exact number, a prominent historian estimates that between 1565 and 1700 (the approximate duration of the transpacific slave system), the Manila Galleon Trade involved at least 8,100 enslaved individuals (Seijas, 2015). Share that sometimes untold stories help us to understand other stories, like the first Filipinos landing in Morro Bay (in the present day state of California) as early as 1587 (Borah, 1995/1996), and a Filipino community that developed in Louisiana as early as the 1760s (Philippine Louisiana Historical Society, no date).
5. As a closing activity, tell students that they will practice noticing stories – both told and untold – using the Stories thinking routine. Show students this video on the Manila Galleon produced in 2018 by Spain’s Ministry of Foreign Affairs (which is charged with planning, directing, implementing, and assessing “Spain’s foreign policy and development cooperation policy”).

Ask students:

- What is the story that is presented? What is the account that is told?

Possible student response: The story that is presented is that of Spanish explorer Andrés de Urdaneta, who, 500 years ago, discovered a sea current making it possible for Europeans to cross the Pacific Ocean (west to east) for the first time in history, giving birth to the Manila Galleon Trade Route connecting Asia, America, and Europe. One-hundred and ten ships crossed the Pacific Ocean over 250 years as material goods, ideas, technology, science, and art were peacefully exchanged. Through this trade route, China and Spain contributed to the beginning of globalization, and they can continue this journey together today.

- What is the untold story? What is left out in the account? What other angles are missing in the account?

Possible student response: The untold story is that of the thousands of enslaved individuals who were taken from Asia to the Americas, those who died along the way, those who escaped, and those who survived and worked on colonial plantations in Spanish America.

- What is your story? What is the account that you think should be the one told?

Asynchronous work: Have students read Kwasi Konadu’s “Naming and Framing a Crime Against Humanity: African Voices of the Transatlantic Slave System, ca. 1500-1900” and respond to the questions listed in Appendix B.

Day 2: The Origins of the Transatlantic Slave System

1. Acknowledge that the transatlantic slave system is a complex topic. Remind students of the chart, Ways Things Can be Complex. As a warm-up, ask students to reflect on what they know about the topic by focusing on one category of complexity (allow them to choose which one).
2. Tell students that they will begin with a conversation about terms. Put students in small groups of 3-4 and use the Compass Points thinking routine to help them “examine and eventually evaluate propositions.” Then direct students to the following quotation from the reading:

How we define a subject such as international slaving and thus frame it is a crucial part of the process by which we restore the humanity not only of those millions of Africans who violently died under its systemic weight but also of their descendants who still suffer in a racialized global order made possible in part by the transatlantic slave system. (Konadu, 2014, p. 5)

Using this quotation, have students examine the compass below and respond to the prompts, starting with E and moving to W, N, and S.

N = Need to know: What else do you **need to know** or find out about this idea or proposition? What additional information would help you to evaluate things?

W = Worrisome: What do you find **worrisome** about this idea or proposition? What's the downside?



E = Engaging: What **engages** you about the proposition that how we define a subject is crucial to the process of restoring humanity? What's the upside?

S = Stance or Suggestion moving forward: What is your current **stance** or opinion on the idea or proposition? How might you move forward in your evaluation of this idea or proposition?

3. Ask students what other ideas or propositions Konadu advances in the reading. Select one and repeat the Compass Points thinking routine so that students have an opportunity to explore them in small groups. Some students may welcome a discussion of terms, as they may have been wondering why there seem to be so many different ways to say the same thing, while others may find it worrisome because they do not want "to say the wrong thing" in front of their teachers and classmates. Encourage students to lean into the conversation, reserving judgment and demonstrating sincerity and humility.

Regarding terms, Konadu suggests the use of "enslaved" rather than "slave" (a term he describes as "crude and intellectually violent"), and "transatlantic slave system" rather than "slave trade," "African slave trade," or "transatlantic slave trade." This exercise offers students the opportunity to consider the power of words to shape our understanding. As a follow-up, you might also ask students who has the power to name and frame a subject (or other people), and whether it is possible to reclaim a subject (or identity) by coming up with new terms.

4. As a class, use the [Connect, Extend, Challenge](#) thinking routine to help students draw connections between the transpacific slave system and the transatlantic slave system. Provide students an opportunity to review their responses to the comprehension questions and then ask:
 - How is what you learned about the transatlantic slave system connected to what you learned about the transpacific slave system?
Possible student response: In both slave systems, Europeans racialized people from diverse ethnic and linguistic backgrounds in order to justify and expand their trade of enslaved people. The transatlantic slave system helped to expand the trade networks already established within the transpacific slave system.
 - What new ideas do you have from reading about the transatlantic slave system that extends your thinking in new directions?
Possible student response: The transpacific slave system gave way to the transatlantic slave system by the late 1600s, and Konadu's essay extends that point by providing insight as to how and why the "Africanization of the trade in enslaved humans" occurred. The dominance of the Ottoman Empire to the east, it seems, forced Portugal and Spain to turn to transatlantic slaving.
 - What is challenging or confusing? What do you wonder about?

Note that comparing the transpacific and transatlantic slave systems strictly in terms of numbers (thousands versus millions) may lead some students to question the significance of the former. Steer students away from “oppression Olympics,” directing their attention instead to the ways in which those wielding power developed systems of unfree labor to advance their own goals at the expense of marginalized communities.

5. Close by asking students to examine the section of their history textbook that discusses the transatlantic slave system. How does the text name the historical event? Is it called the “Atlantic slave trade,” “African slave trade,” or the “transatlantic slave trade”? Ask students why they think the textbook’s author chose to name it that way. What are some other names and labels that have shaped how we understand historical events?

Demonstration of Learning

- Option 1 (Reflection): Based on what you have learned in this lesson, why do you think historians maintain that slavery predates race?
- Option 2 (Application): In this lesson, you learned about how words have power to shape our understanding of a subject. For example, “transatlantic slave system” and “African slave trade” seem to refer to the same thing but actually convey different conceptual understandings. Can you think of other terms that seem both similar and different? What is at stake in choosing to use one rather than the other?

Extension Opportunities

- Consider assigning Chapter 3, “Colonial Origins of the Concept of Race/Ethnicity: Slavery and Tribalism,” from Judy Root Aulette, *A Global View of Race and Racism*, which argues that the idea of race took hold with “the development of the transatlantic slave trade.” Aulette extends this lesson by exploring how racial ideology was “institutionalized—built into political institutions supporting slavery.”

This activity uses the following resource:

Aulette, J. R. (2017). *A global view of race and racism*. Oxford University Press.

- If teaching this lesson in a United States history course, consider the lesson from Facing History and Ourselves called “[Race and Belonging in Colonial America: The Story of Anthony Johnson](#),” which “helps illustrate the changes in Virginia society that laid the foundation for the institution of race-based slavery that thrived until the Civil War.”

This activity uses the following resource:

Race and belonging in colonial America: The story of Anthony Johnson. (2020). Facing History & Ourselves. Accessed April 1, 2021 at: <https://www.facinghistory.org/reconstruction-era/anthony-johnson-man-control-his-own>.

- As supplemental resources, consider:

Roediger, D. R. (No date). Historical foundations of race. Smithsonian National Museum of African American History and Culture. Accessed April 1, 2021 at: <https://nmaahc.si.edu/learn/talking-about-race/topics/historical-foundations-race>.

Smith, M. (2020). The history of White people in America, episode one: How America invented race. GBH. Accessed April 1, 2021 at: <https://www.wgbh.org/programs/2020/07/06/the-history-of-white-people-in-america-episode-one-how-america-invented-race?fbclid=IwAR2jPrWuqWxOH-WXys72ESv2CmQlosNo6lpIF0fDTXJLPYsWXiVetr-JKPO>.

Additional Resources

Hazard, A., Schell, M., Gendle, A., & Anderson, A. (2014). The Atlantic slave trade: What too few textbooks told you [video]. TEDEd. Accessed January 1, 2021 at: <https://ed.ted.com/lessons/the-atlantic-slave-trade-what-your-textbook-never-told-you-anthony-hazard#watch>.

This six-minute animated video provides an overview of the origins and impact of the transatlantic slave system.

SlaveVoyages [website], available at: <https://www.slavevoyages.org/>.

The databases on this website are the culmination of over a decade of research by scholars and practitioners, featuring information about the transatlantic and intra-American enslavement of Africans. Relevant to this lesson are maps and a Slave Ship in 3D Video, a reconstruction of the slave vessel *L'Aurore*.

References

Borah, E. G. (1995/1996). Filipinos in Unamuno's California expedition of 1587" *Amerasia Journal* 21, no. 3.

Philippine Louisiana Historical Society. (No date). Filipino La. Accessed July 21, 2021 at: <http://filipinola.com/>

Konadu, K. (2014). Naming and framing a crime against humanity: African voices of the transatlantic slave system, ca. 1500-1900. In T. R. Getz (Ed.), *African Voices of the Global Past: 1500 to the Present*. Westview Press. Accessed March 1, 2022 at: <https://static1.squarespace.com/static/591d903de58c62e170279d72/t/5adca04b1ae6cfbd0c65d152/1524408400176/African+voices+of+the+global+past.pdf>

Seijas, T. (2015). *Asian slaves in colonial Mexico: From Chinos to Indians*. Cambridge University Press.

Appendix A:

Suggested Comprehension Questions and Possible Student Responses for the Podcast “The Trans-Pacific Slave Trade”

1. How and why did Spain develop an empire in Latin America and in Asia?

Possible student response: When Spain’s Catholic monarchs, Queen Isabella I and King Ferdinand II, sponsored Christopher Columbus’s journey westward in 1492, they had hoped that he would discover a new route to Asia’s riches, bypassing the Ottoman Empire’s landed routes to the East and Portugal’s sea routes (circumnavigating Africa) to the south. Although Columbus never found that route (as he landed in the Caribbean instead), Spain did not give up its pursuit of gold, silver, spices, jewels, and pearls. By 1564, Spain had established a colony in the Philippines, and from the late 1500s until the late 1900s, the city of Manila emerged as the “capital of the Spanish Empire in the Asian-Pacific world.”

2. What was the Manila Galleon Trade (1565–1815) and how long and how frequent was the voyage from Manila (in the Philippines) to Acapulco (in Mexico)?

Possible student response: For about 250 years, large ships called “galleons” sailed from Manila carrying “exotic luxury goods” such as porcelain, silk, ivory, and spices from China and other parts of Asia to Acapulco. These goods were exchanged for silver, mined in Latin America. The trip was made about once a year. Due to headwinds and tailwinds, the voyage from Manila to Acapulco took six months, and the voyage from Acapulco to Manila took two to three months.

3. How was the enslaved population in Manila ethnically diverse, and what did the term “chino” mean in the context of the transpacific slave system?

Possible student response: As was the case throughout the Spanish Empire, slavery was common in Manila; in the early 1600s, perhaps as much as a third of Manila’s population was enslaved. Manila’s slave population was ethnically diverse in that it included Africans (from the Portuguese colonies in East Africa via the Indian Ocean), Indians (often described as “Bengalis”), and Filipino Muslims (captured by the Spanish in their wars against Muslim states in the southern Philippines and in Malaysia). Used primarily in the Americas, the term “chino” referred to any person of Asian descent, and, in this sense, could be understood as “a fluid ethnic category,” as the podcast describes it, or as a racialized category in the context of a colonial labor system.

4. Who was Diego de la Cruz, and how do we know about his experience?

Possible student response: According to a trial record in the Spanish colonial archive, Diego de la Cruz was born an enslaved person in Manila around 1630. He accompanied his master onboard a galleon from Manila to Acapulco in 1657, but the ship veered off course and landed in present-day El Salvador instead. Since his master had died on the journey, he was imprisoned in the city of San Miguel, waiting to be sold. Either because he was actually sick or because he feigned it, he relocated to a prison guard’s residence where he later escaped. He led a nomadic life for two years until July 1659, when he was arrested for theft in a town just outside Antigua in present-day Guatemala. The judge in the subsequent trial ruled that de la Cruz was to be tied to a pole and whipped in the Plaza Mayor of Guatemala City and then sold into slavery for 220 pesos.

5. What led to the decline of the transpacific slave system by the late 1600s?

Possible student response: For much of the 1600s, the transpacific slave system was legal. The Spanish government allowed merchants to buy licenses to import enslaved persons through the port of Acapulco, where the enslaved would then be “registered.” By the late 1600s, the Spanish government began to crack down on the enslavement of Indigenous peoples, and “chinos” in the Spanish Empire, especially those who had ties to the Indigenous community, challenged their enslavement in colonial courts on the grounds that they were “indio chino.” Perhaps the most compelling explanation for the eventual eradication of the transpacific slave system, however, is increased competition from those who were invested in bringing enslaved Africans to the Americas through the transatlantic slave system.

Appendix B:

Suggested Comprehension Questions and Possible Student Responses for Kwasi Konadu's "Naming and Framing a Crime Against Humanity: African Voices of the Transatlantic Slave System, ca. 1500-1900"

1. Why does historian Kwasi Konadu use the term "transatlantic slave system" to refer to historical events often called the "Atlantic slave trade" or the "African slave trade"?

Possible student response: Historian Kwasi Konadu uses the term "transatlantic slave system" to emphasize "the systemic reach of transatlantic slaving," which included not just trade as in "commerce," but also the "culture and ecology of African communities." To use the word "trade" is to hide "the violence of the system," which included raids, captures, escapes, uprisings, incarcerations, disease, and suffering. To use the modifier "African," moreover, is also misleading, as it reduces the process of enslavement to something that was exclusively "African," hiding the role that European capital played and suggesting that enslavement was the result of some general moral corruption on the part of Africans. The choice of words matter, Konadu argues, as it helps to restore humanity to the millions who died and to those who "still suffer in a racialized global order."

2. What are the origins of the transatlantic slave system?

Possible student response: The transatlantic slave system grew out of the Mediterranean trade, which had connected Europe, western and southern Asia, and northeast and North Africa. Arab-Muslim merchants connected the interior of Africa to this Mediterranean system by carrying captives across the Sahara to coastal ports.

3. How did the Reconquista set the stage for the transatlantic slave system?

Possible student response: During the Reconquista (711-1492), Christians regained the Iberian peninsula from Islamic control. In the process, the Portuguese acquired knowledge of sea travel through Muslim scholars, added cannons to their vessels, established plantations off the coasts of western Africa, and raided African communities.

4. Why did the "Africanization of the trade in enslaved humans" reach a new level from the late 1400s to the late 1600s?

Possible student response: In the late 1400s, the Ottoman Turks captured Constantinople (present-day Istanbul) and diverted the flow of enslaved labor, including Christian Europeans, from the eastern Mediterranean and Black Sea to Islamic lands. As a result, Portugal and Spain turned west toward the Atlantic and relied increasingly on African enslaved labor to meet the demands of their sugar plantations. By the late 1600s, Africans had almost fully replaced enslaved Indigenous peoples and indentured White laborers in the production and export of sugar, rum, molasses, tobacco, coffee, cotton, indigo, and other goods.

HISTORY LESSON 3

SCIENCE AND THE CREATION OF RACIAL HIERARCHY

Suggested time: Two to three 50-60 minute class periods
Suggested units: Enlightenment, imperialism, scientific racism

Overview

Enlightenment scientists and scholars sought to understand the world in which they lived, and some turned to racial classification as a means of describing human difference. In this lesson, students will explore how two influential scientists – Carl Linnaeus and Johann Friedrich Blumenbach – played a role in shifting elite, and subsequently popular, discourse from a geographic to a hierarchical ordering of human diversity.

Objectives

- Students will examine how Swedish botanist and “father of taxonomy” Carl Linnaeus (1707-1778) grouped humans into varieties, later called races, according to the four known continents of his time: Europe, Asia, Africa, and America.
- Students will examine how German physician Johann Friedrich Blumenbach (1752-1840), a student of Linnaeus, invented a system of racial classification that included five races: Caucasian, Mongolian, Malayan, Ethiopian, and American.
- Students will understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.

Key Understandings

- The rise of science was used to validate existing ideas about race in order to justify a hierarchy of groups as “natural.”
Possible misunderstanding: Science created the idea of race.
- Theories about human difference are products of individual biases and social and historical contexts.
Possible misunderstanding: Theories are based on objective observations and inferences.

Materials

- Tanya Golash-Boza. (2018). Where does the idea of race come from? [video]. YouTube. Accessed March 1, 2021 at: https://www.youtube.com/watch?v=sOxW5Jy_Oh4.
- Charmantier, I. (2020). “Linnaeus and Race.” The Linnean Society of London. Accessed March 1, 2021 at: <https://www.linnean.org/learning/who-was-linnaeus/linnaeus-and-race>.
- Gould, S. J. (1996). Racial geometry. In *The mismeasure of man* (revised and expanded edition), 401-412. W. W. Norton. Note that an earlier version of Gould’s essay is available online. See Gould, S. J. (1994) The geometer of race. *Discover Magazine*, November 1, 1994. Accessed January 1, 2021 at: <https://www.discovermagazine.com/mind/the-geometer-of-race>.
- Appendix: Stephen Jay Gould’s “Geometry of Race” and the 4 C’s Thinking Routine

Vocabulary

anthropology
Caucasian
racial hierarchy
scientific racism

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.9-10.1** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- **CCSS.ELA-LITERACY.RH.9-10.7** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.
- **CCSS.ELA-LITERACY.9-10.8** Assess the extent to which the reasoning and evidence in a text support the author's claims.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **DI.9-12.10** I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.

