

QUESTION BRIDGE

QUESTION BRIDGE CURRICULAR TOOLS FOR GRADES 9-12

MODULE 1- THE HUMAN CONDITION

“WHAT IS COMMON TO ALL OF US?”

THE TEACHER’S GUIDE

Question Bridge: Black Males was conceived by Chris Johnson. The project was *created by* Chris Johnson and Hank Willis Thomas, in collaboration with Bayete Ross-Smith and Kamal Sinclair. The Executive Producers are Delroy Lindo, Jesse Williams and Deborah Willis.

Question Bridge Curriculum written by Kamal Sinclair in consultation with Question Bridge Collaborators, Education Consultant Jinan Sumler, and scholarship advisors Dr. Joy Angela DeGruy, Dr. Deborah Willis.

The **Question Bridge Curricular Tools** were updated by Chris Johnson and James E. Ford.

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Note: If you encounter a broken link in our suggested readings you may still be able to find those resources by searching for the relevant titles with your internet browser.

Important: Your feedback on these materials is essential. Please forward comments and suggestions to the appropriate designated administrators of your school and directly to the Question Bridge Education Initiative at the following email address: feedback@questionbridge.com

MODULE 2: THE HUMAN CONDITION

ART PROJECT QUESTION: “WHAT IS COMMON TO ALL OF US?”

ESSENTIAL QUESTION

“How do we create equitable environments of inclusion in a diverse society, both within and between identity groups?”

LEARNING GOALS

- Students will learn how to use a complex and dynamic framework for understanding identity.
- Students will learn how to consciously question assumptions about themselves and others based on one or limited identity tags.

LEARNING OBJECTIVE

- Create visual representation of their class identity.
- Engage in weekly dialogue with their peers.
- Apply critical thinking skills to daily routines.

REQUIRED MATERIALS

- Composition notebook for journaling
- Chart paper, blackboard, or computer with Excel
- Art material to make identity map or computers with design programs to generate identity maps
- A Module 1 print out for each student
- Computer projector with the ability to: play video from a video file downloaded or played from the “Question Bridge Curricular Tools” Dropbox Folder: QBCT Module 1.

Use either of these links to access all of the Question Bridge Modules:

<https://showcase.dropbox.com/doc/Question-Bridge-Curricular-Modules-Y051KDxi4ct9AchAmC9OL>

<https://showcase.dropbox.com/doc/Question-Bridge-Curricular-Modules-Y05IKDxi4ct9AchAmC9OL>

PRE-WORK FOR EDUCATORS

- Read recommended articles:
 - [Chipping Away at Implicit Bias](#), By Jillian Olinger and Kelly Capatosto, published on Shelterforce
 - <http://kirwaninstitute.osu.edu/chipping-away-at-implicit-bias/>

- *Unconscious Racial Bias Shapes Whom We Trust, Especially With Money*, Courtney Hutchison. ABC News Medical Unit April 25, 2011_ <https://abcnews.go.com/Health/MindMoodNews/unconscious-racial-bias-shapes-trust-money/story?id=13437350>
- View recommended videos:
 - The Root Interview: Claude Steele on How Racial Stereotypes Harm Performance. <https://www.pbs.org/wgbh/pages/frontline/shows/sats/interviews/steele.html>
 - TED Talks - Elif Shafak: The Politics of Fiction. Listening to stories widens the imagination; telling them lets us leap over cultural walls, embrace different experiences, feel what others feel. Elif Shafak builds on this simple idea to argue that fiction can overcome identity politics. http://www.ted.com/talks/lang/eng/elif_shafak_the_politics_of_fiction.html

ACTIVITIES

Activity 1 (Observe) – Share Module 1 Video: The Human Condition.

Activity 2 (Reflect/Discuss) - Engage in dialogue about video.

Discussion questions:

Please Note: space is for personal notes. The “Deep Dive” questions and “Activity Extra” instructions are **optional**.

