

Racism and Colonialism in Geography Textbooks, 1840s to 1950s

20 March 2023

By Todd Litman (litman@vtpi.org)



A geography class at the multi-racial Hampton Institute in Virginia, 1899. Most geography textbooks at the time contained pseudoscientific racist narratives. (Frances Benjamin Johnston, <https://bit.ly/3CUhEQ3>)

Abstract

Geography textbooks introduce children to foreign lands and people. They are considered scientific and authoritative, and leave a durable legacy on our world views. This study analyzes descriptions of race and culture from typical British and North American grade school geography textbooks published between 1847 and 1955. It reprints selected texts and images, analyzes how their narratives changed over time, and discusses their impacts. Early books categorized race and culture using methods modelled after biological taxonomies, giving them a veneer of scientific objectivity. They identified various races (European [White], Asiatic [Yellow], African [Black], Malayan [Brown] and American Indian [Red]), which were categorized according to “stages of society” (savage, barbarous, half-civilized, civilized and enlightened). They were overtly *racist* (they claimed that White races are superior) and *colonialist* (they claimed that European imperialism was benevolent and beneficial). This allowed Whites to feel superior to other peoples and supported colonialist policies. Racist and colonialist narratives declined over time and later books promoted racial inclusivity and multiculturalism.

Presented at the American Association of Geographers Annual Meeting, Denver, CO, 27 March 2023
(<https://aag.secure-platform.com/aag2023/solicitations/39/sessiongallery/6523/application/21639>)

Note to Readers: This document incorporates many images from old books, which creates challenges, and the results are often imperfect. Some images are copied from scanned originals posted on websites such as the University of Pennsylvania's [Online Books Page](#) and the U.S. [Library of Congress](#), others are scanned from my personal collection. The original books often have marks and coloring (atlas owners were encouraged to hand-color maps, a practice apparently followed in schools), some images are blurred, and their resolution declines when published as PDF files. I provide transcripts of some key texts in this report. Readers who want clearer images can look up some of the original sources, or request higher resolution images from me (litman@vtpi.org). Please let me know if you have questions, comments, or additions to this collection.

Contents

Introduction	3
Early Literature on Race and Colonialism	4
Geography Textbooks and Readers	5
Typical Examples of Geography Textbooks, 1840s-1960	6
Elementary Geography (1847)	6
Mitchell's School Geography (1854)	10
Smith's First Book in Geography (1855)	15
Modern School Geography (1864)	18
Natural Advanced Geography (1898)	21
New Geography of the World (1904)	29
A School Geography of the World (1907)	30
School Geography of the World (1911)	34
The British Empire Beyond the Seas (1912)	37
Advanced Geography (1916)	38
Ontario Public School Geography (1922)	43
New Pictorial Atlas of the World (1931)	46
An Approach to Geography (1934)	47
Living Across the Seas (1934)	50
Journeys Near and Far (1934)	53
Collier's World Atlas and Gazetteer (1938)	55
The Teaching of the Social Sciences in a Changing World (1942)	58
Seeing Our World (1955)	59
Geography Readers	61
Analysis	63
Impacts on Individuals and Society	69
Criticism of Racist Geography Education	71
Conclusions	75
Annotated Bibliography	77

Introduction

Old atlases and geography textbooks are time machines that let us see how previous generations perceived foreign lands and peoples. I find them fascinating and collect them – I own several dozen published from the 1790s to the present. For this study we selected typical examples of grade school textbooks from the 1840s to the 1950s that illustrate evolving narratives concerning race, culture and colonialism.

These books played important roles in defining students' understanding of foreign races and cultures, and therefore their lifelong attitudes toward other peoples and countries. They were considered authoritative and scientific. Imagine, for example, how a young person living in previous centuries would respond to an invitation to travel to a foreign land – Asia, Africa, Latin America or Australia – for a military, missionary, commercial or marital (e.g., women traveling to overseas fiancés) enterprise. Their knowledge of that far-off country, and therefore their decision to participate, and their attitudes and actions when they arrive, would be based largely on the short descriptions in their school geography textbooks. Similarly, imagine how children of foreign races and cultures perceived themselves and were perceived by fellow students and their teachers. Their identity and self-worth were molded, in part, by the authoritative voices of geography books.

Most readers should not be surprised to learn that many older geography books were overtly *racist* – they claimed that some races and cultures are superior to others – and overtly *colonialist* – they claimed that European imperialism was benevolent and benefitted colonized people overall – but few have seen their actual words and images. This study is novel because it reprints original text and images that described race and culture from typical geography textbooks between the 1840s and 1960s, and analyzes how this information changed over time.

During this period the discourse evolved, reflecting generational transitions among anthropologists, geographers and educators, from supporting racism and colonialism to promoting more inclusive and multicultural messages. Recent publications described in this report reflect current efforts to correct biases in geography and history education. It is worth noting that these publications were also blatantly sexist, frequently using “man” in reference to people even late in the study period. That issue deserves future study.

This is important and timely research. Many people and individuals want to understand racial and cultural biases in order to redress racial and colonialist exploitation. Many educators are reassessing how schools teach issues related to race, culture and colonialism. This study uses excerpts from old geography books to explore the supposedly scientific information they presented about these issues. As far as I can determine, this information has not been previously assembled. This analysis should be of interest to anthropologists, geographers, teachers, and anti-racism advocates, and to anybody who wants to better understand their own (mis)understanding of race, culture and colonialism.

Early Literature on Race and Colonialism

When strangers meet they often compete for social status, explicitly or implicitly claiming that, “I am smarter, more successful, prettier, or morally superior to you.” Similarly, social groups often compete for social status, claiming “We are smarter, more successful, better looking or more responsible than your group.” This dynamic has existed for a long time.

For example, the ancient Greek philosopher Aristotle believed that, due to their superior reasoning skills, Greeks were superior rulers. He categorized most non-Greeks as barbarians who can only live productively as slaves, and should be civilized and governed by Greeks colonists (Robinson 2011). These ideas were subsequently reinterpreted by philosophers such as Emanuel Kant and John Stuart Mill, and used to justify imperialism and slavery.

Such ideas were often applied when Europeans explored and colonized foreign nations. For example, European religious leaders debated whether African and American natives had a soul and would therefore deserved human rights, and whether colonialists had a right to conquer and enslave uncivilized nations. To portray foreign people’s as barbaric, European experts cited their human sacrifices, cannibalism, and other “crimes against nature.”

To his credit, Pope Paul III declared that American Indians should not to be enslaved or deprived of their liberty or property in a 1537 papal bull *Sublimis Deus*. However, the Spanish King disagreed. He confiscated all copies of the document before it could reach the Americas and prevailed upon the Pope to revoke it (Admin 2011).

The 1550-1551 debate in Valladolid, Spain attempted to determine the criteria by which Native Americans could be conquered and enslaved. The philosopher and theologian, Juan Ginés de Sepúlveda, cited Aristotle in arguing that Indians were brutes who should be servants to civilized peoples. He stated,

“For numerous and grave reasons these barbarians are obligated to accept the rule of the Spaniards according to natural law. For them it ought to be even more advantageous than for the Spaniards, since virtue, humanity, and the true religion are more valuable than gold or silver. And if they refuse our rule, they may be compelled by force of arms to accept it. Such a war is just according to natural law.”

During subsequent centuries, Europeans explorers and scientists, including anthropologist and cultural geographers, collected information about foreign races and cultures, in part to classify them into a taxonomy of human physical and social progress. Carl von Linné’s (Linnæus) book *Systema Naturæ* established the principles biological taxonomy – the systematic classification of plants and animals. The tenth edition published in 1758 included humans, categorized as primates, with four racial categories: blue-eyed white Europeans, kinky-haired black Africans, greedy yellow Asians, and stubborn but free red Native Americans.

These examples illustrate how academic descriptions of race and culture can affect how we treat other people and nations.

Geography Textbooks and Readers

School geography textbooks are a unique and important form of literature. They are considered scientific and authoritative, and so can significantly affect people's lifelong understanding and attitudes about peoples and countries, including their own, their neighbors, and distant. Their influence was much greater before electronic communication became widely available, when access to information was limited. As Mindy Spearman (2012) describes:

For most of the nineteenth century in the United States, a young learner's first exposure to what we now call social studies came through the field of geography. Geography was—according to United States Commissioner of Education William Torrey Harris (1889–1906)—the most important subject after reading, writing, and mathematics. He lauded the way it gave students a “practical, real knowledge which will be useful later in life.” This notion of practicality, coupled with the relative availability of pedagogical resources for teaching geography, made the subject more common-place in nineteenth-century grammar schools than history was. Moreover, suggestions from the Committee of Ten's Geography Conference in 1894 prompted educators to conceptualize the subject as a broader field than just physical geography; the report suggested that elementary geography include “astronomy, meteorology, zoology, botany, history, commerce, governments, races, religions, etc.” Called “home geography” in the primary grades, this curriculum emphasized the use of resources in the local community to teach about the social world, in order to provide a foundation for future scholastic work in history, geography, and the then fledgling field of anthropology.

Numerous geography textbooks with many authors were published during the Nineteenth and Twentieth centuries, but their narratives about race, culture and colonialism were amazingly consistent, often repeating similar concepts, wording and images for decades, as illustrated later in this report. You can see for yourself; many old geography textbooks are available free on the Internet, providing access to original sources. The University of Pennsylvania's *Online Books Page – Geography Textbooks* (<https://bit.ly/3PC3W72>) and the Library of Congress (www.loc.gov) contain dozens of such books, categorized by type and time period.

In addition to textbooks there are “readers” which contain stories about foreign lands intended for children. For example, James Johonnot's, *A Geographical Reader* (1882) and Ellsworth Huntington, *Asia; a Geography Reader* (1912) include first-hand accounts by Western travellers of visits to foreign countries. Their descriptions are often condescending and racist. For example, Mrs. Favell Lee Mortimer's exceptionally racist and colonialist books, *Far Off; Or, Asia and Australia Described* (1852) and *Far Off; Or, Africa and America Described* (1854), depict the savage and inferior ways of foreign natives, and celebrate Christian missionaries' efforts to civilize them.

Devil Priests (Mortimer 1854)



Geography readers told stories about foreign countries and peoples, often designed to highlight Western superiority.

Typical Examples of Geography Textbooks, 1840s-1960

This section includes texts and images from old geography textbooks, presented from oldest to newest.

Elementary Geography (1847)

J. Olney (1847), *Elementary Geography*, Pratt, Woodford & Co. (New York); at the Library of Congress, 94 pages; at <https://bit.ly/3MOYgGU>. This book was designed to be a study guide and reference for a set of atlases and so contains no illustrations or maps. The table below contains excerpts.

Because of the poor quality of the scanned images I transcribed the key text (green background).

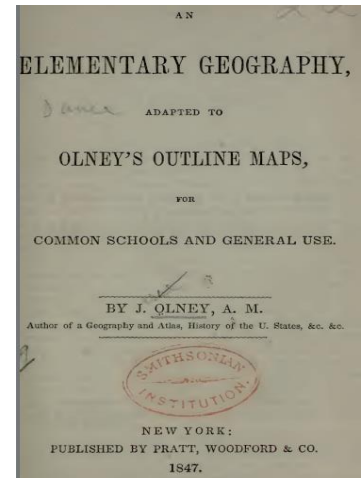
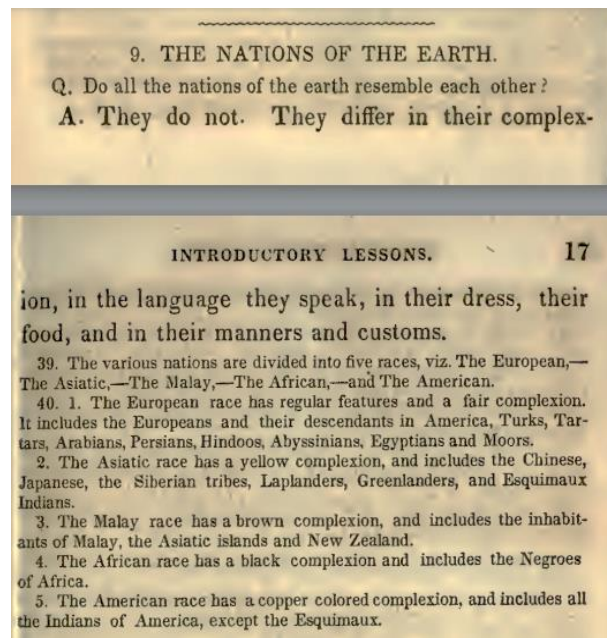


Table 1 Elementary Geography

<p>7. ZONES.</p> <p>Q. What are Zones?</p> <p>A. Divisions of the earth's surface formed by the Tropics and Polar circles.</p> <p>34. The word Zone means a belt, or girdle, because it passes round the earth.</p> <p>Q. How many Zones are there?</p> <p>A. Five, viz. one torrid, two temperate, and two frigid zones.</p> <p>35. The Torrid Zone embraces that part of the earth's surface which lies on both sides of the Equator, between the Tropic of Cancer and the Tropic of Capricorn.</p> <p>This is called the <i>torrid zone</i>, on account of its great heat. Snow and ice are never seen there except on the tops of the highest mountains. It is noted for its productions, both animal and vegetable. This is the home of the lion, tiger, giraffe, hippopotamus and elephant. The forests are clothed in perpetual verdure, and often the ripe fruit and opening blossom hang side by side on the same tree. The inhabitants are of a dark complexion, indolent, and effeminate. They live usually in slightly built dwellings.</p> <p>36. The Temperate Zones embrace those parts of the earth's surface which lie between the Tropics and Polar Circles.</p> <p>The zone which lies between the Tropic of Cancer and the Arctic Circle is called the North Temperate Zone. The other, between the Tropic of Capricorn and the Antarctic Circle, the South Temperate Zone.</p> <p>These zones are called <i>Temperate</i>, because the climate is mild and pleasant. The people have fair complexions, and in the northern temperate zone, they are noted for industry, intelligence and energy, and for having ever led the way in human improvement and civilization.</p>	<p>ZONES (p. 15)</p> <p>Q. What are Zones?</p> <p>A. Divisions of the earth's surface formed by the Tropics and Polar circles. The word Zone means a belt, or girdle, because it passes round the earth.</p> <p>Q. How many Zones are there?</p> <p>A. Five, viz. one torrid, two temperate, and two frigid zones.</p> <p>The Torrid Zone embraces that part of the earth's surface which lies on both sides of the Equator, between the Tropic of Cancer and the Tropic of Capricorn. This is called the torrid zone, on account of its great heat. Snow and ice are never seen there except on the tops of the highest mountains. It is noted for its productions, both animal and vegetable. This is the home of the lion, tiger, giraffe, hippopotamus and elephant. The forests are clothed in perpetual verdure, and often the ripe fruit and opening blossom hang side by side on the same tree. The inhabitants are of a dark complexion, indolent, and effeminate. They live usually in slightly built dwellings.</p> <p>The Temperate Zones embrace those parts of the earth's surface which lie between the Tropics and Polar Circles. The zone which lies between the Tropic of Cancer and the Arctic Circle is called the North Temperate Zone. The other, between the Tropic of Capricorn and the Antarctic Circle, the South Temperate Zone. These zones are called Temperate, because the climate is mild and pleasant. The people have fair complexions, and in the northern temperate zone, they are noted for industry, intelligence and energy, and for having ever led the way in human improvement and civilization.</p>
--	---

The Frigid Zones embrace those parts of the earth's surface which lie between the Polar Circles and the Poles. They are called frigid, from the intense cold which prevails there for the greater part of the year. Vegetation is confined to mosses, a few stunted trees, shrubs and grasses. Only the hardiest animals, as the reindeer, whitebear, musk ox, and a few others, can find subsistence in these icy regions. The inhabitants are few in number, of low stature, swarthy complexions, and are noted for their ignorance and stupidity.

Questions. How many zones are there? What part of the earth's surface does the Torrid Zone embrace? The North Temperate? North Frigid? In which zone are we? In which zone are the people most industrious, intelligent and persevering?



THE NATIONS OF THE EARTH (p. 16)

Q. Do all the nations of the earth resemble each other?

A. They do not. They differ in their complexion, in the language they speak, in their dress, their food, and in their manners and customs.

The various nations are divided into five races, viz. The European, The Asiatic,—The Malay,—The African,—and The American.

1. The European race has regular features and a fair complexion. It includes the Europeans and their descendants in America, Turks, Tartars, Arabians, Persians, Hindoos, Abyssinians, Egyptians and Moors.

2. The Asiatic race has a yellow complexion, and includes the Chinese, Japanese, the Siberian tribes, Laplanders, Greenlanders, and Esquimaux Indians.

3. The Malay race has a brown complexion, and includes the inhabitants of Malay, the Asiatic islands and New Zealand.

4. The African race has a black complexion and includes the Negroes of Africa.

5. The American race has a copper colored complexion, and includes all the Indians of America, except the Esquimaux.

10. STATE OF SOCIETY.

Q. With respect to their social state, into how many classes may men be divided?

A. Into four, viz. the savage, half-civilized, civilized and enlightened. *See symbols on the map of the world.*

41. 1. In the *savage state*, men usually live by hunting and fishing. Their wants are few, and they live almost like beasts, in miserable huts, dens, and caverns. They are generally blood-thirsty and revengeful,—as the American Indians.

2. In the *half-civilized state*, men subsist by pasturage and a rude kind of agriculture. Some, however, live in tents, and wander from place to place with their flocks and herds; others live by piracy and robbery as—the Arabs and Malays.

3. In the *civilized state*, men are acquainted with many of the arts and sciences, and subsist by agriculture, manufactures and commerce, as—the Chinese.

4. In the *enlightened state*, men are noted for intelligence, enterprise and industry. The arts and sciences are carried to a high degree of perfection, and all the arrangements of society are in a highly improved form,—as in the United States, France, &c.

STATE OF SOCIETY (p. 17)

Q. With respect to their social state, into how many classes may men be divided?

A. Into four, viz. the savage, half-civilized, civilized and enlightened. See symbols on the map of the world.

1. In the savage state, men usually live by hunting and fishing. Their wants are few, and they live almost like beasts, in miserable huts, dens, and caverns. They are generally blood-thirsty and revengeful,—as the American Indians.

2. In the half-civilized state, men subsist by pasturage and a rude kind of agriculture. Some, however, live in tents, and wander from place to place with their flocks and herds; others live by piracy and robbery as—the Arabs and Malays.

3. In the civilized state, men are acquainted with many of the arts and sciences, and subsist by agriculture, manufactures and commerce, as—the Chinese.

4. In the enlightened state, men are noted for intelligence, enterprise and industry. The arts and sciences are carried to a high degree of perfection, and all the arrangements of society are in a highly improved form,—as in the United States, France, &c.

51. Greenland is one of the coldest countries on the globe, a region of ice and snow. It has but two seasons,—a winter of nine months, and a summer of three. Nothing grows there, but a few mosses, stunted shrubs and grasses. The principal animals are white bears, reindeer, and dogs. The Greenlanders are similar to the Esquimaux Indians. They are of a dwarfish size, good natured, but dull, indolent and extremely filthy. The hunting of the seal constitutes their chief business and amusement. Greenland is probably a vast island. It belongs to Denmark.

Between what bodies of water is Greenland? A. B. D.

What large island East of Greenland? I.

52. Iceland is a cold, rough and barren island, noted for its volcano and hot springs, called Geysers. The people are moral, industrious, able to read and write,—kind, contented and happy. They prefer their own country to all others. Iceland is considered as belonging to Europe, and is subject to Denmark.

Greenland and Iceland (p. 26)

Greenland is one of the coldest countries on the globe, a region of ice and snow. It has but two seasons,—a winter of nine months, and a summer of three. Nothing grows there, but a few mosses, stunted shrubs and grasses. The principal animals are white bears, reindeer, and dogs. The Greenlanders are similar to the Esquimaux Indians. They are of a dwarfish size, good natured, but dull, indolent and extremely filthy. The hunting of the seal constitutes their chief business and amusement.

Iceland is a cold, rough and barren island, noted for its volcano and hot springs, called Geysers. The people are moral, industrious, able to read and write,—kind, contented and happy. They prefer their own country to all others. Iceland is considered as belonging to Europe, and is subject to Denmark.

What singular race of people inhabit the whole northern coast of America, from the gulf of St. Lawrence to Behring's strait? The Esquimaux Indians.

60. The Esquimaux in appearance, character and habits, resemble the Greenlanders. They are small, ignorant, filthy and stupid, but are a harmless, gentle and cheerful race. They live on fish, seals and sea fowl, and any thing else they can obtain for food. They are by no means particular in regard to their diet. They have a fine kind of dogs which are trained to draw their sledges, or sleds, over the snow. See the picture on the map. In winter they live in huts made of cakes of ice, or frozen snow. These are of a circular form, and are not only commodious, but even comfortable. When we look at the regions inhabited by the Esquimaux, the climate, the productions, &c. we feel that their condition would be improved by a removal to almost any other country on the globe, and yet, when any of them have been carried to England, or France, and treated with the greatest kindness, they have pined to go back.

Esquimaux Indians (p. 30)

What singular race of people inhabit the whole northern coast of America, from the gulf of St. Lawrence to Behring's strait? The Esquimaux Indians. The Esquimaux in appearance, character and habits, resemble the Greenlanders. They are small, ignorant, filthy and stupid, but are a harmless, gentle and cheerful race. They live on fish, seals and sea fowl, and anything else they can obtain for food. They are by no means particular in regard to their diet. They have a fine kind of dogs which are trained to draw their sledges, or sleds, over the snow. See the picture on the map. In winter they live in huts made of cakes of ice, or frozen snow. These are of a

	<p>circular form, and are not only commodious, but even comfortable. When we look at the regions inhabited by the Esquimaux, the climate, the productions, &c. we feel that their condition would be improved by a removal to almost any other country on the globe, and yet, when any of them have been carried to England, or France, and treated with the greatest kindness, they have pined to go back.</p>
<p>What can you say of the countries and nations of Asia ?</p> <p>132. A. Siberia is the largest, China the most populous, Hindostan the most fertile, and Arabia the most barren. The Chinese are the most industrious nation, the Hindoos the most mild, the Tartars the most warlike, the Arabians the most barbarous, and the Persians the most learned.</p>	<p><i>Asia (p. 83)</i></p> <p>What can you say of the countries and nations of Asia? A. Siberia is the largest, China the most populous, Hindostan the most fertile, and Arabia the most barren. The Chinese are the most industrious nation, the Hindoos the most mild, the Tartars the most warlike, the Arabians the most barbarous, and the Persians the most learned.</p>
<p>How is Africa situated for commercial pursuits ?</p> <p>133. A. It is more favorably situated than any other grand division of the globe. Placed almost in the centre of the world, it enjoys an easy communication with Europe, Asia and America. It is surrounded on all sides by navigable waters, of easy access, and abounds in all the necessities and luxuries of life. Its coasts have been sailed round for centuries and even surveyed, and yet we know but little more of the interior than did the ancients three thousand years ago. It is the least known, the least civilized, and the least important of the five grand divisions of the globe.</p>	<p><i>Africa (p. 85)</i></p> <p><i>Q. How is Africa situated for commercial pursuits?</i></p> <p>A. It is more favorably situated than any other grand division of the globe. Placed almost in the centre of the world, it enjoys an easy communication with Europe, Asia and America. It is surrounded on all sides by navigable waters, of easy access, and abounds in all the necessities and luxuries of life. Its coasts have been sailed round for centuries and even surveyed, and yet we know but little more of the interior than did the ancients three thousand years ago. It is the least known, the least civilized, and the least important of the five grand divisions of the globe.</p>

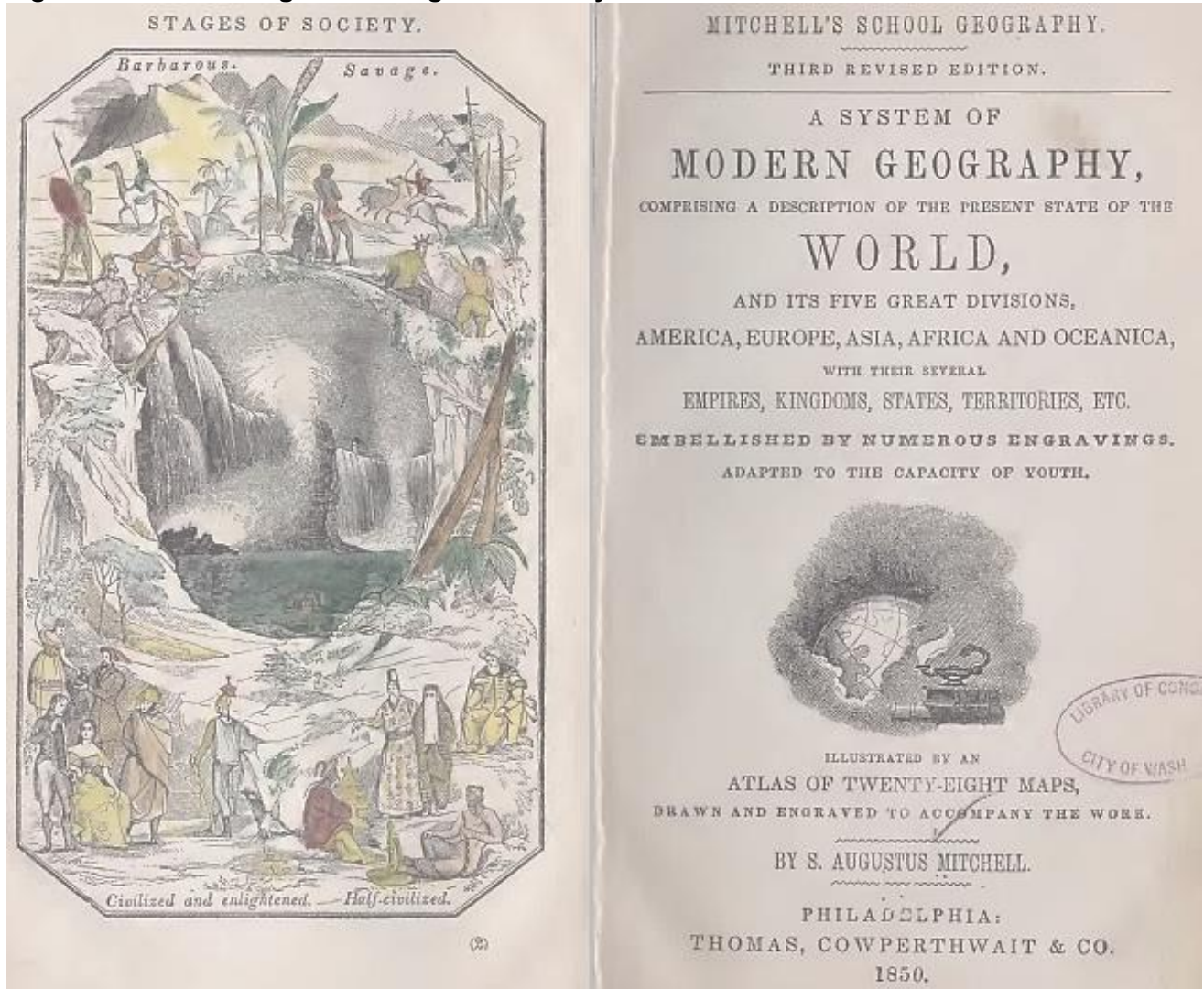
This table shows selected text in original and easier-to-read formats.

Mitchell's School Geography (1854)

S. Augustus Mitchell (1854), *Mitchell's School Geography: A System of Modern Geography*, Cowperthwait, Desilver & Butler (Philadelphia), 336 pages (www.loc.gov/item/05040779); at <https://bit.ly/3pSxG53>.