LESSON PROCEDURE

Day 1: Linnaeus and Race

1. Begin by showing students this video clip produced by University of California Merced Sociology Professor Tanya Golash-Boza, [Where Does the Idea of Race Come From?](#) (5:32 minutes). Note that Golash-Boza advances the claim that “the rise of science made the idea of race possible” and that other scholars have argued that science justified existing ideas of race. The next step invites students to wrestle with Golash-Boza’s claims and evidence.
2. Use the [Connect-Extend-Challenge](#) thinking routine to help students “make connections between new ideas and prior knowledge” and “take stock of ongoing questions, puzzles and difficulties as they reflect on what they are learning.” Ask students:
 - How is the information in this video connected to something you know about?
 - What new ideas or impressions do you have that extended your thinking in new directions?
 - What is challenging or confusing about the ideas in this video? What do you wonder about?
3. Tell students that they will be exploring a webpage called “[Linnaeus and Race](#),” on the Linnean Society website. Since its founding in 1788, the Linnean Society of London has been devoted to “the study and appreciation of natural history,” and, since 1829, it has been the keeper of Carl Linnaeus’s botanical, zoological, and library collections. Ask students to browse the webpage and to record their responses to the following questions:
 - Who wrote the essay on this webpage and why do you think the author wrote it?
Possible student response: Dr. Isabelle Charmantier, Head of Collections at the Linnean Society of London, wrote this essay. She wrote it to examine Linnaeus’ work and how it contributed, perhaps unintentionally, to scientific racism. The Linnean Society seems to have an interest in reckoning with the racial implications of Linnaeus’ research and how it was subsequently applied.
 - Who do you think is the author’s intended audience?

Possible student response: The author's intended audience is anyone who has a general interest in learning more about Carl Linnaeus and his legacy.

- What are the key ideas?

Possible student responses:

Linnaeus, who published Systema Naturae in 1735, was the first naturalist to include humans within the animal kingdom.

Since Linnaeus believed that humans were different from other animals because they had the ability to "know thyself," he classified them with the genus homo and the species sapiens when he adopted binomial nomenclature in the 1750s.

For the first nine editions of Systema Naturae (1735-1756), Linnaeus divided the human species into four types, or "varieties": European white, American reddish, Asian tawny, and African black.

Linnaeus's division of humans into different varieties corresponded to the four known continents of his time: Europe, America, Asia, and Africa.

In the tenth edition of Systema Naturae (1758), Linnaeus added to the four varieties of humans the four "temperaments" or "humours," as well as other moral attributes.

- Does the author advance any claims? If so, what evidence does she provide to support them?

Possible student response: Linnaeus's classification of human varieties in the tenth edition of Systema Naturae (1758) became the basis for scientific racism. Evidence includes the addition of "temperaments" and other moral attributes, for which Africanus was the "longest, most detailed and physical, and also the most negative." In the twelfth edition (1766), the description of Americanus changed from "cheerful" to "content."

4. Use the [Connect-Extend-Challenge](#) thinking routine once again to help students connect what they learned from the essay "Race and Linnaeus" to the video they watched at the beginning of class. Repeating this process familiarizes students with the routine. Ask students:
 - How are the ideas and claims from the essay on the webpage, "Race and Linnaeus," connected to the video, "Where Does the Idea of Race Come From"?
 - What new ideas or impressions do you have that extended your thinking in new directions?
 - What is challenging or confusing about the ideas in this essay? What do you wonder about?

Asynchronous work: Have students read the essay "Racial Geometry" by the late historian of science, Stephen Jay Gould. Tell them that they will be learning about one of the most prominent scientists of the Enlightenment, Johann Friedrich Blumenbach (1752-1840), and his role in revising Carl Linnaeus's system of classification.

Day 2: Blumenbach and Race

1. Open the class by telling students that they will be synthesizing and organizing ideas from Stephen Jay Gould's "Geometry of Race" by using a thinking routine for structuring text-based discussions called [The 4 C's](#). This routine will help students to "make connections, ask questions, identify key ideas, and consider applications."
2. Ask students to identify passages from the text that correspond to each of the four C's below. Instruct students to underline or highlight these passages so that they can later be shared with the class.
 - Connections: What connections do you draw between the text and your own life or your other learning?
 - Challenge: What ideas, positions, or assumptions do you want to challenge or argue with in the text?
 - Concepts: What key concepts or ideas do you think are important and worth holding on to from the text?
 - Changes: What changes in attitudes, thinking, or action are suggested by the text, either for you or others?

For a selection of relevant passages and quotations, see the Appendix.

3. Divide students into small groups of 3-4, and direct them to share, one by one, a connection that they made, reading the text passage and explaining the connection. If they wish, group members can offer comments on the shared passage. Once all group members have shared a connection, the group should repeat the process for each of the other C's (challenge, then concepts, then changes), always making sure to share their chosen text passage and then discuss it.
4. Close the class with the [Take Note](#) thinking routine, which helps students to "organize their understanding of a topic through concept mapping." Ask students to write a response to the questions below on an index card that you will collect.
 - What is the most important point of this lesson?
 - What are you finding challenging, puzzling, or difficult to understand?
 - What question would you most like to discuss?
 - What is something you found interesting?

Demonstration of Learning

- Option 1 (Reflection): Based on what you have learned in this lesson, how was the rise of science used to validate existing ideas about race in order to establish a seemingly "natural" hierarchy of groups?
- Option 2 (Application): Read a [brief biography](#) of Phillis Wheatley and her poem, "[On Being Brought from Africa to America](#)." How does Wheatley's life and work unsettle, question, challenge, and/or subvert the eighteenth-century science of race?

Phillis Wheatley. (2022). Poetry Foundation. Accessed April 1, 2021 at: <https://www.poetryfoundation.org/poets/phillis-wheatley>.

Wheatley, P. (1773). On being brought from Africa to America [poem]. Poetry Foundation. Accessed April 1, 2021 at: <https://www.poetryfoundation.org/poems/45465/on-being-brought-from-africa-to-america>.

Additional Resources

Big Think Interview with Nell Irvin Painter [video]. (2010). Big Think. Accessed April 1, 2021 at: <https://bigthink.com/videos/big-think-interview-with-nell-irvin-painter>.

Big Think, a "source of expert-driven, actionable, educational content," interviewed historian Nell Irving Painter in 2010 and asked questions relevant to this lesson, including, "Where and when did the concept of 'Whiteness' originate?" "How did Enlightenment-era notions of race develop?" "Before race became taxonomized, was there no racism as such?" and "How was the emerging notion of race tied to 18th century scientific thought?"

Bouie, J. (2018). The Enlightenment's dark side. *Slate*. Accessed March 1, 2021 at: <https://slate.com/news-and-politics/2018/06/taking-the-enlightenment-seriously-requires-talking-about-race.html>.

Columnist Jamelle Bouie makes the case that race – "a biological taxonomy that turns physical difference into relations of domination" – is a product of the Enlightenment, and that racism – "a sociopolitical order based on the permanent hierarchy of particular groups" – developed as an attempt to resolve the contradiction of liberty and slavery. The essay connects Johann Friedrich Blumenbach's *On the Natural Varieties of Mankind* to the writings of Immanuel Kant and John Locke.

Painter, N. I. (2010). Johann Friedrich Blumenbach names White people "Caucasian." In *The history of White people*, 72-90. Norton.

Historian Nell Irvin Painter explains how and why Johann Friedrich Blumenbach named White people “Caucasian” based on the skull of a Georgian woman. Linking Caucasian firmly to beauty, she argues, was a “crucial turning point in the history of white people.” Furthermore, by locating the origins of the “Caucasian variety” farther east than the Ural Mountains, Painter suggests Blumenbach was “thinking linguistically.” Others soon transformed a linguistic category, the Indo-European or Aryan, into a “race.”

References

Gould, S. J. (1998). On mental and visual geometry. *Isis*, 89(3): 502-504.

Junker, T. (1998). Blumenbach’s racial geometry. *Isis*, 89(3): 498-501.

Michael, J. S. (2017). Nuance lost in translation. *NTM Zeitschrift für Geschichte der Wissenschaften, Technik und Medizin*, 25(3): 281-309.

Appendix:

Stephen Jay Gould’s “Geometry of Race” and the 4 C’s Thinking Routine

The following quotations and passages from Stephen Jay Gould’s article “Geometry of Race” may serve as useful points of connection for students as they engage in the 4 C’s thinking routine and text-based discussion activity.

Possible connections:

- Students may connect with a line from the first paragraph of the reading if they have ever wondered why liberals are labeled “left” and conservatives are labeled “right,” why “right” is synonymous with “correct,” and why phrases such as “two left feet” are used to describe clumsiness. Students may also connect with the line about prejudices “favoring the dominant hand of most people,” adding their own examples such as scissors, computer input devices, automobile mechanics, and the like.
- Since German naturalist Johann Friedrich Blumenbach (1752-1840), a professor at the University of Göttingen in Germany, is cited as “one of the greatest and most honored scientists of the Enlightenment,” students may recall learning about the Scientific Revolution (c. 1543-1687) and its emphasis on observation and the scientific method, and the Enlightenment (c. 1636-1800) and its emphasis on secular reasoning.
- Students may highlight the passage about the “coincidence of three great documents in 1776” to make connections to what they know about Thomas Jefferson, primary author of the Declaration of Independence, and Adam Smith, author of *Wealth of Nations*. They may be aware that Jefferson, who proclaimed that “all men are created equal,” enslaved hundreds of persons of African descent.
- Students may connect what they read about Swedish botanist Carolus Linnaeus (1707-1778) and his *Systema Naturae* of 1758 to what they have learned in biology, notably the creation of a system for classifying organisms by genus and species called binomial nomenclature.
- Students may make connections with a geometry class; for example, four points make a square or rectangle, and five points make a pentagon, with one point elevated above the rest.
- Students may have encountered the poetry of Phillis Wheatley, whose work Blumenbach praised.

Possible challenges:

- Students may challenge Gould’s definition of “racist,” specifically Gould’s assertion that “Blumenbach was the least racist, most egalitarian, and most genial of all Enlightenment thinkers on the subject of human diversity (p. 405).”
- Students may note, if they encounter Thomas Junker’s critique in *Isis* (1998), that the illustration on page 409, which shows skulls arranged as a wedge, is a distortion of Blumenbach’s original, which depicts skulls on a line. This may prompt students to challenge Gould’s assertions regarding “racial geometry” and Blumenbach’s role in shifting thinking from a geographic to a hierarchical ordering of human diversity. Note that Gould (1998) addresses this critique, attributing the distortion to the book publisher’s graphic designers. Gould maintains that his argument is based on an analysis of Blumenbach’s text, not the illustration.
- Students may note, if they encounter John S. Michael’s article, “Nuance Lost in Translation,” that Gould’s analysis is based on a problematic English translation of Blumenbach’s original Latin and German text. Michael (2017) argues that Thomas Bendyshe’s mistranslations of Blumenbach’s Latin and German texts (such as the word “beauty” to describe what Michael calls Blumenbach’s “nuanced views of aesthetics and structural symmetry”) made Blumenbach falsely appear to regard Europeans as superior to non-Europeans. This could be a good opportunity to discuss the complex relationship between language and culture.

Possible concepts:

- Caucasian
 - Blumenbach invented the term in 1795 in the third edition of his book, *De generis humani varietate nativa* (*On the Natural Variety of Mankind*) to describe light skinned people in Europe, Western Asia, and North Africa.

- Blumenbach believed people from the Mount Caucasus region to be the “most beautiful,” and Caucasus to be the likely origins of the first humans (p. 401).
- Racial hierarchy
 - “By moving from the Linnaean four-race system to his own five-race scheme, Blumenbach radically changed the geometry of human order from a geographically based model without explicit ranking to a double hierarchy of worth, oddly based upon perceived beauty and fanning out in two directions from a Caucasian ideal” (p. 403).
 - “The addition of a Malay category... was crucial to this geometric reformulation – and Blumenbach’s ‘minor’ change between 1775 and 1795 therefore becomes the key to a conceptual transformation rather than a simple refinement of factual information within an old scheme” (p. 403).
 - Blumenbach’s “five-race scheme became canonical, and he changed the geometry of human order from Linnaean cartography to linear ranking by putative worth” (p. 405).
- The myth of scientific objectivity
 - “When scientists adopt the myth that theories arise solely from observation, and do not scrutinize the personal and social influences emerging from their own psyches, they not only miss the causes of their changed opinions, but may also fail to comprehend the deep and pervasive mental shift encoded by their own new theory” (p. 406).
- “Degeneration”
 - Blumenbach did not use the word “degeneration” to mean deterioration; he used it to mean, as Gould writes, “departure from an initial form of humanity at the creation” to explain how racial diversity resulted from “our movement to other climates and topographies, and our consequent adoption of different habits and modes of life in these various regions” (p. 407).

Possible changes:

- Students may cite the passage “ideas have consequences, whatever the motives or intentions of their promoters,” and acknowledge that seemingly benign ideas can have harmful impacts.
- Students may acknowledge that theories are never simply a result of impartial observations, they are products of individual biases and the social contexts in which they were formulated.

HISTORY LESSON 4

RACE AND THE COLONIAL STATE: ABINA MANSAH AND THE “IMPORTANT MEN”

Suggested time: Five to six 50-60 minute class periods
Suggested units: Industrial revolution, colonialism, abolitionism

Overview

European colonial rule over the peoples of Africa, Asia, and the Americas reordered social hierarchies, placing European values and people at the top. In this lesson, students will learn about how marginalized peoples navigated the colonial state by reading a graphic history about a young West African woman named Abina Mansah who was enslaved, escaped to British-controlled territory, and took her former master to court in 1876. The study of this graphic history and the microhistorical method enables students to explore the relationship between power and knowledge in the writing of history.

Objectives

- Students will examine how marginalized peoples – such as a young woman by the name of Abina Mansah – navigated the social hierarchies created by Akan society and British colonialism on the West Coast of Africa in the late nineteenth century.
- Students will understand how and why the feminization of slavery persisted on the West Coast of Africa despite the legal abolition of the slave trade and slavery.
- Students will express empathy when people are excluded or mistreated because of their identities.

Key Understandings

- Despite the abolition of the slave trade and slavery, the enslavement of marginalized peoples, especially young women, persisted in colonial states because those with power prioritized order, stability, and the pursuit of strategic resources
Possible misunderstanding: Abolition ended the slave trade and slavery.
- Historians are part of the process by which some voices are featured in authoritative accounts of the past while others – often the illiterate, the poor, women, non-binary people, and people of color – are left out.
Possible misunderstanding: Historians are not able to capture the voices and experiences of marginalized peoples because there are no historical records of their existence.
Possible misunderstanding: Only political and military leaders matter to our understanding of the past.

Materials

- Getz, T. R., & Clarke, L. (2016). *Abina and the important men: A graphic history* (2nd edition). Oxford University Press.
- Appendix: Suggested Comprehension Questions and Sample Student Responses for *Abina and the Important Men: A Graphic History*

Vocabulary

abolitionism
colony
protectorate

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.9-10.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- **CCSS.ELA-LITERACY.RH.9-10.3** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
- **CCSS.ELA-LITERACY.RH.9-10.5** Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **AC.9-12.16** I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.

LESSON PROCEDURE

In advance of this lesson, tell students that they will be reading about a resilient young woman named Abina Mansah who was enslaved in West Africa, escaped to British-controlled territory, and took her former master to court. A collaboration between historian Trevor R. Getz and artist Liz Clarke, the story and illustrations are based on an analysis of an 1876 court transcript. This text and graphic history selection provides students with an understanding of what life was like on the Gold Coast in 1876. Then assign students to read the subsection of *Abina and the Important Men* entitled “The Gold Coast, CA. 1876” (pp. 116-122), as well as the graphic history panels on pages 5-6, in advance of class. Have students respond to questions 1-4 from the Appendix.

Day 1: Life on the Gold Coast in 1876

1. Use the [Think, Puzzle, Explore](#) thinking routine to set the stage for deeper inquiry. Ask students:
 - What do you think you know about life on the Gold Coast in 1876?
 - What questions or puzzles do you have?
 - What does the topic make you want to explore?
2. Ask six students to volunteer to read aloud the graphic history panels on pages 7-14. You will need to assign readers to each of the following roles: Abina, narrator (rectangles), fruit vendor, Auntie, James Davis, and William Melton.

Asynchronous work: Assign students to read “The British Civilizing Mission” and “The Civilizing Mission in the Gold Coast” subsections (pp. 122-125) in *Abina and the Important Men: A Graphic History* and respond to questions 5-8 listed in the Appendix.