1. Describe one answer in the video that resonated with you. Explain why. _____

DEEP DIVE DIALOGUE

A. Is this an important dialogue to have among Black men in America? Why? _____

2. What do all human beings have in common? _____

3. What frameworks were used to define commonality, when asked the above question (Both by the men in the module video and the students)? _____

TALKING POINTS

Many participants asked questions about what is common to all Black men in the United States of America. The answers could be categorized in three ways:

- **Universal Human Condition** - some participants explained that there is a commonality between all human beings;
- **Black Male Experience** - some participants explained that there is a specific experience of being a Black man living in the USA in the 21st century that creates commonality;
- **More Diversity than Commonality** – some participants explained that there was more diversity among Black men in America than commonality.

4. Name one identity group you belong to (students in your school, cultural group, social group, sports group, etc.). Explain what is common to everyone in the group and where there are differences. _____

DEEP DIVE DIALOGUE

B. What kind of pressure do you feel to conform to the social norms of your identity group? _____

TALKING POINTS

Human beings from all parts of the world, over all time periods, have organized into social groups. These groups develop for various reasons including: a need for survival, companionship, human advancement, obedience to a spiritual belief, and coercion by other groups.

These groups are highly complex (families, tribes, races, ethnicities, religions, states, nations, etc.) with social norms, established roles, established goals, ethics, and routines. When an individual becomes a member of the group (by birth, self-selection, or force) they are socialized into following the norms, rules, and patterns of the group through reward and/or retribution.

DEEP DIVE DIALOGUE

C. Analyze the healthy and unhealthy social pressures from your identity group. _____

TALKING POINTS

The process of socialization can be healthy and produce groups of people that live in relatively just and peaceful conditions, with advancements in education, healthcare, art, entertainment, science, commerce, literature, technology, and more. The process of socialization can also be unhealthy, producing groups of people living under the tyranny or neglect of their leaders or other groups, with war, poverty, disease, crime, and social injustice. Social groups exist on a fluctuating spectrum of healthy and unhealthy norms to greater and lesser degrees. They tend to be dynamic, complex, and based on the needs of the time and place they exists. Social groups can also experience advancements and impairments at the same time. History teaches us that social norms and behaviors can be healthy at one point in time or one place in the world, but have the exact opposite affect or become unnecessary at another point in time or in a different place in the world.

ACTIVITY EXTRA

Watch the bonus video, “What are the parameters of blackness?” (included in the curriculum package), where Question Bridge participants discuss the issue of performing “blackness” to be accepted by the group.

DEEP DIVE DIALOGUE

D. How do you signal to others that you belong to a specific social group? Why is that important to you? Do people make false assumptions about you because of this signal? _____

TALKING POINTS

The Question Bridge model encourages us to:

- **Ask Questions** - asking a question of another person about their beliefs, identity, or behaviors; protects us from making false or limiting assumptions.
- **Embrace Diversity** - embracing the reality that within any one social group or identity group there is incredible diversity, frees members of the group to be authentic. People within a social group or identity groups can have diversity of thought, experience, values, roles, talents, capabilities, interests, and behaviors without threatening the structure of the group.
- **Function in Unity** - supporting the notion that human beings can function within a social group in a just and unified manner, and still maintain their diversity allows for knowledge sharing, cultural enrichment, and advancements in the arts and sciences. In fact, the acceptance and sharing of diversity within a social group is strongly correlated to healthy societies.

DEEP DIVE DIALOGUE

E. When are assumptions dangerous? How? _____

TALKING POINTS

Human beings are often limited by geography, class, language, religion, education, political affiliation, and more from knowing members of other social groups or even members within their own group. This lack of familiarity creates voids in understanding about the intentions, behaviors, capacities, morality, and ideologies of the other social group or person. Human beings often fill these voids with limiting assumptions, self-serving assumptions, and/or third party accounts. Historically, this has proven to be a dangerous practice. It can cultivate fear, bias, apathy and/or prejudice that marginalize individuals or minority groups; pits groups against each other; and stagnates collective advancement by hindering the creation of valuable relationships.

When we rely on myth, stereotype, narrow media sources, and third party accounts of “the other,” we are vulnerable to being manipulated by entities with agendas that may not be conducive to justice or the prosperity of the community at large. Developing skills in asking questions, before making assumptions, and seeking familiarity rather than accepting vague stereotypes; empowers us to make our own judgments and reduces the ability of others to prejudice our view and motivate us to participate in (or perpetuate through in-action) systems or acts of injustice. Extreme historical examples: genocide of Jewish people in Nazi Germany (1940s), lynching of Black people in USA (1770s– 1960s), and genocide of Tutsi tribe members in Rwanda (Mid 1990s).