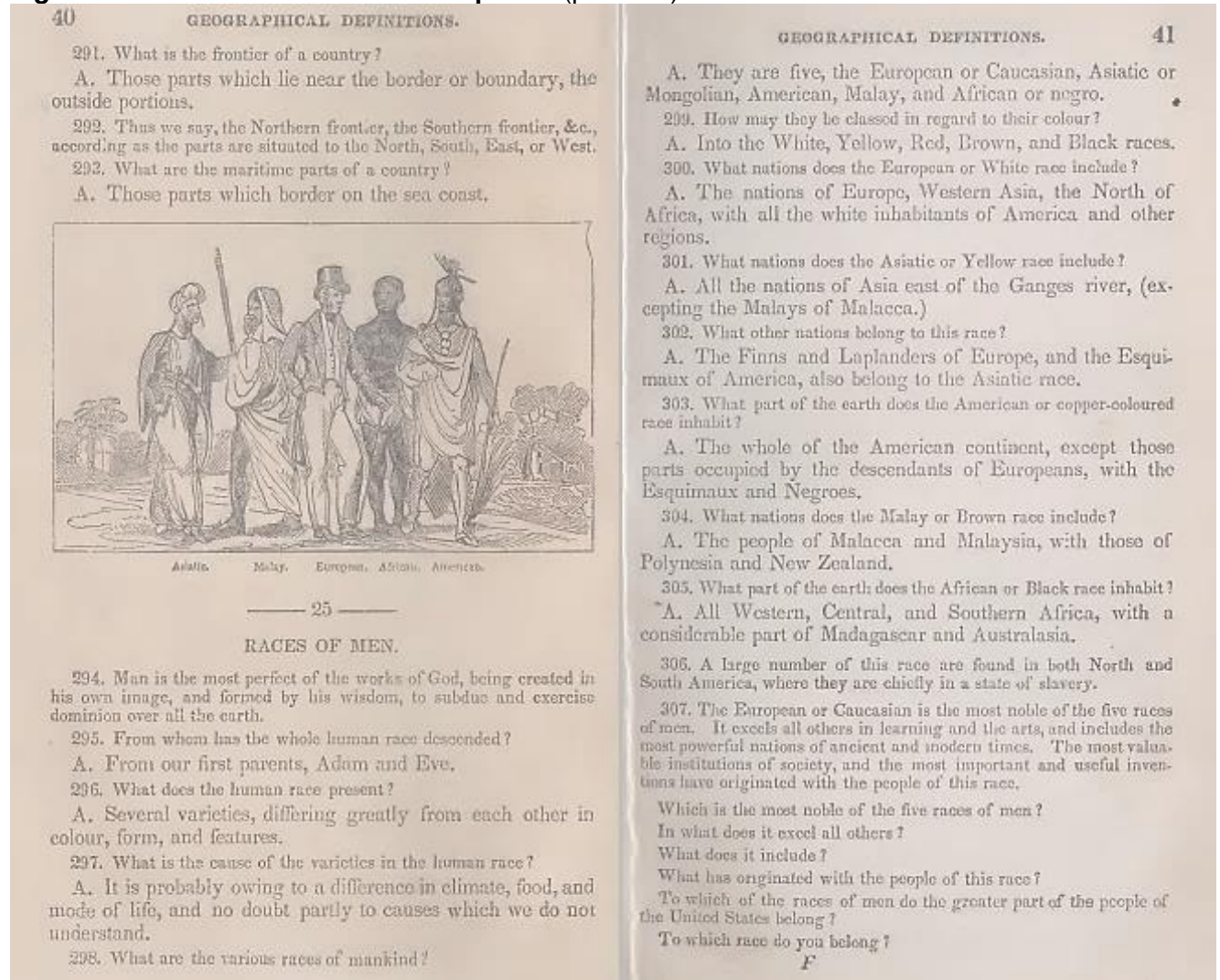
This textbook describes current knowledge of the world. It identifies five races of men (European or Caucasian [White], Asian or Mongolian [Yellow], American [Red], Malay [Brown], and African or Negro [Black]); and five “stages of society” (savage, barbarous, half-civilized, civilized and enlightened), based on their progress in knowledge, learning, refinement and mechanical arts. Western countries, particularly “The United States, Britain, France, Switzerland and some of the German states,” are considered enlightened.

Figure 1 Title Page and “Stages of Society” Illustration



Since this book was published in Philadelphia, it is unsurprising that it ranks the United States among enlightened countries. This cover page includes a plate (left) illustrating the “Stages of Society” which include “savage,” “barbarous,” “half-civilized,” “civilized” and “enlightened.” Positioning this image on the title page indicates that the rating of societies is considered a critical concept. Note that the image was colored, apparently by students, a common practice for maps and atlases at that time.

Figure 2 “Races of Men” Descriptions (p. 40-41)



These pages describe the races of men, which include European or Caucasian (White), Asian or Mongolian (Yellow), American (Red), Malay (Brown), and African or Negro (Black). It asks students, "Which is the most noble of the five races of men?" (to reaffirming the supremacy of Whiteness), to "To which of the races of men do the greater part of the people of the United States belong?" (to racialize the United States as White) and "To which race do you belong?" (to racialize themselves).

The boxes on the following page provide transcripts of this text.

Races of Men (pp. 40-41)

Man is the most perfect of the works of God, being created in his own image, and formed by his wisdom to subdue and exercise dominion over all the earth.

From whom has the whole human race descended?

A. From our first parents, Adam and Eve.

What does the human race present?

A. Several varieties, differing greatly from each other in colour, form, and features.

What is the cause of the varieties in the human race?

A. It is probably owing to a difference in climate, food and mode of life, and no doubt partly to causes that we do not understand.

What are the various races of mankind?

A. They are five: the European or Caucasian, Asiatic or Mongolian, American, Malay, and African or Negro.

How may they be classed in regard to their colour?

A. Into the White, Yellow, Red, Brown and Black races.

What nations does the European or White race include?

A. The nations of Europe, Western Asia, the North of Africa, with all the white inhabitants of America and other regions.

What nations does the Asiatic or Yellow race include?

A. All the nations of Eastern Asia (except the Malays of Malacca).

What other nations belong to this race?

A. The Finns and Laplanders of Europe, and the Esquimaux of America.

What constitutes the Copper-coloured or Red race?

A. The Indians of America.

What nations does the Malay or Brown race include?

A. The people of Malacca and Malaysia, with those of Polynesia and New Zealand.

What part of the earth does the African or Black race inhabit?

A. All Western, Central and Southern Africa, with a considerable part of Madagascar and Australasia.

A large number of this race are found in both North and South America, where they are chiefly in a state of slavery.

The European or Caucasian is the most noble of the five races of men. It excels all others in learning and the arts, and includes the most powerful nations of ancient and modern times. The most valuable institutions of society, and the most important and useful inventions, have originated with the people of this race.

Which is the most noble of the five races of men?

In what does it excel all others?

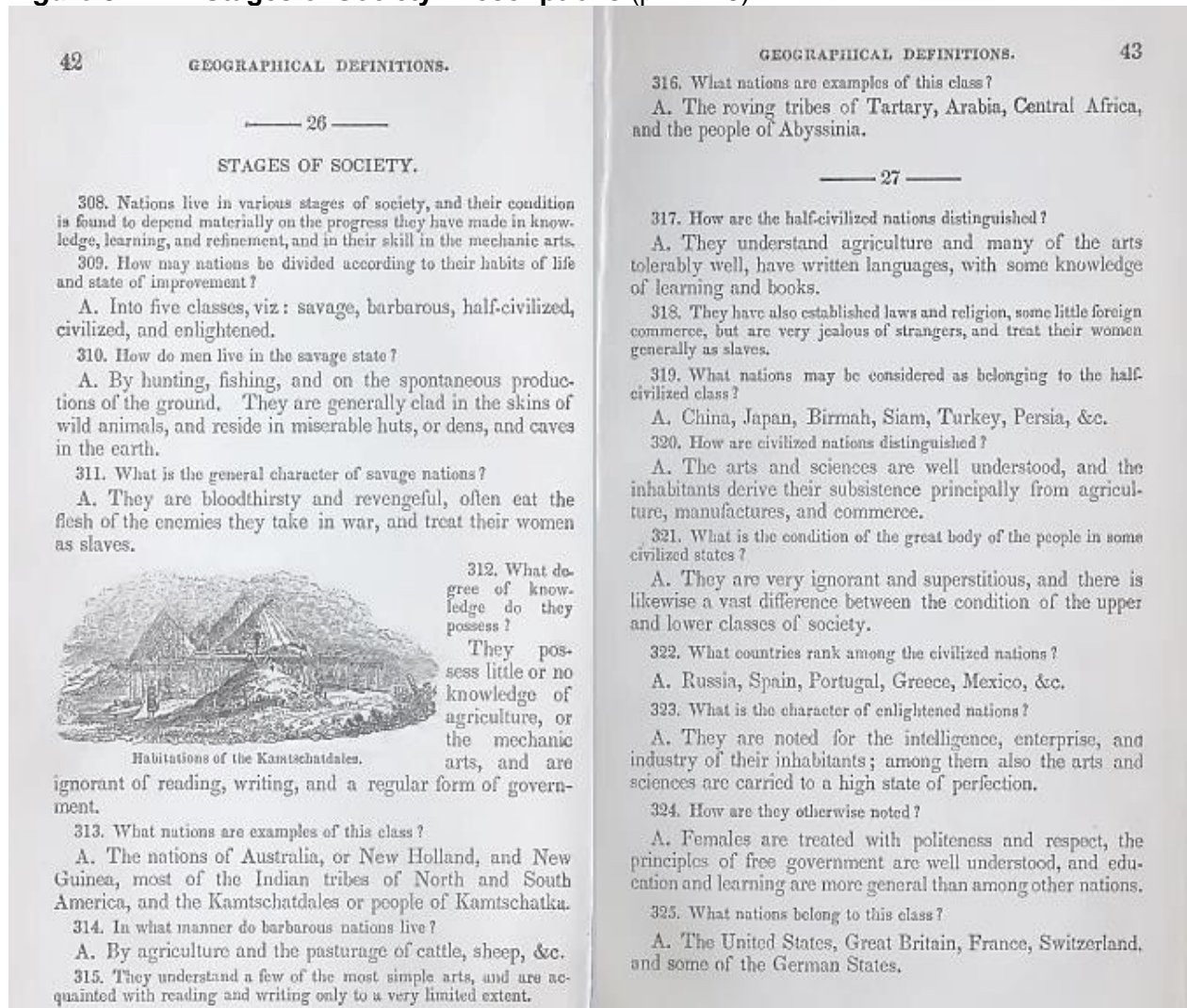
What does it include?

What has originated with the people of this race?

To which of the races of men do the greater part of the people of the United States belong?

To which race do you belong?

Figure 3 “Stages of Society” Descriptions (p. 42-43)



The text rates societies from savage to enlightened based on their perceived progress at knowledge, learning, refinement and the mechanical arts. Western countries, particularly “The United States, Britain, France, Switzerland and some of the German states,” are categorized as enlightened.

Non-whites are considered inferior based on claims that they “treat their women as slaves” and “are very jealous of strangers”.

The boxes below repeat the text of these pages in easier-to-read format.

<p>Stages of Society (pp. 42-44)</p> <p>Nations live in various stages of society, and their condition is found to depend materially on the progress they have made in knowledge, learning and refinement, and their skill in the mechanical arts.</p> <p><i>How may nations be divided according to their habits of life and state of improvement?</i></p> <p>A. Into five classes, viz: savage, barbarous, half-civilized, civilized, and enlightened.</p> <p><i>How do men live in the savage state?</i></p> <p>A. By hunting, fishing, and on the spontaneous production of the ground. They are generally clad in the skins of wild animals, and reside in miserable huts, or dens, and caves in the earth.</p> <p><i>What is the general character of the savage nations?</i></p> <p>A. They are bloodthirsty and revengeful, often eat the flesh of enemies they take in war, and treat their women as slave.</p> <p><i>What degree of knowledge do they possess?</i></p> <p>A. They possess little or no knowledge of agriculture, or the mechanical arts, cannot read or write, and are without a regular form of government.</p> <p><i>What nations are examples of this class?</i></p> <p>A. The nations of Australia, or New Holland, and New Guinea, most of the Indian tribes of North and South America, and the Kamtschatdales or people of Kamtschatka.</p> <p><i>In what manner do barbarous nations live?</i></p> <p>A. By agriculture and the pasturage of cattle, sheep, &c. They understand a few of the most simple arts, and are acquainted with reading and writing only to a limited extent.</p> <p><i>What nations are examples of this class?</i></p> <p>A. the roving tribes of Tartary, Arabia, Central Africa, and the people of Abyssinia.</p>	<p><i>How are the half-civilized nations distinguished?</i></p> <p>A. They understand agriculture and many of the arts tolerably well, possess written languages, and have some knowledge of books. They have also established laws and religion, some little foreign commerce but are very jealous of strangers, and treat their women generally as slaves.</p> <p><i>What nations can be considered as belonging to the half-civilized class?</i></p> <p>A. China, Japan, Birmah, Siam, Turkey, Persia, &c.</p> <p><i>How are the civilized nations distinguished?</i></p> <p>A. The arts and sciences are well understood, and the inhabitants derive their subsistence principally from agriculture, manufactures, and commerce.</p> <p><i>What is the condition of the great body of the people in semi-civilized states?</i></p> <p>A. They are very ignorant and superstitious, and there is likewise a vast difference between the conditions of the upper and lower classes of society.</p> <p><i>What countries rank among the civilized nations?</i></p> <p>Russia, Spain, Portugal, Greece, Mexico, &c.</p> <p><i>What is the character of the enlightened nations?</i></p> <p>A. They are noted for the intelligence, enterprise, and industry of their inhabitants; among them the arts and sciences are carried to a high state of perfection.</p> <p><i>How are they otherwise noted?</i></p> <p>A. Females are treated with politeness and respect, the principles of free government are well understood, and education is more general than among other nations.</p> <p><i>What nations belong to this class?</i></p> <p>A. The United States, Great Britain, France, Switzerland and some of the German States. Enlightened and civilized nations are distinguished by the number and variety of their public buildings and works of national utility; of these colleges, hospitals, libraries, bridges, canals, railroads, &c. are amongst the most prominent.</p>
---	---

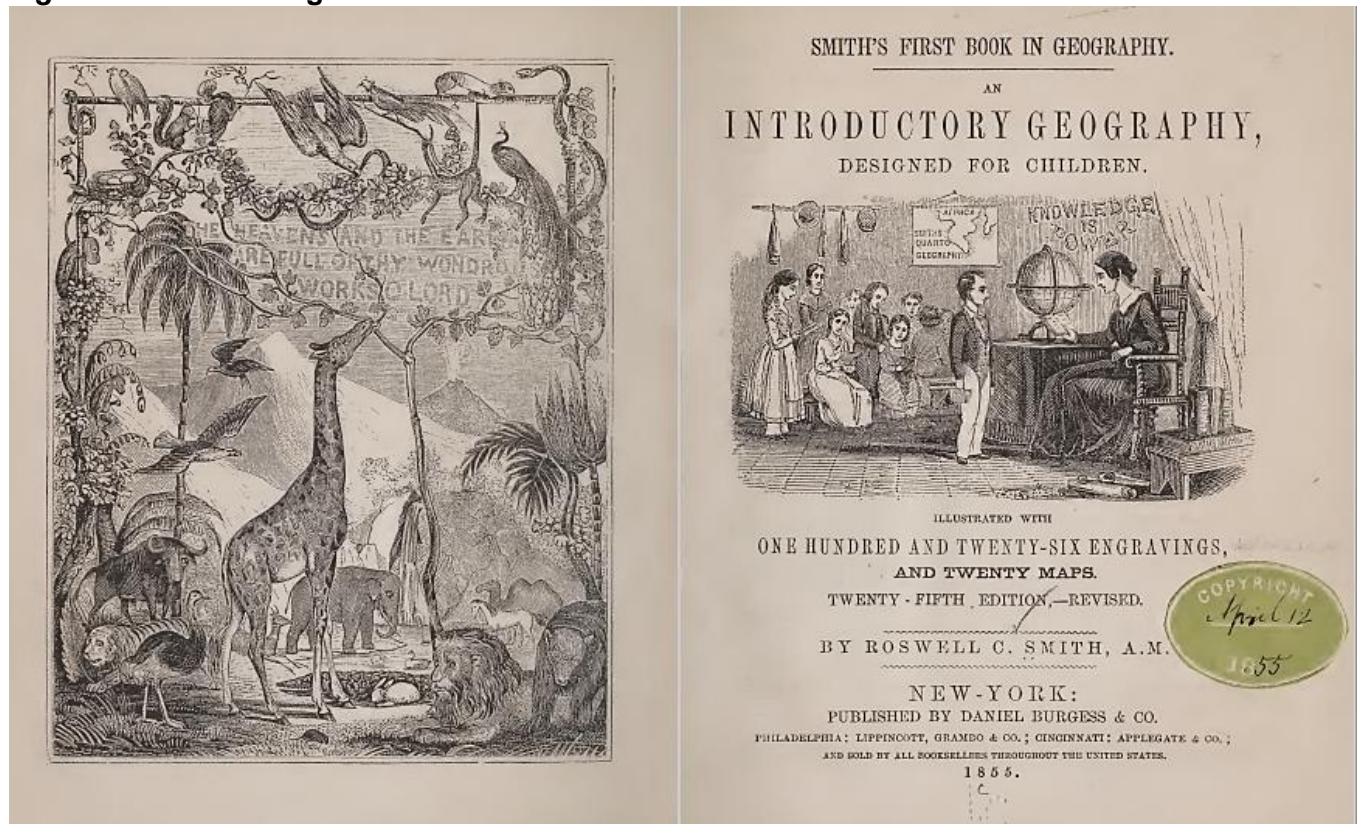
Smith's First Book in Geography (1855)

Roswell C. Smith (1855), *Smith's First Book in Geography: An Introductory Geography, Designed for Children*, Daniel Burgess & Co. (Philadelphia), 186 pages; at www.loc.gov/item/05028352 and <https://catalog.hathitrust.org/Record/011607952>. This textbook includes general geographic concepts, with descriptions of countries and peoples, many based on racist stereotypes. It reflects a United States perspective, highlighting its cultural and political advantages. Its assessments of foreign cultures are often racist, but sometimes positive. For example, "The Chinese Empire is inhabited by an ingenious people, whose chief articles of exportation are tea and silks." (p. 135)

The Committee of the Ward Schools, New York states that:

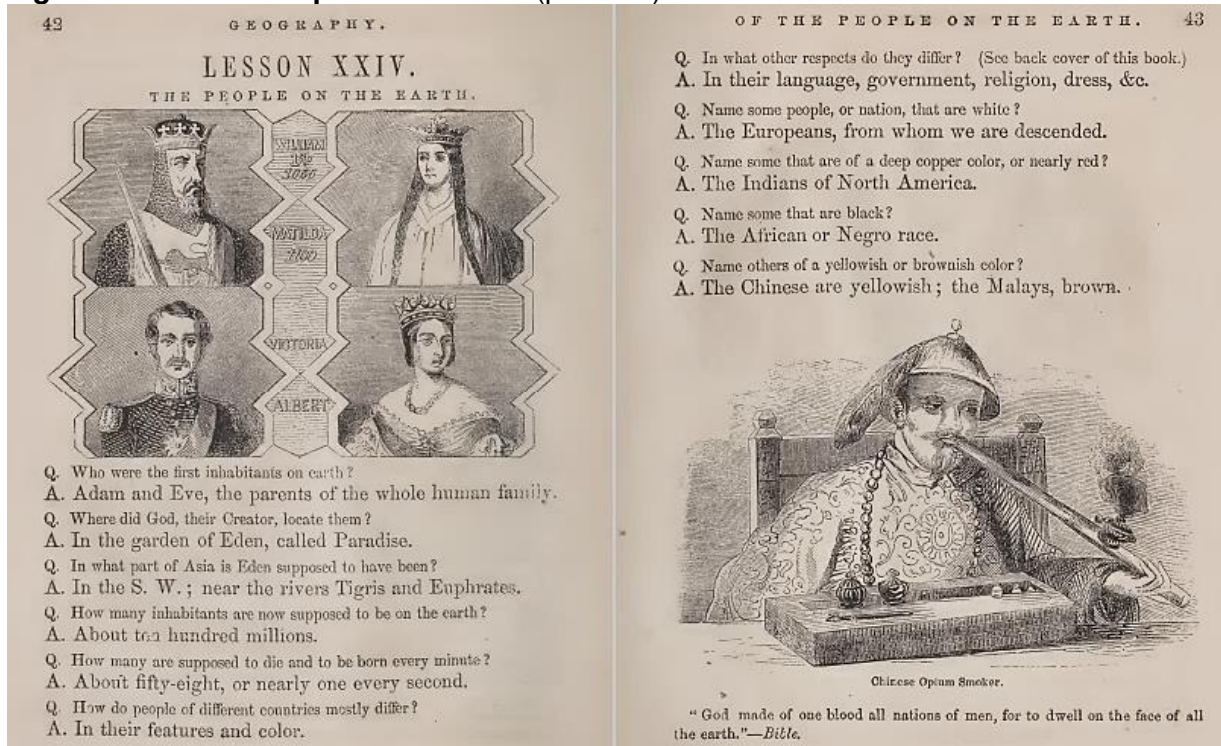
They are satisfied that, of all the works upon this branch of science, this is the best. The author's aim seems to have been, to make a simple, comprehensive, and useful treatise for beginners, and they think he has happily succeeded. The questions are judiciously arranged, and the answers give the general and important divisions of the globe, with the particular localities of all important places, together with a knowledge of the state of Society, habits and customs of the different races of men.

Figure 4 Title Page with Illustrated Plate



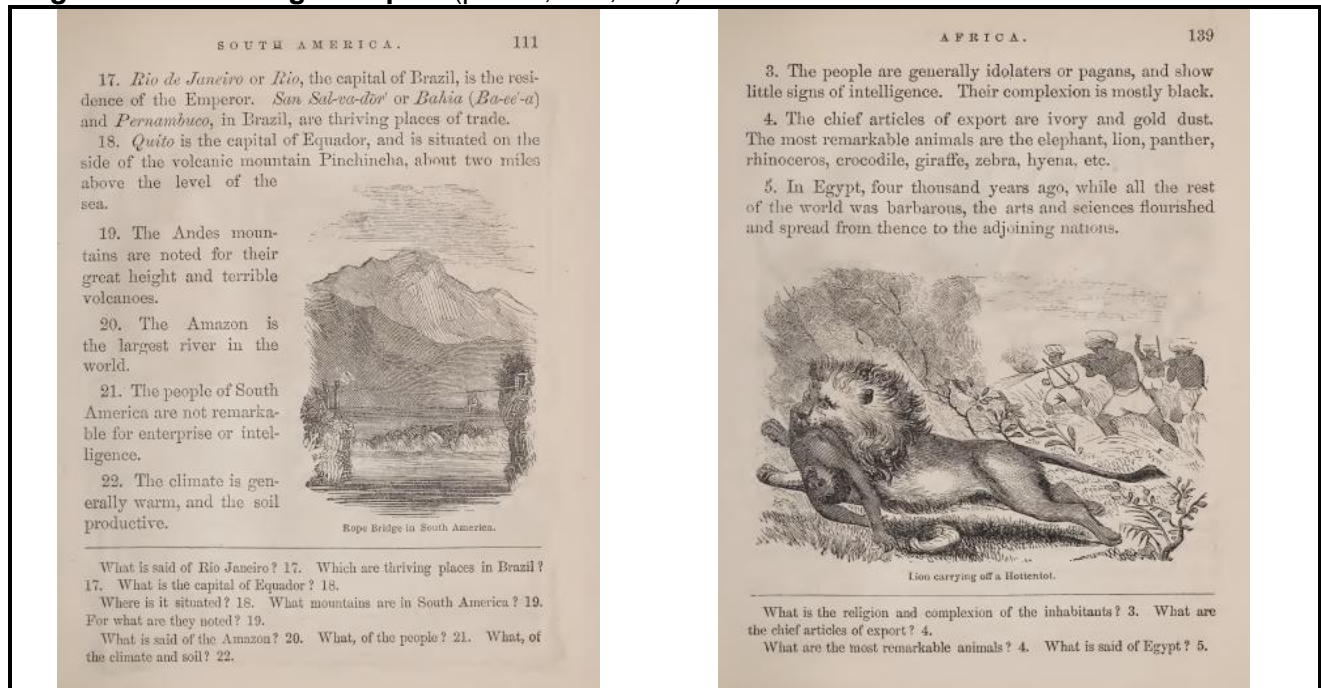
This textbook includes descriptions of countries and peoples, many based on limited knowledge and racist stereotypes. It reflects a United States perspective, highlighting its cultural and political advantages.

Figure 5 **The People of the Earth** (p. 42-43)



This textbook teaches literal interpretation of the Christian bible.

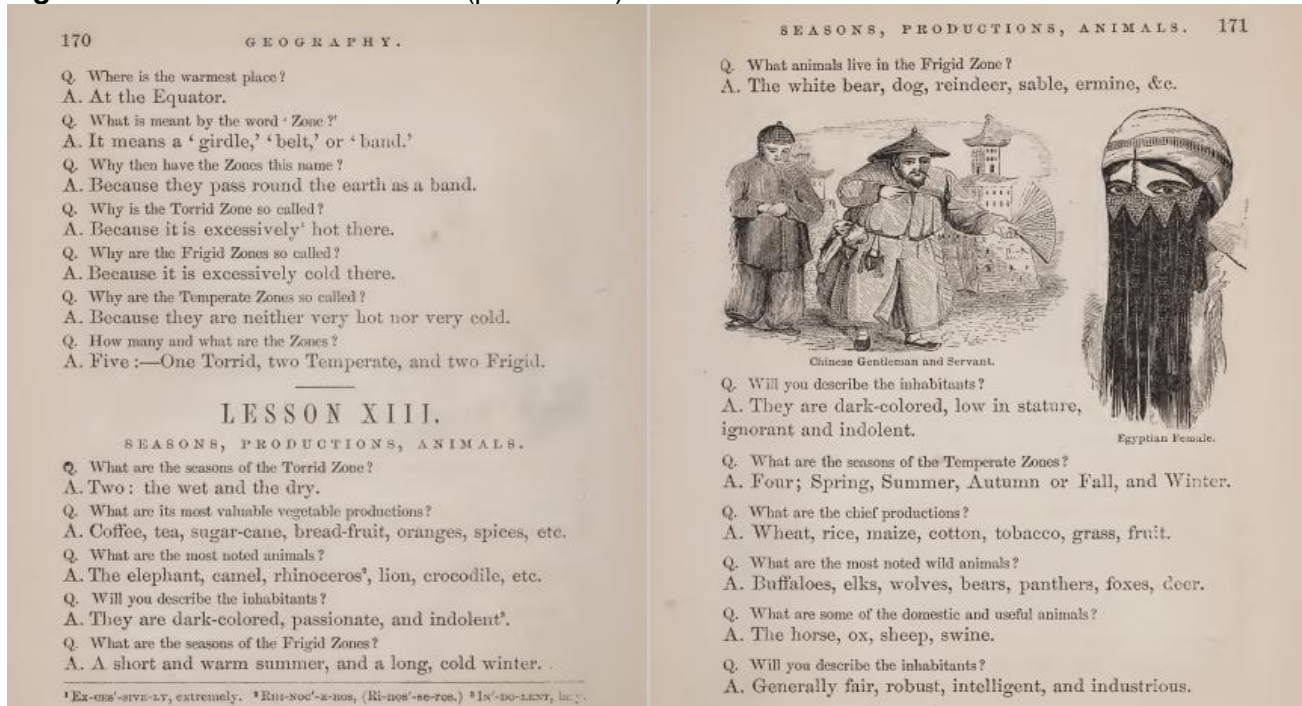
Figure 6 **Foreign Peoples** (p. 111, 135, 139)



The peoples of South America are described as, "not remarkable for enterprise or intelligence."

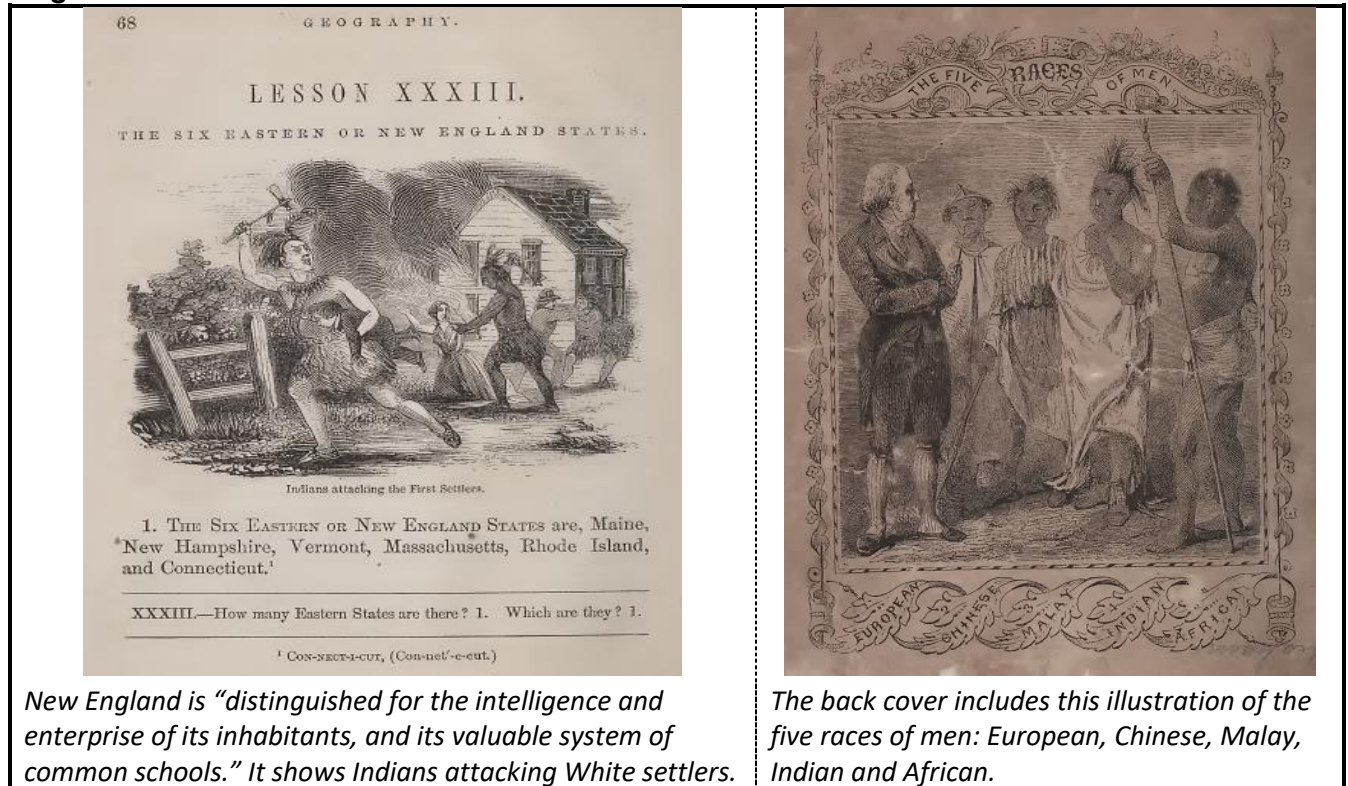
People of Africa are described as, "generally idolaters or pagans, and show little signs of intelligence."