Day 2: The Civilizing Mission

1. Use the [Step In - Step Out - Step Back](#) thinking routine to help students “take social/cultural perspective responsibly.” Have students follow and respond to the steps below in pairs or small groups, then share with the class:

- Choose: Identify Abina Mansah as the character to examine.
 - Step In: Given what you see and know at this time, what do you think Abina might feel, believe, know, or experience?
 - Step Out: What else would you like or need to learn to understand Abina's perspective better?
 - Step Back: Given your exploration of this perspective so far, what do you notice about your own perspective and what it takes to take somebody else's?
2. Tell students that in today's section of the graphic history, they will encounter James Hutton Brew, a trained lawyer who represents Quamina Eddoo. According to historian Trevor Getz, Brew was a descendent of an Irish merchant who had married into a powerful local family of chiefs and traders and who had strong ties to the British authorities.

Assign eight students to read aloud the graphic history panels on pages 17-24. You will need to assign readers to each of the following roles: narrator (rectangles), Quamina Eddoo, Constable Moosa, Eccoah, James Hutton Brew, William Melton, James Davis, Abina Mansah.

Asynchronous work: Assign students to read "Slavery in the Gold Coast" and "The Atlantic Slave Trade and Abolition" subsections (pp. 125-127) in *Abina and the Important Men: A Graphic History* and respond to questions 9-13 listed in the Appendix.

Day 3: Slavery and Abolition

1. Use the [Step In - Step Out - Step Back](#) thinking routine to help students "take social/cultural perspective responsibly." Have students follow and respond to the steps below in pairs or small groups, then share with the class:
 - Choose: Identify Quamina Eddoo as the character to examine.
 - Step In: Given what you see and know at this time, what do you think Quamina might feel, believe, know, or experience?
 - Step Out: What else would you like or need to learn to understand Quamina's perspective better?
 - Step Back: Given your exploration of this perspective so far, what do you notice about your own perspective and what it takes to take somebody else's?
2. Assign six students to read aloud the graphic history panels on pages 27-38. You will need to assign readers to each of the following roles: James Davis, William Melton, James Hutton Brew, Abina Mansah, Eccoah, narrator (rectangle).

Asynchronous work: Assign students to read the "Abina Mansah and the Important Men" subsection (pp. 127-131) in *Abina and the Important Men: A Graphic History*, as well as the graphic panels on pages 41-51. Have students respond to questions 14-17 listed in the Appendix.

Day 4: Justice in the Colonial Court

1. Use the [Step In - Step Out - Step Back](#) thinking routine to help students "take social/cultural perspective responsibly." Have students follow and respond to the steps below in pairs or small groups, then share with the class:
 - Choose: Identify William Melton as the character to examine.
 - Step In: Given what you see and know at this time, what do you think William might feel, believe, know, or experience?
 - Step Out: What else would you like or need to learn to understand William's perspective better?
 - Step Back: Given your exploration of this perspective so far, what do you notice about your own perspective and what it takes to take somebody else's?

2. Assign nine students to read aloud the graphic history panels on pages 55-67. You will need to assign readers to each of the following roles: narrator (rectangle), James Davis, Abina Mansah, Constable Munshie, William Melton, James Hutton Brew, Eccoah Coom, Adjuah N'yamiwah, Yowahwah.

Asynchronous work: Assign students to read the graphic panels on pages 71-82, followed by the “Whose Story Is This?” subsection (pp. 136-142) in *Abina and the Important Men: A Graphic History*. Have students respond to questions 18-21 listed in the Appendix.

Day 5: Whose Story Is This?

1. Use the [Beauty and Truth](#) thinking routine to invite students to explore the complex interaction between beauty and truth as it relates to this graphic history. Ask students:
 - Can you find beauty in the story?
 - Can you find truth in the story?
 - How might beauty reveal truth?
 - How might beauty conceal truth?
2. Close by leading students in a discussion about the relationship between power and knowledge in the writing of history by asking the selected reading questions below:
 - Why do you think it is of value for us to learn about people from the past, like Abina Mansah, who were not well-known political, military, or social figures?
 - Why do you think Abina Mansah decided to take her former master to court? What was her objective? Provide evidence from the graphic history to support your interpretation.
 - What was the “civilizing mission,” and where do we find it in the graphic history?
 - Consider the idea that the graphic history of Abina is the product of a “staircase” of voices. Whose voices are present in the graphic history? How did each person help to shape and produce it?

Demonstration of Learning

- Option 1 (Reflection): Write a response to the reading question, why do you think it is of value for us to learn about people from the past, like Abina Mansah, who were not well-known political, military, or social figures?
- Option 2 (Application): Learn about twenty-first century slavery in the commercial fishing industry in Southeast Asia by exploring the 2016 Pulitzer Prize-winning Associated Press reporting, [“Seafood from Slaves.”](#) Taking inspiration from *Abina and the Important Men*, write a proposal for a short graphic history that highlights a marginalized voice and create a sample page with text and illustrations.

Additional Resources

Behrens, S. K. (Director). (2016) *Abina and the Important Men*. Documentary Film Institute. Accessed March 1, 2022 at: <https://www.kanopy.com/product/abina-and-important-men>.

This 51-minute animated film is an adaptation of Trevor R. Getz and Liz Clarke's graphic history. Teachers may show this film as an alternative to reading the graphic history aloud. You can also find [a version of this film on YouTube](#).

Seafood from slaves (2015). *Associated Press*. Accessed March 1, 2022 at: <https://www.ap.org/explore/seafood-from-slaves/>.

This collection of articles by journalists at the Associated Press exposes the atrocities endured by 2000 enslaved people in Southeast Asia's modern-day fishing industry. In 2016, the Associated Press won the Pulitzer Prize for Public Service for its reporting on this issue.

Appendix:

Suggested Comprehension Questions and Sample Student Responses for *Abina and the Important Men: A Graphic History*

1. Akan is the name given to a collection of peoples speaking related languages and sharing a number of cultural institutions that make up a majority of the population of modern-day Ghana. According to the author, how was Akan society organized? Why is the term “tribe” inaccurate?

Possible student response: The Akan organized themselves into a society that had several institutions, including the abusua (extended family), the oman (states), ohene (chief), and the asafo (brotherhoods). The Akan did not live in tribes, nor were their chiefs “arbitrary” or “despotic” rulers.

2. For several centuries, local rulers were able to limit the political reach of Europeans. How and why did the balance of power change around the mid-nineteenth century?

Possible student response: The balance of power changed in favor of Europeans because of the development of new technologies (steamships) and medicines (quinine), the industrial revolution (which increased military and commercial power), and the emergence of palm oil (which was useful as a machine lubricant and in the production of soap) as a strategic resource.

3. How did the British seize control of the principal palm oil-producing regions from the Asante state?

Possible student response: In 1873, the British led a coalition of states, including the Fante Confederation, which had sought independence from the Asante state in the 1860s and 1870s, in pushing the Asante back from the coast.

4. Describe the system of agreements that the British created with local rulers by defining the terms colony and protectorate.

Possible student response: Limited to a few large towns like Cape Coast, the colony was where the British ruled formally. The protectorate, which encompassed a larger region, included states that were technically independent but had to abide by British rules such as the abolition of slavery.

5. How did nineteenth-century abolitionism reflect wider political and economic changes in British society?

Possible student response: The industrial revolution created a new British middle class that funded a “community of enlightenment thinkers” committed to “liberalism” and the free market economy. The middle class upheld these values as “more virtuous” than those of the aristocrats, many of whom enslaved young women.

6. How does Joseph Chamberlain’s “Speech to the Royal Colonial Institute” in London in 1897 reflect the British civilizing mission’s core beliefs?

Possible student response: Chamberlain uses words like “blessings” and phrases like “our national mission” that reflect Christian evangelism. His speech reflects a belief that the British are a “great governing race” that have brought security and material prosperity to those they ruled.

7. How did new enlightenment ideology shape the way the British described people living in their colonies?

Possible student response: By the mid-nineteenth century, the British described people living in their colonies as “childlike,” “savages,” and “feminine.” By the 1870s, these ideas were supported by “a pseudoscientific language of racism” that justified British colonialism.

8. Describe the interactions between Europeans and Africans in the town of Cape Coast during the nineteenth century, and the social status of English-speaking Africans and Euro-Africans of mixed heritage.

Possible student response: Although there were some conflicts, Europeans and Africans seemed to have interacted freely. English-speaking Africans and Euro-Africans of mixed heritage had formed “a class of professionals and merchants” who generally cooperated with the British and who “saw themselves as at least partly British in identity.”

9. Describe the ako-awura relationships that had developed in Akan society. How did Akan “slavery” compare and contrast with plantation slavery in the Americas?

Possible student response: Ako-awura relationships, or servant-master and client-patron relationships, are networks of obligations. According to the author, “almost everyone was someone’s servant or client in some way;” the domestic slave was an extreme form of this relationship. Unlike plantation slavery in the Americas, Akan “slaves” usually worked “alongside the families and individuals to whom they belonged” and could “assimilate” or become “full members of society.”

10. Why did European and American ideas of slavery as a permanent institution become more prevalent in the Gold Coast?

Possible student response: European and American ideas of slavery as a permanent institution became more prevalent in the nineteenth century as coastal Africans began to enslave people to produce grain, palm oil, and other products on large farms for sale to Europeans.

11. Why were most enslaved Africans young women? (Scholars refer to this process as the “feminization of slavery.”)

Possible student response: Most of the Africans sold into the Atlantic slave trade from the Gold Coast were men because American buyers preferred males and because powerful Africans preferred to keep women, who they believed to be hard workers and potential wives. This trend continued after the British banned the slave trade and criminalized slavery in the colony and protectorate. Women were seen as less likely to run away or to report their masters or mistresses to the British.

12. According to the author, why were most British administrators reluctant to root out slavery even though they claimed to be abolitionists?

Possible student response: British administrators recognized that the wealth of the colony and its stability depended on their alliance with local men who enslaved other Africans. They worried that rooting out slavery would result in chaos, and they justified their inaction by characterizing slavery in the region as a “parent-child” relationship. They likely also worried that eliminating slavery would threaten their individual wealth and power.

13. What was the impact of the 1875 British law banning slavery on enslaved people within the protectorate?

Possible student response: Although slavery was banned, the burden was placed on the enslaved to liberate herself or himself. Slave owners came to believe that children, especially young women, would make better slaves because they would be less likely to run away or take their cases to court.

14. Trace Abina’s journey from her birth to her escape. Which events impacted her involuntary and voluntary movements?

Possible student response: Abina was probably born in the eastern Gold Coast and was first captured by the Asante general Adu Bofo in 1869. Abina was taken to Asante territory and worked as a domestic slave in Kumasi and in Adansi. As a result of the Anglo-Asante War of 1873-1874, Abina was captured by the former king of Asante, Kofi Karikari, who took her to Kwanwoma. A trader named Yowahwah purchased her, allegedly married her, and took her to the Gold Coast colony and protectorate, where slavery was illegal. In Salt Pond, Yowahwah seems to have secretly sold her to Quamina Eddoo, who turned her over to his sister, Eccoah. When Quamina told Abina that she was to marry Tandoe, Abina ran away to Cape Coast.

15. What do we know about the “important men” in this story?

Possible student response: James Davis, who became Abina’s attorney in the courtroom, was likely educated at a mission school and was likely a Christian. He probably was of mixed heritage and seems to have been related to an important merchant family. William Melton was a minor career official of the British Colonial Office, and although we do not know much about Melton specifically, many career officials like him were evangelical Christians from the British middle classes. James Hutton Brew was the descendant of an Irish merchant who had married into a powerful local family of chiefs and traders. He had strong ties to the British authorities. Although Quamina Eddoo was not technically an “important man,” he was a wealthy person who owned many slaves and other dependents, and he interacted with merchants and traders.

16. Based on the graphic history selection that you read (pp. 41-51), why is William Melton conflicted about how to rule in this case? What is at stake?

Possible student response: Melton is conflicted about how to rule in this case because liberating slaves might threaten the peace and stability of the colony, yet he feels a responsibility to “enforce the rules of civilization” by prohibiting the slave trade. At stake is the strategic trade in palm oil. Thus, while the British legally banned slavery, they did not actively seek to liberate the enslaved.

17. How do James Hutton Brew and James Davis's responses to Melton differ?

Possible student response: James Hutton Brew insisted that the thousands of young girls working in houses and fields of the protectorate were not slaves and that convicting Quamina Eddoo of enslaving Abina illegally would encourage more girls to "sue their guardians" and result in "chaos." James Davis, citing his faith and his education (the Bible and the writings of John Locke), argues that it is their responsibility to protect Abina "from the savagery of an outdated system" (slavery) and a "cruel man."

18. In the assigned graphic history excerpt, the jury of local dignitaries, many of them self-proclaimed abolitionists, advise William Melton to acquit the defendant, Quamina Eddoo. What reasons do Thomas Aminissah (a member of the Wesleyan Methodist Congregation), Jonathan Dawson (a trader in palm oil), and Nana Ampofa (a chief of the protectorate) provide?

Possible student response: Thomas Aminissah acknowledges a "duty" to "free the slaves," but warns that "dumping these young girls onto the streets to become vagrants" creates a worse situation for all. Quamina Eddoo acted like a "father" to Abina, he said. Jonathan Dawson warns of the "chilling effect" of punishing Quamina Eddoo, as growers may be afraid to hire "young laborers," the economy would "stagnate," and the country would "fail to modernize." Nana Ampofa insisted that these young girls were not slaves but "dependents" whose labor was "necessary for the smooth functioning of the household, of the clan," and "of the state."

19. Why do you think William Melton took the advice of the jury? Given his circumstances, do you think he made the right decision?

Possible student response: Melton's education, religious beliefs, and experience working in Africa likely shaped his belief that "English civilization should guide the development of all the world." His success depended on the stability of the colony and the protectorate, and he needed the support of the "important men" who sat on the jury.

20. Why does the author pose the question, "whose story is this?" Why is it not simply Abina's story?

Possible student response: This graphic history is based on an interpretation of an 1876 court transcript. Neither the historian, Trevor R. Getz, nor the illustrator, Liz Clarke, is a "purely objective" observer. The author acknowledges that he approached the story with "a particular empathy for Abina," and that his telling of the story may "reflect today's moral standards in the United States" and not necessarily "the perspectives of any of the actors in the past." Even the court transcript, recorded by an officer of the court, is an interpretation of Abina's speech and actions in court.

21. According to the late historian Michel-Rolph Trouillot, there are four stages to the "silencing" of the past. What are they and how do they apply to this story, and to your study of history more generally?

Possible student response: First, some people's perspectives (e.g., the illiterate, the poor, women, and, in some cases, people of color) never get recorded. Second, not all archival records are saved. Third, historians choose to feature some sources and voices and ignore others while writing about the past. Fourth, some accounts of the past are considered more important to know and to study than others.

HISTORY LESSON 5

THE LEGACY OF BROKEN TREATIES: INDIGENOUS RESISTANCE TO SETTLER COLONIALISM

Suggested time: Three to four 50–60 minute class periods

Suggested units: U.S. continental expansion, U.S. Civil War, Indigenous global activism

Overview

Like the history of other settler societies such as Canada and Australia, the history of United States territorial expansion is one in which settlers seized control of resources in a region, especially the land, and displaced Indigenous peoples, often through violent means. In this lesson, students will learn about the difficult choices the Oceti Sakowin Oyate (also known as Northern Plain Native Nations) faced when making treaties with the United States in the nineteenth century and will evaluate competing truth claims concerning Indigenous resistance in the twenty-first century.

Objectives

- Students will understand how Indigenous groups, especially the Oceti Sakowin Nations (known to some as the Sioux or the Northern Plain Native Nations), engaged with the United States as sovereign nations by exploring the historical contexts of the 1851 Horse Creek Treaty and the 1868 Fort Laramie Treaty.
- Students will understand how Indigenous peoples have continued to resist resource exploitation in the twenty-first century by examining the 2014–2017 protests against the Dakota Access Pipeline (DAPL).
- Students will recognize, describe, and distinguish unfairness and injustice at different levels of society.

Key Understandings

- Indigenous peoples resisted settler colonialism by developing various forms of non-violent and violent resistance, including leveraging power to shape treaties, legal agreements between sovereign nations.
Possible misunderstanding: White settlers and Native American tribes experienced an “encounter,” engaged in “dialogue,” and experienced a “conflict between cultures.”
- Complex interrelationships between Indigenous peoples evolved from pre-colonial times to the present as Indigenous peoples from around the world have mobilized to protect land and resources from continued exploitation.
Possible misunderstanding: As a result of genocide, Indigenous peoples no longer play a significant role in shaping the challenges we face today.

Materials

- SmithsonianNMAI. (2015). Nation to Nation [video]. YouTube. Accessed June 1, 2021 at: <https://www.youtube.com/watch?v=gNII8ZWQPkI>.
- Treaty Between the United States and the Sioux, Cheyenne, Arapho, Crow, Assiniboin, Gros Ventre, Madan and Arikara Indians at Fort Laramie, Indian Territory. (1851). National Archives Catalog. Accessed June 1, 2021 at: <https://catalog.archives.gov/id/12013686>.

