



LIBERATED ETHNIC STUDIES

MODEL CURRICULUM CONSORTIUM

Teach In: Decolonizing Beauty Standards

Time: 4-5 Days
Grade Level: 5-12

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

In this lesson, we will explore the resilience of cultural aspects of the African diaspora and make connections to our own journey of identity for Black and African Americans in order to cultivate self-worth, self-determination, and cultural perpetuity. We will critique the historical, political, and socially-constructed factors that have contributed to the identity of Black people and African Americans. While centering the value of pre-colonial, ancestral, and marginalized knowledge, we will build new possibilities of identity. We will celebrate the historical stories of struggle and resistance, along with the intellectual and cultural wealth of Black and African American communities.

Unit Enduring Understandings Alignment:

- Race is a human invention and a social construct that categorizes people into various social groups based on characteristics like skin color, physical features, and genetic heredity.
- The theory and development of race was founded in pseudo-science and is not a valid biological concept.
- The design of race in a global context created hierarchical structures that gave social, political, and economic benefits and privilege to whiteness, while denying others.

Lesson Guiding Outcomes:

- Identify American standards of beauty.
- Explain how Black women decolonize beauty standards through their hairstyles.

- Identify and affirm our own features as an act of self-love.

Essential Skills:

- Students will evaluate a variety of texts and videos on the beauty standards.
- Students will work collaboratively to analyze, synthesize, and create a student “teach in” or mini oral/visual presentation on the the impacts of beauty standards.
- Students will engage in the process of continuous learning.

Cultural Wealth (Yosso, p. 78):

- Linguistic capital: Students are encouraged and may present with their “teach in” or mini oral/visual presentation using their intellectual and social skills attained through communication experiences in more than one language and/or style.

Ethnic Studies Principles Alignment:

- Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
- Critique empire and its relationship to white supremacy, racism, patriarchy, and cis-heteropatriarchy.
- Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.

Standards Alignment:

- CCSS- Speaking & Listening (Grades 9-10)
<http://www.corestandards.org/ELA-Literacy/SL/9-10/>
- CCSS- Speaking & Listening (Grades 11-12)
<http://www.corestandards.org/ELA-Literacy/SL/11-12/>
- CCSS Reading: Informational Text - (Grades 9-10)
<http://www.corestandards.org/ELA-Literacy/RI/9-10/>
- ADD -> READING 11-12, WRITING 9-12) LINKS (Alphonso)
- RL 2,4 RI 2,3 WS 2b, 4, 6, 8,9

Materials:

<ol style="list-style-type: none"> 1. Access to Internet 2. Access to Word Doc/ Google Docs 3. Access to powerpoint/google slides 4. Guiding Webquest & Teach- In Instructions 	
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Modifications, Accommodations, Resources for Multilingual Students:

<p>Multilingual students may receive resources in their native language through the use of google translate and/or immersive reader.</p> <p>Students may receive more time for additional learning.</p> <p>Students may pair to work collaboratively with other multilingual students.</p>	
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Critical Vocabulary:

CRITICAL VOCABULARY	Definition and Rationale for choosing this word, phrase, or concept	Idea for pre-teaching or front-loading the concept.
<p>Race, White, Black, Pseudoscience, Colonialism, Social construct, Privilege, whiteness, anti-blackness, Capitalism, Settler colonialism</p>	<p>Black: is used to describe persons who are perceived as dark-skinned compared to other populations. It is mostly used for people of Sub-Saharan African descent and the indigenous peoples of Oceania.</p> <p>White: used mostly and exclusively for people of European and, more broadly Western Eurasian descent;</p> <p>Race: A race is a grouping of humans based on shared physical or social qualities into categories generally viewed as distinct by society.</p> <p>Pseudoscience: a collection of beliefs or practices mistakenly regarded as being based on scientific method.</p> <p>Colonialism: the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.</p>	<p>Use your vocabulary strategies to ensure students know these concepts. Some may be review and others might be new.</p>

	<p>Social Construct: A social construct is something that exists not in objective reality, but as a result of human interaction. It exists because humans agree that it exists</p> <p>Privilege: a special right, advantage, or immunity granted or available only to a particular person or group</p>	
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C1: Cultural Ritual and/or Energizer

STEP	DESCRIPTION	TIME
Slide 4	<p>Land Acknowledgement: Recognize the land in which we live and it's original native inhabitants. Give respects to the ancestors and gratuity because of the continual repercussions of colonialism.</p>	4 min.
Slide 5	<p>Ancestor Acknowledgement: We carry our ancestors in us, and they're around us. Acknowledgment is a simple, powerful way of showing respect toward our ancestors who have survived and a step toward celebrating and correcting their stories and practices.</p> <p>Students may do this orally or through written prompts.</p>	4 min.
Slide 6	<p>Cultural Energizer: The meaning of Sawubona... This Zulu greeting, literally means "I see you." More. than words of politeness, sawubona carries the importance of recognising the worth and dignity of. One common response to the "Sawubona" greeting is, "Yebo, sawubona." This response means, "I see you seeing me." Think about how good it feels to see someone's eyes light up when they feel acknowledged. After explanation, PLAY drums in the background, while current slide is still visible: https://safeshare.tv/x/ss5f9af2960ea14# for approx 1-2 min and then pause. Practice call and response in an authentic way to teacher and student.</p>	4-6 min