Figure 7 Zones of the Earth (p. 170-171)



Inhabitants of the "torrid" and "frigid" zones are described as dark-colored, passionate, ignorant and indolent, in contrast to fair, robust, intelligent and industrious temperate zone inhabitants.

Figure 8 The Races of Men



New England is "distinguished for the intelligence and enterprise of its inhabitants, and its valuable system of common schools." It shows Indians attacking White settlers.

The back cover includes this illustration of the five races of men: European, Chinese, Malay, Indian and African.

Modern School Geography (1864)

Colton and Fitch (1867), *Modern School Geography*, Ivison, Phinney, Blakeman & Co. (New York), 136 pages; at <https://bit.ly/3ASFROk>. This affordable geography textbook was written for "Common Schools" in the United States. It is designed to embrace all of the important facts and principles of the science. It describes the geography theory, includes a section on the races and conditions of man, and contains numerous maps.

Figure 9 **Title Page**

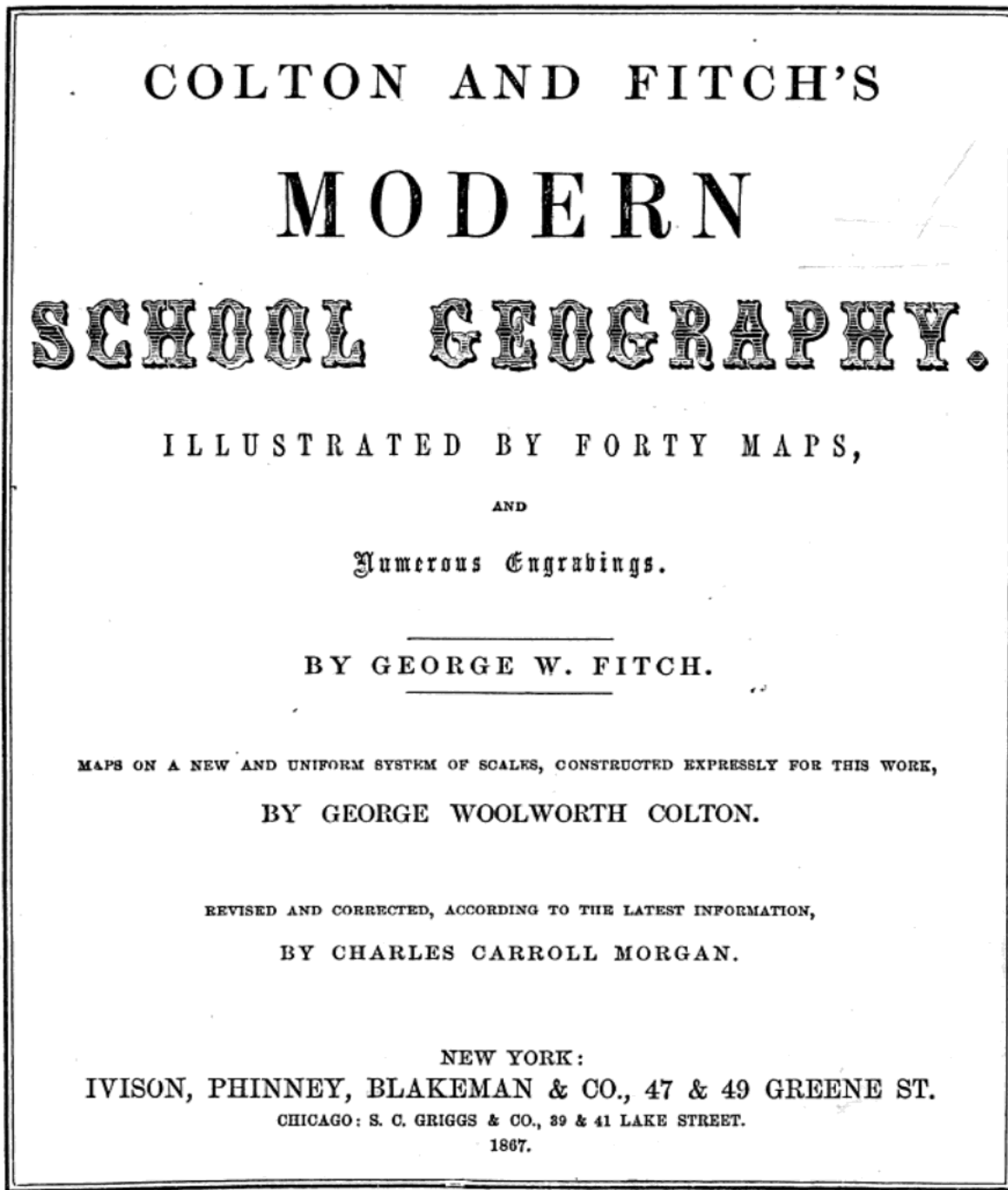


Figure 10 Races and Conditions of Men

RACES AND CONDITIONS OF MEN.

11

131. What is a Town?
A. A permanent collection of houses and inhabitants.

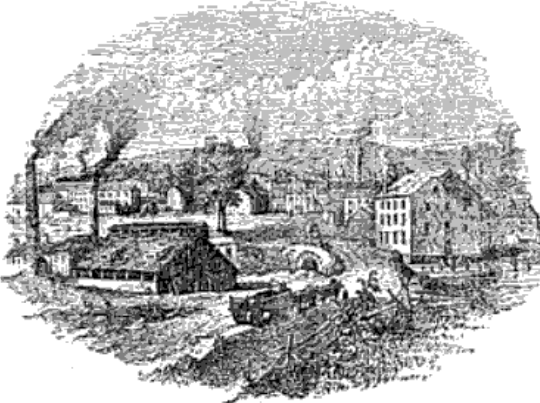
132. What is a City?
A. An incorporated town, usually governed by a Mayor, and assistants called Aldermen.

133. What is the capital of a country?
A. The seat of government, or the city or town where its laws are made.

134. What is a Metropolis?
A. The chief city of a country, or the one which contains the greatest number of inhabitants.

135. What is a Sea-port Town?
A. One that is situated upon a harbor or large river, so as to be reached by vessels.

NOTE.—Sea-port Towns are generally called Ports. Towns that have many large manufactories within them are called Manufacturing Towns.



MANUFACTURING VILLAGE.


LESSON XV.
RACES AND CONDITIONS OF MEN.

136. How many distinct Races of men are there?
A. Five: the Caucasian, or European; Mongolian, or Asiatic; Negro, or African; Malayan; and American, or Indian.

NOTE.—The numbers belonging to the different races have been thus estimated: Caucasian, 644 millions; Mongolian, 403 millions; Negro, 73 millions; Malayan, 30 millions; American, 14 millions.

137. What is the peculiar Color of each Race.
A. The Caucasian, white; Mongolian, yellow; Negro, black; Malayan, brown; American, red.

138. What are the four principal states of society?
A. Savage, barbarous, half-civilized, and civilized.



THE SAVAGE STATE.

139. What characterizes the Savage state?
A. The people in this state live chiefly by hunting, fishing, and plunder; are generally at war; have no literature; and look upon their women as inferior beings.

140. How do men live in the Barbarous state?
A. Principally by pasturage and rude agriculture. People in this state usually live in tents, and wander from place to place with their herds.

141. What are the characteristics of Half-civilized nations?
A. They excel in many of the useful arts, have but little foreign commerce, are jealous of strangers, and make slow progress in literature and science.

142. For what are Civilized nations distinguished?
A. For rapid advances in science, literature, and the useful arts; superior social and religious advantages; and the general diffusion of knowledge.

NOTE.—The degree of civilization to which a nation has arrived, can generally be estimated by the social position of woman

This textbook identifies five races (Caucasian or Europeans [white], Mongolian or Asiatic [yellow], Negro or African [black], Malayan [brown], and American or Indian [red]) plus four stages of society (savage, barbarous, half-civilized and civilized).

The box below contains transcriptions of the key text.

Races and Conditions of Men (p. 11)

How many distinct Races of men are there?

A. Five, the Caucasian or European; Mongolian, or Asiatic; Negro, or African; Malayan; and American, or Indian.

What is the peculiar Color of each Race?

A. The Caucasian, white; Mongolian, yellow; Negro, black; Malayan, brown; American, red.

What are the four principal states of society?

A. Save, barbarous, half-civilized, and civilized.

What characterizes the savage state?

A. The people in this state live chiefly by hunting, fishing, and plunder; are generally at war; have no literature; and look upon their women as inferior beings.

How do men live in the barbarous state?

A. Principally by pasturage and rude agriculture. People in this state usually live in tents, and wander from place to place with their herds.

What are the characteristics of Half-civilized nations?

A. They excel at many of the useful arts, have little foreign commerce, are jealous of strangers, and make slow progress in literature and science.

For what are Civilized nations distinguished?

A. For rapid advances in science, literature, and the useful arts; superior social and religious advantages; and the general diffusion of knowledge.

Note – The degree of civilization to which a nation has arrived, can generally be estimated by the social position of women.

Natural Advanced Geography (1898)

Jacques Redway and Russell Hinman (1898), *Natural Advanced Geography*, American Book Company (New York), 160 pages; at <https://bit.ly/3QBIx6w>.

Figure 11 **Title Page**

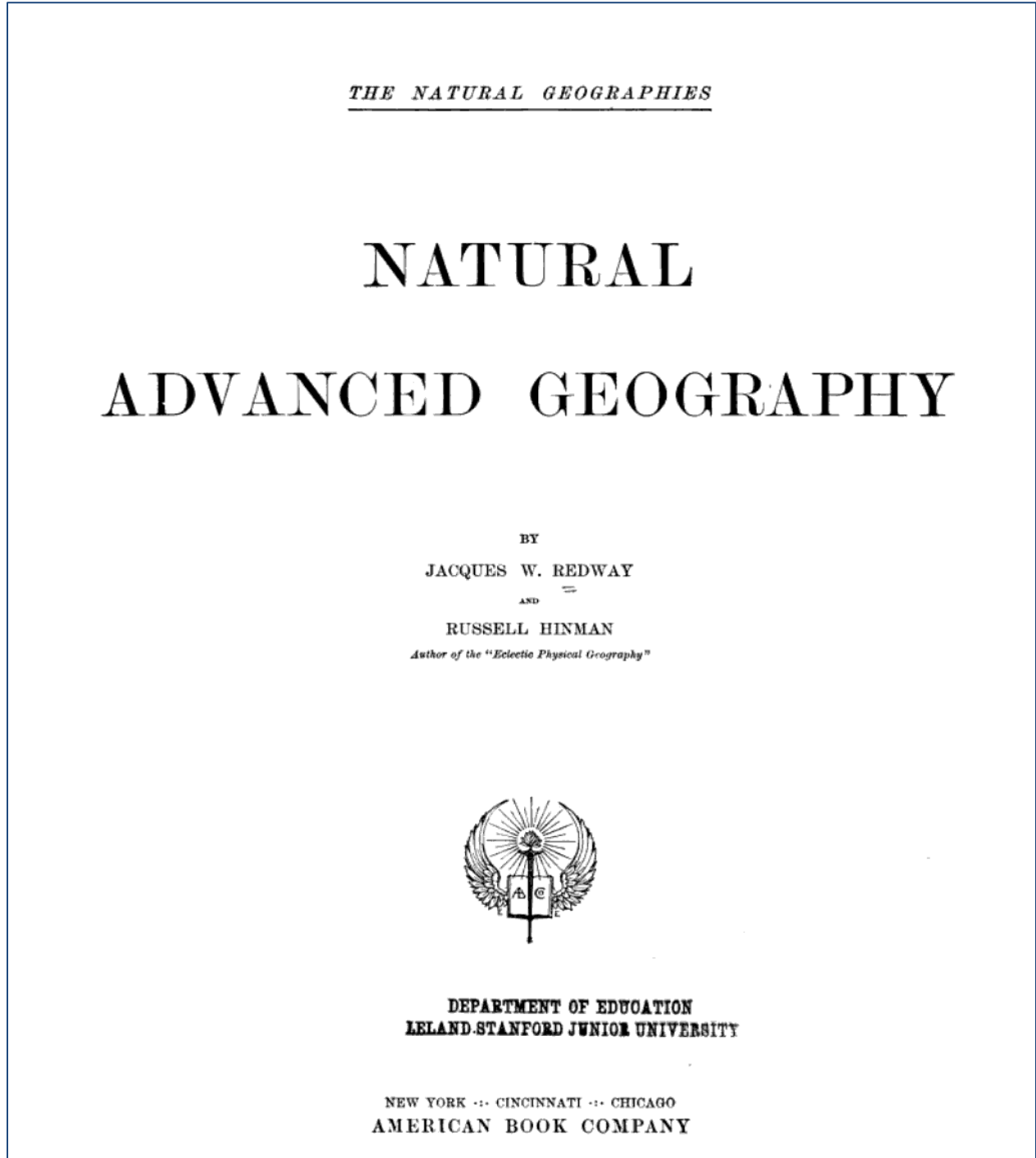


Figure 12 Races of Men – Introduction (p. 32)


32 THE EARTH AS A WHOLE.

These regions are both noted for the great number of cone-bearing trees, as the pines, spruces, firs, hemlocks, and cedars; and for such trees as the oak, chestnut, beech, ash, elm, sycamore, walnut, maple, birch, and willow; as well as for the gentian, rush, and primrose.

America is peculiar in its golden rod and asters, the bald cypress trees, and the great sequoias and redwoods of the Pacific slope. Eurasia has a greater number of heathers, roses, and the olive and almond trees.

What North American and Eurasian Life indicates.
The similarity in life forms indicates that the present barriers between the North American and Eurasian regions have existed for a comparatively short time, and that they are not now so effectual as the barriers between these and the other regions.

The present life forms of North America and Eurasia are highly organized, but in the rocks there are found fossils of forms which are less



An extinct tapirlike animal of North America.

highly organized and are more like those now living in the other regions. This indicates that the life forms now found in North America and Eurasia are the youngest, or most recent, in the world. They are the descendants of the older fossil forms which used to live there. The conditions of life changed rapidly in these regions, and the life forms changed with them until they gradually assumed their present form, which differs greatly from that of their ancestors. In other regions the conditions changed more slowly, and the present life forms in those regions (especially in Australia) are more like their remote ancestors.

Domestic Animals and Cultivated Plants are descendants of wild ones, but, under the care of man, many of them have changed so greatly that it is now hard to tell from which of the wild animals and plants they descended. As Eurasia seems always to have been the home of by far the greater part of mankind, it is not surprising that most of our domestic animals and cultivated plants are descended from wild animals and plants of that grand division.

Supplemental Work. Bring to school a picture, an anecdote, a specimen, or a description of some plant or animal of the North American region, and of some plant or animal of the Eurasian region. Write next day a reproduction of some other pupil's anecdote or description.

ISLAND AND OCEAN LIFE.

Continental Islands are usually close to the mainland, and many of them have not long been separated from it;

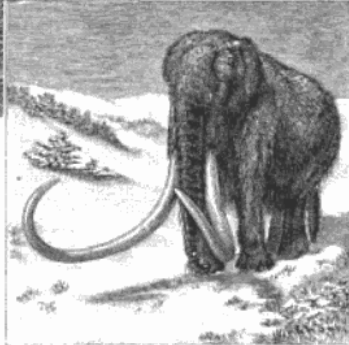
hence their plants and animals are generally quite similar to those of the neighboring continent.

The Oceanic Islands also have received their life forms from the continents, but they contain chiefly birds which can fly long distances, and such forms of life as have seeds or eggs which can be easily transported. Some of these are so light that they will float or can be carried by the winds. Some are carried in the stomachs of birds, or attached to the mud on their feet.

Most of these forms of island life have some resemblance to kinds found in the continent from which the prevailing winds or currents move toward the islands.

Ocean Life. Many warm-blooded animals, such as whales, porpoises, seals, and walruses, live during a part or all of the time in the sea, but have to come to the surface to breathe. In addition to these there are hosts of true fishes that can live and breathe under water, as sharks and mackerel and codfish, besides hundreds of kinds of shellfish, as oysters and lobsters. The sea also contains thousands of lower forms of animal life, such as jellyfishes, sponges, and coral polyps; and many kinds of seaweed and other marine vegetation.

Light penetrates the ocean to a comparatively slight depth, and all the water there, except a thin surface layer, is almost as cold as ice; hence vegetable life in the ocean is most plentiful near the surface, and especially in the shallow waters near the continents. As food is thus abundant, animal life also is most plentiful in these regions, though a few kinds of marine animals live near the bottom of the deepest parts of the sea.



The mammoth, an extinct North American elephant.

Supplemental Work. Read "Animal Life in Madagascar" in Johonnot's "Flyers, Creepers, and Swimmers," and Parts III. and IV. of Johonnot's "Glimpses of the Animate World."

TOPICS ON DISTRIBUTION OF LIFE.

I. **NUMBER OF LIFE FORMS.** Effect of climate on; resulting distribution.

II. **KINDS OF LIFE.** Forests: equatorial—trees, animal inhabitants; temperate—trees, animal inhabitants. Open lands: grassy lands—cause, distribution, life; tundras—cause, distribution; deserts—cause, distribution, forms of life.

III. **MEANS OF DISTRIBUTION.** Without man's aid. With man's aid.

IV. **BARRIERS.** What they are. What they cause.

V. **LIFE REGIONS.** Continental plateau: central regions—common forms, peculiar forms, present barriers; outlying regions—number, order in peculiarity of forms, chief forms of each; islands. Oceanic region: island forms; marine forms.

MAN.

RACES OF MEN.

Distribution of Mankind. In some respects man is like other animals. Like them, he must have air to breathe, a certain amount of heat, water to drink, and food to eat. But he is vastly superior to them all in intelligence.

This describes man as similar to other animals in our physical needs, but superior in intelligence.

Figure 13 Races of Men – Continued (p. 33)

MAN. 33



His intelligence has taught him how to start a fire, so as to warm himself when he is cold; to make tools with which to fashion clothing and a shelter to protect himself from the weather; and to make weapons with which to secure food. His intelligence also gives him the foresight to lay up food in summer for use during the winter, or to carry food with him when he travels to regions that do not supply it. Hence the natural barriers to other forms of life are not

in color. Most of the people have pinkish-white skin, though some are quite dark. This race includes nearly half the people in the world, and is the most civilized of all the races.

The principal division of this race is the *Mediterranean* type, to which we belong. The home of this type is the shores of the Mediterranean Sea, western Europe, and southern Asia as far east as the mouth of the Ganges.

The two principal peoples of this type are the *Aryans*, embracing the Hindus and the Persians of southern Asia, and most Europeans, together with their descendants in all parts of the world; — and the *Semitic* people, embracing the Jews, Arabs, and Berbers south and southeast of the Mediterranean Sea, together with their descendants. The Aryan people are rapidly increasing in numbers. In recent times thousands of them have left Europe to found homes for themselves in each of the other grand divisions, and these new settlers have practically taken possession of North and South America and of Australia, and are rapidly taking possession of Africa.

Yellow Race. The home of the yellow race is northern and eastern Eurasia, America, and most of the islands of the Pacific. The hair is straight, coarse, and black, and the skin yellowish or yellowish-red. The people of the yellow race are about as numerous as those of the white race, but they are not so highly civilized.

The principal, and by far the most numerous, type of this race is the *Mongolian*, the people of which, in addition to the yellow skin, are distinguished by narrow, almond-shaped eyes. This type occupies nearly the whole of northern, central, and eastern Asia.



Aryan people.

great barriers to man. Men live in nearly all the lands of the earth, from the torrid to the frigid zones.

It is believed that many ages ago men gradually wandered away in various directions from some central region, and made homes for themselves in new lands and thus peopled the earth. The people who wandered to different parts of the earth found very different surroundings, to which their descendants gradually adapted themselves, just as the descendants of plants and animals gradually change and adapt themselves to changing conditions of life. Thus would arise different *races* and *types* of men, in each of which the people resemble one another in manners and customs, and, in a general way, in appearance, while they differ more or less in these particulars from the people of other races and types.

Races. Mankind may be divided into three principal races, in each of which the people resemble one another somewhat in color of the skin and in the kind of hair. These three races may be called the *white* race, the *yellow* race, and the *black* race.

White Race. The home of the white or "Caucasian" race is Europe, southwestern Asia, and northern Africa. The people have wavy hair, which may be light or dark




American Indians (Apaches).

The *Malays* form a second type of this race. They are often called the *brown* race because they have brownish-yellow skin. In the main they are fierce and warlike, and much less civilized than the Mongolians. They live in extreme southeastern Asia, in the East Indies, and in the islands of the Pacific Ocean.

The third type of this race consists of the *American Indians*, including the *Eskimos*. They



Chinese girl.

This page describes how adaptations to various environments resulted in diverse races and types of men. Notably, the "Aryan" image depicts a famous inventor (Thomas Edison), while the others are depicted in foreign clothing. The "Aryan people" image is labeled, "From the United States", racializing the country.

Figure 14 Races and Culture of Man (p. 34)



This page categorizes races by their material progress from savagery to barbarianism and civilization.

Figure 15 Expansion of Culture (p. 35)

MAN. 35

Each of these discoveries enabled people to live more comfortably than before. People who have not learned how to do much more than this are *savages*.

Some tribes in Africa, and some of the most ignorant tribes of the American Indians, are scarcely more advanced than this to-day.

Barbarism. The next important step in the progress of man seems to have been the learning how to make rude pottery, by roughly shaping bowls and other vessels of soft clay, and baking them hard by fire. In Eurasia, where there were wild horses and many kinds of wild cattle, sheep, and goats, men gradually learned how to tame and domesticate these animals, and to cultivate several kinds of grain; while in America men learned how to plant and raise corn, which is perhaps the easiest of all grains to cultivate.

With their increasing knowledge the more advanced races gradually learned how to improve their tools and weapons. They smoothed and

Nearly all the Indians who lived in the eastern part of North America when it was first visited by white men knew how to make pottery and to cultivate corn, while some of the Indians living in the western highlands had advanced nearly through the highest stage of barbarism.

Civilization. When men at last learned to write, and were thus able to leave records of what they did and thought, they had advanced to a stage that may be called the beginning of *civilization*.

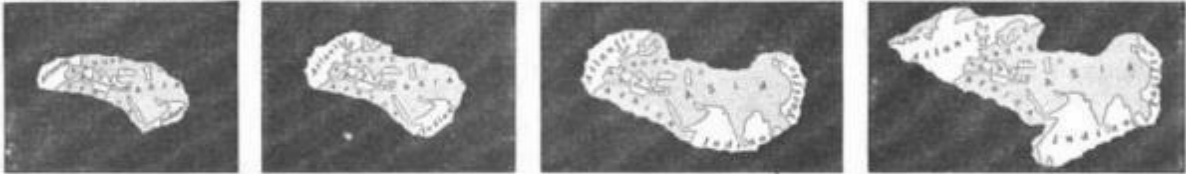
The greater part of the Mongolian type have reached the beginning of civilization, but have not progressed far beyond it. The greater part of the Mediterranean type, and especially its great Aryan branch, have continued to improve, and are still making inventions and discoveries; and these people form the enlightened nations of to-day. The knowledge of the arts of navigation, of printing, of architecture, the discoveries of nature's laws, and the application of steam and electricity to the needs of man, mark the highest stage to which he has advanced. Mention any other discoveries which belong to the age of civilization.

About 100 years before Christ.

About the time of Christ.

About the year 500.

About the year 1000.



About the year 1500.

About the year 1800.



The progress of geographical discovery; the darkest tint indicates unknown regions.

polished their rough stone arrowheads and spearheads and axes, made fishhooks of bone, and rough needles with which they could sew together the skins of animals for clothing. Then some one found copper in the earth and discovered that it was soft enough to be hammered into the proper shape for ornaments, while some one else found tin and discovered that both tin and copper would melt, and when melted together would cool into a very hard metal (bronze). Out of this metal the people molded tools that were a great improvement on their old stone and bone implements. With these tools they learned to quarry and roughly to shape stone to make houses, while some one else learned how to make bricks from clay. They also twisted the stringy fibers of plants into rude threads and wove them into a coarse cloth. Finally, those interested in working metals found out how to get iron from the minerals, or *ores*, in which it is found in the earth, and soon learned some of the many uses of this metal.

Though no one in the world had yet learned how to write, and hence every one was ignorant in comparison with the people we know, still the people who knew how to do some or all of these things could live much more comfortably than the savage tribes.

People who have advanced far enough to make pottery, to have domestic animals or some cultivated plants, and to know something of the use of the metals, but who have not yet learned to write, are said to be in the condition of *barbarism*. Very many of the negro tribes of Africa and the Mongolian tribes of northern Asia are barbarians to-day.

The maps above indicate the gradual growth of man's knowledge of the world after he became civilized enough to leave a record of what he knew upon the subject. From the first map tell in what part of the world man first became civilized enough to leave such a record. What parts of the world next became known to civilized man? What great geographical discovery was made about 400 years ago? Why are the later maps surrounded by circles, while the earlier ones are not? What part of the world is still unknown?

Supplementary Work. Bring to school, or describe, any implements or utensils used in your ancestors' time, and tell what improvements have been made since then. Bring to the school collection any stone spearheads, arrowheads, pipes, or other stone implements which you or your friends may have found in the fields near your home. Read chapter 14 of "McMaster's School History of the United States."

GOVERNMENT AND RELIGION.

Government. In the earlier stages of human progress, when men owned but little property and so could own it in common, there was no necessity for government as we know it. In time of war the ablest warriors were chosen as chiefs to lead the various war parties, and in times of peace the older men and women gave counsel to the others.

This page describes the positive attributes of civilization, and provides maps which illustrate the gradual expansion of civilization from Europe to the rest of the world. By depicting the "known world" over time, it teaches students how to define themselves as subjects of European knowledge.

The boxes below contain transcriptions of the key texts.

Races and Culture of Man (pp. 32-35)

Distribution of Mankind.

In some respects man is like other animals. Like them he must have air to breathe a certain amount of heat water to drink and food to eat. But he is vastly superior to them all in *intelligence*.

His intelligence taught him how to start fire so as to warm when he is cold; to make tools with which to fashion clothing and a shelter protect himself from weather; and to make weapons with which secure food. His also gives him foresight to lay up food summer for use during the winter or to carry food with him when he travels to regions that do not supply it. Hence the natural barriers to other forms of life are not great barriers to man. Men live in nearly all the lands of the earth from the torrid to the frigid zones.

It is believed that many ages ago men gradually wandered away in various directions from some central region and made homes for themselves in new lands and thus peopled the earth. The people who wandered to different parts of the earth found very different surroundings, to which their descendants gradually adapted themselves just as the descendants of plants and animals gradually change and adapt themselves to changing conditions of life. Thus would arise different races and types of men in each of which the people resemble one another in manners and customs and, in a general way, in appearance while they differ more or less in these particulars from the people of other races and types.

Races

Mankind may be divided into three principal races in each of which the people resemble one another somewhat in color of the skin and in the kind of hair three races may be called the white race the yellow race and the black race.

White Race. The home of the white or "Caucasian" race is Europe southwestern Asia and northern Africa. The people have wavy hair, which may be

light or dark in color. Most of the people have pinkish white skin, though some are quite dark This race includes nearly half the people in the world and is the most civilized of all the races.

The principal division of this race is the *Mediterranean* type to which we belong The home of this type is the shores of the Mediterranean Sea, western Europe, and southern Asia as far east as the mouth of the Ganges. The two principal peoples of this type are the *Aryans* embracing the Hindus and the Persians of southern Asia and most Europeans together with their descendants in all parts of the world; and the *Semitic* people embracing the Jews Arabs and Berbers south and southeast of the Mediterranean Sea together with their descendants. The Aryan people are rapidly increasing in numbers. In recent times thousands of them have left Europe to found homes for themselves in each of the other grand divisions, and these new settlers have practically taken possession of North and South America and of Australia and are rapidly taking possession of Africa.

Yellow Race The home of the yellow race is northern and eastern Eurasia America and most of the islands the Pacific. The hair is straight and black and the skin yellowish or yellowish red. The people the yellow race are about as numerous as those of the white race but are not so highly civilized. The principal and by far the most numerous type of this race is the *Mongolian*, the people of which in addition to the yellow skin, are distinguished by narrow almond shaped eyes This type occupies nearly the whole of northern, central and eastern Asia.

The *Malays* form a second type of this race. They are often called the brown race because they have brownish yellow skin In the main they are fierce and warlike and much less civilized than the Mongolians. They live in extreme southeastern Asia, in the East Indies, and in the islands of the Pacific Ocean.

The third type of this race consists of the American Indians including the Eskimos. They are sometimes said to form the red race because of their reddish

yellow or copper colored skin. They are not so numerous as the Malays but they occupied nearly the whole of the American continent before it was settled by whites. Many of them were savages, though some tribes in the western highlands of both North and South America were much more advanced.

Black Race The home of the black race is central and southern Africa, and some of the Australian islands. The people of this race have coarse woolly or kinky hair, protruding lips, and dark brown or black skin. The black race includes about one tenth of the people in the world, and is the least civilized all the races.

The *negroes* whose home is central Africa form the principal type of this race, while the small Natives of Papuan type includes the savages of New Guinea and some other Australian islands. The natives of Australia itself have black skin but straight hair and by some are called a separate race.