- Horse Creek Treaty: Case Study. (2018). Smithsonian National Museum of the American Indian. Accessed June 1, 2021 at: <https://americanindian.si.edu/nk360/plains-treaties-horse-creek/index.html#introduction>.
- Treaty Between the United States and the Sioux (Brule, Oglala, Miniconjou, Yanktonai, Hunkpapa, Blackfeet, Cuthead, Two Kettle, Sans Arcs, and Santee) and Arapaho Indians Signed at Fort Laramie, Dakota Territory. (1868). National Archives Catalog. Accessed June 1, 2021 at: <https://catalog.archives.gov/id/299803>.
- Fort Laramie Treaty: Case Study. (2018). Smithsonian National Museum of the American Indian. Accessed June 23, 2021 at: <https://americanindian.si.edu/nk360/plains-treaties-fort-laramie/index.html#introduction>.
- Analyze a Written Document. (No date). National Archives. Accessed July 1, 2021 at: https://www.archives.gov/files/education/lessons/worksheets/written_document_analysis_worksheet.pdf.
- Mendoza, J., Reese, D., & Dunbar-Ortiz, R. (2019). *An Indigenous peoples' history of the United States for young people*. Beacon Press.
- Energy Transfer, "Dakota Access Pipeline," Dakota Access Pipeline Facts, accessed June 21, 2021, <https://www.dapipeline-facts.com/>.
- Appendix A: Example Document Analyses for "1851 Horse Creek Treaty" and "1868 Fort Laramie Treaty"
- Appendix B: Suggested Comprehension Questions and Possible Student Responses for Sources on the Dakota Access Pipeline

Vocabulary

environmental racism
settler colonialism
sovereignty

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.11-12.1** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- **CCSS.ELA-LITERACY.RH.11-12.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- **CCSS.ELA-LITERACY.RH.11-12.3** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- **CCSS.ELA-LITERACY.RH.11-12.6** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.
- **CCSS.ELA-LITERACY.RH.11-12.8** Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **JU.9-12.12** I can recognize, describe and distinguish unfairness and injustice at different levels of society.

Note to Teachers

The terms “Indigenous,” “American Indian,” and “Native American” are often used interchangeably by federal, state, and tribal governments. For consistency, we use “Indigenous” to refer to two or more nations, and specific names (such as the [Oceti Sakowin Oyate](#) or Sioux) when referring to a specific group. We also use the term “nation” instead of “tribe” to acknowledge that Indigenous peoples form political entities that make agreements with each other and with the United States.¹

Before teaching this lesson, we recommend that you have a conversation with students about terms. While many Indigenous peoples in the United States are comfortable calling themselves and other people “Indians” – or using the abbreviations “Ind’n” or “ndn” – most scholars in Native American studies advise against the use of the word “Indian” in favor of “American Indian.” Using the names that specific groups have for themselves, such as the Oceti Sakowin Oyate, acknowledges that differences exist among Indigenous peoples (Warrior, 2014).

LESSON PROCEDURE

Day 1: 1851 Horse Creek Treaty (Also Known As 1851 Fort Laramie Treaty)

1. Show students the video clip [Nation to Nation](#) (4:44 minutes), which introduces the topic of treaties between Indigenous nations and the United States. Use [The 3 Whys](#) thinking routine to encourage students to “investigate a topic by uncovering the significance of a topic in multiple contexts.” Ask students to respond to the following questions:
 - Why might the topic of treaties matter to me?
 - Why might it matter to people around me (family, friends, nation)?
 - Why might it matter to the world?
2. Show students [this digital image](#) from the National Archives Catalog of the 1851 “Treaty between the United States and the Sioux, Cheyenne, Arapho, Crow, Assiniboin, Gros Ventre, Madan and Arikara Indians at Fort Laramie, Indian Territory.” Explain that this treaty is also known as the “Horse Creek Treaty” of 1851. Ask students what they see, think, and wonder about the original document.
3. Distribute the National Archives [primary source graphic organizer](#) for students to use as they analyze excerpts from the Horse Creek Treaty featured in the Museum’s Native Knowledge 360° resource, [Horse Creek Treaty: Case Study](#). Begin by reviewing the “Introduction,” “Timeline,” and “Preamble” sections of the case study as a class. Then divide students into three groups, each of which will examine one of the three following articles of the treaty in depth and then share their findings with the class. Note that the resource includes contextual information and discussion questions for each Article (click the “Explore” button).
 - [Article II](#): “The aforesaid nations do hereby recognize the right of the United States Government to establish roads, military and other posts, within their respective territories.”
 - [Article III](#): “In consideration of the rights and privileges acknowledged in the preceding article, the United States bind themselves to protect the aforesaid Indian nations against the commission of all depredations by the people of the said United States, after ratification of this treaty.”
 - [Article V](#): “The aforesaid Indian nations do hereby recognize and acknowledge the following tracts of country, included within the metes and boundaries hereinafter designated, as their respective territories.”
4. As a class, examine the maps that compare the [Lands of the Native Nations involved in the Horse Creek Treaty, 1851](#) with the [present-day map](#). Ask students: How has possession of the land changed over time?

¹ This terminology is in keeping with the lesson’s recommended resources. See Mendoza et al. (2019).

5. Tell students to use the National Archives [primary source graphic organizer](#) as well as the contextual information provided by the Native Knowledge 360° resource to analyze the treaty, either in small groups or on their own. See Appendix A for an example of how students might complete this analysis.

Asynchronous work: Have students use the National Archives [primary source graphic organizer](#) to analyze excerpts from the 1868 Fort Laramie Treaty featured in the Museum's Native Knowledge 360° resource, [Fort Laramie Treaty: Case Study](#). Students can view a [digital image](#) from the National Archives Catalog as well as a [complete transcript](#) of the Fort Laramie Treaty of 1868 through the National Museum of the American Indian's online exhibit, Nation to Nation. Repeating this exercise with a different treaty reinforces historical thinking and analytical skills. See Appendix A for an example of how students might complete this analysis.

Day 2: The Legacy of the 1868 Fort Laramie Treaty

1. Open by using the [3-2-1 Bridge](#) thinking routine to help students “uncover their initial thoughts, ideas, questions, and understandings about a topic.” Tell students that the topic is “the legacy of the 1868 Fort Laramie Treaty” and ask them to record:
 - 3 thoughts and/or ideas
 - 2 questions
 - 1 metaphor or simile
2. Use the [Circle of Viewpoints](#) thinking routine to help students see and explore the legacy of the 1868 Fort Laramie Treaty from multiple perspectives. Brainstorm a list of different perspectives. Based on the Museum's Native Knowledge 360° resource, these might include Red Cloud, Lt. Col. George Armstrong Custer, Delegation of Lakota chiefs, Colonel Richard Irving Dodge, President Grant, Sitting Bull. Then have students each choose one perspective to explore and share with the class, using these sentence-starters:
 - I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of [the individual you have chosen].
 - I think... [describe the topic from your viewpoint; be an actor and take on the character of your viewpoint].
 - A question I have from this viewpoint is... [ask a question from this viewpoint].

Possible student responses:

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of **Red Cloud**. I think I was deceived because I thought the treaty was to remove forts and cease fighting. A question I have from this viewpoint is: How do Indigenous nations choose between fighting against the U.S., which is large and powerful, and negotiating with them, when they repeatedly misrepresent and violate our treaties? Are there any other options open to us?*

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of **Lt. Col. George Armstrong Custer**. I think I followed U.S. government orders to find a good location for a military post in the Black Hills. A question I have from this viewpoint is: Should the terms of a treaty be changed if circumstances – like the discovery of gold in the Black Hills – change?*

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of the **Lakota delegation**. I think the U.S. government failed to honor its treaty obligations. A question I have from this viewpoint is: How do we negotiate with a nation that keeps changing the terms of our agreement? What can we do to protect our land, and what are we willing to give up to do so?*

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of **Colonel Richard Irving Dodge**. I think the Sioux should accept cash payment for access or possession of the Black Hills. A question I have from this viewpoint is: Why are the Black Hills so important to the Sioux and why are they unwilling to negotiate?*

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of **President Grant**. I think I cannot stop the miners from overrunning the Black Hills. A question I have from this viewpoint is: Why do Crazy Horse and Sitting Bull refuse to work with the Grand Council? Is war the only path forward?*

*I am thinking of the legacy of the 1868 Fort Laramie Treaty from the viewpoint of **Sitting Bull**. I think attending the Grand Council is useless, as I do not want to sell or lease any land to the U.S. government. A question I have from this viewpoint is: Why do settlers insist on attaching monetary value to land?*

3. In small groups and/or as a class, discuss one or more of the following questions:
 - What is the purpose of a treaty, a legal agreement between sovereign nations?
 - What criteria would you use to determine whether a treaty is fair?
 - Who decides whether a treaty is violated? In your view, who should decide?
 - What are the consequences, if any, of violating a treaty?
 - When, if ever, should the terms of a treaty be changed?
4. Close by using the [3-2-1 Bridge](#) thinking routine to help students connect their thinking. Tell students that the topic is “the legacy of the 1868 Fort Laramie Treaty” and ask them to record:
 - 3 thoughts and/or ideas
 - 2 questions
 - 1 metaphor or simile

Ask students to compare their responses at the end of class with their responses from the beginning of class, and to share with a partner how and why their thinking shifted.

Asynchronous work: Have students read the following two resources, which offer different perspectives on the 2014–2017 protests against the Dakota Access Pipeline (DAPL). Then have students respond to the comprehension questions from Appendix B.

- “Water is Life”: Indigenous Resistance in the Twenty-First Century. Excerpted in J. Mendoza, D. Reese, and R. Dunbar-Ortiz, *An Indigenous Peoples’ History of the United States for Young People*, pp. 202–219. Beacon Press.
- Dakota Access Pipeline, available at: <https://www.dapipelinefacts.com/>.

Day 3: Indigenous Resistance to the Dakota Access Pipeline

1. Tell students that they will be exploring the complexity of the 2014–2017 Dakota Access Pipeline (DAPL) controversy. Show them the [Ways Things Can Be Complex](#) thinking routine chart, and ask them, which categories apply to the Dakota Access Pipeline (DAPL) controversy? Follow up by asking, what makes you say that?
 - Complexity of parts and interactions: What are all the parts? How do these parts interact, causally and otherwise?
 - Complexity of truth: What are the undisputed facts and interpretations? What are the disputed facts and interpretations? What are the uncertainties?
 - Complexity of engagement: Who are you in relation to this? How are you connected? What values, beliefs, and emotions come into play for you?
 - Complexity over time: How does it change over time? What happened before, and what might happen next? What causal factors are involved?
 - Complexity of perspective: What are all the different viewpoints, perspectives, lenses, and stakeholders?
2. Use the [Tug for Truth](#) thinking routine to help students “appreciate the deeper complexity of matters of truth.” As an example, identify the following as a question of truth: The Dakota Access Pipeline does not encroach or cross any land owned by the Standing Rock Sioux Tribe. Ask students if they have an opinion about the statement (it is okay not to have one). Then draw a “tug of truth” diagram (a chart also suffices) on the board and explain that students can add two kinds of things: evidence (tugs in either the True or False direction) and questions about the tug of truth itself (a question that asks for more information or uses the stem “what if”). Finally, ask students the following questions:

- What new ideas do you have about the truth claim?
- Do we have enough information now to decide whether the claim is true?
- How could we settle it if we had to?
- Is the best answer that it is true most of the time but not always?

Possible student responses:

Truth Claim: “The Dakota Access Pipeline does not encroach or cross any land owned by the Standing Rock Sioux Tribe.”

TRUE

Map titled “The Dakota Access Pipeline is Not on Standing Rock Sioux Land” illustrates the Dakota Access Pipeline path, which is on privately-owned land and federal land (source: DAPLPipelineFacts.com)

Graphic that states that 99.98% of pipeline is installed on privately owned property, and the remaining 0.02% on land owned by the Federal Government (source: DAPLPipelineFacts.com)

FALSE

Map of route illustrates that the Dakota Access Pipeline would run through the boundaries of the Sioux Nation as drawn by Horse Creek Treaty of 1851 (source: *An Indigenous People’s History of the United States for Young People*, p. 208)

Questions: Who decides whether the Horse Creek Treaty of 1851 is still valid? What if we developed a different way of understanding land ownership?

3. Have students complete the “tug of truth” exercise for three disputed truth claims (such as “the company consulted dozens of tribes during the process,” “no Native American artifacts were disturbed,” and “protesters provoked dangerous and criminal confrontations”) on their own or in small groups.
4. Close by using the [I Used to Think... Now I Think...](#) thinking routine to help students to reflect on how and why their thinking has changed. For this exercise, choose a topic from this lesson such as Indigenous resistance, treaties, or the Dakota Access Pipeline, then have students complete the following sentence starters in relation to this topic:
 - I used to think...
 - Now, I think...

Ask students to share and explain their shifts in thinking as a whole class, in small groups, or in pairs.

Demonstration of Learning

- Option 1 (Reflection): Based on what you have learned in this lesson, evaluate the following statement: “Treaties are living documents that bind the nations in friendship and in law and are the foundation for keeping promises and realizing ideals today.”²
- Option 2 (Application): Read [Kimbra Cutlip’s article in Smithsonian Magazine](#) to learn about the Oceti Sakowin claims to the Black Hills of South Dakota and the Supreme Court’s decision in 1980 that the lands had been taken unlawfully. What, in your view, is an equitable solution to the dispute? Explain your reasoning.

²This statement comes from the National Museum of the American Indian 2014 exhibition entitled *Nation to Nation: Treaties Between the United States and American Indian Nations*, as quoted in Did You Know (no date, p. 3).

Extension Opportunity

Situate Indigenous resistance to settler colonialism in a global context by discussing journalist Jenni Monet's coverage of Standing Rock with students. Assign students to read the following articles:

- Monet, J. (2016). Standing Rock joins the world's Indigenous fighting for land and life. YES!. Accessed July 1, 2021 at: <https://www.yesmagazine.org/democracy/2016/09/30/standing-rock-joins-the-worlds-indigenous-fighting-for-land-and-life>.
- Monet, J. (2018). What Standing Rock gave the world. YES!. Accessed July 1, 2021 at: <https://www.yesmagazine.org/issue/decolonize/2018/03/16/what-standing-rock-gave-the-world>.

Additional Resources

Cutlip, K. (2018). In 1868, two nations made a treaty, the U.S. broke it and Plains Indian Tribes are still seeking justice. *Smithsonian Magazine*. Accessed March 1, 2022 at: <https://www.smithsonianmag.com/smithsonian-institution/1868-two-nations-made-treaty-us-broke-it-and-plains-indian-tribes-are-still-seeking-justice-180970741/>.

This article describes Oceti Sakowin claims to the Black Hills of South Dakota and the Supreme Court's decision in 1980 that the lands had been taken unlawfully.

Deloria, V. (2011). The United States has no jurisdiction in Sioux territory. In S. A. Miller and J. Riding In (Eds.), *Native historians write back: Decolonizing American Indian history*, pp. 71-77. Texas Tech University Press.

In this reprinted expert testimony from the 1970s, scholar and activist Vine Deloria Jr. makes the case that studying a treaty must go beyond examining the text and case law, it must include oral tradition and historical analysis. With specific reference to the 1868 Treaty featured in this lesson, Deloria explains that the Sioux interpreted the line "free and undisturbed use of the land" literally, as in the United States had no jurisdiction of any kind, civil or criminal, in Sioux territory. At the time, the Sioux negotiated from a position of strength, and "to pretend today that the United States was all-powerful during the years when this treaty was being negotiated is simply to read present conditions back into the past."

Indian Country Today, available at: <https://indiancountrytoday.com/>.

This independent news organization uses a digital platform to cover "the Indigenous world, including American Indians and Alaska Natives." This website is a good source of information about issues relevant to contemporary Indigenous communities.

Native Land Digital [website], available at: <https://native-land.ca/>.

A website run by the nonprofit organization Native Land Digital, Native-Land.ca is a project that seeks to map Indigenous lands, languages, and treaties around the world, and can help students to think more critically about the land they inhabit. Note that the map deliberately omits dates, in part to provoke conversations about "artificial boundaries." Given the organization's goal to "develop a platform where Indigenous communities can represent themselves and their histories on their own terms," the resource strives for authenticity more so than for accuracy. Also useful is the website's guide to Land Acknowledgments.

Native Knowledge 360° [website], Smithsonian National Museum of the American Indian, available at: <https://americanindian.si.edu/nk360>.

The Smithsonian National Museum of the American Indian's "Native Knowledge 360°" provides educational material that "challenges common assumptions about Native peoples and offers a view that includes not only the past but also the vibrancy of Native peoples and cultures today." Especially useful are its "Essential Understandings About American Indians," a framework that informs its curricular materials.

Oceti Sakowin. (2018). Smithsonian National Museum of the American Indian. Accessed March 1, 2022 at: <https://americanindian.si.edu/nk360/plains-belonging-nation/oceti-sakowin>.

This resource, developed by the Smithsonian National Museum of the American Indian's "Native Knowledge 360" project, provides background information about the Oceti Sakowin Nation.

References

Did You Know? Facts About Treaties Between the United States and Native Nations. (No date). Smithsonian National Museum of the American Indian. Accessed March 1, 2022 at: <https://americanindian.si.edu/nk360/plains-treaties/pdf/Facts-About-Treaties-PL-M2.pdf>.

Warrior, R. (2014). Indian. In B. Burgett & G. Hendler (Eds.), *Keywords for American Cultural Studies*, pp. 130-132. New York University Press.

Mendoza, J., Reese, D., & Dunbar-Ortiz, R. (2019). *An Indigenous peoples' history of the United States for young people*. Beacon Press.