DEEP DIVE DIALOGUE

F. How do we overcome conscious or subconscious bias? Why is this important? _____

G. How do we overcome attitudes of superiority or inferiority to other groups? Why is this important? _____

TALKING POINTS

In order to sustain and succeed in more global environments, people are adopting frameworks for understanding identity as dynamic, multi-faceted, and complex so they can avoid limiting assumptions about the “other.” Learning to adopt attitudes free of bias, superiority, or inferiority will help us to practice inclusive models of behavior with other social groups that ultimately help all groups to survive and thrive in diverse societies. Developing a more complex framework for understanding identity is critical to overcoming barriers that have proven detrimental to international business relationships, like the “cross-race effect” (the tendency for people of one race to have difficulty recognizing and processing faces and facial expressions of members of a race or ethnic group other than their own.)

Consequences of the Cross-Race Effect include reduced emotional intelligence, bad evaluation of the trustworthiness, low abilities to communicate, missing empathy and a decreased ability to judge the overall situation of a negotiation...A study was done in which participants were forewarned about cross-race effect and how viewing individuals holistically according to stereotypes does not lead to the correct identification of facial expressions. Instead, participants were encouraged to focus on individual facial features. Interestingly enough, results from this study showed that the cross-race effect could be reduced and sometimes even eliminated when participants were wary of it. Therefore, cross race effect may be a result of people using stereotypes to holistically process faces rather than analytically view individual parts of faces to identify an emotion. This study also shows the effect education may have in helping our society to reduce cross-race effect as a whole. When individuals are more aware of how they may be falling into the trap of stereotyping, they can make accurate judgments about people.

Source: Senior Specialist in Domestic Social Policy) and Elayne J. Heisler (Analyst in Health Services) - The Congressional Research Service, March 31, 2011. Wikipedia “cross-race effect”

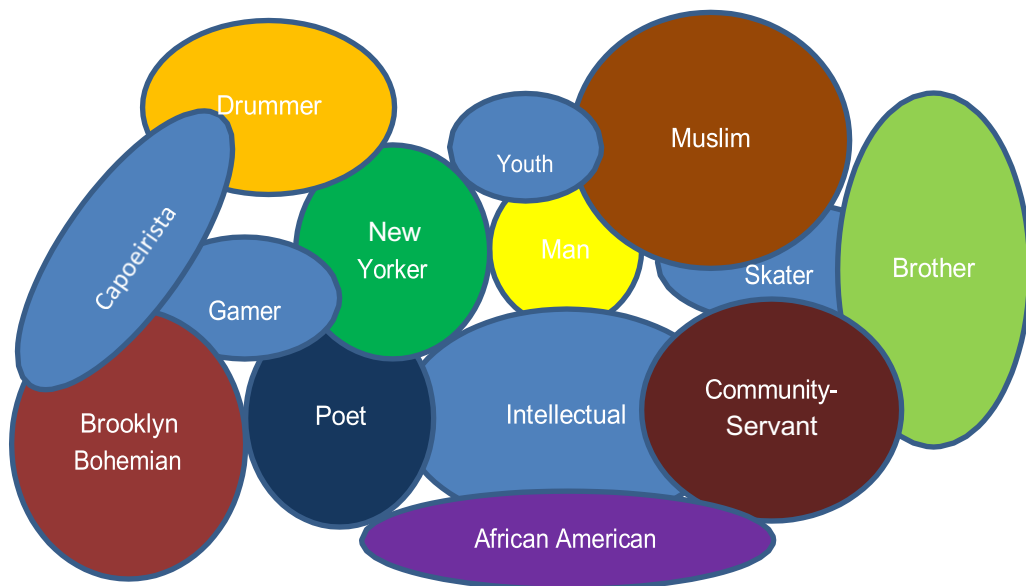
Activity 3 (Design)—Collaborate on creating a class-identity map that is based on individual fingerprint profile of all the identity tag words you feel describe who you are.