Man's Culture

The Progress of Man. Man is constantly learning how to make things and to do things which enable him to live more comfortably. We have many conveniences nowadays such as the electric light, railroads, sewing machines, and hundreds of other common things which were entirely unknown when our grandparents were children. Name several others. A few hundred years ago the art of printing was unknown; the only books which then existed were written by hand and comparatively few people knew how to read. Some of these old books were histories from which we learn how people lived at that time. A few thousand years ago no one in the world had yet learned how to write, and we know very little of how people then lived since they left no written record of anything. Still it is certain that people lived long before that, because in rock deposits that are many thousands of years old we find things that must have been made by men such as stone arrowheads, stone axes, bits of pottery, and pieces of reindeer horn with rude pictures scratched on them.

Savagery We therefore conclude that at one time many thousands of years ago all or nearly all people were more ignorant than the most savage tribes now living. They probably did not know how to make anything but lived in caves wore no clothing, and ate only fruits nuts roots, and such insects as they could catch, and such small animals as they could kill with clubs and stones. At last, some one may learned how to tie a sharp stone on the end of a stick and thus make a spear with which to spear fish or kill animals. Then some one may have learned that sticks rubbed together will get hot and at last burn thus starting a fire. The most ignorant tribes in Australia to day do not know how to do much more than this. Gradually some of the early men invented bows and arrows discovered how to chip stones rudely into shape for arrowheads and axes, and learned how to make a canoe by hollowing out a log with fire and stone scrapers.

Each of these discoveries enabled people to live more comfortably than before. People who have not learned how to do much more than this are savages. Some tribes in Africa and some of the most ignorant tribes of the American Indians are scarcely more advanced than this today.

Barbarism The next important step in the progress of man seems to have been the learning how to make rude pottery, by roughly shaping bowls and other vessels of soft clay, and baking them hard by fire. In Eurasia where there were wild horses and many kinds of wild cattle, sheep, and goats, men gradually learned how to tame and domesticate these animals, and to cultivate several kinds of grain, while in America men learned how to plant and raise corn, which is perhaps the easiest of all grains to cultivate.

With their increasing knowledge the more advanced races gradually learned how to improve their tools and weapons. They smoothed and polished their rough stone arrowheads and spearheads and axes, made fishhooks of bone, and rough needles with which they could sew together the skins of animals for clothing. Then some one found copper in the earth and discovered that it was soft enough to be hammered into the proper

shape for ornaments, while some one else found tin and discovered that both tin and copper would melt and when melted together would cool into a very hard metal bronze. Out of this metal the people molded tools that were a great improvement on their old stone and bone implements. With these tools they learned to quarry and roughly to shape stone to make houses while some one else learned how to make bricks from clay. They also twisted the stringy fibers of plants into rude threads and wove them into a coarse cloth. Finally those interested in working metals found out how to get iron from the minerals or ores in which it is found in the earth and soon learned some of the many uses of this metal.

Though no one in the world had yet learned how to write and hence every one was ignorant in comparison with the people we know, still the people who knew how to do some or all of these things could live much more comfortably than the savage tribes.

People who have advanced far enough to make pottery, to have domestic animals, or some cultivated plants, and to know something of the use of the metals, but who have not yet learned to write are said to be in the condition of barbarism. Very many of the negro tribes of Africa and the Mongolian tribes of northern Asia are barbarians to day.

Nearly all the Indians who lived in the eastern part of North America when it was first visited by white men knew how to make pottery and to cultivate corn, while some of the Indians living in the western highlands had advanced nearly through the highest stage of barbarism.

Civilization When men at last learned to write and were thus able to leave records of what they did and thought, they had advanced to a stage that may be called the beginning of civilization The greater part of the Mongolian type have reached the beginning of civilization, but have not

progressed far beyond it. The greater part of the Mediterranean type and especially its great Aryan branch have continued to improve and are still making inventions and discoveries and these people form the enlightened nations of to day. The knowledge of the arts of navigation, of printing, of architecture, the discoveries of nature's laws, and the application of steam and electricity to the needs of man mark the highest stage to which he has advanced. Mention any other discoveries which belong to the age of civilization.

The maps above indicate the gradual growth of man's knowledge of the world after he became civilized enough to leave a record of what he knew upon the subject. From the first map tell in what part of the world man first became civilized enough to leave such a record What parts of the world next became known to civilized man. What great geographical discovery was made about 400 years ago? Why are the later maps surrounded by circles while the earlier ones are not? What part of the world is still unknown?

Supplementary Work Bring to school or describe any implements or utensils used in your ancestors time and tell what improvements have been made since then. Bring to the school collection any stone spearheads arrowheads pipes or other stone implements which you or your friends may have found in the fields near your home. Read chapter 14 of McMaster's *School History of the United States*.

New Geography of the World (1904)

Oliver & Boyd (1904), *New Geography of the World*, Oliver & Boyd (London), 216 pages.

Figure 16 Title Page

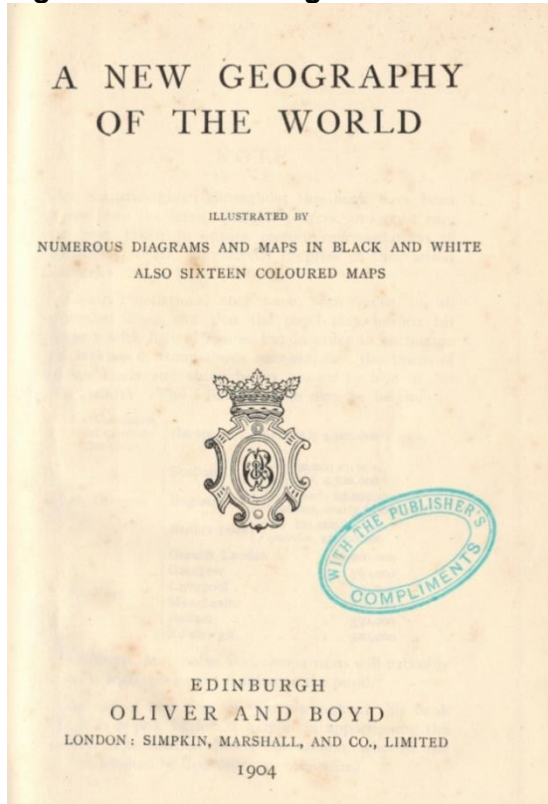
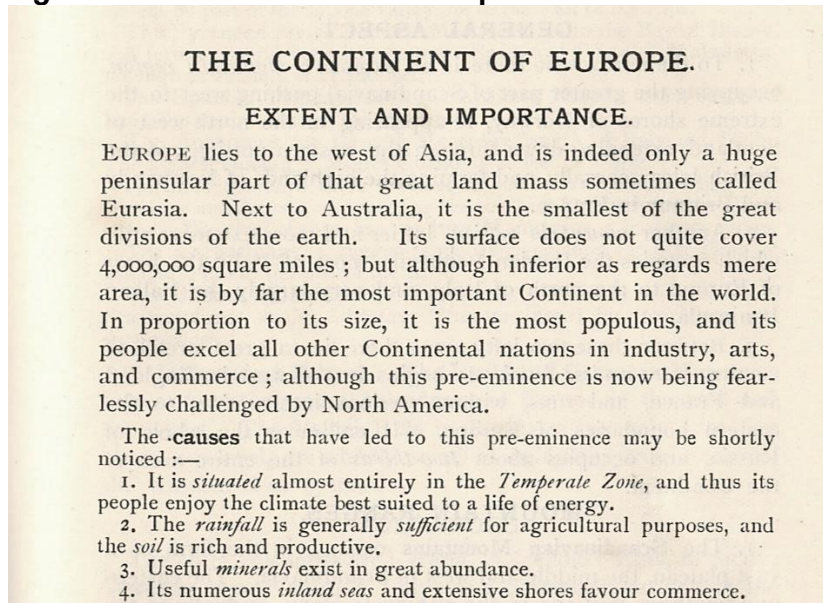


Figure 17 The Continent of Europe



This geography book describes Europe as, "although inferior as regards mere area, it is by far the most important Continent in the world."

A School Geography of the World (1907)

Lionel Lyde (1907), *A School Geography of the World*, Adam & Charles Black (London), 420 pages; at <https://bit.ly/3QzaHaW>.

Figure 18 Title Page

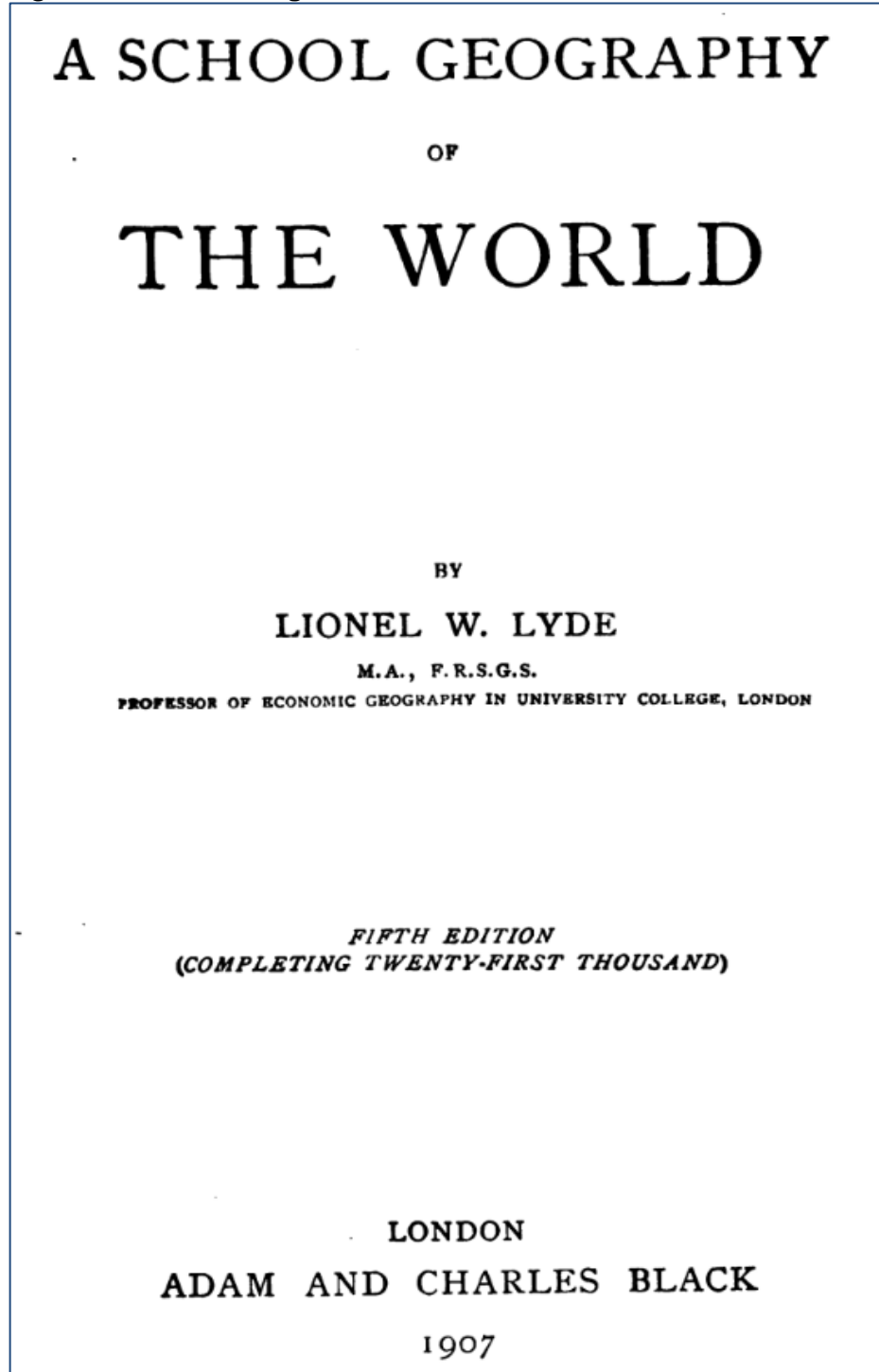
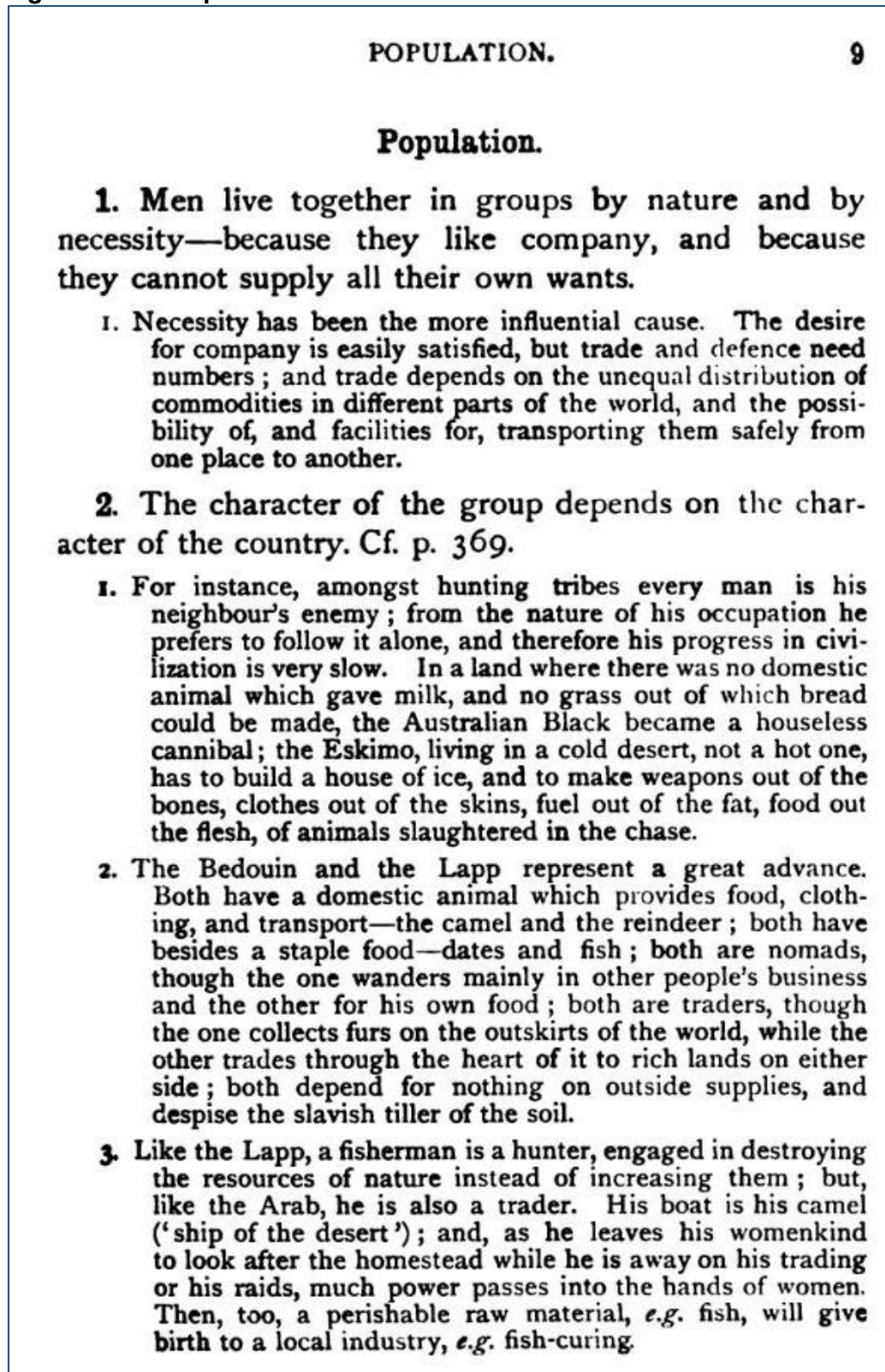
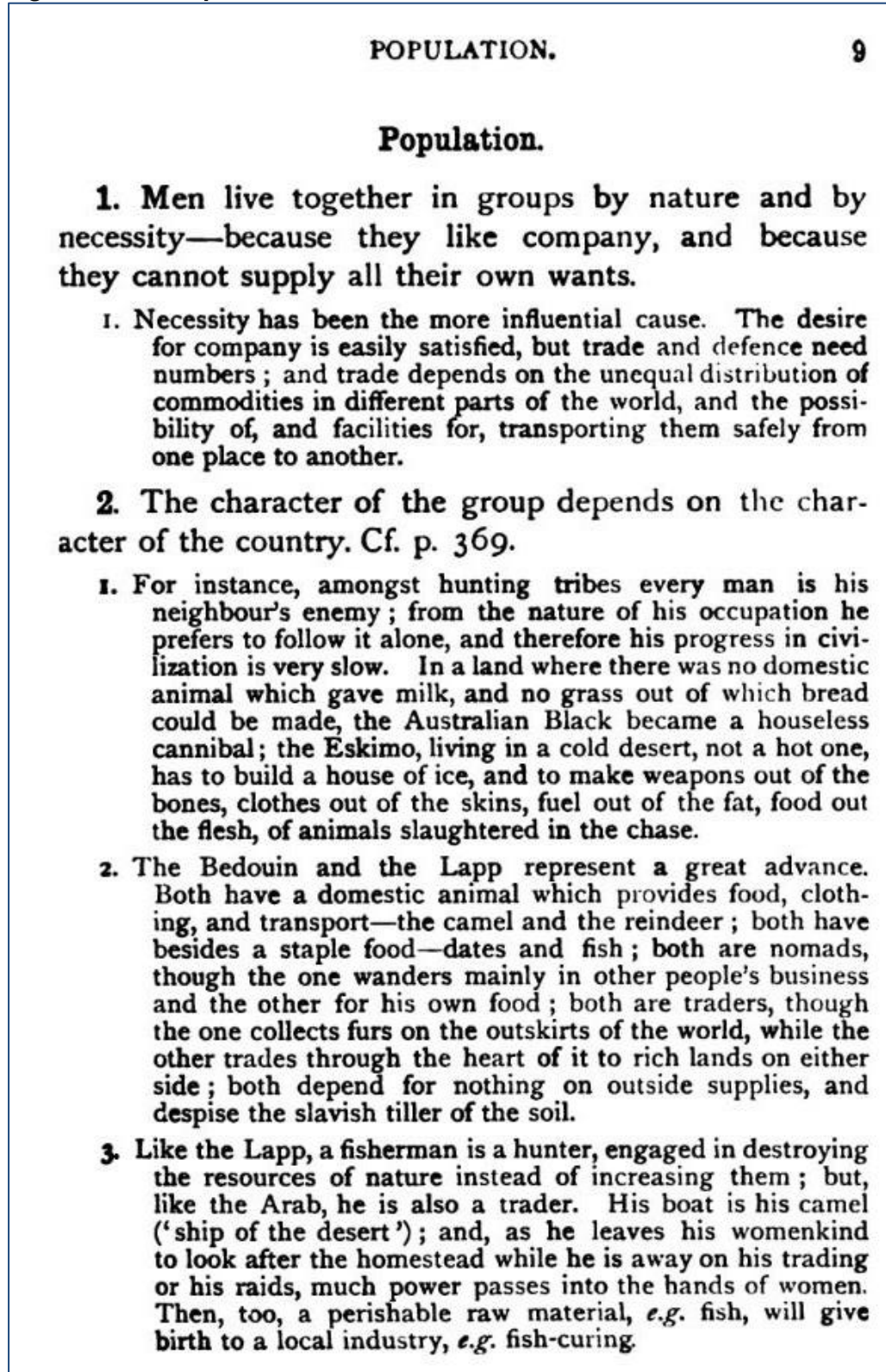


Figure 19 **Population**



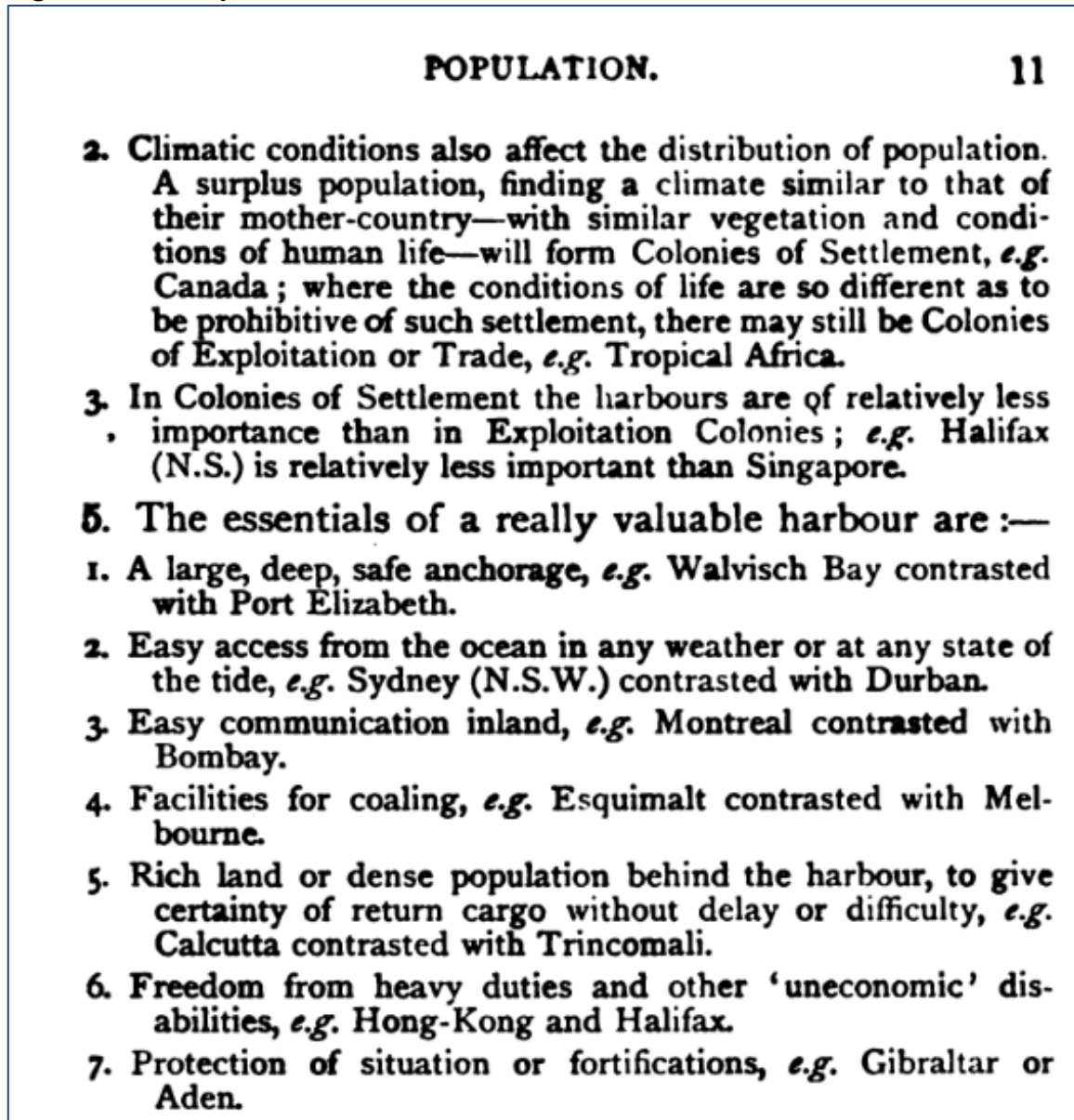
The "Population" section highlights the violence and poverty of traditional cultures and economies.

Figure 20 **Population Section - 1**



This describes how civilizations vary and advance depending on geographic and economic conditions.

Figure 21 **Population Section - 2**



This section highlights the importance of trade and therefore transportation. The examples described are all of British Empire harbors, indicating to student the importance of these colonial projects.

School Geography of the World (1911)

J.B. Calkin (1911), *School Geography of the World*, T. Nelson and Sons (Edinburgh), 186 pages; at <https://catalog.hathitrust.org/Record/100277468>.

Figure 22 Title Page

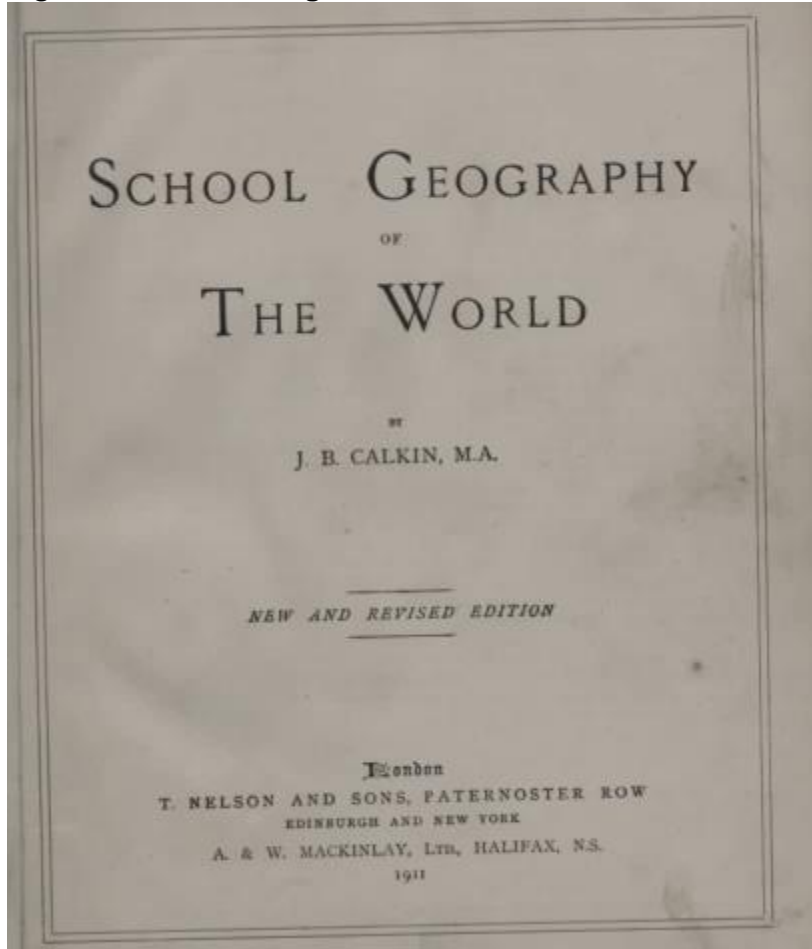
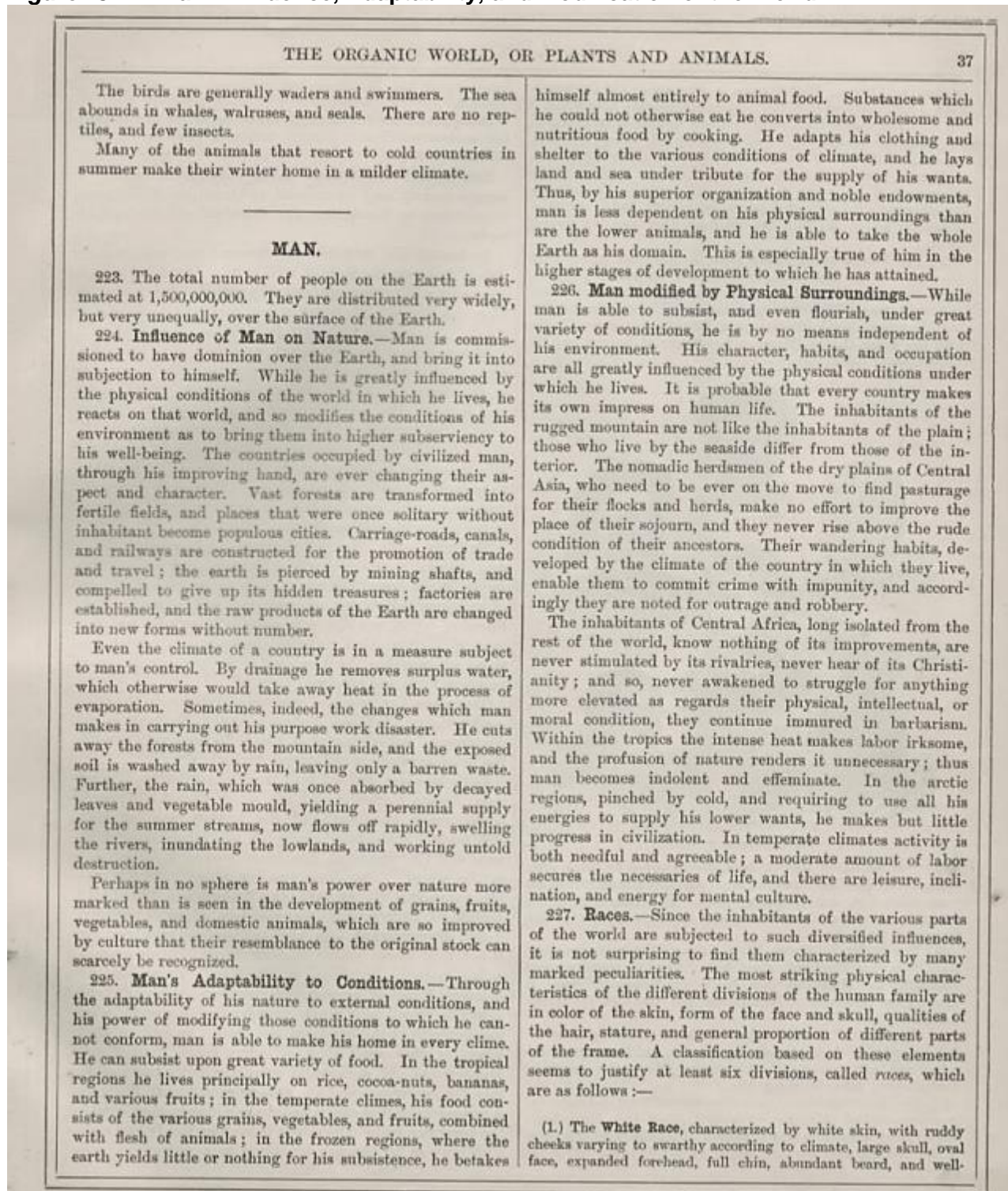
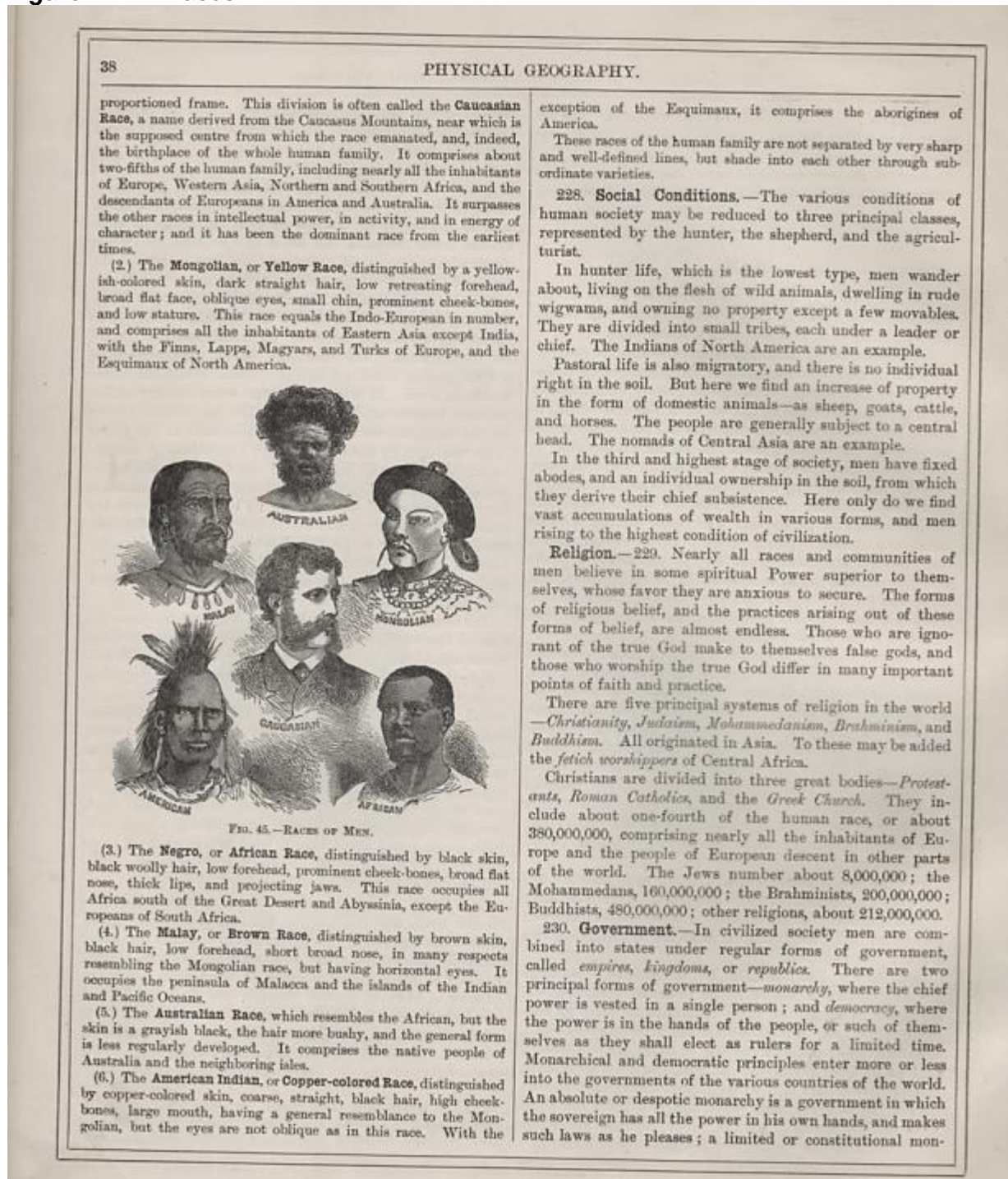