Appendix A:

Example Document Analyses for “1851 Horse Creek Treaty” and “1868 Fort Laramie Treaty”

The following examples use the format provided in the National Archive’s worksheet, [Analyze a Written Document](#).

1851 Horse Creek Treaty	
Meet the Document.	
Type	Other - United States Treaty
Describe it as if you were explaining it to someone who can’t see it.	The actual document is handwritten; parts of it have been reproduced and typed for the Native Knowledge 360° resource.
Observe its parts.	
Who wrote it?	The treaty was signed by representatives of the United States government and Native Nations of the Northern Great Plains (Sioux or Dahcota, Cheyenne, Arrapahoe, Crow, Assiniboine, Gros Ventre, Mandan, and Arrickara).
Who read/received it?	Representatives of the United States government and Native Nations of the Northern Great Plains.
When is it from?	September 17, 1851
Where is it from?	The treaty was signed at the mouth of Horse Creek.
Try to make sense of it.	
What is it talking about?	The document discusses the rights and obligations of the U.S. government and Native Nations of the Northern Great Plains.
Write one sentence summarizing the document.	In return for recognizing the right to establish roads and military and trading posts in the territories of the Native Nations of the Northern Great Plains, the U.S. government promises to protect the peoples in those territories from attacks and other crimes.
Why did the author write it?	The U.S. government wanted the right to build roads and military and trading posts in the traditional lands of the Native Nations of the Northern Great Plains. The Northern Plains people faced pressure to agree to a treaty because “emigrants [had] driv[en] away the buffalo.” They wanted the U.S. government to keep the miners, settlers, trappers, traders, and ranchers out of their land.
Quote evidence from the document that tells you this.	Text of the Treaty (Preamble, Article II, Article III, Article V) and accompanying primary sources (e.g., quotation in news reports from the time).

What was happening at the time in history this document was created?	1803 Louisiana Purchase; 1836–1850 Great Plains Smallpox Epidemic; 1840–1880s Oregon Trail; 1845 Fort Berthold fur trading post established on the Missouri River; 1846 Mexican-American War; 1846 Mormon Trail; 1846 Lakota Chief petition to U.S. government; 1848 Treaty of Guadalupe Hidalgo; 1849 California Gold Rush; 1849–1856 Cholera Epidemic among the Cheyenne; 1851 California becomes thirty-first state.
Use it as historical evidence.	
What did you find out from this document that you might not learn anywhere else?	The terms of the 1851 agreement between the U.S. government and the Native Nations of the Northern Great Plains.
What other documents or historical evidence are you going to use to help you understand this event or topic?	Historical maps that illustrate territorial boundaries; written correspondence that reveals U.S. negotiator's intentions; oral histories that provide Indigenous accounts of historical events.

1868 Fort Laramie Treaty	
Meet the Document.	
Type	Other - United States Treaty
Describe it as if you were explaining it to someone who can't see it.	The actual document is handwritten; parts of it have been reproduced and typed for the Native Knowledge 360° resource.
Observe its parts.	
Who wrote it?	The treaty was signed by representatives of the United States (Lieutenant General William T. Sherman, General William S. Harney, General Alfred H. Terry, General O.O. Augur, J.B. Henderson, Nathaniel G. Taylor, John G. Sanborn, and Samuel F. Tappan) and the Sioux Nation.
Who read/received it?	Representatives of the United States and the Sioux Nation.
When is it from?	1868
Where is it from?	Fort Laramie (located in present-day Wyoming).
Try to make sense of it.	
What is it talking about?	The document discusses the peace terms between the United States and the Sioux Nation.
Write one sentence summarizing the document.	In exchange for peace, the United States government agrees that land beginning on the east bank of the Missouri River shall be set aside for the Sioux Nation and that any changes to territorial boundaries in the future must be agreed to and signed by at least three-fourths of all the adult male Sioux who live on or have an interest in that land.

Why did the author write it?	The United States government needed to negotiate peace with the Sioux Nation. Conflict between the United States and the Sioux Nation continued despite the 1851 Horse Creek Treaty. The migration of settlers across Indigenous lands resulted in deadly conflicts, and during the American Civil War, the U.S. violated many of its treaties. In Red Cloud's War (1866-1868), the Lakota, Northern Cheyenne, and Northern Arapaho continued to resist U.S. expansion. Pressure from the Sioux Nation and other Northern Plains peoples forced President Grant to close the route to gold mines in Montana, known as the Bozeman Trail.
Quote evidence from the document that tells you this.	Article I specifically addresses the desire for peace.
What was happening at the time in history this document was created?	1851 Horse Creek Treaty; 1854 Grattan Fight or "Mormon Cow Incident;" 1855 Harney Massacre; 1856 Platte Bridge Incident; 1857 Bear Butte Summit; 1861-1865 U.S. Civil War; 1861 Dakota Territory created by President James Buchanan; 1862 Dakota War (also Little Crow War); 1862 Gold Strike in Montana Territory; 1862 Pacific Railway Act; 1864 Sand Creek Massacre; 1865 Powder River Expedition; 1866 Red Cloud's War; 1868 Bozeman Trail Closed in response to pressure from the Sioux Nation and other Northern Plains peoples.
Use it as historical evidence.	
What did you find out from this document that you might not learn anywhere else?	The terms of the 1868 Fort Laramie Treaty between the U.S. government and the Sioux Nation.
What other documents or historical evidence are you going to use to help you understand this event or topic?	Historical maps that illustrate territorial boundaries; written correspondence that reveals U.S. negotiator's intentions; oral histories that provide Indigenous accounts of historical events.

Appendix B:

Suggested Comprehension Questions and Possible Student Responses for Sources on the Dakota Access Pipeline

1. On what grounds did the Lakota of Standing Rock object to the Dakota Access Pipeline (DAPL)?

Possible student response: The Lakota of Standing Rock objected to the Dakota Access Pipeline on the grounds that it violated the 1851 Fort Laramie Treaty and United States environmental regulations (see map on p. 208). They also argued that it endangered their residential water supply.

2. Why did Tribal Historical Preservation Officer Waste Win Young share the story of the 1863 Dakota village massacre during a meeting with pipeline company representatives in 2014?

Possible student response: Young believed it was important for the pipeline company to know the Indigenous history of and connection to the land, and why it is difficult if not impossible to, as she wrote, “officially endorse or accept a proposal that would negatively impact our cultural sites, our prayer sites, our duties and responsibilities as stewards of the land.”

3. What do you think is at stake in calling the people who gathered at Standing Rock either “Water Protectors” or “protesters”?

Possible student response: Calling the people who gathered at Standing Rock “Water Protectors” suggests that they were guarding a resource from exploitation. Calling them “protesters” suggests that their primary and perhaps only goal was to stop pipeline construction.

4. What role did technology and social media play in shaping the course of events?

Possible student response: National Guard troops and law enforcement officers from various states set up checkpoints and roadblocks, checking travelers’ identification. They used small planes and helicopters as air surveillance. Indigenous peoples used cameras attached to drones to record what was happening and allowed journalists from Democracy Now! to film and broadcast. They used social media platforms like Facebook Live and Twitter, which helped them to reach a wider audience.

5. Explore [Energy Transfer’s Dakota Access Pipeline website](#). Who do you think is the website’s audience? What evidence supports your view?

Possible student response: The website’s audience is likely people who are looking to learn more about the Dakota Access Pipeline controversy. They may have heard about it on the news. By highlighting the project’s benefits, the website assures the reader that the pipeline is beneficial for the United States (a subheading reads “Benefiting America”). According to Energy Transfer, the Dakota Access Pipeline is a safe and efficient way to transport crude oil. It reduces the need for tanker trucks and railcars. The construction of the pipeline created jobs, and since the company pays property taxes, the pipeline has generated revenue for North Dakota, South Dakota, and Iowa.

6. The section of the website labeled “The Facts” seeks to address misconceptions about the Dakota Access Pipeline. What in this section seems to contradict the perspective offered by the first assigned source, *An Indigenous People’s History of the United States for Young People*?

Possible student response: The following statements on the website appear to contradict the first source: the pipeline is not located on any land owned by the Standing Rock Sioux Tribe; the pipeline does not impact the water supply of the Standing Rock Sioux; the company adhered to all federal, state, and local laws and regulations; the company consulted dozens of tribes during the process, and reached out to the Standing Rock Sioux Tribe’s Historic Preservation Officer; no Native American artifacts were disturbed; protesters provoked dangerous and criminal confrontations and caused damage to property and left behind trash, debris, and waste; protests were funded by outside activist groups opposed to the development and use of all fossil fuels; multiple Native American tribes in the U.S. benefit from oil and gas development on their land through shared tax revenue and royalties.

HISTORY LESSON 6

DRAWING THE GLOBAL COLOR LINE: W. E. B. DU BOIS AND “THE SOULS OF WHITE FOLK”

Suggested time: Two to three 50-60 minute class periods
Suggested units: New imperialism, anti-imperialism, immigration restriction

Overview

Sociologist W. E. B. Du Bois, who declared that the problem of the twentieth century was the “problem of the color line – the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea,” recognized earlier than most that race was a global phenomenon. In this lesson, students will explore how the idea of “Whiteness” emerged as a transnational form of racial identification by analyzing “The Souls of White Folk.” Students will then examine how Whiteness materialized in Australia and the United States in the form of immigration policy and law.

Objectives

- Students will explore how Whiteness emerged as a transnational form of racial identification in the late nineteenth and early twentieth centuries in response to growing discontent among the world’s colonized peoples.
- Students will examine how Whiteness manifested in immigration policy and law in Australia (1901 White Australia Policy) and the United States (1882 Chinese Exclusion Act, 1917 Asiatic Barred Zone Act, 1924 Immigration Act).
- Students will demonstrate awareness of the advantages and disadvantages people have in society because of their membership in different identity groups.

Key Understandings

- Although color consciousness has long existed, the emergence of Whiteness as a transnational form of racial identification did not emerge until the nineteenth and twentieth centuries.

Possible misunderstanding: Color consciousness is the same as racial identity.

- The spread of Whiteness as a modern form of racial identification was a response to challenges to imperialism and was global in its reach, nationalist in its methods, and personal in its meaning.

Possible misunderstanding: Whiteness as a racial identity developed only in the context of the United States.

Possible misunderstanding: The development of policies, practices, and cultures that privileged Whiteness in different countries around the world was purely coincidental.

Materials

- W. E. B. Du Bois. (No date). Theodore Roosevelt Center at Dickinson State University. Accessed March 1, 2022 at: <https://www.theodorerooseveltcenter.org/Learn-About-TR/TR-Encyclopedia/Race%20Ethnicity%20and%20Gender/WEB%20DuBois>.
- Du Bois, W. E. B. (1910). The souls of white folk. *The Independent*, 69: 367-370. Accessed March 1, 2022 at: <https://babel.hathitrust.org/cgi/pt?id=uiug.30112001589156&view=1up&seq=367>.

- Analyze a Written Document. (No date). National Archives. Accessed July 1, 2021 at: https://www.archives.gov/files/education/lessons/worksheets/written_document_analysis_worksheet.pdf.
- White Australia policy. (2021). National Museum of Australia. Accessed August 1, 2021 at: <https://www.nma.gov.au/defining-moments/resources/white-australia-policy>.
- Axelrod, J. (2019). A century later: The Treaty of Versailles and its rejection of racial equality [audio]. NPR. Accessed May 1, 2021 at: <https://www.npr.org/sections/codeswitch/2019/08/11/742293305/a-century-later-the-treaty-of-versailles-and-its-rejection-of-racial-equality>.
- Appendix A: Example Document Analysis for “The Souls of White Folk”
- Appendix B: Suggested Comprehension Questions and Possible Student Responses for Sources on How Whiteness Manifested in Policy and Law

Vocabulary

colorism
Whiteness

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.11-12.1** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- **CCSS.ELA-LITERACY.RH.11-12.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- **CCSS.ELA-LITERACY.RH.11-12.4** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).
- **CCSS.ELA-LITERACY.RH.11-12.5** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.
- **CCSS.ELA-LITERACY.RH.11-12.9** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **JU.9-12.14** I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.

LESSON PROCEDURE

In preparation for this lesson, assign [this brief biography of W. E. B. Du Bois](#) and an excerpt (pp. 339-340) from the essay, “[The Souls of White Folk](#)” published in the weekly magazine, *The Independent*, in 1910. Then have students prepare for analyzing the essay as a primary source by recording their responses to the [graphic organizer questions](#) (from the National Archives “Analyze a Written Document Worksheet”).

Note: If you feel that your students are prepared to read the entire essay (pp. 339-342), warn students that in his condemnation of bigotry, Du Bois uses ethnic and racial slurs, including the n-word.¹

¹ On the evolution of the n-word from slur to unspeakable obscenity, see McWhorter (2021).

Day 1: The Emergence of Whiteness as a Transnational Form of Racial Identity

1. Open by showing students the video [3 Things You Should Know about Global Colorism](#) (3:28 minutes), which features Duke University Law Professor Trina Jones. According to Jones, colorism, or skin tone discrimination, is practiced by individuals of color and by White individuals and there is an intersectional dimension between skin color and gender. Jones emphasizes that colorism is a global phenomenon, citing the practice of skin “brightening” or skin “whitening” products, “a multi-billion dollar industry with Asia being the primary market.” Note that colorism, prejudice, and discrimination based on the color (shade or tone) of people’s skin is related to, but not the same as, racism, prejudice, and discrimination based on people’s actual or perceived race. After they watch the video, ask students the extent to which the claims in the video resonate with what they know to be true about popular culture today.
2. Tell students that they will be exploring the concept of “Whiteness” in the past and in the present, with a specific focus on the emergence of Whiteness as a transnational form of racial identification. The purpose, as poet Claudia Rankine puts it, is not to make Whiteness the “subject” but an “object of inquiry to understand its paranoia, its violence, its rage” (Thrasher, 2016).
3. Use the [Word-Phrase-Sentence](#) thinking routine to help students capture the essence of a text. Tell students to review W. E. B. Du Bois’s essay, “The Souls of White Folk,” on their own and identify each of the following:
 - A word that captured your attention or struck you as powerful
 - A phrase that moved, engaged, or provoked you
 - A sentence that was meaningful to you, that you felt captures the core idea of the text

Have students discuss and record their choices, either in small groups or as a class. They can start by sharing words, then phrases, then sentences, explaining why they chose their selections.

4. Looking at the group or the class selections, have students reflect on the conversation by addressing the questions below:
 - What themes emerge?
 - What implications or predictions can be drawn?
 - Were there aspects of the text not captured in your choices?
5. Provide students with an opportunity to conduct a close reading of the text by asking the discussion questions below:
 - To whom is Du Bois writing? What makes you say that?
 - When Du Bois writes that the “discovery of personal whiteness among the world’s peoples is a very modern thing,” what do you think he means by “modern?” How is race a modern invention?
 - In the analogy of the child and his candy, what is the “candy” that the “world child” supposedly craves? Why don’t “white folk” want to share this candy?
 - What is the relationship between anti-colonialism and the emergence of Whiteness as a global phenomenon?
 - According to Du Bois, what is the impact of Whiteness on White people? Can you provide specific examples from the text?
6. Ask students to discuss the following questions: Where do you see connections between the injustices Du Bois described in 1910 and issues our country and world face today? What has changed and what has stayed the same?

Asynchronous work: Have students read and listen to the sources below, then answer the suggested comprehension questions in Appendix B.

- White Australia policy. (2021). National Museum of Australia. Accessed August 1, 2021 at: <https://www.nma.gov.au/defining-moments/resources/white-australia-policy>.

- Axelrod, J. (2019). A century later: The Treaty of Versailles and its rejection of racial equality [audio]. NPR. Accessed May 1, 2021 at: <https://www.npr.org/sections/codeswitch/2019/08/11/742293305/a-century-later-the-treaty-of-versailles-and-its-rejection-of-racial-equality>.

Day 2: How Whiteness Manifested in Policy and Law

1. Open class by showing students the political cartoon [The Mongolian Octopus—His Grip on Australia](#), which was published in The Bulletin, a Sydney-based magazine, in 1886. Use the [Parts, Purposes, Complexities](#) thinking routine to help students examine the resource closely. Ask students:

- What are the parts of this cartoon? What are its various pieces or components?

Possible student response: The parts of this cartoon include a human head and eight octopus tentacles. Each of these tentacles includes a graphic and label, including, from left to right: cheap labour, pak ah-pu (gambling game), immorality, small-pox/typhoid, opium, bribery, fan-tan (gambling game), and customs robbery.

- What are the purposes of this cartoon? What are the purposes of each of its parts?

Possible student response: The purpose of each of these parts is to suggest that many societal problems, diseases, and vices stem from the “Mongolian” or Chinese immigrant.

- What are the cartoon’s complexities? How is it complicated in its parts and purposes, the relationship between the two, or in other ways?

Possible student response: The relationship between parts and purposes is complicated because it is not clear whether these problems were caused by Chinese immigrants to Australia, or merely associated with Chinese immigrants because of racialized assumptions. Either way, the Chinese immigrant is depicted as less than human, and as a threat to society.

As a follow-up question, ask students what they think the impact of such a political cartoon might have had on policymakers.