1. In five minutes think of as many words as you can that define you.
2. Create a word cloud (Wordle.net) online or paper; OR create a bubble map on a piece of paper, giving bigger circumferences to identity tag words that are more important to your identity.
3. Repeat this activity with identity tag words you feel will define you in 15 years.

SAMPLE A:



SAMPLE B:



- They can collect data by:
 - collecting all the fingerprint profiles done in the previous class,
 - surveying the students individually, or
 - facilitating an open classroom discussion.
- They can input data by:
 - creating a data grid in an Excel spreadsheet,
 - creating a data collection worksheet on note paper,
 - or creating a grid or on the classroom board or wall paper.

Sample Grid:

	SOCIAL GROUP 1	SOCIAL GROUP 2	SOCIAL GROUP 3	SOCIAL GROUP 4	SOCIAL GROUP 5	SOCIAL GROUP 6	TOTAL
STUDENT 1	X		X			X	3
STUDENT 2	X	X		X			3
STUDENT 3	X		X	X	X		4
STUDENT 4	X					X	2
STUDENT 5	X	X	X				3
TOTAL	5	2	3	2	1	2	

Select one group of students to be the **map designers**. They will take the data collected by the data gathering group and create a visualization of the data that represents the identity of the class. They can choose from multiple formats or create their own.

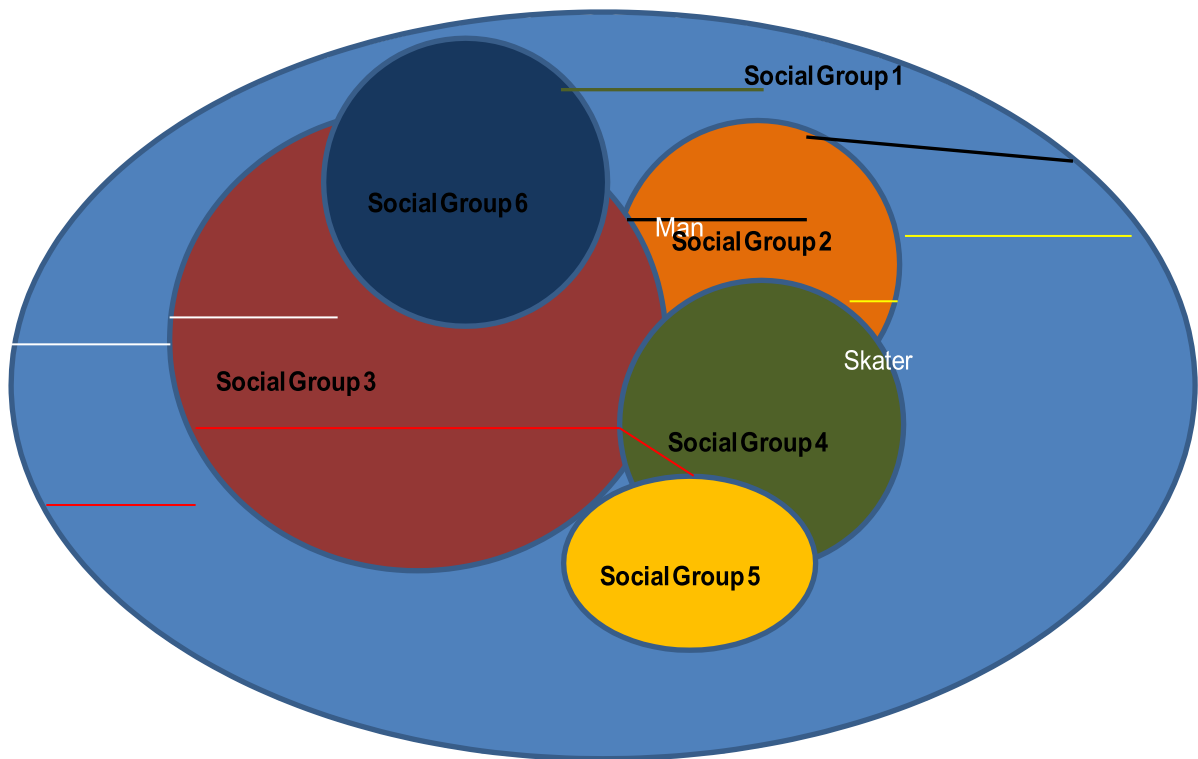
Some possible formats include:

Word Cloud – where the social groups with the most people have the largest fonts. Students can use Wordle.net to generate the word cloud. Instruct them to input duplicate terms in order to allow the Wordle application to give more weight to identity groups that are represented by two or more individual students in class.