Figure 23 Man – Influence, Adaptability, and Modification of the World



This page discusses how people have been affected by, adapted to, and modified our environments.

Figure 24 Races



This textbook identifies six races, Caucasian (White), Mongolian (Yellow), Negro or African (Black), Malay (Brown), Australian (grayish black), and American Indian (copper-colored), plus three conditions of society, hunter (lowest), pastoral, and farming (highest). It uses concepts of evolution to argue that, by living in temperate climates the White race "surpasses the other races in intellectual power, in activity, and in energy of character, and it has been the dominant race from the earliest of times."

The British Empire Beyond the Seas (1912)

James H. Torbitt (1912), *The British Empire Beyond the Seas. A Rational and Suggestive Textbook of Geography for Pupils in Primary and Secondary Schools*. E. J. Arnold & Sons (Leeds), 118 pages. This book summarizes British Commonwealth countries, focusing primarily on physical geography, commercial activities, travel and communications. It includes the following comments about people and cultures:

"The *aborigines* of Australia are fast dying out. There are now less than 60,000. They are low in the scale of civilization" (p. 31).

"The *Maoris*, originally from Hawaii, may be considered the native race. They are intelligent and, on the whole, quick to adapt themselves to European ideas." (New Zealand, p. 40).

"The Hindi is an industrious and skilful worker: he is simple in his tastes, and is a vegetarian and total abstainer." (p. 85).

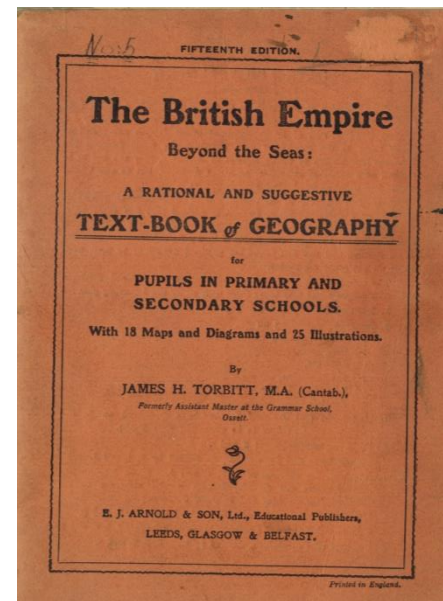
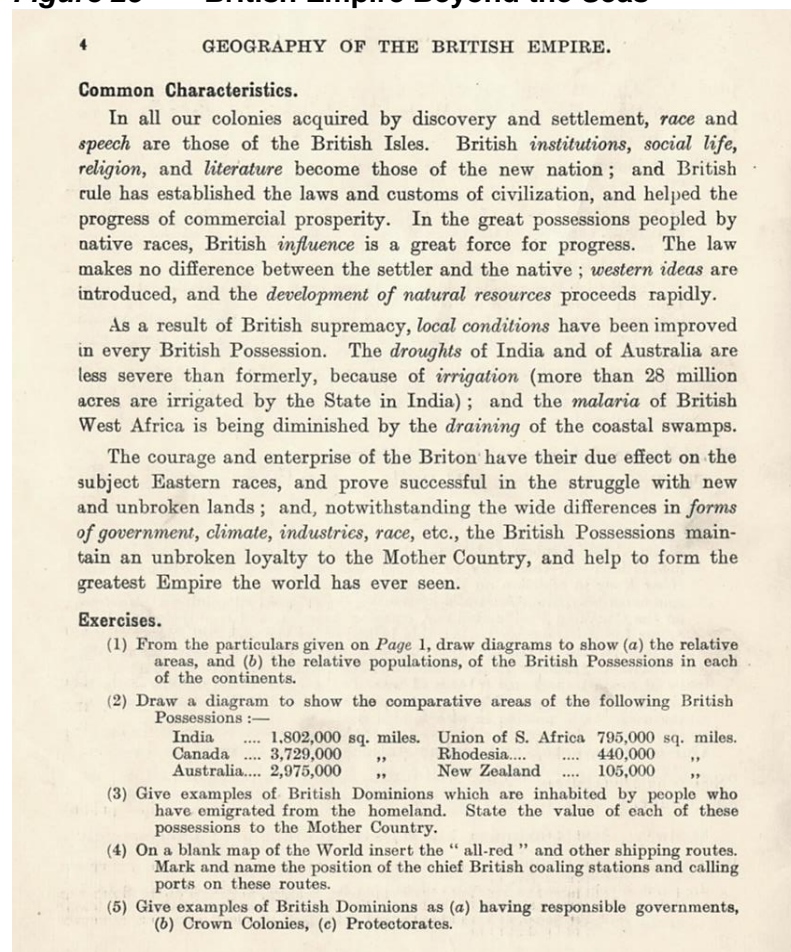


Figure 25 British Empire Beyond the Seas



This book teaches that all British subjects live under the rule of a law which does not differential "between the settler and the native", reinforcing the belief that there is in fact no racial prejudice or inequality in the Empire at an institutional level. British Supremacy is taught as universally beneficial to all recipients, using examples of water management in India and malaria eradication in West Africa.

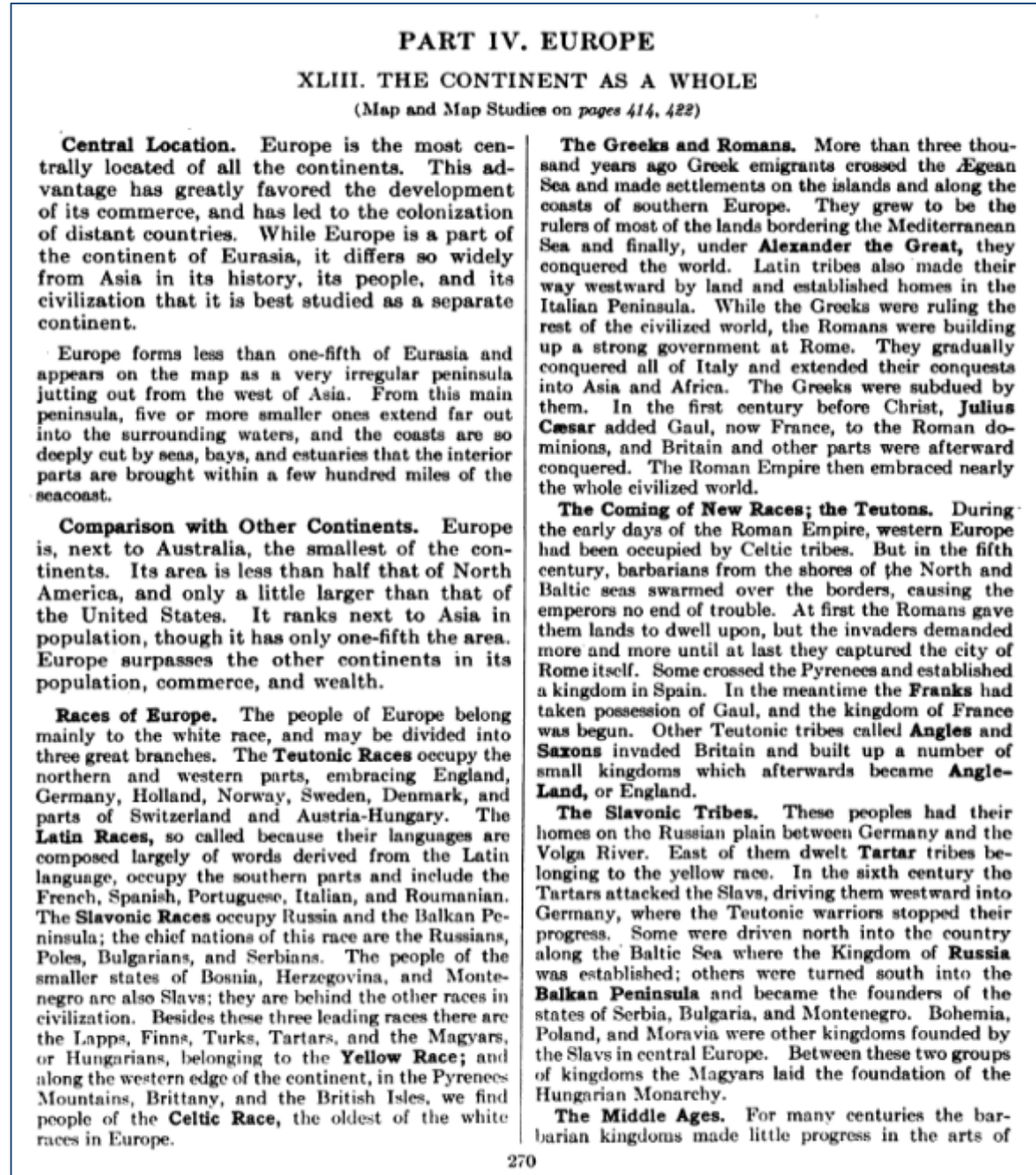
It states that, "The courage and enterprise of the Briton have their due effect on the subject Eastern races, and prove successful in the struggle with new and unbroken lands..." and highlights the benefits that British institutions and technologies provide to native residents. It

Advanced Geography (1916)

Harmon B. Niver (2016), *Advanced Geography*, Hines, Noble and Eldredge (New York); at <https://babel.hathitrust.org/cgi/pt?id=inu.30000120486471&view=1up&seq=7&skin=2021>.

This textbook includes geographic concepts and descriptions of places around the world. Although it has no explicitly stated racist hierarchy, it describes the races in various regions, some of which are called “savages” and “barbarians,” and highlights the benefits provided by British colonialism, as illustrated in these examples.

Figure 26 **Advanced Geography - Europe**



Europe is described as “surpassing the other continents in its population, commerce and wealth.”

Figure 27 Advanced Geography – Europe Continued



This describes European races and highlights the benefits of Christianity, which "served more than anything else to soften savage customs, to do away with slavery, and to create respect for the law and the rights of others."

Figure 28 Advanced Geography – India and Ceylon

LVIII. INDIA AND CEYLON
(Map and Map Studies on pages 416, 434)

British India. This term, as used in this book, includes all the territory under the control of Great Britain, from the western extremity of Baluchistan to the Mekong River on the extreme eastern boundary of Burma, and from the Pamir Plateau south to Cape Comorin. Within these boundaries are thirty-two prov-

and enslaved or drove southward to the Dekkan the original inhabitants, a black race. In time the aborigines accepted the religion of the invaders and there gradually came about a considerable mixture of the two races. The Aryans worshiped gods that represented the different forces of nature, and out of this worship grew **Brahmanism**, which is now the religion of three-fourths of the people of India.

Brahmanism A prominent feature of Brahmanism is the system of **caste**. According to this system all the people are divided into four leading classes, of which the Brahmins, or priests, are the first and highest class; to the second class belong the soldiers and rulers of the country; the farmers and mechanics compose the third class; and the lowest class is made up of slaves, common laborers, criminals, and outcasts of every sort. No man can pass from one caste to another, but must follow the rank and calling of his father.

Buddhism. About 500 B. C. a new religious teacher called **Buddha** appeared in India and founded a religion which did away with idolatry and the system of caste; but this new religion too after a time degenerated into a body of heathen customs as bad as those of the Brahmins. Besides the Brahmanists and Buddhists, the Mohammedans of India number about 60,000,000; there are about 2,500,000 Christians, many Jews, and a small remnant of the old fire-worshippers called Parsees.

Government. The government of so populous a country with so many conflicting races and religions has been a serious problem. Great Britain has not attempted to disturb deeply rooted customs or to alter the existing forms of government, where they can be safely continued. The greater part of India is divided into fifteen great provinces, each administered by a British officer appointed by the Governor-General of India. The seat of the general government is at Delhi, but each province has its capital city.

Progress under British Rule. Under British rule the production and trade of the country have enormously increased. The foreign trade has been multiplied a hundredfold. Reservoirs and systems of irrigation have been built, insuring regular and larger crops and reducing the danger of famine, from which the people have often suffered in the past. About 35,000 miles of railroads have been built, reaching into every part of the peninsula and joining all the large cities. Food may thus be sent in seasons of scarcity from one part of the country to another. Canals and

inces and native states under British control, inhabited by many races, speaking twenty-five different languages and many dialects.

History, People, and Religion. Centuries before the Christian Era the great plains of the Indus and Ganges rivers were occupied by nations belonging to the white race. They entered India from the north

roads have also been constructed and a postal and telegraph service is everywhere maintained. There is also a national system of public education with five universities, besides many normal, professional, and technical schools.

Surface Divisions. The surface of India consists of, 1. The northern mountains; 2. The central river plains; 3. The table-land of the Dekkan. The mountain region comprises the numerous parallel ranges of the Himalayas with the high valleys and passes between them.



FIG. 403. A native village in the province of Bengal.

Many of the valleys are inhabited up to a height of 12,000 feet and more, and passes as high as 20,000 feet are used as roads.

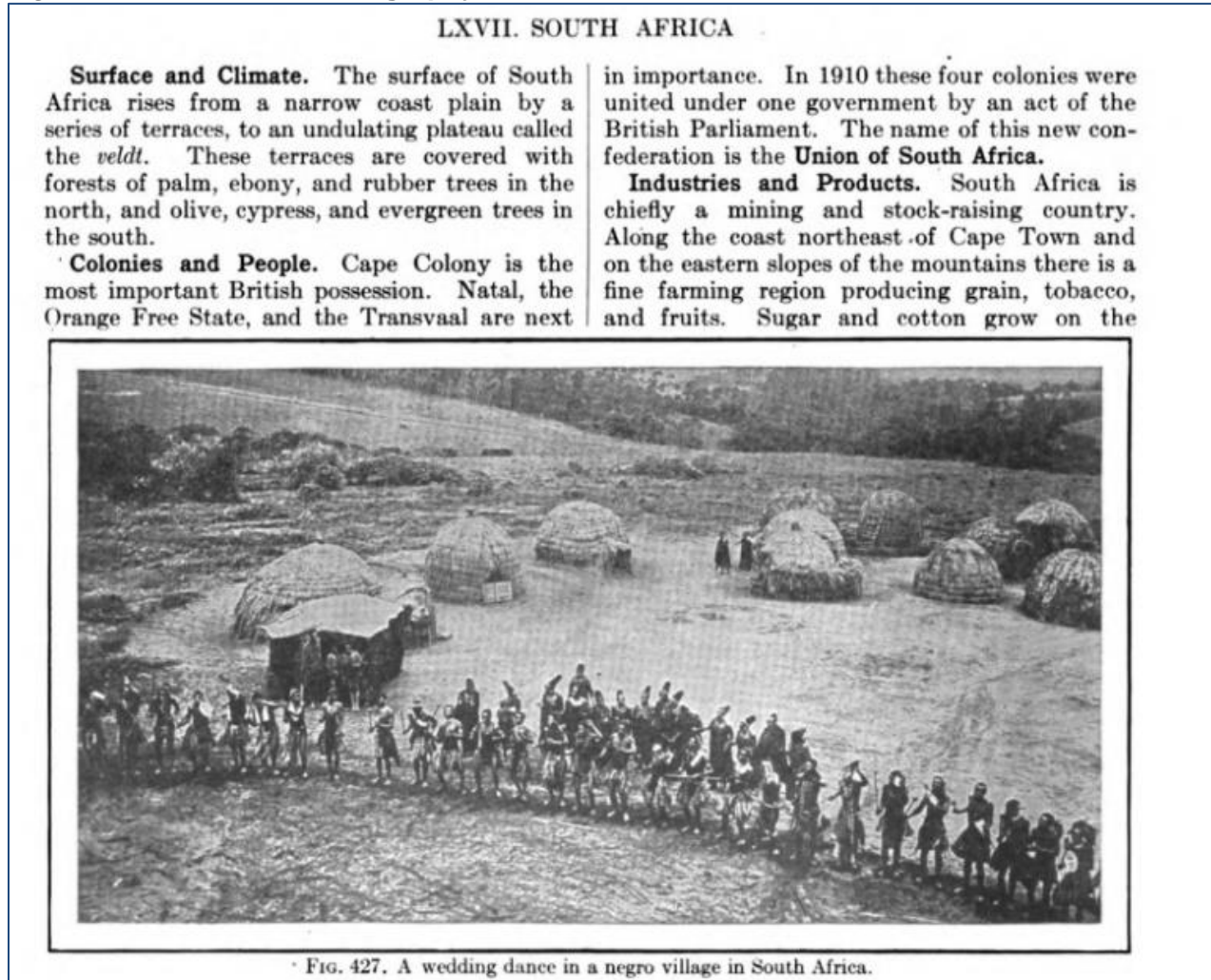
Mountain Features. One of the most fertile of these mountain valleys is that of **Kashmir** in the northwest, famed for its perfumes, and its fine shawls made from the wool of goats. Farther east are the independent states of **Nepal** and **Bhutan**. One of the best known places of this section is the town of **Darjiling**, a favorite summer resort for the people of Calcutta. The southern slopes of the Himalayas are clothed with forests. Bordering the foot-hills are vast malarial swamps and plains covered with a dense and tangled forest growth. These are the "jungles"—the home of the tiger and other dangerous animals.

Rivers and Plains of Central India. The central plains are the most fertile and thickly settled parts of India. Here are large cities and the remains of the old empires. The Indus, the Brahmaputra, and the Ganges are the chief rivers. The sources of the first two are very near to each other, north of the Himalayas. The five streams that unite to form the deep and wide current of the Indus have given to northwestern India the name "**Punjab**"; that is, the "Land of the Five Rivers."

The Ganges River overflows during the rainy season and floods the country, keeping the land perpet-

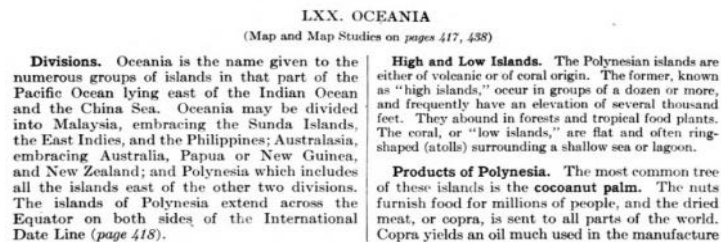
This page describes the benefits of British rule, which it claims has increased production and trade tremendously. ("foreign trade has been multiplied a hundredfold"). Transportation and education are emphasized as being benevolent works of British colonization. In this context race and colonial narratives support each other: Blackness is marked as undeveloped due to local xenophobia ("conflicting races and religious has been a serious problem"), and White colonization as benevolent and harmonious.

Figure 29 Advanced Geography – Africa



Like many old geography texts, this book highlights and illustrates exotic cultural features and activities.

Figure 30 Advanced Geography – Australia and New Zealand



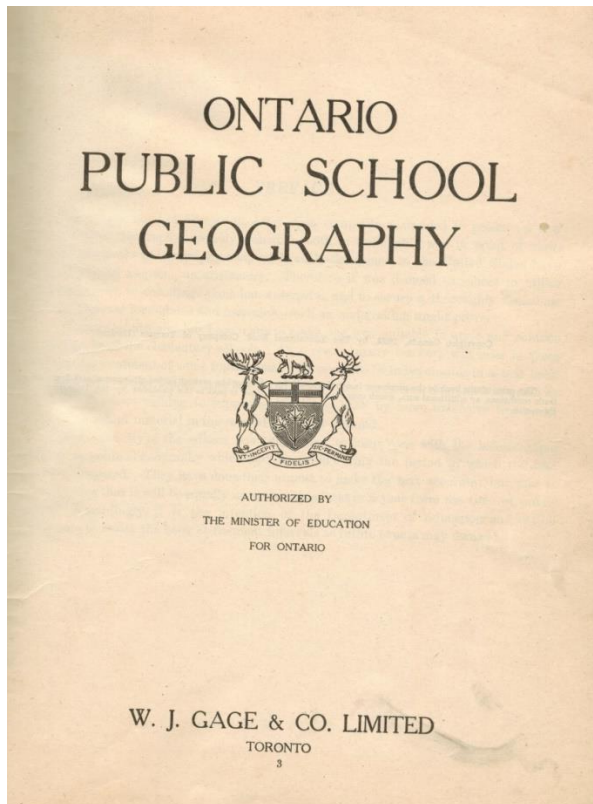
Australian natives are described as "short", "dark brown or black." "savages of a low order," while New Zealand Maoris are "strong and intelligent," but both are described as decreasing in number, with the implication that they will soon disappear.

Ontario Public School Geography (1922)

Minister of Education for Ontario (1922), *Ontario Public School Geography*, W.J. Gage & Co. (Toronto), 256 pages; at <https://archive.org/details/ontariopublicsch00onta/mode/2up?ref=ol&view=theater>.

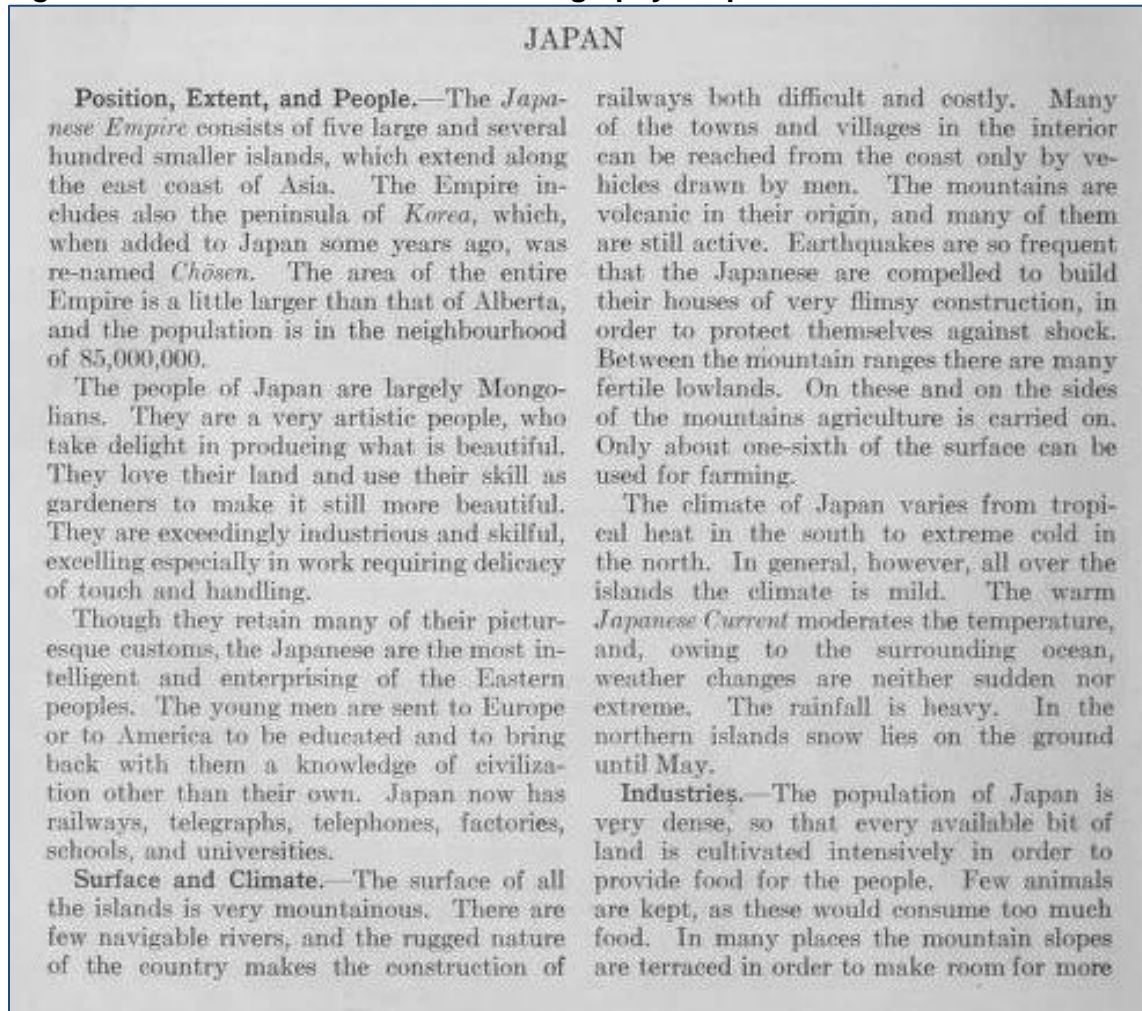
This textbook includes descriptions of places, starting with Canada and expanding around the world, with emphasis on industrial and commercial activities. It includes descriptions of various cultures based on their livelihoods, such as “Men who live by hunting and fishing,” “Men who live by lumbering and mining,” and “How man obtains food from the soil.”

Although it does not apply a specific racial hierarchy, as was common in previous textbooks, it does describe Europe as more civilized and important than other continents, Europeans as intelligent and industrious, and Britain as a benevolent ruler. For example, it explains that Britain a great trading nation because of “her methods of managing and developing her colonies, especially in the less civilized parts of the world. She has never tried to exploit ignorant savages, but has treated them with kindness and justice, so that they have benefited by her rule.” (p. 167).