2. Inform students that the Immigration Restriction Act was one of the first laws passed after Australia became a Federation in 1901. The law authorized officials to issue a dictation test at its ports, requiring immigrants to write out a passage of fifty words in a European language of the officer’s choice. Those who failed were denied entry.
3. Read the passage below, which was used at Australian ports from February 16-28, 1927:

“The history of inventions seems to teach that persistent attention to particular problems on the part of men of average capacity has produced surprising results. Naturally, the clever man’s concentration will produce greater results, but in the long run the persistent man with ordinary brains achieves, comparatively speaking, positions of greater distinction.” (Source: [Difference Differently: Discrimination](#))

Then ask students: Do you think you could pass the dictation test with one reading only, and with perfect spelling and grammar? Why might the test be especially challenging for non-European immigrants?

4. Tell students that they will now examine what was happening around the same time in the United States. Show students the TED-Ed video, [The Dark History of the Chinese Exclusion Act](#) (5:58 minutes). Use the [Connect, Extend, Challenge](#) thinking routine to help students “connect new ideas to those they already have.” Ask students:

- How are the ideas and information in the video connected to what you already knew?
- What new ideas did you get that broadened your thinking or extended it in different directions?
- What challenges or puzzles emerge for you?

Possible student response:

The animated video begins with the story of Chinese citizen, Chae Chan Ping, who, after twelve years of living in California, went back to China and then sought re-entry to the United States in 1888. The 1882 Chinese Exclusion Act had banned all Chinese immigrants other than diplomats and prohibited Chinese individuals such as Chae

Chan Ping from leaving the United States and returning without first applying for a certificate of re-entry. Ping had obtained such a certificate, but, when he sought to return in 1888, he learned that the 1888 Scott Act had invalidated those re-entry papers. Ping challenged the Scott Act, and his case reached the Supreme Court. The Justice ruled against Ping in 1889 and established the precedent that congressional and executive branches of government could claim “national security” concerns to pass whatever immigration laws they wanted. The 1917 Asiatic Barred Zone Act prohibited the entry of all South Asians and a series of immigration acts in the 1920s expanded restrictions throughout Asia, eastern Europe, and southern Europe.

The story of Chae Chan Pin and immigration restriction in the U.S. is connected to immigration restriction in Australia, and to the exclusion of Japanese immigrants to the United States from the assigned reading. Both the United States and Australia created hurdles to ban certain immigrants on the basis of race, and both countries used federal immigration laws to shape their desired racial demographic, responding to a fear that immigrants of color threatened their societies.

5. Close by asking students to reflect on how the ideas W. E. B. Du Bois articulated in “The Souls of White Folk” manifested in policy and law in Australia and the United States. Can they think of other examples from around the world?

Demonstration of Learning

- Option 1 (Reflection): How was the spread of Whiteness as a modern form of racial identification global in its reach, nationalist in its methods, and personal in its meaning?
- Option 2 (Application): W. E. B. Du Bois declared in his 1900 address, “To the Nations of the World,” that “the problem of the twentieth century is the problem of the color line.” To what extent is the problem of the color line still a problem of the twenty-first century? What specific evidence from your lived experience can you provide?

Extension Opportunity

If teaching this lesson in a United States history course, consider pairing the Supreme Court cases *Takao Ozawa v. United States* (1922) and *United States v. Bhagat Singh Thind* (1923) to demonstrate the social and historical construction of race, and of Whiteness in particular. In *Ozawa*, the Court ruled that Takao Ozawa, a person of Japanese descent, was ineligible to citizenship because he was not “a person of what is popularly known as the Caucasian race.” In *Thind*, the Court ruled that Bhagat Singh Thind, a person of South Asian descent, was ineligible to citizenship – despite Thind’s claim that he was “Caucasian” – on the grounds that scientific classification (as someone of the “Caucasian or Aryan race”) was less important to interpreting the law than what the “common man” understood to be considered “white.”

Additional Resources

Lake, M. & Reynolds, H. (2011). *Drawing the global colour line: White men’s countries and the international challenge of racial equality*. Cambridge University Press.

Taking their cue from W. E. B. Du Bois’s essay, “The Souls of White Folk,” historians Marilyn Lake and Henry Reynolds chart the emergence of a “transnational community of white men in the globalized world of the late nineteenth century,” arguing that “Whiteness” as a transnational form of racial identification “was born in the apprehension of imminent loss.” Their study makes the case that early twentieth-century immigration restriction “became a version of racial segregation on an international scale,” recasting race, previously a “multiplicity of nations, races and religions,” in binary terms: “white” and “not-white.” Consider assigning the introduction to more advanced students in Grades 11 and 12.

Mishra, P. (2018). The religion of Whiteness becomes a suicide cult. *The New York Times*. Accessed April 28, 2021 at: <https://www.nytimes.com/2018/08/30/opinion/race-politics-Whiteness.html>.

Inspired by the research of historians Marilyn Lake and Henry Reynolds, essayist Pankaj Mishra sees connections between late nineteenth-century premonitions of the decline of “white men” and twenty-first century “existential fears about endangered white power.” “In our own time,” Mishra writes, “as revolts erupt against globalization in its latest, more disruptive phase, politicians and pundits in the Anglosphere are again scrambling to rebuild political communities around what W. E. B. Du Bois in 1910 identified as ‘the new religion of whiteness.’”

Ngai, M. M. (2007). Nationalism, immigration control, and the ethnoracial remapping of America in the 1920s. *OAH Magazine of History*, 21(3): 11-15. Accessed April 28, 2021. <https://www.jstor.org/stable/25162123>.

This article offers teachers of United States history a reinterpretation of the historical significance of the Immigration Act of 1924. According to historian Mae M. Ngai, the 1924 act was “unprecedented in its scope and in the use of state coercion to achieve a racial vision of the nation,” notably the creation of a “common ‘white’ race set apart from non-whites, such as Asians, for whom an entirely different racial policy (exclusion) applied.” The origins of the restrictive immigration policy with which we are familiar today – “a bureaucratic state regime based on border control, numerical quotas, and removal of illegal aliens” – are rooted, according to Ngai, in the 1920s.

Whiteness. National Museum of African American History and Culture. Accessed April 28, 2021 at: <https://nmaahc.si.edu/learn/talking-about-race/topics/Whiteness>.

This web-based article from the National Museum of African American History and Culture series, “Talking About Race,” offers an introduction to concepts relevant to this lesson including white privilege, white supremacy, white nationalism, internalized dominance, and internalized racism. Consider using this resource to help students connect past and present.

References

Difference Differently [website], available at: https://www.differencedifferently.edu.au/everyone/part_4a.php.

McWhorter, J. (2021). How the n-word became unsayable. *The New York Times*. Accessed May 1, 2021, at: <https://www.nytimes.com/2021/04/30/opinion/john-mcwhorter-n-word-unsayable.html?smid=url-share>.

Thrasher, S. W. (2016). Claudia Rankine: Why I’m spending \$625,000 to study Whiteness. *The Guardian*. Accessed May 1, 2021, at: <https://www.theguardian.com/books/2016/oct/19/claudia-rankine-macarthur-genius-grant-exploring-Whiteness>.

Appendix A:

Example Document Analysis for “The Souls of White Folk”

“The Souls of White Folk”	
Meet the Document.	
Type	Other – Weekly magazine article
Describe it as if you were explaining it to someone who can’t see it.	A four-page typewritten document with a two-column layout
Observe its parts.	
Who wrote it?	W. E. Burghardt Du Bois
Who read it/received it?	Readers of <i>The Independent</i> , likely a White audience
When is it from?	August 18, 1910
Where is it from?	<i>The Independent</i> , a weekly magazine published in New York City between 1848 and 1928
Try to make sense of it.	
What is it talking about?	Du Bois is talking about how Whiteness, both in the United States and around the world, seems to have been embraced like a new religion.
Write one sentence summarizing the document.	The new religion of Whiteness as a global phenomenon emerged in the late nineteenth and early twentieth centuries because White people feared the loss of power amid budding anti-colonial movements around the world.
Why did the author write it?	Du Bois seems to have written this essay to call attention to the spread of Whiteness and racial injustice. He expresses some optimism that global white supremacy is not a foregone conclusion.
Quote evidence from the document that tells you this.	“Do we sense somnolent writhings in black Africa, or angry groans in India, or triumphant ‘Banzais’ in Japan? ‘To your tents, O Israel!’ these nations are not white. Build warships and heft the ‘Big Stick.’” (p. 340)
What was happening at the time in history this document was created?	In the United States, Jim Crow laws institutionalized racial segregation; states passed voting restrictions resulting in the disenfranchisement of African Americans. As President, Theodore Roosevelt discharged without honor a regiment of Black soldiers in what became known as the “Brownsville Incident” in 1906.
Use it as historical evidence.	
What did you find out from this document that you might not learn anywhere else?	This document provides insight to the global spread of Whiteness, framing race in an international context.
What other documents or historical evidence are you going to use to help you understand this event or topic?	Historical evidence of Whiteness and resistance to it among subjugated peoples around the world; evidence that illustrates the codification of race in other countries.

Appendix B:

Suggested Comprehension Questions and Possible Student Responses for Sources on How Whiteness Manifested in Policy and Law

1. What was the White Australia Policy of 1901 and why was it enacted?

Possible student response: The Immigration Restriction Act of 1901 limited non-British immigration to Australia and established the "White Australia Policy." Before 1901, in part due to the gold rush, non-White migrants came to Australia and eventually relocated from the gold fields to the cities. White Australians opposed what they perceived was competition for work. As a result of the 1901 Act, the racial demographics of Australia changed considerably, impacting perhaps most dramatically the Asian population.

2. What did Japan ask for, and nearly get approved, at the Paris Peace Conference in 1919?

Possible student response: Japan asked for a clause in the Treaty of Versailles that would have affirmed the equality of all nations, regardless of race. Although the Japanese were not seeking "universal racial suffrage" or the improvement of the situation for Black Americans, the proposal would have permitted Japanese immigrants to come to the United States like other White European immigrants.

3. Why did Australia and the United States oppose the so-called racial equality proposal?

Possible student response: Australia, a British dominion, had passed a White Australia Policy in 1901 limiting all non-White immigration. Australian Prime Minister William Morris Hughes convinced the British delegation to oppose the proposed clause. In the United States, the push to ban all Japanese immigration remained strong, despite the 1907-1908 Gentleman's Agreement, which had banned Japanese laborers, and California's Alien Land Law of 1913, which had prohibited Japanese immigrants from owning land.

4. What happened to United States-Japan relations after Versailles?

Possible student response: The relationship between the United States and Japan deteriorated, leading to a race war in the Pacific. In 1924, the Johnson-Reed Act banned all Japanese immigration to the U.S. As an imperial power, Japan invaded Manchuria, a region in China, in 1931, and after it received censure from the League of Nations, it withdrew from that organization in 1933. On December 7, 1941, Japan bombed Pearl Harbor, and shortly thereafter, the United States incarcerated over 100,000 Japanese Americans.

HISTORY LESSON 7

CULTIVATING EMPATHY: THE RADICAL SOLIDARITY OF YURI KOCHIYAMA

Suggested time: Three to four 50-60 minute class periods

Suggested units: Mass incarceration of Japanese Americans, civil rights movements, Third World Solidarity movements

Overview

As one of the 120,000 Japanese Americans that the United States government incarcerated during World War II, Yuri Kochiyama developed a social consciousness that later informed her sense of justice. In this lesson, students will examine how and why Kochiyama's worldview evolved as a result of her proximity to people of different racial and ethnic backgrounds, most notably, the civil rights leader Malcolm X. By exploring the meaning of solidarity in the context of twentieth-century liberation movements, students will develop an appreciation for the complexity of identity while cultivating their own sense of empathy.

Objectives

- Students will analyze how and why social justice activist Yuri Kochiyama developed a political consciousness as a result of her experience as an incarcerated Japanese American during World War II and as a resident of Harlem during the height of the civil rights movement during the 1960s.
- Students will explore connections between twentieth-century social movements, including the African American and Asian American civil rights movements and the ways in which they framed domestic challenges in a global context.
- Students will identify figures, groups, events, and a variety of strategies and philosophies relevant to the history of social justice.

Key Understandings

- Yuri Kochiyama developed and cultivated a sense of empathy as a result of her proximity to people who held perspectives different from her own.

Possible misunderstanding: Empathy is a personality trait that individuals either possess or do not possess by virtue of their nature.

- Building movements for liberation that result in transformational justice – and not just transactional reforms – requires vision and solidarity.

Possible misunderstanding: Identity politics is a zero-sum game, and liberation movements operate out of self-interest.

Materials

- Fujino, D. C. (2014). Yuri Kochiyama. Densho Encyclopedia. Accessed August 16, 2021 at: <https://encyclopedia.densho.org/Yuri%20Kochiyama>.
- Rund, A. & Arablouei, R. (2021) Our own people [audio podcast]. In *Throughline*. NPR. Accessed June 30, 2021 at: <https://www.npr.org/2021/03/29/982274384/our-own-people>.
- Voices of a People's History. (2008). Sandra Oh reads Yuri Kochiyama, "Then Came the War" (1991) on Japanese internment [video]. Vimeo. Accessed March 1, 2022 at: <https://vimeo.com/1274843>.

- Sites of Shame. (2017). Densho. Accessed March 1, 2022 at: <https://encyclopedia.densho.org/map/>.
- Tatum, B. D. (2018). The complexity of identity: “Who am I?” In M. Adams, W. J. Blumenfeld, R. Castañeda, H. W. Hackman, M. L. Peters, & X. Zúñiga (Eds.), *Readings for diversity and social justice* (3rd edition). Routledge.
- Appendix: Suggested Listening Comprehension Questions and Possible Student Responses for “Our Own Story, Part 2: The Handshake”

Vocabulary

empathy

identity

solidarity

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.11-12.1** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- **CCSS.ELA-LITERACY.RH.11-12.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- **CCSS.ELA-LITERACY.RH.11-12.5** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.
- **CCSS.ELA-LITERACY.RH.11-12.7** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- **CCSS.ELA-LITERACY.RH.11-12.9** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **JU.9-12.15** I can identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.

Note to Teachers

The United States government called the forcible removal of Japanese Americans from the West Coast a “relocation” and an “evacuation.” Both terms are euphemistic, as the government removed Japanese Americans from their homes and prohibited them from returning. Since “internment” refers to the Army and Justice Department’s detention of “enemy aliens” during wartime, we [follow the lead of Densho](#) in using the term “incarceration” and “incarceration camps” to acknowledge that two-thirds of incarcerated Japanese Americans were United States citizens.

LESSON PROCEDURE

Consider having students read [Densho Encyclopedia's entry on Yuri Kochiyama](#) in advance of this lesson.

Day 1: Who Is Yuri Kochiyama?

1. Tell students that they will be learning about the life of social justice activist Yuri Kochiyama (b. 1921 – d. 2014), an individual whose identity and sense of belonging evolved over time, by listening and responding to an episode of the *Throughline* podcast from National Public Radio. Warn students that the podcast depicts racial violence. Then introduce students to the [Layers](#) thinking routine, which they will use to help them analyze the podcast episode. Explain that, for the purposes of this exercise, there are three layers and each layer has several corresponding elements:

Layer	Elements
Narrative	The story, the back or pre-story, the other story, the message
Aesthetic	The appeal, the reward or take-away, the skill/mastery of the content creator, the new/different/unusual
Connections	To other works (such as other podcasts, articles, books), to history, to oneself, to the subject's (Yuri Kochiyama's) other works or personal life

2. Tell students that they will practice the thinking routine by focusing on one layer as they listen to the first segment of the podcast; we recommend starting with the "Aesthetic." Play the first segment (0:00–5:00) of the podcast episode "[Our Own People](#)." Ask students to analyze the clip by focusing on the selected layer and considering the corresponding elements.

Possible student response:

Layer: Aesthetic

- *The appeal: Audio clips of people speaking, mysterious orchestral music, sound effects like police sirens and heartbeats.*
 - *The reward or take-away: Curiosity about the topic, "the radical solidarity of Yuri Kochiyama."*
 - *The skill/mastery of the content creator: Interplay of different sound effects to build and release tension.*
 - *The new/different/unusual: Emphasis on the auditory rather than the visual experience.*
3. Tell students that as they listen to the second segment of the podcast, they should focus on a different layer. We recommend "Connections" so that students can reference their learning in other units and their own life experiences. Play the second segment (5:00–8:58) of the podcast. This segment situates the podcast in the context of contemporary events (the pandemic and anti-Asian violence); introduces one of the key interviewees, historian Diane Fujino; and acknowledges that Kochiyama's views (including her support for Malcolm X, Fidel Castro, Patrice Lumumba, Che Guevara, Assata Shakur, Mao Zedong, and Osama Bin Laden) have been controversial. Ask students to analyze the clip by focusing on the selected layer and considering the different elements.
 4. Tell students that as they listen to the third segment of the podcast, they should focus on a different layer; we recommend "Narrative." Play the third segment (10:00–20:30) of the podcast. Ask students to analyze the clip by focusing on the selected layer and considering the different elements.