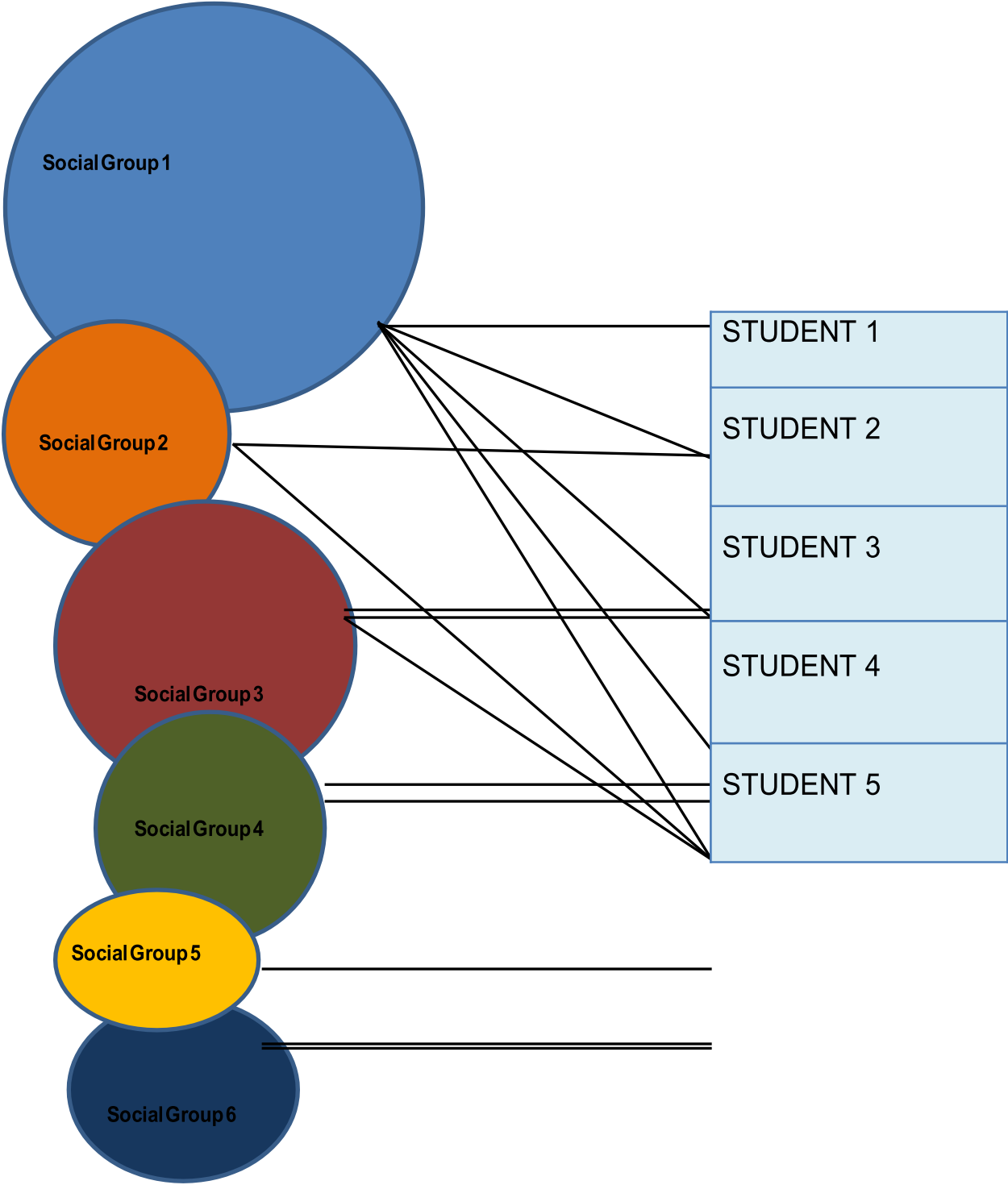
Bubble Map—where the size of the social group bubble correlates to the size of the shape, the social group bubble with one or more students in common overlap, and a line for each student connects their social group bubbles.