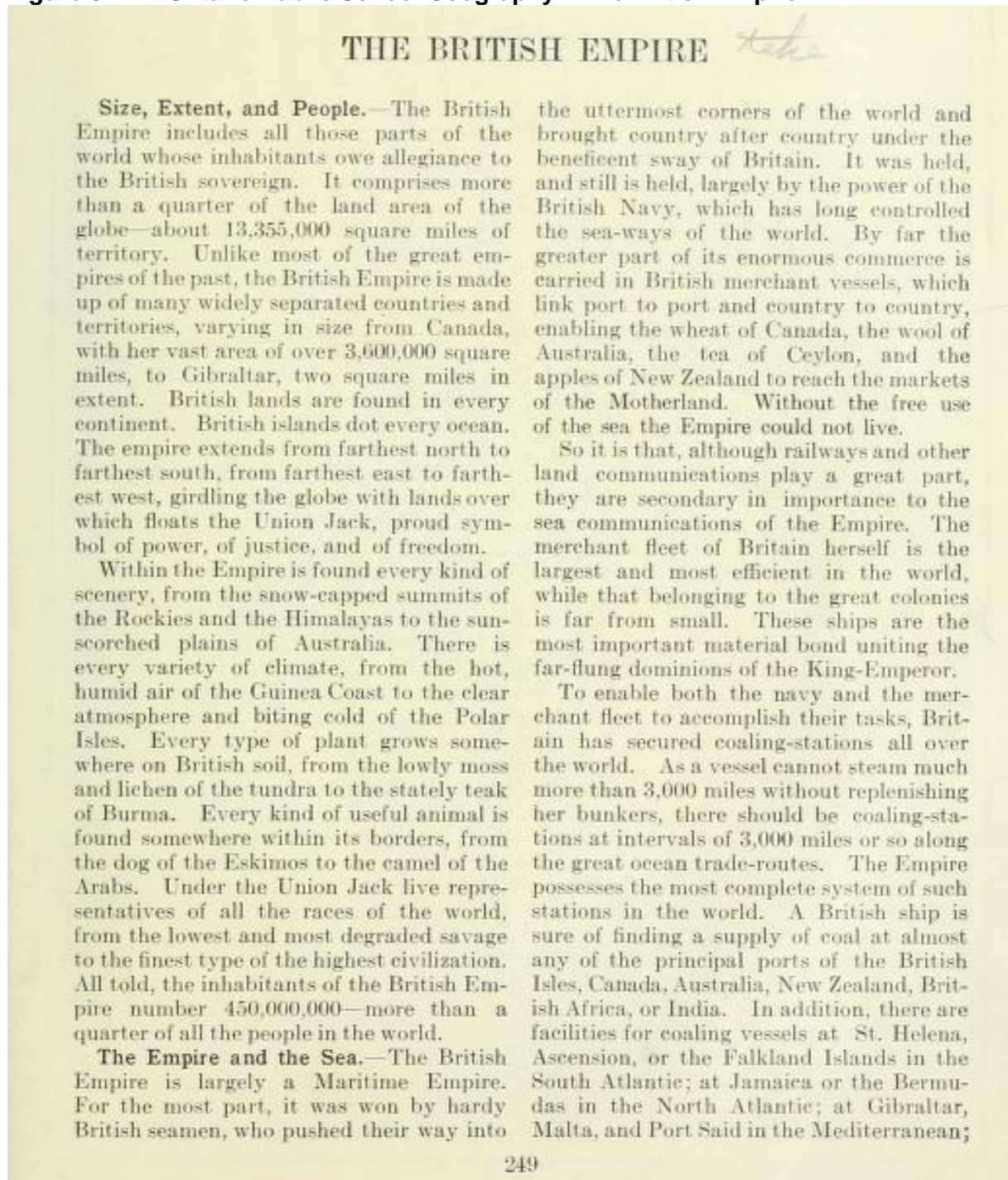
This was the standard geography textbook used in Ontario, Canada for many years. Although it does not apply a racial hierarchy, it does describe some peoples, mostly European, as particularly intelligent and industrious.

Figure 31 Ontario Public School Geography - Japan



Japanese are described as artistic, industrial and skillful, and “the most intelligent and enterprising of the Eastern peoples.” Their imagined racial superiority is connected to how they are integrated into EuroAmerica educational institutions: “The young men are sent to Europe or to America to be educated” and how those educations result in public and technical works like railways, factories, and schools. While not stated in racial terminology, the interwar period marked a trend in EuroAmerican textbooks of racializing Japan as White or as nearly White through cultural terminology.

Figure 32 Ontario Public School Geography – The British Empire

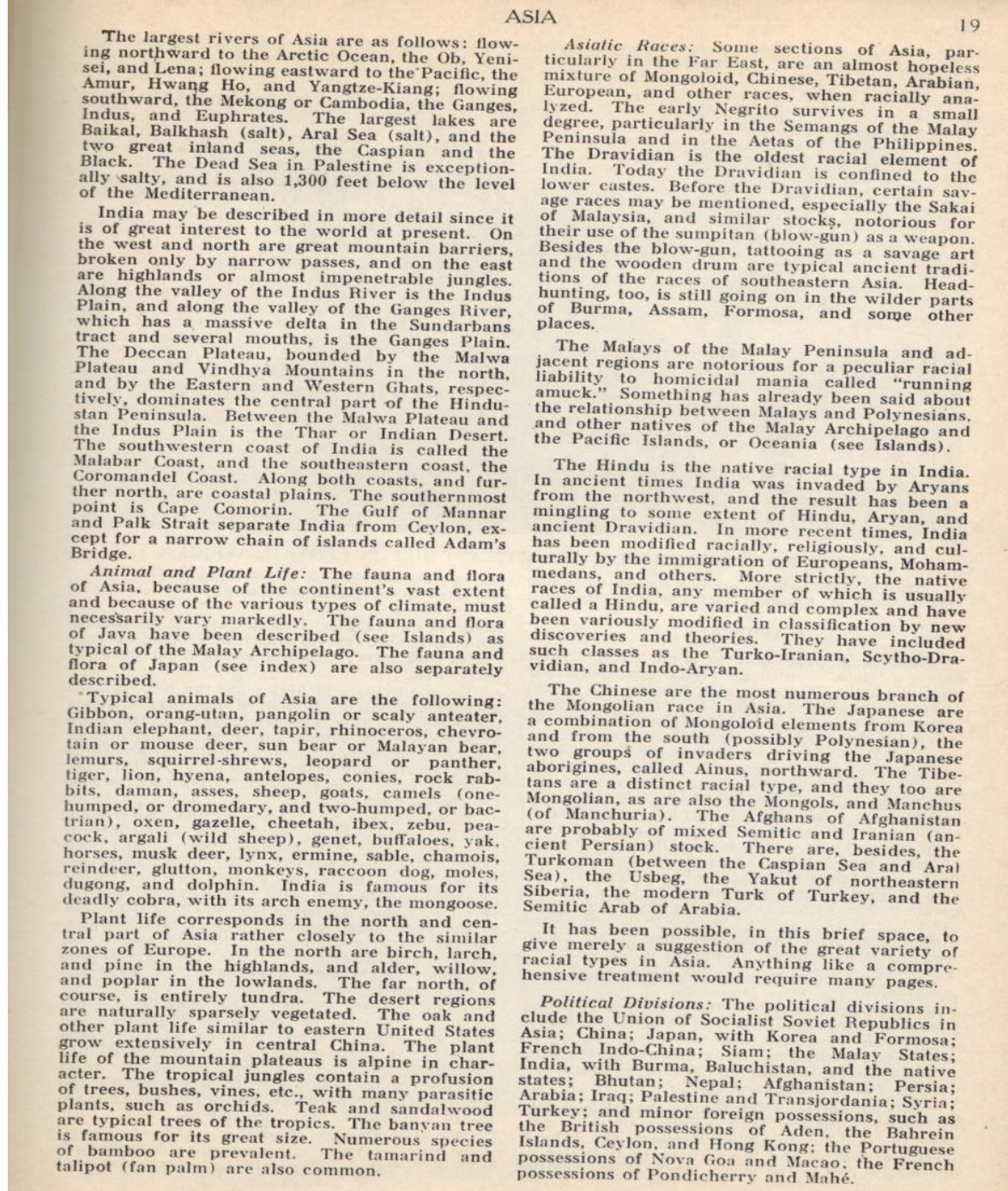


This textbook highlights the size, power and benefits of the British Empire. It emphasizes the British Empire as multi-racial ("all the races of the world"), repeating the racial hierarchy found also in Anglo-American texts of the past ("from the lowest and most degraded savage to the finest type of the highest civilization") and relates this to geographic and ecological diversity ("There is every variety of climate" and "every type of plant grows").

New Pictorial Atlas of the World (1931)

Frederick K. Branom (1931), *New Pictorial Atlas of the World*, Reilly & Lee Co. (Chicago), 330 pages. This world atlas contains a combination of color images and maps.

Figure 33 **New Pictorial Atlas of the World – Asia**



This section describes the diverse races of Asia. It highlights sensational features such as the "notorious" use of blow-guns, tattooing as a "savage art," wooden drums, headhunting, and "a particular racial liability to homicidal mania called 'running amuck'".

An Approach to Geography (1934)

H.E. Edwards (1935), *An Approach to Geography*,
George G. Harrap & Co., 205 pages.

This textbook categorizes cultures into primitive hunters and collectors, nomadic herdsman, agriculture and civilized countries where people live in towns, but no longer uses the terms “savages” or “barbarians.” This discourse of “stages of civilization” reflects the interwar shift from race as biology to race as culture.

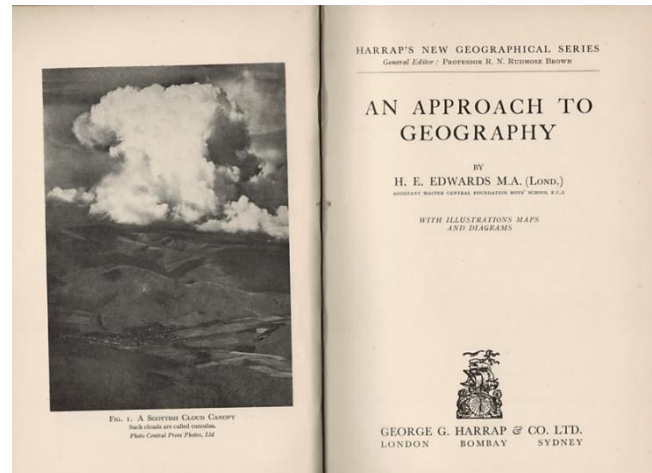
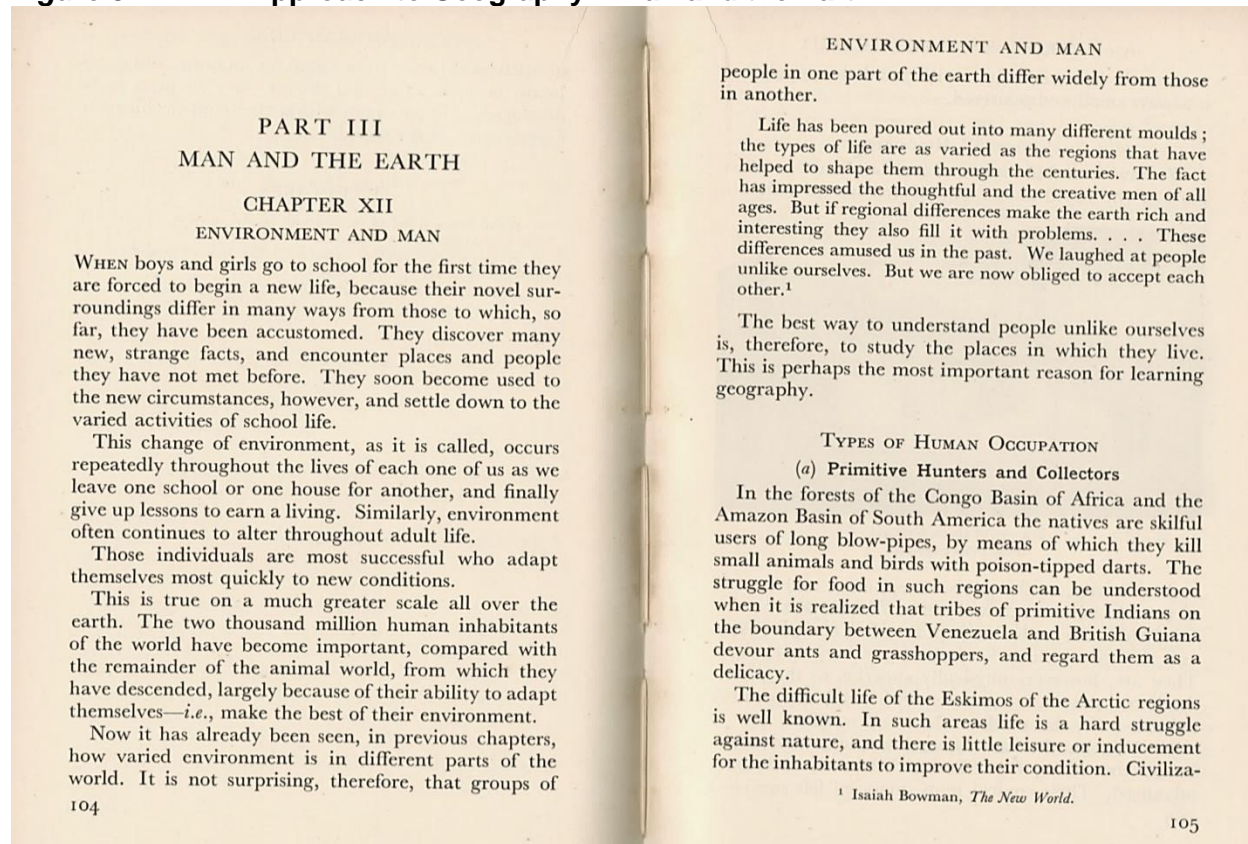


Figure 34 **An Approach to Geography – Man and the Earth**



This chapter highlights how environments and human occupations affect race and culture.

Figure 35 An Approach to Geography – Man and the Earth Continued

AN APPROACH TO GEOGRAPHY

tion, as we know it, is impossible, and the population is always small and scattered.

(b) Nomadic Herdsmen

We have seen that natives of grassland areas in many parts of the world have domesticated hoofed animals,



FIG. 50. CONGO VILLAGE
Photo Union Castle Line

such as horses, cattle, goats, sheep, asses, and camels, to provide milk, meat, and means of transport.

In Africa the cattle thus kept are often of a poor type, and the tribes which keep them are very backward. They are, however, physically superior to the forest-dwellers, and their contests with wild flesh-eating animals make them independent and warlike.

In Asia, on the vast Mongolian plains and tablelands, the Mongol or Tartar herdsmen are more advanced. Their conical tents, made of felt stretched

106

ENVIRONMENT AND MAN

over a framework, must be proof against the biting winter winds. Nevertheless, these yurts, as they are called, are easily portable, and may be taken down or erected in twenty minutes. The tribes are always on the move, seeking fresh pastures for their flocks and herds.

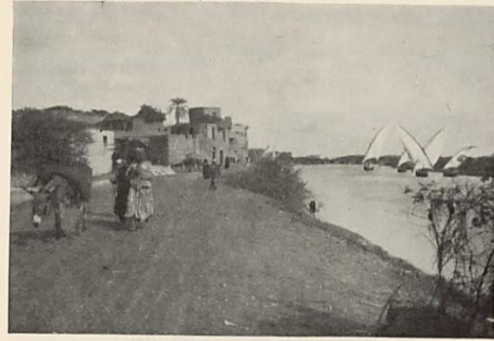


FIG. 51. A VILLAGE NEAR CAIRO, ON THE NILE, BUILT OF
SUN-DRIED MUD
Photo E.N.A.

A Mongol's real home is the back of a pony. He is uncomfortable on the ground. His great boots are not adapted for walking, and he is so seldom on foot that to walk a mile is punishment. A Mongol has no respect for a man or woman who cannot ride. . . .

At five or six children begin to do their bit of herding sheep and goats; a few years later they graduate to the care of camels and ponies, work necessitating long hours in the saddle and often nights alone on the desert.¹

¹ R. C. Andrews, in the *National Geographic Magazine*, June 1933.

107

AN APPROACH TO GEOGRAPHY

The herdsmen of the Arabian deserts lead a similar life, as also did the gauchos of Argentina and the cowboys of North America years ago.

(c) Agriculture

It is only when a particularly favourable spot is discovered for settlement that human beings are able



FIG. 52. ARAB HOMES IN THE DESERT
Photo E.N.A.

to live a more or less stationary existence. The Israelites of old were nomads of the Syrian Desert before they discovered a region where they could till the land and produce crops of wheat and barley or fruits like grapes and pomegranates.

Agriculture, in fact, is so important in the development of man and in building what we call civilization that the next chapter is devoted entirely to it.

The building of the Temple, the foundation of Jerusalem, and the glories and wonders of Solomon were possible only after the Hebrews had settled in

108

ENVIRONMENT AND MAN

the land of Canaan and given up their wandering existence.

(d) Conditions in Civilized Countries: the
Growth of Towns

The barbarous but simple states of existence which have already been reviewed were also the lot of our own early ancestors in the dawn of history.

Here and in other civilized regions in the world there has been opportunity for further development. Men were not slow to learn that commodities and articles which were plentiful in their own area were perhaps scarce in another region.

People of two or more different environments therefore met together periodically at fairs to exchange their produce. This led to a development of trade on a large scale, and settlements, conveniently situated with regard to routes, became towns of size and importance.

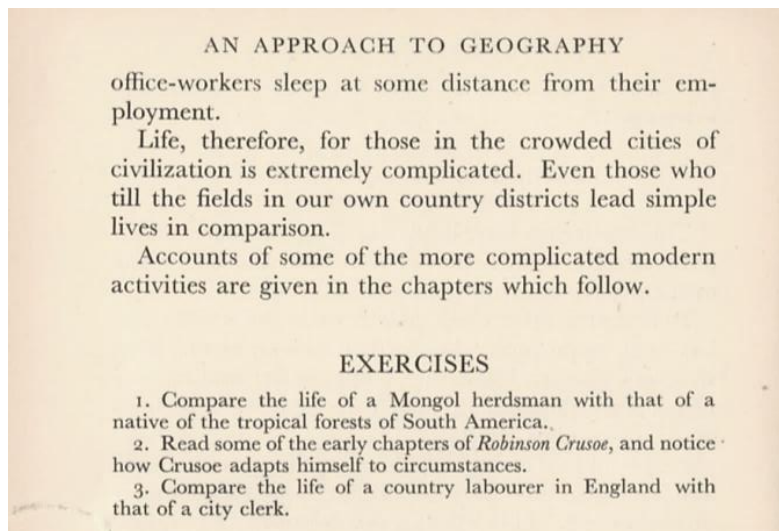
With the invention of machinery and the discovery of the use of coal some of these market-towns attracted still more people, who settled permanently to take part in the new manufactures.

This led to demands for extra food-supplies from abroad and raw materials for the factories.

The wonderful transport inventions of the last century have satisfied these demands and made possible a world-wide exchange of raw materials for manufactures.

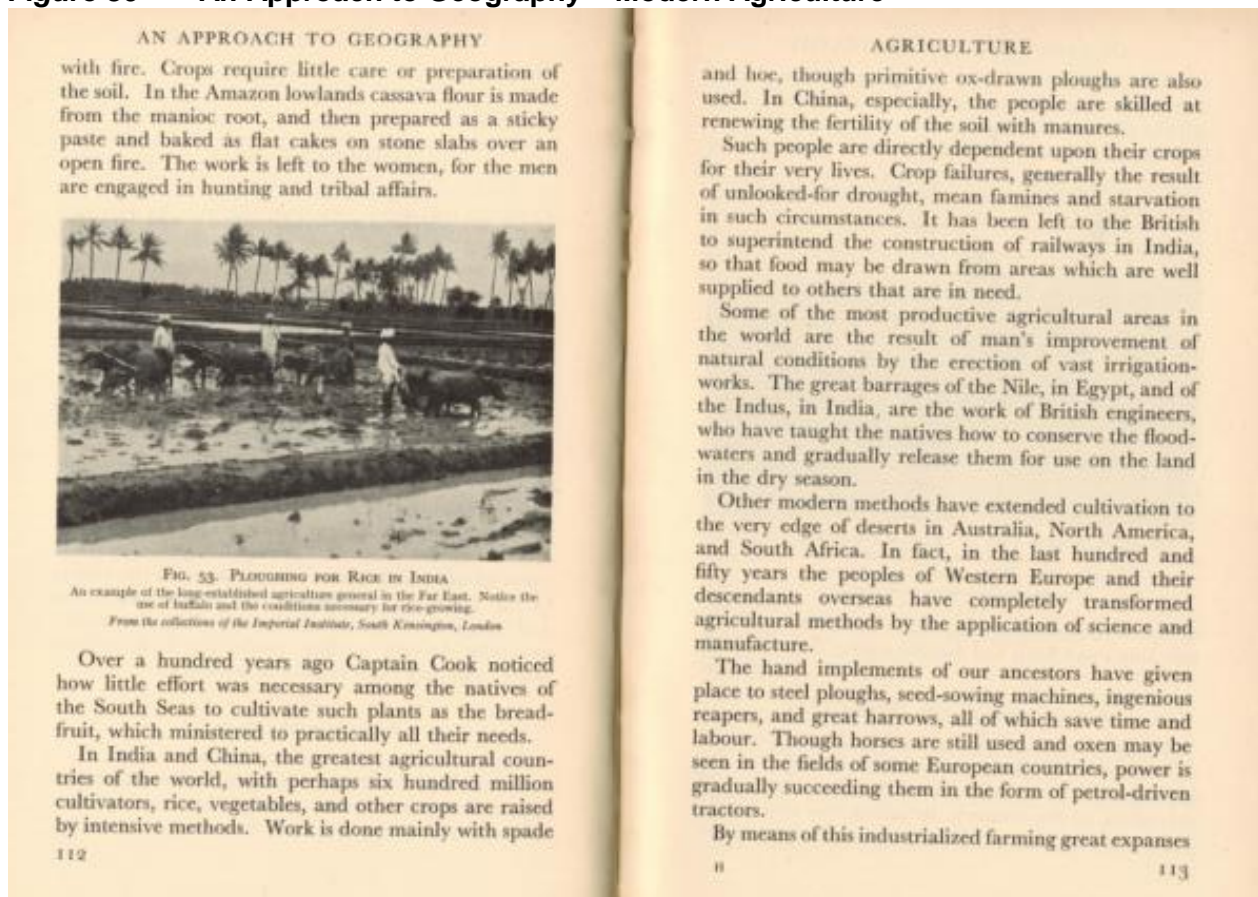
In recent years some of these manufacturing and market-towns have grown enormously. Further improvement of means of transport has led to the construction of great suburbs, where the factory- and

109



This section describes how trade, transport and urbanization lead to civilization and its benefits.

Figure 36 An Approach to Geography – Modern Agriculture

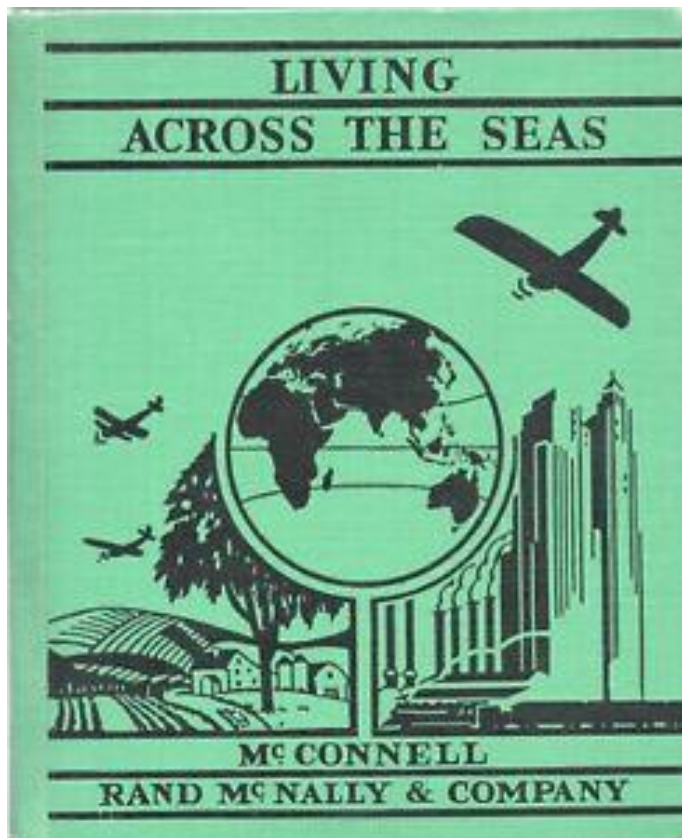


This section describes how British technologies improve agriculture production and distribution, benefitting natives in colonized countries.

Living Across the Seas (1934)

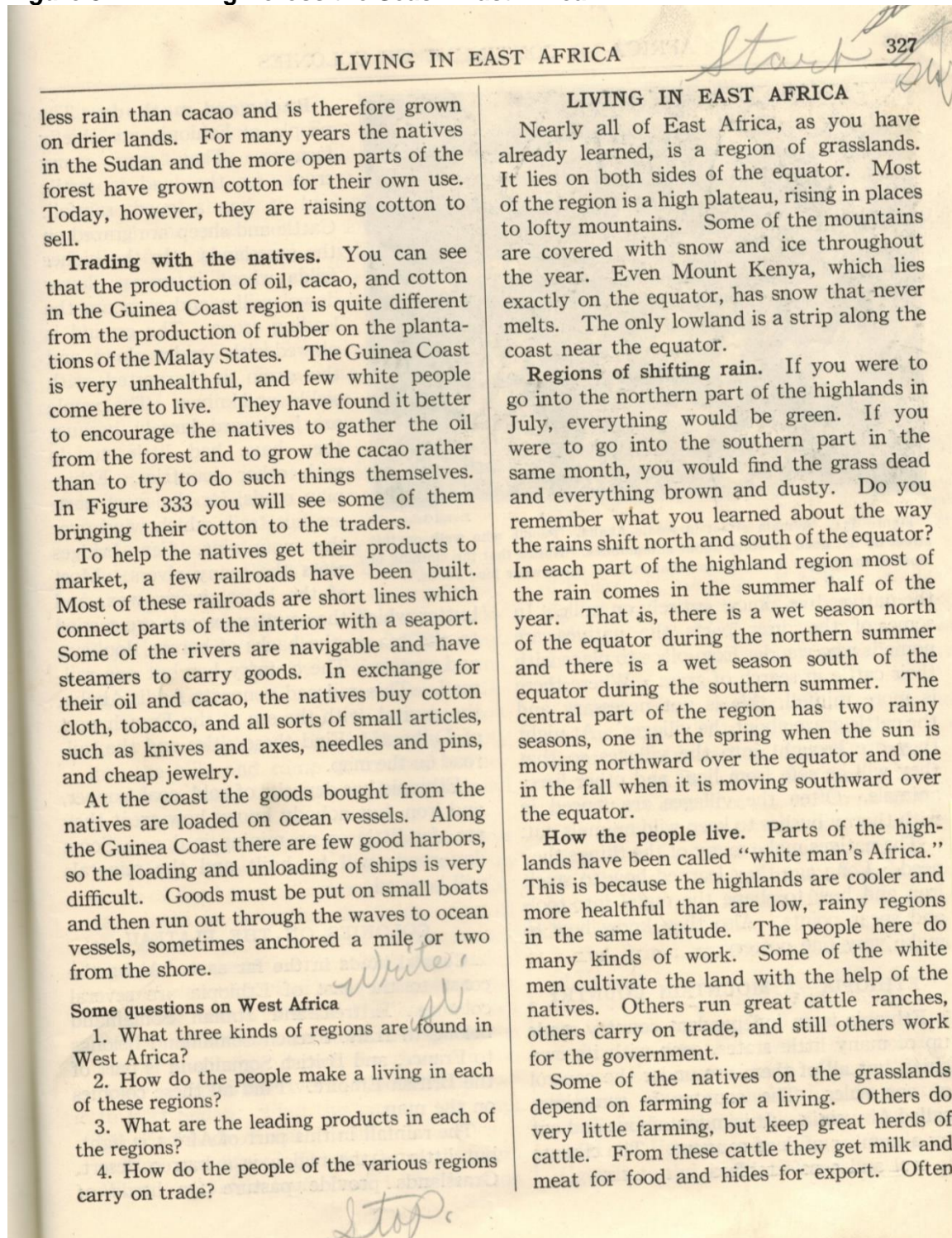
W.R. McConnell (1934), *Living Across the Seas*, Rand McNally & Co (New York); at <https://catalog.hathitrust.org/Record/102271597>.

This textbook is intended to introduce geographic concepts, particularly human-natural relationships. It integrates stories and examples to make the subjects interesting and relatable to American students, and encourages students to think about these relationships and produce descriptive graphs and maps. It contains information on individual countries, focusing on physical and economic geography, with limited information about people and their societies. It contains fewer references to race than older texts but reflects a Eurocentric view of the world and highlights the economic benefits of colonialism for colonized peoples. It devotes significant attention to the Soviet Union.