C2: Critical Concepts

STEP	DESCRIPTION	TIME
Slide 7	<p>Use your vocabulary strategies to ensure students know these concepts. Some may be review and others might be new.</p> <p>CRITICAL CONCEPTS:</p> <p>Race, White, Black, Pseudoscience, Colonialism, Social construct, Privilege, whiteness, anti-blackness, Capitalism, Settler colonialism</p> <p>Black: is used to describe persons who are perceived as dark-skinned compared to other populations. It is mostly used for people of Sub-Saharan African descent and the indigenous peoples of Oceania.</p> <p>White: used mostly and exclusively for people of European and, more broadly Western Eurasian descent;</p> <p>Race: A race is a grouping of humans based on shared physical or social qualities into categories generally viewed as distinct by society.</p> <p>Pseudoscience: a collection of beliefs or practices mistakenly regarded as being based on scientific method.</p> <p>Colonialism: the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.</p> <p>Social Construct: A social construct is something that exists not in objective reality, but as a result of human interaction. It exists because humans agree that it exists</p> <p>Privilege: a special right, advantage, or immunity granted or available only to a particular person or group</p>	varies

C3: Community Collaboration and/or Critical Cultural Production

STEP	DESCRIPTION	TIME
Slide 8	<p>Students will work collaboratively in groups of 3-4. Students will read an article on the “Historical Foundations of Race” and complete text dependent questions.</p> <p>GROUPS (7 min): Groups of approx. 4-5 people</p> <p>DISCUSSION QUESTIONS: How would you describe the top 5 images? What are their similarities/differences? Do they look like you or the women in your life? How might that impact how you see yourself and/or the women in your life?</p>	12 min
Slide 9	<p>Share what you found and analyze the graphic which shows how the standards are static. Teacher will then review work to ensure critical understanding and reteach any missed concepts.</p>	2 min
Slide 10	<p>After students are checked off in understanding main concepts, the teacher will provide multimedia offerings regarding hair and “professionalism.”</p> <p>0:00 to 0:47 seconds only</p>	2 min
Slide 11	<p>Share the outcomes of the lesson.</p> <p>Identify American standards of beauty.</p> <p>Explain how Black women decolonize beauty standards through their hairstyles.</p> <p>Identify and affirm our own features as an act of self-love.</p>	1 min
Slide 12	<p>Use a discussion strategy to analyze and discuss this “recent” Dove Ad.</p> <p>“Advertisers have promoted this myth through magazines, billboards, and even television commercials. A few years ago, Dove Soap ran an ad that had a Black woman take off her dark brown shirt to reveal her true beauty which was a White woman in a lighter colored shirt. Naturally, Black people were outraged and called for a boycott of the product. Dove had to remove its ad from the airwaves.”</p>	5 min
Slide 13	<p>Use a discussion strategy to analyze and discuss this “1920’s” Pear’s Soap Ad.</p>	5 min

	<p>“But, Dove Soap ad was not the first time a soap company insinuated that there was something dirty or unacceptable about the physical features of Black people. In the early 1900’s Pears Soap had an ad depicting a Black child bathing and becoming White as if this is good and desirable.”</p>	
Slide 14	<p>Use a discussion strategy to analyze and discuss this “historical” Fairy Soap Ad.</p> <p>Fairy Soap also had an ad espousing a similar message. The colonization myth is that it is better to have the same skin color as the colonizers, White has been around since the beginning of the United States. Do you see any problems with this?</p>	5 min
Slide 15	<p>Discuss the Colonization of Beauty Myth using your analytical discussion strategies.</p> <p>“Colonization is the act of subjugating people or territory to a ruling power. Colonization of beauty myths is the act of enslaving people’s thoughts to believe what the colonizers (people in power) want you to believe. In this case, what the colonizers want you to believe about beauty. Why do you think controlling what people believe is important? “</p>	5 min
Slide 16	<p>Watch video on OUR HAIR STORY! There are scenes with female nudity that you should skip over depending on your educational setting. They are not gratuitous scenes, only ones of a natural human setting. Use your discretion in determining the appropriateness.</p> <p>“The history of Black women’s hair begins on the continent of Africa. Hair is an important part of Black women's cultural identity. Let’s watch “Our Hair History”. Think about this question, What role does hair play in the identity and culture of Black women? “</p>	20 min
Slide 17	<p>This slide is about Madame CJ Walker.</p> <p>In the early 1900’s, Mme (Madam) C.J. Walker created a line of “beauty” products that straighten the natural hair of Black women making them more acceptable to White people in the United States. She was one of the first Black female entrepreneurs and the first Black female millionaire in the United States. Why do you think that Mme CJ Walker was able</p>	5 min