SAMPLE A:



Line Map—where each person’s name is on the map with lines to each social group they belong to.

SAMPLE:



Icon Map—where each identity group selects a symbol or image to represent their group. They each draw or computer generate their version of all the icons that represent their identity groups. Then they each get to place their icons on the group paper or board.



Activity 4 (Write) – Write a summary: *What did you learn today?*

- a. Return to the art project question when writing your summary: ***What is common to all of us?***
- b. Return to the essential question: ***“How do we create equitable environments of inclusion in a diverse society, both within and between identity groups?”***

TAKE HOME ASSIGNMENT

Ask students to choose at least one at-home assignment to complete over the next week:

1. DESIGN - Create a collage that represents the class identity map
2. WRITE – Write a fictional story, set in one of your social groups, and share it with the class.
3. READ/DESIGN - Research the ethnic origins of a classmate and present on the culture to the class. Discussing how your ethnic group and your classmate’s ethnic group differ and how they are the same.
4. READ/WRITE - chose an item from the module research resource list (e.g. book, article, film, song, or visual/performing art work) and write a report or make an oral presentation in class.

MODULE 2 RESEARCH RESOURCE LIST

VIDEO LECTURES, DISCUSSIONS, & DEMONSTRATIONS

- 20/20 segment - *What Would You Do?* (Hidden camera show demonstrates unconscious racial bias). Links:
 - <http://www.worldstarhiphop.com/videos/video.php?v=wshhA5yGj42eclUn99k6>
- The Root Interview: *Claude Steele on How Racial Stereotypes Harm Performance*: <https://www.theroot.com/the-root-interview-claude-steele-on-how-racial-stereot-1790873918>
- TED Talks - Elif Shafak: *The Politics of Fiction*. Listening to stories widens the imagination; telling them lets us leap over cultural walls, embrace different experiences, feel what others feel. Elif Shafak builds on this simple idea to argue that fiction can overcome identity politics. http://www.ted.com/talks/lang/eng/elif_shafak_the_politics_of_fiction.html
- TED Talks – Seth Godin: *The Tribes We Lead*. Seth Godin argues the Internet has ended mass marketing and revived a human social unit from the distant past: tribes. Founded on shared ideas and values, tribes give ordinary people the power to lead and make big change. He urges us to do so. http://www.ted.com/talks/seth_godin_on_the_tribes_we_lead.html

THEATRE PERFORMANCES

- Improv Everywhere
 1. <http://www.youtube.com/watch?v=jwMj3PJDxuo&feature=relmfu>
 2. <http://www.youtube.com/watch?v=9MBr-a2KnM&feature=fvwrel>
 3. <http://www.youtube.com/user/ImprovEverywhere#p/u/11/Abt8aAB-Dr0>
 4. <http://www.youtube.com/user/ImprovEverywhere#p/u/8/dkYZ6rbPU2M>

MUSIC

- *Revolution*, The Beatles. Lyrics:
- Music: <https://www.youtube.com/watch?v=BGLGzRXY5Bw>

FILMS

- *Race: The Power of an Illusion* (3 Part Series PBS). http://www.pbs.org/race/000_About/002_04-about-01.htm
- *Breaking Through Stereotypes*, An Educational Video Center Production (1994)
- *The Human Condition*, by Masaki Kobayashi. <http://www.criterion.com/current/posts/1226-the-human-condition-the-prisoner>
Articles
- *Unconscious Racial Bias Shapes Whom We Trust, Especially With Money*. Hutchison, Courtney. ABC News Medical Unit April 25, 2011 *Unconscious Racial Bias Shapes Whom We Trust*,