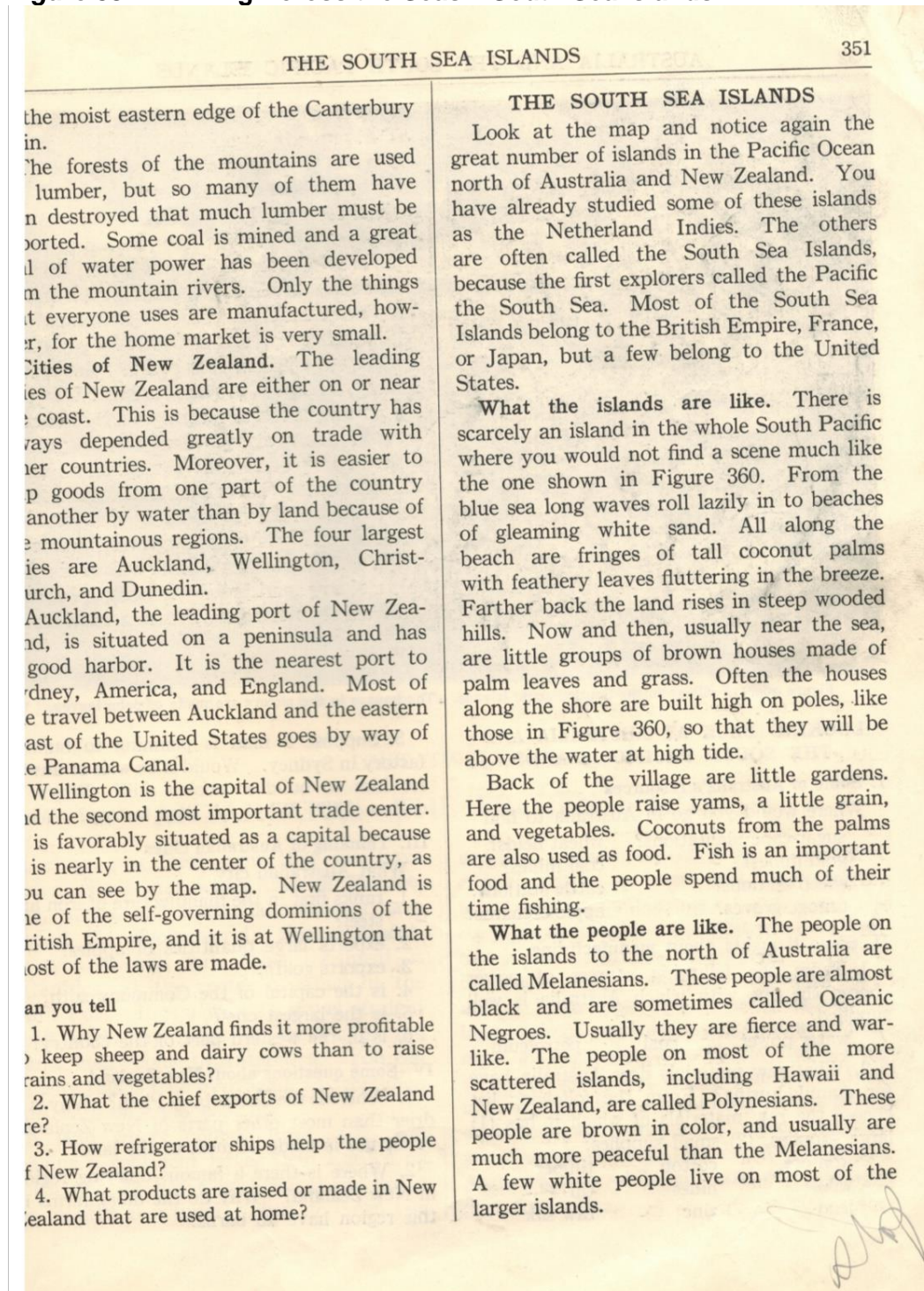
This book emphasizes the ways that geographic location and environments affect economic activity and development. It highlights the benefits of colonialism.

Figure 37 Living Across the Seas – East Africa



This page describes how East African natives benefit from producing rubber, oil and cacao, for trade. It racializes "White" habitation as a defining aspect of parts of Africa, and presents the relationships between "White" and "native" peoples as harmonious and mutually beneficial.

Figure 38 Living Across the Seas – South Sea Islands



This page describes Melanesians, called here "Oceanic Negroes," as almost black, "fierce and warlike", while Polynesians are "brown in color, and usually more peaceful than the Melanesians." This is one of the book's few references to racial characters. This wording encourages students to equate skin color ("almost black" and "Oceanic Negroes") with xenophobic violence ("fierce and warlike").

Journeys Near and Far (1934)

L.A. DeWolf (1934), *Journeys Near and Far*, J.M. Dent and Sons (Toronto), 330 pages. This geography textbook, written by the Director of Rural Education for Nova Scotia,

This 1934 Nova Scotia school geography book describes geographic concepts and places, starting with Nova Scotia and Canada, and expanding out to other parts of the world. It provides detailed descriptions of Canadian communities. It emphasizes economic activities. It states that “We must remember, however, that differences do not imply inferiority” and emphasizes the importance of respecting other cultures. It reflects the shift from biological to cultural understandings of race in Anglo-American geographic education.

Figure 39 **Journeys Near and Far – Title Page**

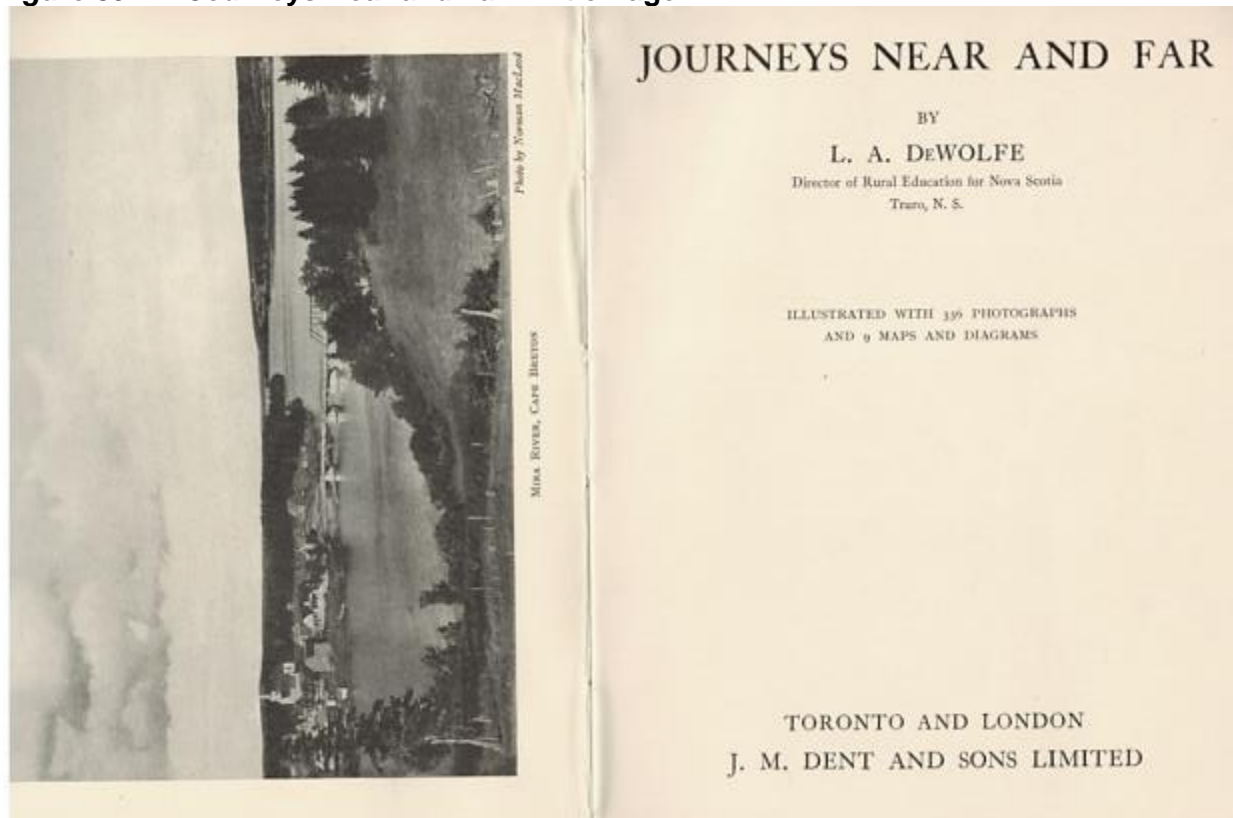
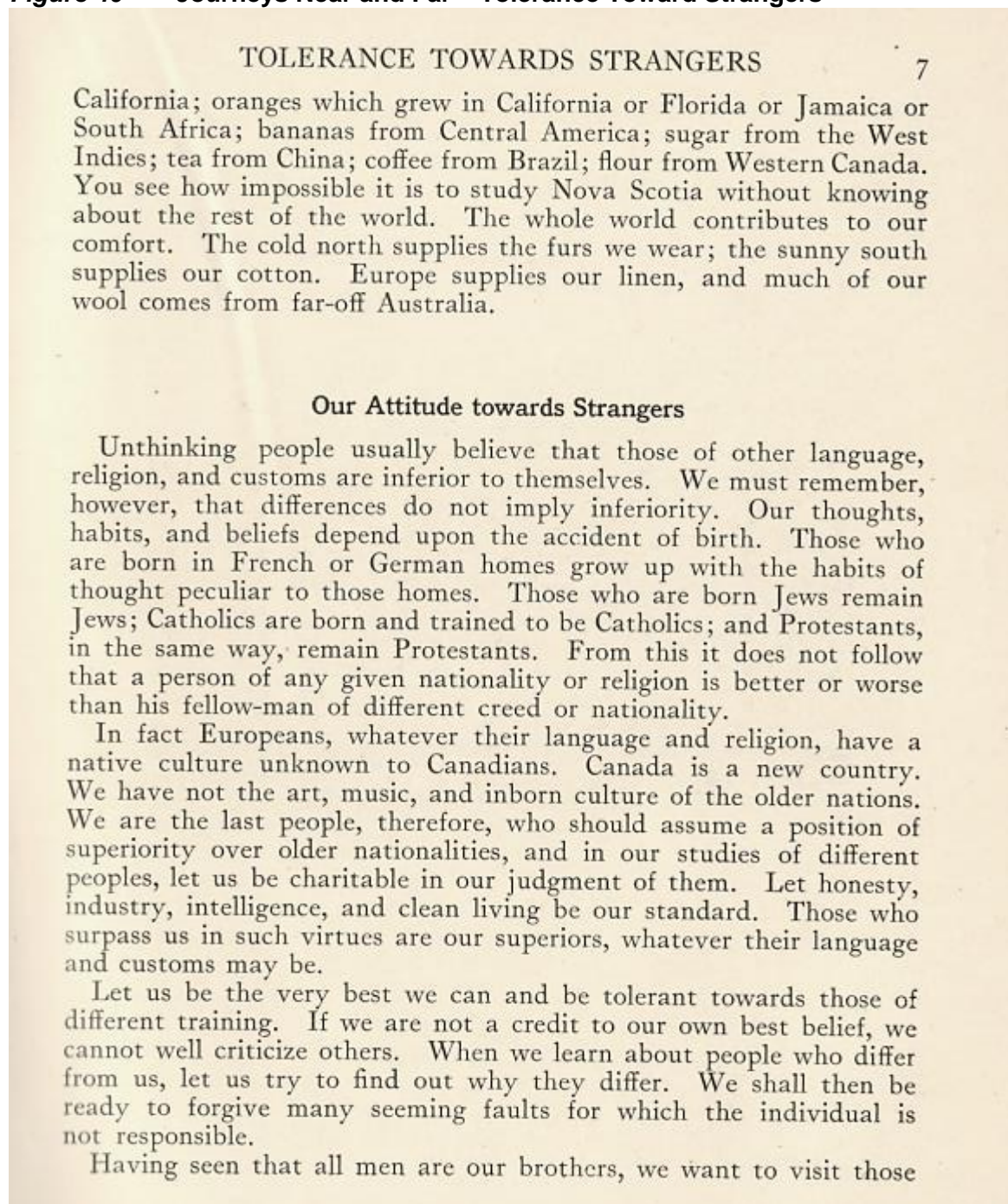


Figure 40 **Journeys Near and Far – Tolerance Toward Strangers**

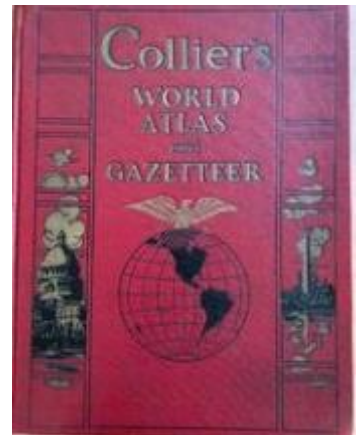


This book emphasizes the importance of showing tolerance and respect for different cultures. It states that, "Unthinking people usually believe that those of other language, religion, and culture are inferior to themselves. We must remember, however, that differences do not imply inferiority. Our thoughts, habits, and beliefs depend upon the accident of birth...From this it does not follow that a person of any given nationality or religion is better or worse than his fellow-man of different creed or nationality." This is itself a counter-discourse to previous racist geography education, and even describes the people who would make those earlier claims as "Unthinking".

Collier's World Atlas and Gazetteer (1938)

Collier's (1938), *Collier's World Atlas and Gazetteer* (1938), P.F. Collier & Son Co. (New York), p. 328 pages.

This comprehensive atlas provides information about countries and cities around the world, plus basic geographic concepts. The "Physical and Commercial Analysis of the World" chapter contains a section, "Races of Mankind" which provides systematic descriptions and comparisons of races and language groups, such as the table below (original and transcribed).



This book cites various contemporary ethnographic and anthropological sources in Anglo-American academia. It applies these sources to support the theory of evolution and to emphasize the overall unity of humanity when it explains that, "There is no specific difference between the various branches of the human family – no differences, that is, which implies anything in contradiction to the assumption of a common origin. The order *Bimana* (Latin, two-handed) to which, in scientific classification, man is referred, contains only a single genus and a single species (*Homo sapiens*)."

However, it also repeats racist statements from older geography books, such as, "The white race comprises the most enlightened and powerful nations of the world, including not only Europeans, wherever found, but also Hindus, Hebrews, and Arabs," and "In temperament the [American] Indian is phlegmatic. His sight, hearing, and smell are remarkably acute. These, and other attributes of his race, have probably resulted from conditions of the hunter's life."

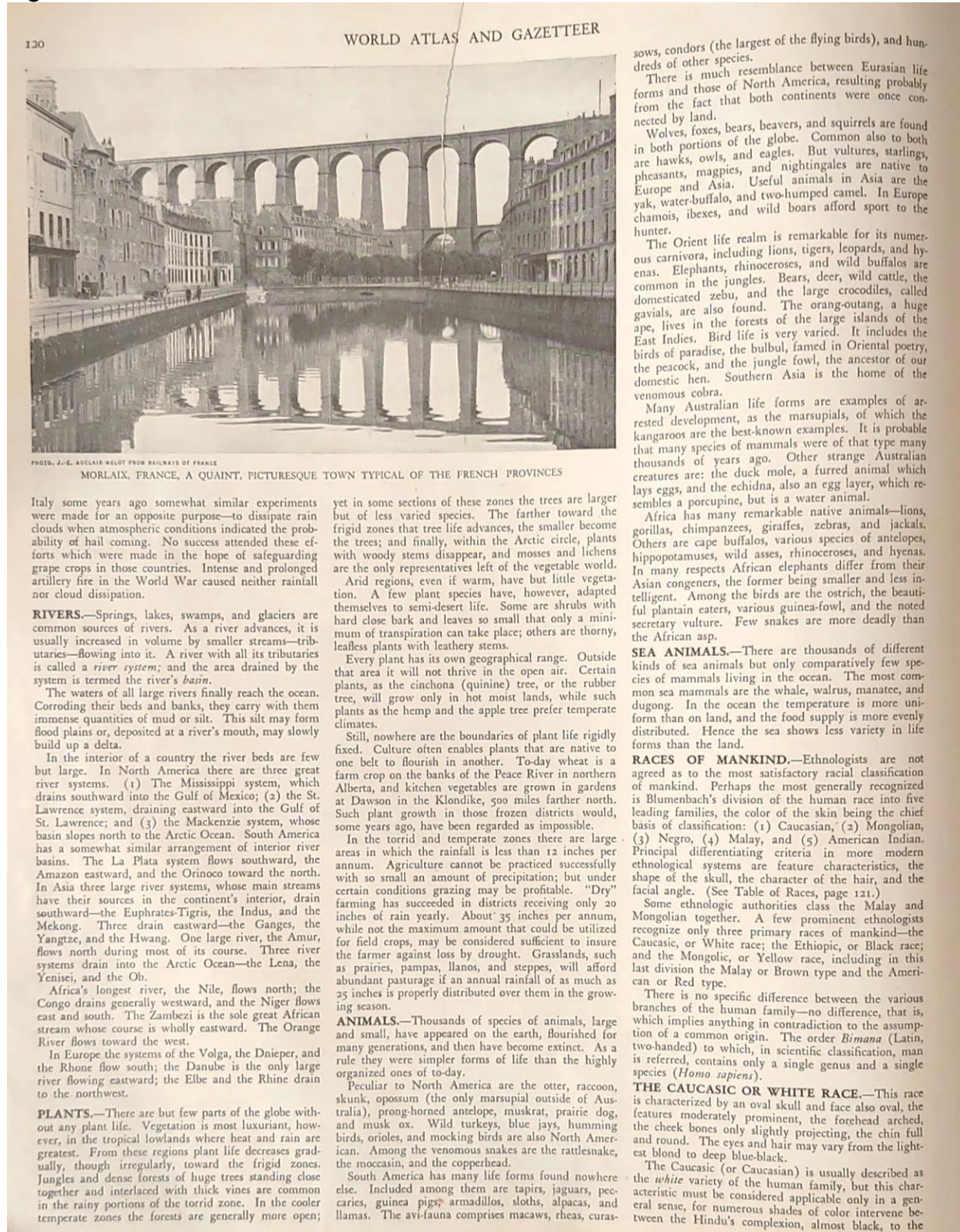
It includes the following table which categorizes various physical features by race.

Figure 41 Colliers Atlas and Gazetteer – Racial Comparison Table (p. 121, transcribed)

Race	Color	Skull	Hair	Eyes	Nose	Jaws
Caucasic	White or swarthy	Two types: the long, index 74, and short 80-90	Straight or wavy; black, brown, flaxen, red	Blue, grey, brown, black; straight; large; round	Narrow, straight, or arched	Orthoganathous
Mongolic	Yellowish or brown	Short: index 82 to 90	Black: coarse, lank	Oblique; small, black	Snub or medium	Mesognathous or orthognathous
Ethiopic	Black or brown	Long: index 72 to 75	Woolly, Black; flat in transverse section	Round, black, yellowish cornea	Flat or aquiline; broad at the base	Prognathous
Malayan	Dark	Short: index 80 to 90	Black, lank	Black or dark brown, round	Straight or snub, small	Prognathous
American Indian	Coppery or dark brown	Variable: index from 74 to 90	Coarse, lank, black	Small, round, black	Long, arched or aquiline	Mesognathous or prognathous

This table provides a pseudoscientific comparison of human races, reflecting contemporary ethnological and anthropological methods that emphasize race as biology. This book also includes some emerging counter-arguments against the biological determinacy of race by claiming a common human origin.

Figure 42 Colliers Atlas and Gazetteer – Races of Mankind



This 1938 atlas includes a section on the “Races of Mankind” which identifies five races: Caucasian or White, Mongolian or Yellow, Ethiopic or Black, Malay or Brown, and American Indian or Red.

Figure 43 Colliers Atlas and Gazetteer – Races of Mankind Continued

PHYSICAL AND COMMERCIAL ANALYSIS OF THE WORLD						
Race	Color	Skull	Hair	Eyes	Nose	Jaws
Caucasic	White or swarthy	Two types: the long, index 74, and short 80 to 90	Straight or wavy; black, brown, flaxen, red	Blue, gray, brown, black; straight, or large; round	Narrow; straight, or arched	Orthognathous
Mongolic	Yellowish or brown	Short; index 82 to 90	Black; Coarse, lank	Oblique; small, black	Snub or medium	Mesognathous, or orthognathous
Ethiopic	Black or brown	Long; index 72 to 75	Woolly, Black; flat in transverse section	Round, black, yellowish cornea	Flat or aquiline; broad at base	Prognathous
Malayan	Dark	Short; index 80 to 90	Black, lank	Black or dark brown, round	Straight or snub, small	Prognathous
American Indian	Coppery or dark brown	Variable: index from 74 to 90	Coarse, lank, black	Small, round, black	Long, arched or aquiline	Mesognathous or prognathous

blond complexions of the people of northern Europe. These differences seem to be in some measure determined by differences in climate.

The white race comprises the most enlightened and powerful nations of the world, including not only Europeans, wherever found, but also Hindus, Hebrews, and Arabs.

The geographical distribution of the Caucasian family in the present day is nearly coextensive with the cultivable land area of the globe; but it is most numerous within the temperate latitudes of the northern hemisphere. White people have colonized nearly every part of the New World as well as much of Southern Africa, Australia, and New Zealand.

In the Americas the Caucasian family has virtually supplanted the indigenous races.

MONGOLIAN OR YELLOW RACE.—The Mongolic or yellow variety of man is distinguished by an approximate squareness of the skull (viewed from above) and with greater prominence in the cheek bones. The forehead is usually slanting; the face and nose are broad and flat; the eyes small, black and apparently obliquely set; the complexion is yellowish or olive; the hair, lank and black; the beard scanty; the frame generally square and robust, with high shoulders; the neck thick and strong.

The term Mongolic, or Mongolian, is derived from the nomad races who inhabit central Asia. It comprehends, besides the Mongols proper, the vast population of China, together with the Burmese, Siamese, and other tribes of the Siberian lowlands. The Turks, the Magyars in central Europe; and the Finns, Samoyeds, and Laplanders in the northern part of the same continent are regarded as Mongolic. But in the cases of the Finns and Magyars, intermarriage with branches of the white race has obliterated most traces of Mongolian descent.

THE ETHIOPIC OR BLACK RACE.—The Negro is distinguished in a general way by the elongated form of the skull. The eyes, as well as the skin, are black; the nose is generally broad and flat, the cheek bones are prominent; the lips thick; the jaws (especially the lower one) projecting; the hair is black, short and woolly; the palms of the hands and soles of the feet are often flat. These attributes, however, vary somewhat in the different Negro tribes. Africa is the home of the Negro race. Tribes of true Negro stock occupy by far the larger portion of that great continent south of the Sahara.

The slave trade transplanted from Africa to the other side of the Atlantic many thousands of Negroes, and their descendants now form a considerable part of the population of the New World.

THE MALAY OR BROWN RACE.—The Malay is distinguished by brown skin, lank, coarse black hair, flat face, and slanting eyes. The height is below the average of either Caucasian or Negro, and the figure is generally square and robust. The Brown type is found in eastern and southeastern Asia.

Some ethnological authorities claim that the Malay family must be regarded as a variety either of the Mongol or the Negro stock.

THE AMERICAN INDIAN OR RED RACE.—The American race, commonly called the Indian, has its home in the two great continents which are together known as the New World. Its distinguishing attributes are a reddish, or copper-colored, skin, with coarse, straight, black hair. The cheek bones are prominent, but more arched and rounded than those of the Mongol, and the eyes are black and usually small. In temperament the Indian is phlegmatic. His sight, hearing, and smell are remarkably acute. These, and other attributes of his race, have probably resulted from conditions of the hunter's life.

The above characteristics, however, are exhibited in widely different degrees among the numerous native tribes found throughout the American continent.

The Eskimos are classified by the majority of anthropologists as American Indians, although some still hold that they more properly belong to the Mongolian race. The Eskimos have the light brownish yellow skin characteristic of the Mongols, but this complexion is also found in the American Indian of the northwest coast. They have long skulls, wide faces and narrow noses.

The Indian family makes, perhaps, a nearer approach to the Mongol than to any of the other great divisions of mankind.

RACES OF MANKIND.—ETHNIC CRITERIA.—In some ethnological systems craniometry plays a prominent part, and the importance of the cranial index in the genus *Homo*, or man, is emphasized. This index is found by comparing the breadth of the skull with its length as seen from above. Craniologists recognize three racial types: the long headed, or dolichocephalic; the round-headed, or mesocephalic, and the brachycephalic, or broad-headed. The ratios of breadth to length in the above types are, respectively: 70 : 100, dolichocephalic; 80 : 100, mesocephalic, and 85 : 100, brachycephalic.

LANGUAGES OF THE WORLD.—The languages of the world may conveniently be treated under the following twelve groups:

1. THE INDO-GERMANIC OR ARYAN FAMILY.—This family contains many separate subdivisions, as follows:
 - Indian group, including Sanskrit (dead) and many spoken Indian languages.
2. SEMITIC FAMILY.—The two most important members of this family are the Hebrew and the Arabic. Besides these there are the extinct Babylonian, Assyrian and Phœnician, and the Syriac.
3. HAMITIC FAMILY.—The most important member of this family is the Egyptian, of which the ancient Egyptian and the Coptic are forms.
4. MONOSYLLABIC FAMILY.—The Chinese is the leading member of this family. It appears to have had substantially its present form for thousands of years. The Tibetan and Burmese are allied languages.
5. URAL-ALTAIC GROUP.—All these languages are distinguished by a highly agglutinative structure. They are spoken from the eastern coast of Asia to Finland and Lapland. It is convenient to divide them into six groups—the Finnic, the Ugric, the Turkic, the Mongolic, the Tungusic, and the Samoyedic.
6. DRavidIAN GROUP.—These languages are spoken in the Deccan and in Ceylon. They are believed to represent the languages spoken in India before the Aryans came.
7. MALAY-POLYNESIAN GROUP.—This group is characterized by great simplicity of structure. It may be divided into three—the Malay, the Polynesian, and the Melanesian. The Malay is spoken in the Malacca Peninsula (whence its name) and in Sumatra, Java, Borneo, the Philippines, and Taiwan (Formosa). The Polynesian includes the other languages spoken in the scattered groups of Pacific islands, the Melanesian in the Melanesian Islands. The Australian, Tasmanian, and Papuan dialects have not been much studied, and some of them may constitute another distinct group.
8. CAUCASIAN GROUP.—This is a group of apparently unrelated languages of elaborate structure spoken in the highlands between the Black and Caspian Seas. The principal are the Georgian, the Circassian, and the Lesghian.
9. BASQUE.—This is still spoken in the region of the Pyrénées, near the Bay of Biscay.
10. BANTU OR SOUTH AFRICAN GROUP.—Zulu is a typical member of the group. The dialects of this group are very numerous.
11. CENTRAL AFRICAN GROUP.—These languages are spoken in the remainder of Africa.
12. AMERICAN INDIAN GROUP.—The languages of the North American Indians. A collection of different dialects. They seem, however, to agree in structure.



© ARABEL CURTIS
OLD FAITHFUL GEYSER, WHICH SPOUTS EVERY HOUR, YELLOWSTONE NATIONAL PARK



BY BURTON HOLMES, FROM FRINGE GALLERY
THE HISTORIC TORII OF MIYAJIMA, JAPAN. A CLASSIC IN TORII DESIGNING

Iranian group, including Old Persian (Zend), Pahlavi, Parsi, and modern Iranian (Persian).
Armenian.
Hellenic: All varieties of Greek.
Italic group: Latin and the Romance languages—French, Italian, Spanish, Portuguese, Rumanian, etc.
Celtic group: Cornish, Armorican or Breton, Welsh, Irish (Erse), Scotch Gaelic, and Manx.
Teutonic group: Scandinavian (Norwegian, Swedish, Danish, and Icelandic), Low German (English, Dutch, Plattdeutsch, and Frisian), High German or modern German.
Slavonic group: Russian, Polish, Bohemian (Czech).
Baltic group: Lithuanian, Old Prussian.

This atlas includes systematic descriptions of human races and a table comparing skin color, skull shape (craniometry), hair texture and color, eye color, nose shape and jaw shape. It reflects the shift in anthropology from race as biology to race as culture, and uses the term "Ethnic" to describe race.

The Teaching of the Social Sciences in a Changing World (1942)

Frederick K. Branom (1942), *The Teaching of the Social Sciences in a Changing World*, W.H. Sandler (New York); at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015059774102>.

This college textbook discusses why and how to teach social sciences, including history, geography, government and “intelligent patriotism” to American children. It emphasizes progressive teaching perspectives, methods and subjects. It justifies and defends teaching these subjects, and encourages teachers to make them relevant and interesting to students.

It highlights the importance of teaching good citizenship and tolerance, explaining, “The American way of life is one in which each person is given an opportunity of pursuing his own ambitions and interests, so long as he keeps in mind his social responsibilities and does not interfere with the general welfare of others. The true American is one who is willing to listen to his fellow men and abide by the will of the majority, since he knows that his success and happiness are closely related to the success and happiness of others.”

It emphasizes the importance of learning about and appreciating foreign cultures, and encourages teachers to teach about local current events and take students on excursions to other communities. It states that “If history is taught correctly, pupils should gradually come to have a friendly feeling for peoples in all parts of the world.” (p. 25). It includes a section titled, An Intelligent and Friendly Understanding of People, which states, “Probably the lack of an intelligent and sympathetic feeling for other people is one of the chief causes why some countries make war on other counties.” (p. 40) and “For example, some people in our own country think of the Chinese as being queer people just because they do not do certain things as we do them. However, when we learn that the Chinese were the first people to use silk, tea, paper, gunpowder, the compass and many other common articles, we realize that the Chinese are a wonderful people and our respect for them increases.” (p. 42).