Possible student response:

Layer: Narrative

- *The story: During World War II, Yuri Kochiyama was one of the 120,000 Japanese Americans incarcerated at "concentration camps" and, as a result of that experience, developed what historian Diane Fujino calls a "social consciousness."*

- *The backstory: When she grew up in San Pedro California, Yuri was very patriotic (“I was very red, white and blue”), and describes herself as very “ignorant.” She knew very little, for example, about the war that was developing in Europe. After the attack on Pearl Harbor on December 7, 1941, U.S. government officials detained Yuri’s father, who died soon after his release.*
 - *The other story: The death camps in Nazi Germany.*
 - *The message: The injustices that Yuri Kochiyama experienced during World War II forever changed the way she viewed the United States.*
5. Ask students: How does analyzing the different layers of this creative work help deepen your understanding of both the medium (the podcast) and the message (the radical solidarity of Yuri Kochiyama)?

Asynchronous work: Assign the segment of the podcast called “Part 2: The Handshake” (21:22–41:21). Have students respond to the suggested comprehension questions in the Appendix.

Day 2: Yuri Kochiyama’s Story of Empathy and Solidarity

1. Tell students they will be reflecting on the previous day’s lesson and on the segment of the podcast they listened to in preparation for today’s class. Use the [Think, Feel, Care](#) thinking routine to help them “foster perspective taking within a system.”
2. Round 1: Tell students to consider Yuri Kochiyama’s experience during World War II, and to consider what she thought, felt, and cared about as a result. You might also show students this video of [actress Sandra Oh reading Yuri Kochiyama’s essay, “Then Came the War \(1991\),”](#) (4:50 minutes) from Howard Zinn and Anthony Arnone’s project, “Voices of a People’s History,” and [this map](#) from Densho illustrating the system of World War II incarceration camps in the U.S. Then have students respond to the following prompts:
 - Think: How does Kochiyama understand the system of World War II incarceration camps and her role within it?
 - Feel: What is Kochiyama’s emotional response to the system and to her position within it?
 - Care: What are Kochiyama’s values, priorities, or motivations regarding the system? What is important to her?
3. Round 2: Tell students to consider Kochiyama’s experience living in Harlem in the early 1960s, and to consider what she thought, felt, and cared about as a result. Then have students respond to the following prompts:
 - Think: How does Kochiyama understand the system of institutionalized racial segregation in the United States and her role within it?
 - Feel: What is Kochiyama’s emotional response to the system and to her position within it?
 - Care: What are Kochiyama’s values, priorities, or motivations regarding the system? What is important to her?
4. Facilitate a class discussion in which students respond to the question: How and why did Yuri Kochiyama develop empathy for others? Notice what students are remembering and how they are connecting ideas.
5. Tell students they will be exploring another layer to Yuri Kochiyama’s life, which unfolded with the emergence of the Asian American movement. Play the segment of the podcast called “Part 3: Vision Matters” (41:48–51:49) and ask students to analyze the segment by focusing on one or more layers (narrative, aesthetic, connections)

Possible student response:

Layer: Narrative

- *The story: Yuri Kochiyama found connections between the struggle of Asian Americans and the struggle of other groups.*
- *The backstory: As a result of the 1982 killing of Chinese American Vincent Chin, an Asian American movement that had originated on college campuses in the late 1960s and 1970s widened its reach.*

- *The other story: The Young Lords; racial profiling of Muslim Americans.*
 - *The message: We cannot only look to the interests of "our own people." We need to think about how the most vulnerable among us are impacted. We cannot operate in only reactionary ways. Working for transformational justice requires seeing beyond ourselves. Vision matters, even if we never fully achieve it.*
6. Close by reading or showing students the quotation below from one of Yuri Kochiyama's writings and ask students to reflect on the meaning of the term "solidarity."

We must all work to break down the barriers and phobias and build working relations, while understanding that each group has its own primary issues and needs its own privacy and leadership. If we want to change society, we must begin by transforming ourselves: learning from one another about one another's history, culture, dreams, hopes, personal experiences. We must become one, for the future of humanity.
(Kochiyama, 2004, p. 203)

Asynchronous work: Have students read Beverly Daniel Tatum's "The Complexity of Identity: 'Who Am I?'" from *Readings for Diversity and Social Justice*.

Day 3: The Complexity of Identity

1. Open by using the [Who am I?](#) thinking routine to help students explore the complexity of identity. Ask students to free-write in response to the following prompts, allowing them to define "identity" however they currently understand the term:
 - Explore: Who am I? How has my identity developed?
 - Connect: Who else and what else am I connected to?
 - Identify: If I wanted others to know who I am, what would identify me? Do I have more than one identity?
 - Belong: Where do I think I belong? Do I have a sense of belonging to more than one group, more than one place?
2. Use the [Word-Phrase-Sentence](#) thinking routine to help students capture the essence of a text, which in this case is Beverly Daniel Tatum's essay, "The Complexity of Identity." Have students review the text on their own and select one of each of the following:
 - A word that captured their attention or struck them as powerful.
 - A phrase that moved, engaged, or provoked them.
 - A sentence that was meaningful to them, that they felt captures the core idea of the text.

Have students discuss and record their choices, either in small groups or as a class. They can start by sharing words, then phrases, then sentences, explaining why they chose their selections.
3. Looking at the group or the class selections, have students reflect on the conversation by addressing the questions below:
 - What themes emerge?
 - What implications or predictions can be drawn?
 - Were there aspects of the text not captured in your choices?
4. Close by inviting students to reflect on how the complexity of their identities has shaped their actions. What is one aspect of identity about which they hope to learn more?

Demonstration of Learning

- Option 1 (Reflection): Imagine that you are on a panel to award the [Nobel Peace Prize](#). Considering the life and work of Yuri Kochiyama, would you support awarding the prize to her posthumously? Why or why not? In your response, describe what you understand to be her social justice strategy and philosophy.
- Option 2 (Application): Taking inspiration from the “layers” thinking routine, consider narrative, aesthetics, and connections to create a podcast that explores your own journey in developing empathy for someone in your community.

Additional Resources

Densho: The Japanese American Legacy Project [website], available at: <https://densho.org/>.

An online resource dedicated to preserving and sharing the history of mass incarceration of Japanese Americans by the U.S during World War II, this site features a “core story,” encyclopedia, and digital archives. Especially relevant to this lesson is an [encyclopedia article](#) by historian Diane Fujino and an [oral history interview](#) of Yuri Kochiyama conducted in 2009, from which the podcast featured in this lesson, “Our Own People,” draws extensively.

Fujino, D. C. (2005). Heartbeat of struggle: *The revolutionary life of Yuri Kochiyama*. University of Minnesota Press.

This biography of Yuri Kochiyama by historian Diane Fujino traces Kochiyama’s transformation from a “color-blind patriot” to an “incessant activist” and situates her life and work in the context of twentieth-century social movements.

Griffith, C. A. and Quan, H. L. T. (Directors). (2009). *Mountains that take wing: Angela Davis and Yuri Kochiyama*. Documentary. QUAD Productions.

This film features conversations between social justice activists Angela Davis and Yuri Kochiyama in 1996 and 2008. The documentary explores how each of these two individuals developed their political consciousnesses as well as their points of intersection, including their involvement in the civil rights movement and their advocacy for political prisoners. Teachers who wish to use this resource as an extension to this lesson can preview the film via [Films for Action](#).

Kochiyama, Y. (2004). *Passing it on: A memoir*. UCLA Asian American Studies Center Press.

Yuri Kochiyama’s memoir, which she began writing at the age 77, is a primary source that is accessible to high school students. Relevant to this lesson are Chapters 2, 4, 5, 6, and 16 (Growing Up Fast: Childhood, War, and Camp; After the War: Marriage, Parenthood, and New York; Raising Six Children in the Sizzling Sixties; Malcolm X and the Kochiyamas; and The Asian American Movement, respectively). The book includes an appendix with additional writings, including two short essays entitled “Third World” and “A History of Linkage: African and Asian, African-American and Asian-American.”

References

Kochiyama, Y. (2004). *Passing It On*. UCLA Asian American Studies Center Press.

Terminology. (2022). Densho: The Japanese American Legacy Project. Accessed August 1, 2021 at: <https://densho.org/terminology/>.

Appendix:

Suggested Listening Comprehension Questions and Possible Student Responses for “Our Own Story, Part 2: The Handshake”

1. Which post-World War II events and experiences shaped Yuri Kochiyama’s early views about race?

Possible student response: After the war, Yuri and her husband Bill lived in Mississippi, and in the 1950s, they moved to New York City. They supported Asian Americans en route to the Korean War, what historian Diane Fujino calls “community activism.” Yuri worked at a restaurant as a waitress, and it was then that she had conversations with Black co-workers, who told her about the discrimination that Black soldiers, even in uniform, faced during the war. As the narrator explains, these kinds of conversations, with co-workers and neighbors who were Black and Puerto Rican, taught her about the deep roots of segregation and racism.

2. Why was moving to Harlem important in shaping Kochiyama’s political consciousness?

Possible student response: After moving to Harlem in 1960, Yuri Kochiyama got involved in supporting better quality schools for the children of Harlem, and in a labor struggle at a medical site organized by the Congress on Racial Equality (CORE) to demand jobs for Black and Puerto Rican construction workers. It was also after moving to Harlem that Kochiyama had her chance encounter with Malcolm X.

3. How did Malcolm X challenge Yuri Kochiyama’s views about integration?

Possible student response: As the narrator explains, Yuri Kochiyama thought that integration could bring people together through non-violence, and that in order for that to happen, non-Black Americans needed to recognize that they were the problem, not Black Americans. Malcolm X, however, saw integration as just another way for Black people to seek White approval.

4. Historian Diane Fujino argues that Yuri Kochiyama occupied a “liminal space” that was both “constricting” and “fluid,” allowing her to “work in multiple movements as a person of great solidarity.” In your view, what does this mean?

Possible student response: As a Japanese American, Kochiyama was neither Black nor White, which had been the framing of “race-relations” in the United States in the 1950s and 1960s. She negotiated that in-between space as a person living in New York City, raising a family in a predominantly Black neighborhood. While she could not truly know what it meant to be a person of another race, she developed a sense of empathy, and later solidarity, for other people of color who had a shared history of oppression.

5. How did Malcolm X reshape Kochiyama’s understanding of Black liberation and freedom struggles around the world?

Possible student response: Malcolm X invited Kochiyama to attend his Organization of Afro-American Unity (OAAU), and she later joined the OAAU’s Liberation School. Malcolm X, who was an “internationalist” and a “Third Worldist,” transformed her worldview. When he spoke to atomic bomb survivors at Kochiyama’s Harlem apartment in 1964, for example, he told them that they bear the scars of bombs, just like Black Americans bear the scars of bombs. As historian Diane Fujino explains, Malcolm X increasingly framed oppression in global terms, anti-Black racism as connected to colonialism and capitalism, and socialism in Africa as a freedom struggle. Kochiyama came to believe that given what the United States government had done to the Third World, the people in those countries had a right to fight back.

HISTORY LESSON 8

BORDERLANDS AND THE EMERGENCE OF CHICANA FEMINISM: RECOGNIZING INTERSECTIONALITY AND BUILDING COALITIONS FOR CHANGE

Suggested time: Three to four 50-60 minute class periods

Suggested units: Women's liberation, Latino activism, gay liberation, Third World solidarity movements

Overview

Like other women of color in the United States, Chicana feminists forged intersectional identities as they participated in a social movement for racial, gender, and class equality. In this lesson, students will explore the concept of “borderlands” and how Chicana feminism emerged from the Chicano movement in the late 1960s and 1970s. Students will discuss how an intersectional framework provides creative pathways for building coalitions for social justice.

Objectives

- Students will examine how writers like Bernal Díaz del Castillo (1492-1584), Álvaro Núñez Cabeza de Vaca (1490-1558), Américo Paredes (c. 1915-1999), and Gloria Anzaldúa (1942-2004) conceptualized the “borderlands” as an emergent space of creativity and possibility.
- Students will examine how Chicana feminists reconfigured their political consciousness as a result of their participation in the Chicano movement in the late 1960s and 1970s.
- Students will join with diverse peoples to plan and carry out collective action against exclusion, prejudice, and discrimination.

Key Understandings

- Intersectionality is a lens for understanding the ways in which multiple social identities – such as race, gender, sexuality, ability, class, and nationality – overlap and interact with one another.

Possible misunderstanding: Intersectionality is the comparison of multiple identities for the purposes of ranking suffering and oppression.

- Although intersectional identities add complexities to movements for resistance, they also provide opportunities to build coalitions for collective liberation.

Possible misunderstanding: To combat injustice, we need to prioritize certain social identities (such as race) over others (such as gender).

Materials

- Díaz del Castillo, B., Cabeza de Vaca, A. N., Paredes, A., & Anzaldúa, G. Exploring borderlands [video]. (2003). Annenberg Learner, Oregon Public Broadcasting. Accessed August 1, 2021 at: <https://www.learner.org/series/american-passages-a-literary-survey/exploring-borderlands-video/>.

- Anzaldúa, G. (1987). To live in the Borderlands means you [poem]. In *Borderlands/La Frontera: The new Mestiza*. Aunt Lute Books. Accessed August 1, 2021 at: <http://www.revistascisan.unam.mx/Voces/pdfs/7422.pdf>.
- Vidal, M. (1971). Chicanas speak out—Women: New voice of La Raza. Pathfinder Press. Accessed August 1, 2021 at: <https://repository.duke.edu/dc/wlmpc/wlmmms01005>.
- National Association of Independent Schools (NAIS). (2018). Kimberlé Crenshaw: What is Intersectionality? [video]. YouTube. Accessed July 1, 2021 at: <https://www.youtube.com/watch?v=ViDtnfQ9FHc>.
- What the Women’s March teaches us about intersectionality. (2017). Anti-Defamation League. Accessed July 1, 2021 at: <https://www.adl.org/blog/what-the-womens-march-teaches-us-about-intersectionality>.
- Guiding vision and definition of principles. (2017). Women’s March on Washington. Accessed July 1, 2021 at: <https://static1.squarespace.com/static/5c3feb79fcf7fdce5a3c790b/t/5c433e85c2241ba6b9353fce/1547910789489/2019%2BUnity%2B-Principles.pdf>.
- Appendix A: Suggested Comprehension Questions and Possible Student Responses for “Exploring Borderlands”
- Appendix B: Suggested Comprehension Questions and Possible Student Responses for “Chicanas Speak Out—Women: New Voice of La Raza”

Vocabulary

borderlands

Chicana/o

coalition-building

intersectionality

Mestiza/o

National Standards

This lesson aligns with the following [Common Core English Language Arts Standards](#):

- **CCSS.ELA-LITERACY.RH.11-12.1** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- **CCSS.ELA-LITERACY.RH.11-12.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- **CCSS.ELA-LITERACY.RH.11-12.5** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.
- **CCSS.ELA-LITERACY.RH.11-12.7** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- **CCSS.ELA-LITERACY.RH.11-12.9** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

This lesson also aligns with the following [Social Justice Standards](#) learning outcomes:

- **AC.9-12.20** I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals.

Note to Teachers

Chicana/o refers to United States-born or long-term U.S. residents of Mexican descent. While it was originally a derogatory term, radical youth embraced and popularized it in the 1960s. Chicana/o also underscores that this group's membership in American society is a legacy of territorial conquest, as much of the southwestern United States once belonged to Mexico. Some prefer the gender-neutral term "Chicanx." The term "Mexican American," by contrast, reinforces the idea that the United States is a melting pot of ethnic diversity, which some scholars and activists argue does not accurately describe the racialized experience of this group. The term Mestiza/o, literally meaning "mixed," refers to people of Spanish and Indigenous descent. Chicanas/os are Mestizas/os, as are the majority of Mexicans (Alaniz & Cornish, 2008; Mirandé & Enríquez, 1981).

LESSON PROCEDURE

Day 1: Borderlands and the Chicana/o Movement

1. Tell students that they will be examining the concept of "borderlands," a literary theme that is grounded in history. Ask them to reflect on the quotation below from writer and literary critic, Gloria Anzaldúa. What do they think the author is trying to convey about borders?

"It's a scar between the two countries. The border's like a scar and then somebody will open its scab and it'll bleed again."
2. Show the video [Exploring Borderlands](#) (28:23 minutes) from Annenberg's "American Passages: A Literary Survey," pausing periodically to ask students the suggested comprehension questions in Appendix A.
3. Have students read Gloria Anzaldúa's poem, "[To live in the Borderlands means you](#)" from *Borderlands/La Frontera* (1987). Then use the [Values, Identities, Actions](#) thinking routine to help students explore the different aspects of this poem.
 - Values: What values does this work invite us to think about? Are they your values? Others' values? Whose? Does the work affirm or challenge or raise puzzles about these values?
 - Identities: Who is this work speaking about? And who is this work trying to speak to? Do you fit in or not so much? Why?
 - Actions: What actions might this work encourage? Whose actions—yours or others? Why?
4. Use the [Color, Symbol, Image](#) thinking routine to help students distill the "essence of ideas nonverbally." Ask students to reflect on the video and the poem. Considering the concept of "borderlands," instruct them to do the following:
 - Choose a color that you feel best represents or captures the essence of the concept of "borderlands."
 - Choose a symbol that you feel best represents or captures the essence of "borderlands."
 - Choose an image that you feel best represents or captures the essence of "borderlands."If time permits, ask students to share with a partner or small group the colors, symbols, and images they chose, and why.
5. Tell students they will be exploring the twentieth-century social movement that enabled Gloria Anzaldúa (1942-2004), a poet and scholar rooted in her intersectional experience as a queer Chicana, to conceptualize the "borderlands" as an emergent space of creativity and possibility.