	<p>to make so much money on hair care products?</p> <p>Still today Black people spend \$9.7 billion dollars a year on personal care products (including hair products).</p>	
Slide 18	<p>THIS SLIDE SHOULD TURN ON WITH MUSIC but must queue it before. In 1960, the Black is Beautiful Movement sparked the Black Power Movement. Black people began to embrace their beauty. Included in their new understanding of beauty were a resurgence and deep appreciation of how their hair grows naturally. The Afro became a symbol of identity and self-love and a mark of resistance to colonial American ideas of beauty.</p>	3 min
Slide 19	<p>To straighten or not to straighten? What should one do? The answer is personal. Every person has a right to their own hair choice. There is no right or wrong answer.</p> <p>“What is important is that no one should be devalued because they chose to wear their natural hair.”</p>	3 min
Slide 20	<p>The resurgence of self-love through wearing their natural hair returned in 2009 with the Natural Hair Movement.</p>	3 min
Slide 21	<p>NATURAL HAIR is generally understood as the natural texture and/or length of hair; it is defined as hair that is untreated by chemicals or heat and can be styled with or without extensions. This include hair styled into twists, braids, cornrows, Afros, Bantu knots, fades, and/or locs.</p>	3 min
Slide 22	<p>The CROWN Act: The CROWN Act was created in 2019 by Dove (remember them) and the CROWN Coalition to ensure protection against discrimination based on race-based hairstyles by extending statutory protection to hair texture and protect styles such as braid, locs, twists, and knots in the workplace and at schools.</p>	5 min
Slide 23	<p>Video footage of CROWN Act progress.</p>	5 min
Slide 24	<p>Return to the video watching from 0:47 to the end of the video</p>	5 min
Slide 25	<p>Students will present to class their multimedia/oral presentation. This multimedia presentation will be in the style of a “teach in”. Students will teach the class about the “impacts of beauty standards”. This presentation must include the use of technology and incorporate a summary of key concepts, a creation of thought provoking and text dependent quesitons.</p>	Varies 2-3 classes

	<p>Each group can pick their own beauty standard to research and do their teach-in about. (eye shape, body shape and size, gender conformity, skin color, hair type, eye color, height, ability, etc)</p> <p>Students that are not in presentation or “teach in” will respond to the presenter groups thought provoking and text dependent questions. Students will also provide additional peer review feedback.</p>	
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C4: Conclusive Dialogue/Critical Circular Exchange

<p>Connection: How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit?</p>	<p>Slide 26: REFLECT by writing their own statement. This can be done simply or ceremoniously - from a notebook entry to an art piece. This is up to the teacher.</p> <p>Self-love is an act of resistance</p> <p>THINK ABOUT your own features - complexion, hair, eyes, nose, and lips - that you will choose to embrace and carry with dignity and pride.</p> <p>Do NOW: Write your affirmation on a post-it. Add your self-affirmation: Today, I choose to embrace my ____, which was given to me by my ____. I love my ____ because it makes me feel ____. Place post-it on the wall.</p> <p>This lesson will be relevant to students, because students live in an ethnically diverse society. The value, exploration, and resilience of cultural aspects of the African diaspora are not often taught explicitly to students. Students learning and connecting to historical, political, and socially-constructed factors that have contributed to the identity of Black people and African Americans, allows them to then critique their own experiences and the world around them. This brings us back to our purpose of centering the value of pre-colonial, ancestral, and marginalized knowledge that can build new</p>
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	possibilities of identity. We will celebrate the historical stories of struggle and resistance, along with the intellectual and cultural wealth of Black and African American communities.
Assessment: How will the students be assessed?	Students will be assessed by their presentation using holistic rubric. Content, accuracy, fluency, voice and annotation.
Evaluation: How will the effectiveness of this lesson plan be evaluated?	Students can submit peer review as a way to evaluate the effectiveness of the lesson and understanding. Students can also submit teacher surveys to evaluate the effectiveness of the lesson.

RESOURCES AND NOTES

RESOURCES	
<input type="checkbox"/>	Dr. JoDana Campbell, AA/Black Studies writer LESMC
<input type="checkbox"/>	Sawubona Video
<input type="checkbox"/>	African drums
<input type="checkbox"/>	Our Hair History
<input type="checkbox"/>	Say It Loud, "I'm Black and I'm Proud!"
<input type="checkbox"/>	ABC News
<input type="checkbox"/>	CBS This Morning
<input type="checkbox"/>	Who Determines What's Professional

Lesson Plan Contributors: Alphonso Thompson, Taunya Jaco