Especially With Money. Courtney Hutchison. ABC News Medical Unit April 25, 2011
<http://abcnews.go.com/Health/MindMoodNews/unconscious-racial-bias-shapes-trust-money/story?id=13437350>

- Hofstede's *Cultural Dimensions* - Understanding workplace values around the world
http://www.mindtools.com/pages/article/newLDR_66.htm
- *Conformity: Ten Timeless Influencers*. PsyBlog – Understand your mind. Jeremy Dean, February 2010. <http://www.spring.org.uk/2010/02/conformity-ten-timeless-influencers.php>
- *Where To Draw the Line When Defending Cultural Norms*. Emily Hansen. April 1, 2009. Matdornetwork.com <http://matadornetwork.com/bnt/where-to-draw-the-line-when-defending-cultural-norms/>
- Chipping Away at Implicit Bias, By Jillian Olinger and Kelly Capatosto, published on Shelterforce <https://shelterforce.org/2017/08/23/14998/>
- *Learning Racial Inferiority*. Charlton McIlwain. May 23, 2011
<http://www.kidsoncolor.com/2011/05/learning-racial-inferiority/>
- The Ball Curve: Calculated Stereotypes of African American Men, Ronald E. Hall, Journal of Black Studies 32.1 (September, 2001), 104-119.

WEBSITES

- Maslow's Hierarchy of Needs. <http://changingminds.org/explanations/needs/maslow.htm>
- Social Group. http://en.wikipedia.org/wiki/Social_group
- Social Group. <https://www.cliffsnotes.com/study-guides/sociology/social-groups-and-organizations/social-groups>
- Social Group. <http://www.sociologyguide.com/basic-concepts/Social-Groups.php>

PODCASTS

- *Mob Mentality*. This American Life with Ira Glass. Originally aired May 5, 2000.
<http://www.thisamericanlife.org/radio-archives/episode/158/mob-mentality>

BOOKS

- *Selling The Race-Culture, Community, and Black, 1940-1955*, Adam Green "Selling The Race" pp 129-177
- *Handbook of Prejudice, Stereotyping, and Discrimination*, Todd D. Nelson (Editor)
- *Images That Injure: Pictorial Stereotypes in the Media*, Paul Martin Lester (Editor) Stereotypes and Prejudice: Key Readings (Key Readings in Social Psychology) Charles Stangor (Editor)
- *Masculinity Studies Reader, American Men*, Adams and Savran. American Anthropologists, 19.1 (March 1997), 99-111.
- *Ain't I a Beauty Queen?*, Maxine L. Craig, New York: Oxford University Press, 2002.
- *Time of Change*, Bruce Davidson. New York: St. Ann's Press, 2002.
- *Outlaw Culture: Resisting Representations*, bell hooks. New York: Routledge, 1994.
- *Yo Mama's Disfunktional: Fighting the Culture Wars in Urban America*, "Looking to Get Paid: How some black youth put culture to work", Robin D.G. Kelley. Boston: Beacon Press, 1997.
- *Dilution Anxiety and the Black Phallus*, Margo Crawford, Ohio State, 2008

- *On Dangers Seen and UnSeen: Identity Politics and the Burden of Black Male Specularity*. pp 19-50, Maurice O. Wallace, *Constructing the Black Masculine: Identity and Ideality in African American Men’s Literature and Culture, 1775-1995*, Duke University Press, 2002
- *Race Men*. The W.E.B. Du Bois Lectures. Harvard University Press, 1998.
- *Once You Go Black: Choice, Desire, and the Black American Intellectual*, Robert Reid-Pharr, New York University Press, 2007.
- *Black Macho and the Myth of the Superwoman*, Michele Wallace
- *Teaching for Diversity and Social Justice, Vol 2*, Maurianne Adams, Lee Anne Bell, and Pat Griffin.
- *Why Are All the Black Kids Sitting Together in the Cafeteria?*, Beverly Daniel Tatum. “Basic Books, 1997
- *The Grammar of Society: The Nature and Dynamics of Social Norms*, Cristina Bicchieri. Cambridge Press 2006.
- *Transgression and Conformity: Cuban Writers and Artists after the Revolution*, Linda S. Howe April 2004
- *African American Children: Socialization and Development in Families*, Shirley Ann Hill. Thousand Oaks, CA, US: Sage Publications, Inc., 1999
- *The Managing Diversity Survival Guide: A Complete Collection of Checklists, Activities, and Tips/Book and Disk*, Lee Gardenswartz, Anita Rowe
- *The Invention of Race: Black Culture and the Politics of Representation*, Tommy L. Lott. Oxford: Blackwell Publishers, 1999.
- *Philosophers on Race: Critical Essays*, Julie K. Ward and Tommy L. Lott, Editors Blackwell Publishers, 2002