Asynchronous work: Have students read Mirta Vidal's essay, "Women: New Voice of La Raza," which was originally published in the *International Socialist Review* in October 1971. Then have students respond to the suggested comprehension questions in Appendix B.

Day 2: Intersectionality and the Emergence of Chicana Feminism

1. Tell students that they will be exploring the Chicano movement and the emergence of Chicana feminism in the late 1960s and 1970s through an intersectional lens. Share the following historical context (see García, 2014):

Rooted in the history of discrimination against the Mexican American community, and influenced by the Black nationalist movement, the anti-Vietnam war movement, and the second-wave feminist movement in the United States, the Chicano movement (*El Movimiento*) emerged in the late 1960s and 1970s.

Chicano cultural nationalism, known as *Chicanismo*, was an ideology that unified a movement with diverse and, at times, competing goals and strategies, ranging from promoting civil rights and equal opportunity (e.g., the United Farmworkers union) to ethno-racial nationalism and separatism (e.g., *Plan Espiritual de Aztlán*).

Chicanas forged a feminist consciousness in response to Chicanismo by documenting their criticism of sexism (*machismo*), traditional gender roles, and patriarchy in Chicano newspapers (e.g., *El Grito*, *Aztlán*, *El Magazín de Tejas*, *La Raza*) and in their own publications (e.g., the journals *Regeneración* and *Encuentro Femenil*).

2. Use the [Think, Puzzle, Explore](#) thinking routine to help students “activate prior knowledge, generate ideas and curiosity, and set the stage for deeper inquiry” about the concept of intersectionality. Ask students:
 - What do you think you know about intersectionality?
 - What questions or puzzles do you have about this concept?
 - What does this concept make you want to explore?
3. Show students the video [Kimberlé Crenshaw: What is Intersectionality?](#) (1:54 minutes), which features legal scholar Kimberlé Crenshaw explaining intersectionality as a “metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves,” creating “obstacles that often are not understood within conventional ways of thinking.” In addition or as an alternative, consider showing student the video [What is intersectionality?](#) (2:49 minutes), which helps students to visualize the concept with shapes and colors.
4. Use the [Connect, Extend, Challenge](#) thinking routine to help students “make connections between new ideas and prior knowledge.” Ask students:
 - How is this video connected to something you know about?
 - What new ideas or impressions do you have that extended your thinking in new directions?
 - What is challenging or confusing? What do you wonder about?
5. Arrange students in small groups and ask them to consider the following questions regarding the primary source, “Women: New Voice of La Raza,” by Mirta Vidal:

Which of the following social identifiers – race, ethnicity, socio-economic status, gender, sex, sexual orientation, national origin, first language, (dis)ability, age, and religious or spiritual affiliation – does the author of this essay address? Where can you point to examples of these identifiers in the text? Do some examples address multiple categories? Which ones?

6. Facilitate a class discussion responding to the following questions:

How does intersectionality help us to better understand the experience of Chicanas in the Chicano movement? Thinking more broadly about Kimberlé Crenshaw’s scholarship, why might laws intended to protect people on the basis of one category, such as race, not adequately protect people with multiple marginalized identities?

Asynchronous work: Have students read “[What the Women’s March Teaches Us about Intersectionality](#),” which provides context for the Women’s March on January 21, 2017, the largest single-day protest in United States history, as well as the movement’s [Guiding Vision and Definition of Principles](#).

Day 3: Coalition Building

1. Coalition building begins with familiarity with the self. Acknowledging that social identities are in a constant state of formation, tell students to fill in the [Social Identity Wheel](#), a tool created by the University of Michigan's Program on Intergroup Relations. The categories on the Social Identity Wheel include race; ethnicity; socio-economic status; gender; sex; sexual orientation; national origin; first language; physical, emotional, developmental (dis)ability; age; and religious or spiritual affiliation. Begin by having students label as many social identifiers on the wheel as they wish and let them know that they will not be asked to share anything they write down with others; this is for their eyes only. Note that the tool offers examples of social identifiers (e.g., Asian Pacific Islander, Native American, Latin@, Black, White, Bi/Multiracial), but students should feel free to choose their own preferred terms. Then tell students to write numbers next to the corresponding categories:
 - "1" next to identities you think about most often.
 - "2" next to identities you think about least often.
 - "3" next your own identities you would like to learn more about.
 - "4" next to identities that have the strongest effect on how you perceive yourself.
 - "5" next to identities that have the greatest effect on how others perceive you.
2. Gloria Anzaldúa's intersectional identity as a queer Chicana living near the border between the United States and Mexico enabled her to see things that people with a different set of lenses could not. Use the [Lenses for Dialogue](#) thinking routine to help students exchange perspectives with a partner. Begin by having students reexamine the Women's March [Guiding Vision and Definition of Principles](#). Ask them to record what they notice and encourage them to make as many observations as they can. Then pair students and ask them to:
 - Think about the social lenses that impact how and what they notice about the world. Encourage them to refer back to their Social Identity Wheel to help them identify their social lenses.
 - Each choose one lens and take turns talking about how they might see or think about the Women's March on Washington through that lens.
 - Ask a question to understand more about the other person's lens and perspective. Consider asking questions that start with "Say more about what you mean by..." or "Tell me more about why you see/think/feel...."

After they conduct this exercise, instruct students to take a minute or two to look again at the Guiding Vision and Definition of Principles document. Do they have any new observations or questions? What issues or themes did their conversation invite them to think about?
3. Brainstorm a list of social justice topics of interest to students in the class. Students may share something that came up in their paired conversations or offer new ideas. Use the [Generate-Sort-Connect-Elaborate](#) thinking routine to help the class organize its thinking through concept mapping. You can conduct the following routine as a class or have students complete this exercise individually and then review together:
 - Generate a list of ideas and initial thoughts that come to mind when you think about social justice.
 - Sort your ideas according to how central or tangential they are. Place central ideas near the center and more tangential ideas toward the outside of the page.
 - Connect ideas by drawing connecting lines between ideas that have something in common.
 - Elaborate on any of the ideas/thoughts you have brainstormed so far by adding new ideas that expand, extend, or add to initial ideas.
4. Simulate coalition-building by asking the class to forge a consensus about one topic to highlight from among those they brainstormed. Tell students that they will now be reflecting on how they can make a difference in ways both small and large, first in writing and then by sharing out as a group. Use the [Circles of Action](#) thinking routine to help students "distinguish personal, local and global spheres," make "local-global connections," and

prepare “for an intentional deliberation about potential courses of action and their consequences.”
Ask students to respond to the following prompts:

Regarding the social justice topic that the class selected, what can I contribute...

- In my inner circle (of friends, family, the people I know)?
- In my community (my school, my neighborhood)?
- In the world (beyond my immediate environment)?

Demonstration of Learning

- Option 1 (Reflection): Write a response to the question: How is the concept of borderlands both similar to and different from the concept of intersectionality?
- Option 2 (Application): How can an intersectional lens strengthen our approach to solving problems? Choose a contemporary social issue you care about and explain the advantages and/or disadvantages to approaching this issue with an intersectional lens.

Extension Opportunity

Consider partnering with an English and World Literature Teacher and a Spanish Language Teacher to teach Gloria Anzaldúa’s “La conciencia de la mestiza: Towards a New Consciousness,” from *Borderlands/La Frontera* (1987), which explores concepts related to this lesson such as hybridity, code-switching, and coalition building. A version of this book chapter is available through [this link](#). In addition, the following resources could be helpful as teachers construct these lessons:

- A [short biography](#) of Gloria Anzaldúa along with “teaching tips” and “author questions,” from “American Passages: A Literary Survey.”
- A 10-minute biographical video created by author Ruth Mini for the 2018 El Mundo Zurdo Conference: “[Discovering Anzaldúa in the Borderlands](#).”

This extension opportunity uses the following resources:

Anzaldúa, G. (1999). La conciencia de la mestiza: Towards a new consciousness. In *Borderlands/La Frontera: The new Mestiza* (2nd edition). Aunt Lute Books. Accessed August 1, 2021 at: <https://queertheoryvisualculture.files.wordpress.com/2018/01/anzalducc81a-la-conciencia-de-la-mestiza1.pdf>.

Gloria Anzaldúa (b. 1942). (No date). Annenberg Learner. Accessed August 1, 2021 at: <https://www.learner.org/series/american-passages-a-literary-survey/exploring-borderlands-video/gloria-anzaldua-b-1942/>.

hippielovefilms. (2018). PANEL: Discovering Anzaldúa in the Borderlands [video]. YouTube. Accessed August 1, 2021 at: <https://www.youtube.com/watch?v=b69VBZR6G38>.

Additional Resources

Feminist Freedom Warriors [website], available at: <http://feministfreedomwarriors.org/>.

Created by Chandra Talpade Mohanty and Linda E. Carty, this website is a digital video archive of conversations between and among feminist scholar-activists. Relevant to this lesson is an interview with Cherrie Moraga, who co-edited *This Bridge Called My Back: Writings by Radical Women of Color* with Gloria Anzaldúa.

García, A. M. (2014). *Chicana feminist thought: The basic historical writings*. Routledge.

This edited collection provides teachers with text-based primary sources relevant to the emergence of Chicana feminism. As an extension to this lesson, teachers can select sources from this volume that represent a variety of Chicana feminist views.

Moraga C. & Anzaldúa G. (2015). *This bridge called my back: Writings by radical women of color* (4th edition). SUNY Press.

Originally published in 1981, this collection of essays and poems edited by Cherrie Moraga and Gloria Anzaldúa is a testament to the legacy of Chicana feminism and its efforts to connect women of color in a Third World Solidarity framework.

Okihiro, G. Y. (2016). *Third world studies: Theorizing liberation*. Duke University Press.

Historian Gary Y. Okihiro provides the theoretical framework that inspired the eight lessons in this history curriculum. Third World studies, he explains, is a conversation about liberation from the powers that oppress (curtail agency) and exploit (expropriate surplus product). In the modern world, those with power named races, genders, sexualities, abilities, and nations, and placed them on hierarchies of merit and worth. The struggle for liberation is, in part, the process of abolishing these hierarchies to imagine a different way of being.

Valadez, J. J. & McCabe, D. (Producers). (2013). *Latino Americans* [DVD]. PBS.

This six-hour documentary series covers the extensive history of Latinos in what is today the United States. In particular, Episode 5: Prejudice and Pride (1965-1980) provides historical context for the Chicano movement in the United States and thus is particularly relevant to this lesson. An episode guide is available on the documentary's [PBS website](#).

References

Alaniz, Y. & Cornish, M. (2008). *Viva La Raza: A history of Chicano identity and resistance*. Red Letter Press.

Mirandé, A. & Enríquez, E. (1981). *La Chicana: The Mexican-American woman*. University of Chicago Press.

García, A. M. (2014). *Chicana feminist thought: The basic historical writings*. Routledge.

Appendix A:

Suggested Comprehension Questions and Possible Student Responses for “Exploring Borderlands”

0:00 – 2:45	Why did Chicano student leaders during the 1960s and 1970s reject the idea of Mexicans as recent immigrants? Why did they embrace the concept of Aztlán?
	<i>Possible student response: Chicano student leaders noted that the southwestern United States once belonged to Mexico, and that persons of Mexican descent are only “immigrants” because of U.S. territorial conquest. They embraced the concept of Aztlán – a general reference to land north of Mexico City – as a means of claiming the land for themselves.</i>
2:45 – 5:08	How does the story of the borderlands give voice to those on the “fringes” of society?
	<i>Possible student response: Histories of the United States that jump from Christopher Columbus to the British colonial settlements skip over Spain’s conquest of Indigenous peoples. The story of the borderlands – both a physical and metaphorical space – allows marginalized voices to emerge. Some of these voices include Spanish conquistadores – common soldiers like Bernal Diaz del Castillo and Álvaro Núñez Cabeza de Vaca – and those who have been marginalized by an Anglo-American dominated society—notably, Américo Paredes and Gloria Anzaldúa.</i>
5:08 – 9:15	How did Bernal Diaz del Castillo (1492-1584) contribute to Mestizo consciousness?
	<i>Possible student response: Bernal Diaz del Castillo, a “common soldier” who accompanied Hernán Cortés in his conquest of the Aztecs in 1519, later wrote “The True History of the Conquest of New Spain,” which described the violence of both the Spanish and the Aztecs. One of his greatest contributions to Mestizo consciousness was his “respectful treatment” of Doña Marina, an enslaved Indigenous woman who was presented to Cortés as tribute. Doña Marina became Cortés’s “courtesan” and translator, and was known to Indigenous peoples as “La Malinche: the traitor.”</i>
9:15 – 13:55	Why was Cabeza de Vaca (1490-1558) considered by some to be the first “cultural Mestizo?”
	<i>Possible student response: In 1527, Cabeza de Vaca sailed from Spain to what is today Florida but was ship-wrecked and lived among Indigenous peoples. Blending native practices with Christianity, he gained a reputation as a “healer” and developed respect for the Indigenous peoples he had once sought to conquer. When he later witnessed Spanish slavers capturing Indigenous peoples, he was outraged. His familiarity with Spanish and Indigenous cultures is why some consider him to be the first “cultural Mestizo.”</i>
13:55 – 18:48	How did Américo Paredes (c. 1915-1999) expand the boundaries of the Mestizo world?
	<i>Possible student response: Américo Paredes was born in Brownsville, Texas in 1915, and wrote George Washington Gomez: A Mexico-Texan Novel, about a boy who sees himself as both Mexican and American. The Rio Grande River, which was once the focus of life, became an artificial barrier that divided families and friends in the aftermath of the Mexican-American War (1846-1848). Some consider George Washington Gomez to be the story of the “new Mestizo.”</i>
18:48 – 22:11	How did Gloria Anzaldúa (1942-2004) further expand the roles and identities of Chicanos?
	<i>Possible student response: Born in 1942 in the Rio Grande River Valley, the borderlands of South Texas, Gloria Anzaldúa and her writings – including Borderlands/La Frontera (1987) – redefined the Mestizaje as all people who live between worlds. Chicana feminist writings emerged in the 1970s and flourished in the 1980s, and Anzaldúa’s writing is part of those efforts to give Chicanas a voice.</i>
22:11 – 27:00	How and why was Chicana feminists’ rehabilitation of “La Malinche” important to the development of a Mestizo consciousness?
	<i>Possible student response: Chicana feminists transformed Doña Marina or “La Malinche” from a traitor to a heroine, a mediator between languages, races, and cultures. In doing so, they redefined their own Mestiza/o or “mixed” identity as a source of strength. Anzaldúa calls the in-between space a “Borderlands consciousness.”</i>

Appendix B:

Suggested Comprehension Questions and Possible Student Responses for “Chicanas Speak Out—Women: New Voice of La Raza”

1. According to the author, why was the first national conference of Raza women in Houston in 1971 “not just another national gathering of the Chicano movement?”

Possible student response: The conference reflected a “rising consciousness of the Chicana” and her unique oppression in society. A resolution that emerged from conference workshops, for example, called for “free, legal abortions and birth control for the Chicano community, controlled by Chicanas.” Chicanas challenged their oppression on the job, in the home, and in the Catholic church.

2. How did Chicanas play a leading role in fighting for the liberation of La Raza (“the race”) while acting as “consistent fighters against their own oppression?”

Possible student response: Chicanas formed caucuses at conventions and conferences, highlighting their own experiences and warning men that “sexist attitudes and opposition to women’s rights” would divide the farmworker’s struggle. Chicanas organized pickets and demonstrations to protest police brutality and demanded equal representation in political organizations such as Ciudadanos Unidos (United Citizens) of Crystal City, Texas. They also published articles in El Grito del Norte and produced their own publications, like Regeneración.

3. According to the author, why is the oppression that Chicanas face different from that of “most women in this country?”

Possible student response: Chicanas are subject to racism against La Raza (Chicanos). As women, they are relegated to inferior positions because of their sex, and since most Chicanas are workers, they are subject to class exploitation as well. While Chicanos warn Chicanas to stay away from the women’s liberation movement because it is “an Anglo thing,” they are unwilling to allow Chicanas to organize around their own issues, perhaps fearing that doing so would divide them and weaken the focus on racial discrimination.

4. If, as the author claims, Chicanas are not trying to turn their anger and frustrations against individual men, what then are Chicanas asking of their male counterparts?

Possible student response: Chicanas are asking men to support their struggles, including the right to control their own bodies (the right to legal abortions, the right to adequate child care, the right to contraceptive information and devices, the right to decide how many children to have or not have).

5. Who do you think the author is referring to when she mentions “Third World Women?”

Possible student response: The author mentions Third World Women in reference to women of color in the United States and access to birth control and legal abortions, but given the global framing of the essay (e.g., social movements in opposition to the Vietnam War), she could also be speaking about post-colonial women around the world. She has an expansive view, declaring in all caps, “FREEDOM IS FOR EVERYONE.”