MODULE 1 GLOSSARY

Assumption (noun): something taken for granted; a supposition; the act of taking for granted or supposing

Belief (noun): something believed; an opinion or conviction; confidence in the truth or existence of something not immediately susceptible to rigorous proof; confidence; faith; trust.

Bias (noun): a particular tendency or inclination, especially one that prevents unprejudiced consideration of a question; prejudice.

Commonality (noun): a sharing of features or characteristics in common; possession or manifestation of common attributes.

Cross-Race Effect (noun): the tendency for people of one race to have difficulty recognizing and processing faces and facial expressions of members of a race or ethnic group other than their own.

Diversity (noun): difference; unlikeness; variety; multiformity; a point of difference.

Dynamic (adjective): of or concerned with energy or forces that produce motion, as opposed to static.

Emotional Intelligence (noun): an ability or skill to identify, assess, and control the emotions of oneself, of others, and of groups.

Empathy (noun): the intellectual identification with or vicarious experiencing of the feelings, thoughts, or attitudes of another.

Ethics (plural noun): (used with a singular or plural verb) a system of moral principles; the rules of conduct recognized in respect to a particular class of human actions or a particular group, culture, etc.: medical ethics; Christian ethics; moral principles, as of an individual.

Ethnic (adjective): relating to or characteristic of a human group having racial, religious, linguistic, and certain other traits in common.

Ethnicity (noun): ethnic traits, background, allegiance, or association.

Family (noun): a basic social unit consisting of parents and their children, considered as a group, whether dwelling together or not; a social unit consisting of one or more adults together with the children they care for.

Framework (noun): a structural plan or basis of a project.

Genocide (noun): the deliberate and systematic extermination of a national, racial, political, or cultural group.

Ideology (noun): a doctrine, myth, belief, etc., that guides an individual, social movement, institution, class, or large group.

Identity (noun): the condition of being oneself or itself, and not another; condition or character as to who a person or what a thing is.

Inferiority (noun): a condition or state of being or having a sense of being inferior or inadequate especially with respect to one's apparent equals or to the world at large.

Marginalize (verb, used with object) - to place in a position of insignificant importance, influence, or power.

Multi-faceted (adjective): having many aspects or phases.

Nation (noun): a large body of people, associated with a particular territory, that is sufficiently conscious of its unity to seek or to possess a government peculiarly its own; the territory or country itself.

Parameter (noun): any constant or limiting factor.

Race (noun): a group of persons related by common descent or heredity; a population so related; *Anthropology*. an arbitrary classification of modern humans, sometimes, especially formerly, based on any or a combination of various physical characteristics, as skin color, facial form, or eye shape, and now frequently based on such genetic markers as blood groups.

Religion (noun): a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs; a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects: the Christian religion; the Buddhist religion; the body of persons adhering to a particular set of beliefs and practices

Social Norm (noun): an established standard of behavior shared by members of a social group to which each member is expected to conform.

Socialization (noun): a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position.

Society (noun): an organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes; a body of individuals living as members of a community; community; the body of human beings generally, associated or viewed as members of a community.

Subconscious (adjective): existing or operating in the mind beneath or beyond consciousness.

Superiority (noun): the quality or condition of being superior, that is, of higher quality or value.

State (noun): a sovereign political power or community; the condition of a person or thing, as with respect to circumstances or attributes; station.

Stereotype (noun): a set of inaccurate, simplistic generalizations about a group that allows others to categorize them and treat them accordingly.

Tribe (noun): any aggregate of people united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same leaders, etc.; a local division of an aboriginal people; a division of some other people.

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