Although it reflects a progressive and tolerant perspective for its time, it contains subtle racism and colonialism by highlighting western cultural superiority. For example, it states “the United States has had the same physical geography for thousands of years, yet the Indians never advanced very far in using the land. They hunted and fished, and carried on primitive farming. They never developed the land as it was developed after the coming of the white man.” (p. 35)

Like most publications of the time, this book is sexist; it uses the term “man” to refer to people. It was written by a man for what was probably largely a female audience of social studies teachers, whose pupils were probably about half female.

*Chapter One: THE SOCIAL STUDIES AND
THEIR CONTRIBUTIONS TO THE AMERICAN
WAY OF LIFE*

WHAT ARE THE SOCIAL STUDIES?

MANY PROBLEMS confront teachers in our schools, but the most important problem is to furnish those activities and experiences which pupils need in the preparation for good citizenship. Our schools must prepare children to be good citizens not only at the present time but also in the future. The children of today will be the adults of tomorrow, and they must receive good training in the schools if they are going to meet successfully the problems of life. The teacher should be a person of keen vision, much wisdom, and intelligent imagination. He somewhat resembles a man who climbs to the top of a high mountain peak to get a view of the surrounding country. In his imagination, the teacher often ascends to the top of some pinnacle and visualizes not only present-day society, but what he thinks the society of the future may be.

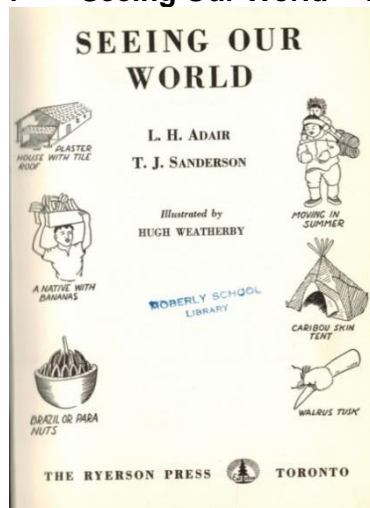
The people of the United States believe in democracy. They have faith in the American way of life and they are willing

Seeing Our World (1955)

L.H. Adair and T.J. Sanderson (1955), *Seeing Our World*, Ryerson Press (Toronto), 152 pages.

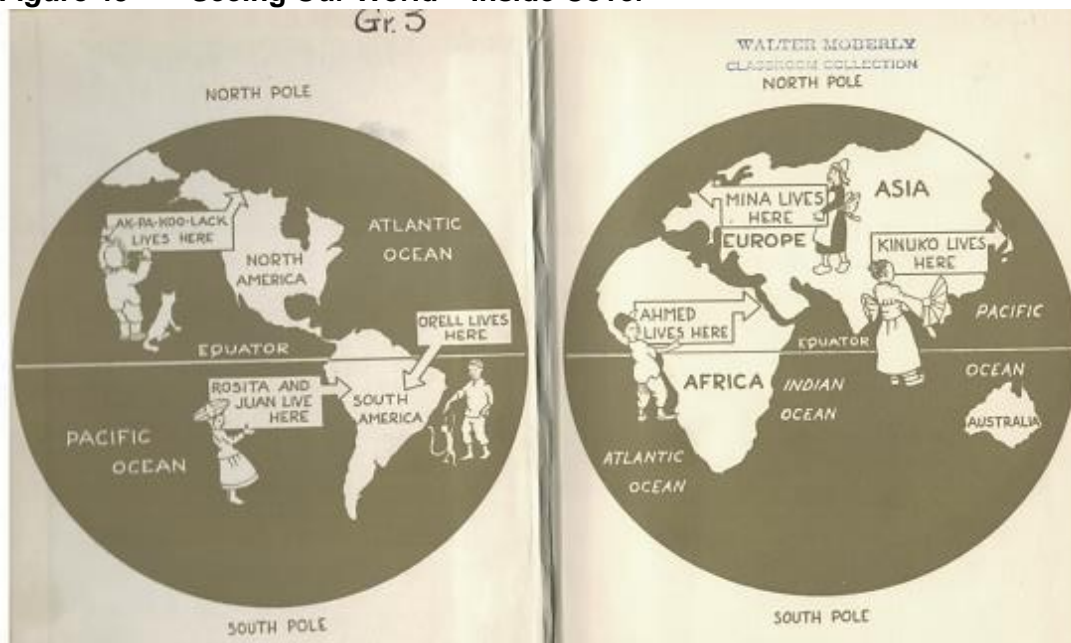
The first three chapters of this elementary school textbook explain basic geographic concepts and terms; the majority of the book consists of stories describing a typical Canadian child's visit to six regions (Northern Canada, Peru, Brazil, Egypt, The Netherlands and Japan) and their friendly interactions with local children. The descriptions are positive and respectful, while emphasizing exoticized differences that contrast with "normal" Canadian Whiteness. Of particular note is the inclusion of Japan just a decade after the end of World War II, suggesting that the authors wanted to teach students to overcome anti-Japanese prejudices.

Figure 44 **Seeing Our World – Title Page**



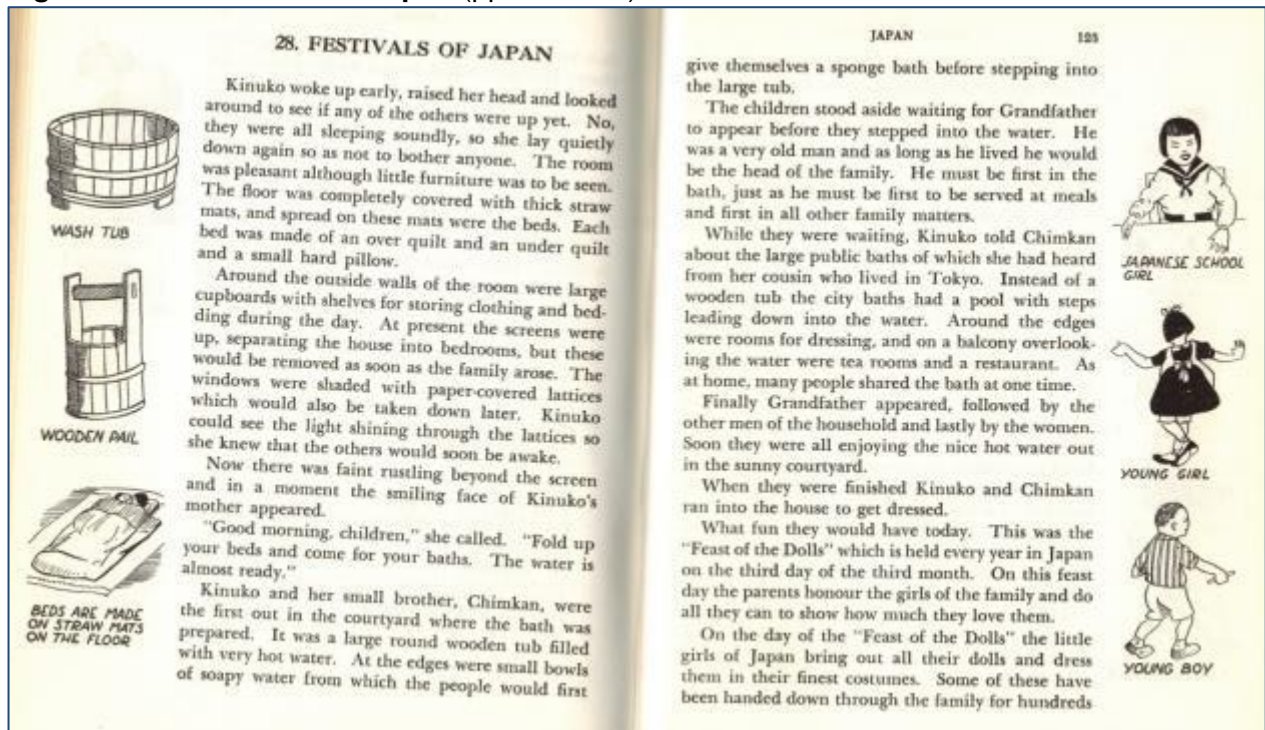
This book offers a positive and friendly view of foreign cultures.

Figure 45 **Seeing Our World – Inside Cover**



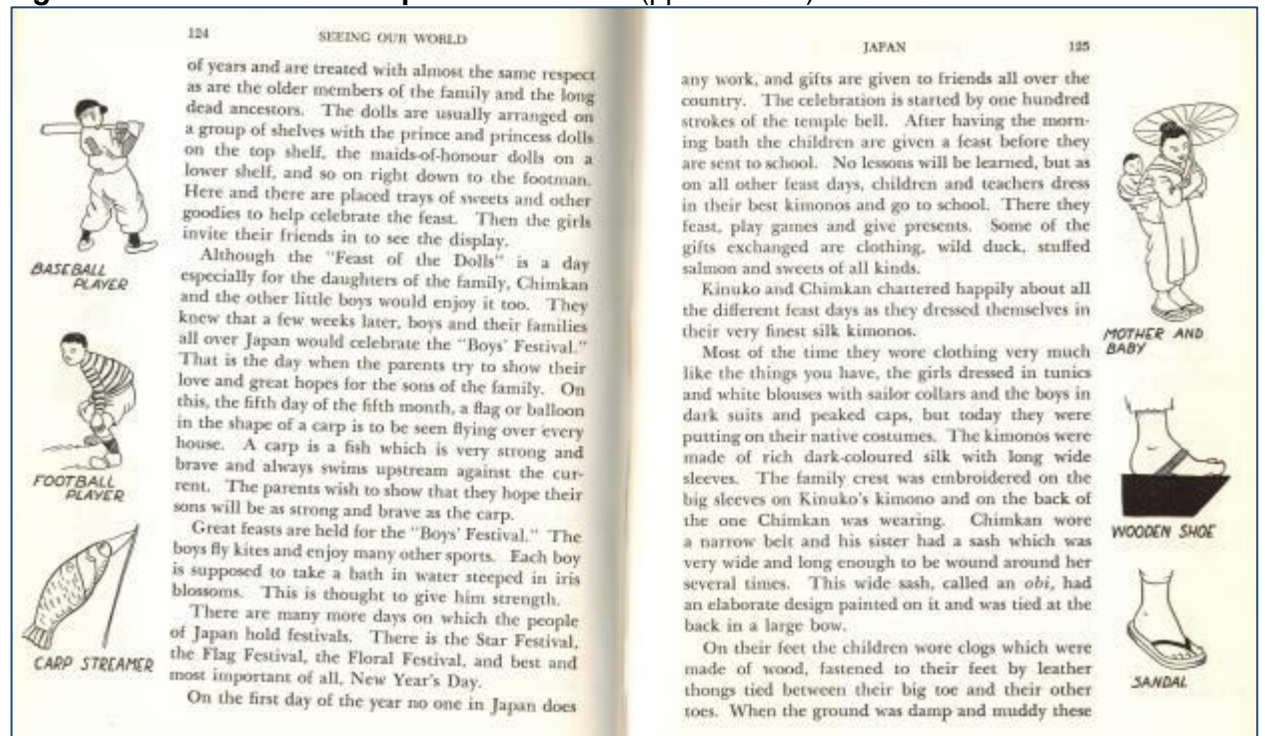
This book provides basic geographic concepts and definitions, and describes the lives of children in six communities including northern Canada, Peru, Brazil, The Netherlands, Egypt and Japan.

Figure 46 Festivals of Japan (pp. 122-123)



The chapter on Japan is respectful and friendly despite being written just a decade after World War II.

Figure 47 Festivals of Japan – Continued (pp. 124-125)



The tone of this book indicates that by the 1950s educators valued cultural diversity and respect.

Geography Readers

Geography readers use stories to describe foreign cultures and people. A good example is Florence A. Tapsell's 1915 book, *The Land of Sugar-Cane (Jamaica & Cuba)*, one is a series of "Little People in Far-Off Lands" readers, intended to introduce children to foreign cultures. It was racist and condescending, as illustrated below. For example, it includes the following quotes:

"Many of the negroes who live in the hill-country of Jamaica, will never do a stroke of work if they can help it. So long as one of this sort has just enough to live upon, and a wife to work for him, he is quite content to do nothing at all, sleeping away most of his time." (p. 19).

"The country people are simple folks, are fond of children, and have kind hearts. They are not always very wise. They do not saving their money, but spend it as soon as they get it, or as soon as they can; yet they are always ready to share what they have with a stranger, or to give to those who are more needy than themselves." (p. 24).

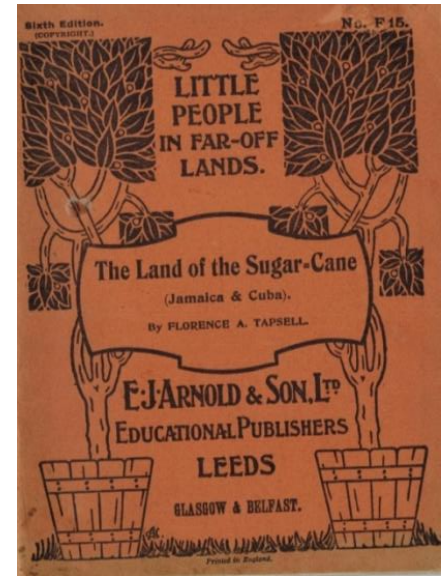
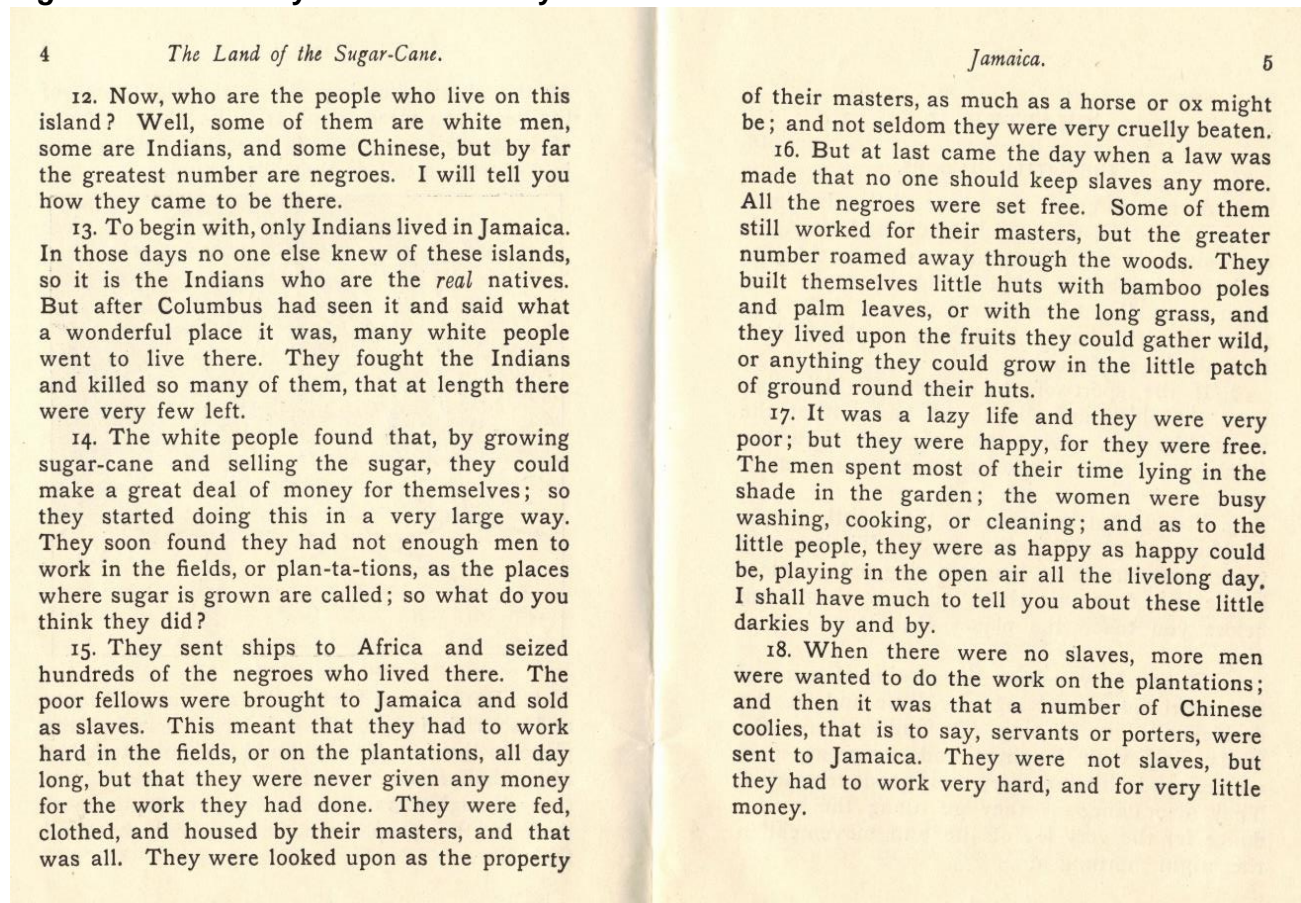


Figure 48 **Slavery and Post-Slavery**



This section describes ex-slaves as free and happy, but lazy.

Figure 49 Chapter II

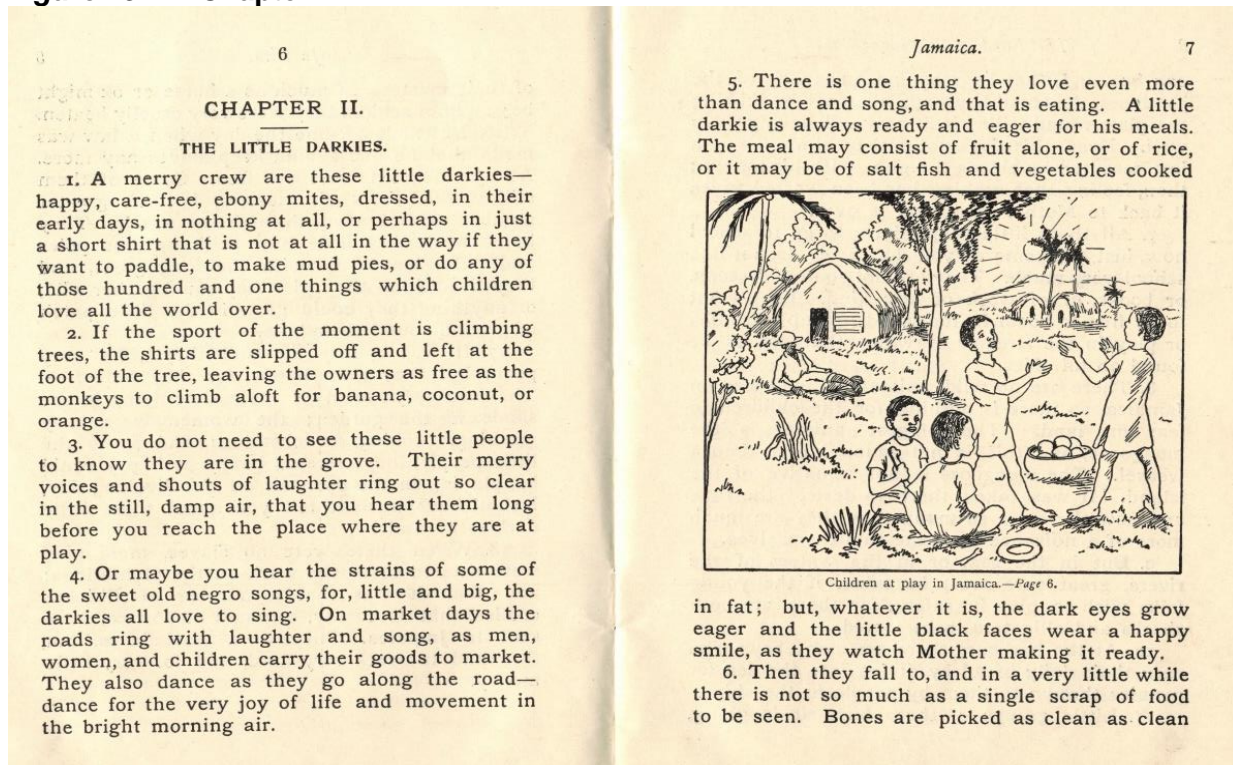
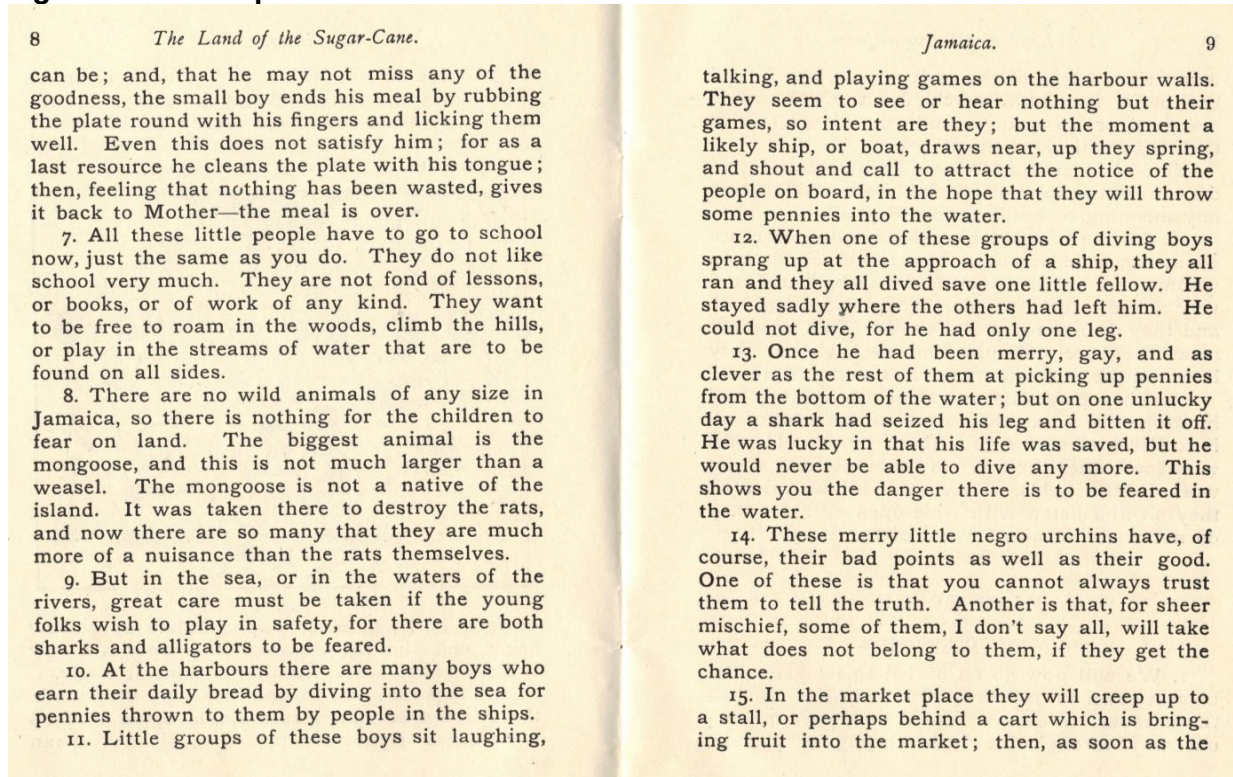


Figure 50 Chapter II – continued



This chapter describes Jamaican children – “darkies” – as happy but dishonest and thieving.

Analysis

The following table summarizes these books' descriptions of race and culture, with representative quotes.

Table 2 **Summary of Reviewed Books**

Year	Title	Race and Culture Descriptions	Representative Quotes
1847	<i>Elementary Geography</i>	The various nations are divided into five races, viz. The European, The Asiatic,—The Malay,—The African,—and The American.	<p>Torrid zone inhabitants “are of a dark complexion, indolent, and effeminate. They live usually in slightly built dwellings.”</p> <p>Temperate zone inhabitants, “have fair complexions, and in the northern temperate zone, they are noted for industry, intelligence and energy, and for having ever led the way in human improvement and civilization.⁶³”</p> <p>Frigid zone inhabitants “are few in number, of low stature, swarthy complexions, and are noted for their ignorance and stupidity.” (p. 15)</p> <p>“In the savage state, men usually live by hunting and fishing. Their wants are few, and they live almost like beasts, in miserable huts, dens, and caverns. They are generally blood-thirsty and revengeful,—as the American Indians.” (p. 17)</p>
1854	<i>Smith's First Book in Geography</i>	<p>Describes five races: European, Chinese, Malay, Indian and African. Highlights the intelligence, learning and industry of people in the United States and Europe.</p> <p>Describes temperate zone inhabitants as fair, robust, intelligent and industrious, in contrast to the dark-colored, passionate, ignorant and indolent inhabitants of the “torrid” and “frigid” zones.</p>	<p>“New England is “distinguished for the intelligence and enterprise of its inhabitants, and its valuable system of common schools.” (p. 68. This book was published in New England)</p> <p>“The people [of Africa] are generally idolaters or pagans, and show little signs of intelligence. Their complexion is mostly black.” (p. 139)</p> <p>“The inhabitants [of Oceania] are chiefly of the Malay race. By the exertions of Christian missionaries, many have been induced to abandon their barbarous customs, and adopt the usages of civilized life.” (p. 146)</p>
1854	<i>Mitchell's School Geography</i>	Describes five races: European or Caucasian (White), Asian or Mongolian (Yellow), American (Red), Malay (Brown), and African or Negro (Black). Ranks societies as savage, barbarous, high-civilized, civilized and enlightened, with Europeans rated as enlightened.	“What is the character of the enlightened nations? They are noted for the intelligence, enterprise and industry of their inhabitants; among them the arts and sciences are carried to a high state of perfection.” (p. 43)
1864	<i>Modern School Geography</i>	Identifies five races (Caucasian [white], Mongolian [yellow], Negro [black], Malayan [brown], and American Indian [red]) plus four stages of society (savage, barbarous, half-civilized and civilized).	“What characterizes the Savage state? The people in this state live chiefly by hunting, fishing, and plunder; are generally at war; have no literature; and look upon their women as inferior beings.” (p. 11)

Year	Title	Race and Culture Descriptions	Representative Quotes
1898	<i>Natural Advanced Geography</i>	Describes three principal races: white, yellow and black, which can be divided into additional categories. Races are categorized by their material progress from savagery to barbarianism and civilization. Justifies colonialism.	"The Aryan people are rapidly increasing in numbers. In recent times thousands of them have left Europe to found homes for themselves in each of the other grand divisions, and these new settlers have practically taken possession of North and South America and of Australia, and are rapidly taking possession of Africa." (p. 33)
1904	<i>New Geography of the World</i>	Describes geographic concepts and places, particularly landscapes, climate and commerce, with emphasis on Britain, followed by European countries. Provides minimal information about people and culture.	"...although inferior as regards to mere area, it [Europe] is by far the most important continent in the world. It proportion to its size, it is the most populous, and its people excel all other Continental nations in industry, arts, and commerce; although this pre-eminence is now being fearlessly challenged by North America." (p. 27)
1907	<i>A School Geography of the World</i>	Cultures develop in response to environmental conditions. Traditional cultures were violent and poor. Wealth increases with civilization and commerce.	"The character of the group depends on the character of the country. For instance, amongst hunting tribes every man is his neighbour's enemy; from the nature of his occupation he prefers to follow alone, and therefore his progress in civilization is very slow." (p. 9)
1911	<i>School Geography of the World</i>	Identifies six races, Caucasian (white), Mongolian (yellow), Negro or African (black), Malay (brown), Australian (grayish black), and American Indian (copper-colored), plus three conditions of society, hunter (lowest), pastoral, and farming/urban (highest).	[The white race] "comprises about two-fifths of the human family...It surpasses the other races in intellectual power, in activity, and in energy of character; and it has been the dominant race from the earliest times." (p. 38)
1912	<i>The British Empire Beyond the Seas</i>	British culture is superior and benefits natives in colonies.	"In all our colonies acquired by discovery and settlement, <i>race</i> and <i>speech</i> are those of the British Isles. British <i>institutions</i> , <i>social life</i> , <i>religion</i> , and <i>literature</i> become those of the new nation; and British rule has established the laws and customs of civilization, and helped the progress of commercial prosperity. In the great possessions peopled by native races, British <i>influence</i> is a great force for progress. The law makes no difference between the settler and the native; <i>western ideas</i> are introduced, and the <i>development of natural resources</i> proceeds rapidly." (p. 4).
1915	<i>The Land of Sugar-Cane (Jamaica & Cuba)</i>	Foreign people are friendly and fun, but simple and irresponsible.	"Many of the negroes who live in the hill-country of Jamaica will never do a stroke of work if they can help it. So long as one of this sort has just enough to live upon, and a wife to work for him, he is quite content to do nothing at all, sleeping away most of his time." (p. 19). "The country people are simple folks, are fond of children, and have kind hearts. They are not always very wise. They do not save their money, but spend it as soon as they get it, or as soon as they can; yet they are always ready to share what they have with a stranger, or to give to those who are more needy than themselves." (p. 24).

Year	Title	Race and Culture Descriptions	Representative Quotes
1916	<i>Advanced Geography</i>	Provides a systematic and scientific review of geographic concepts. Includes detailed descriptions of places around the world, with more attention to North America and Europe. Although it includes no systematized hierarchy of races, descriptions of foreign residents are racist and highlight the benefits of British colonialism to natives.	<p>"The native races of South America are Indians. In the interior are many tribes still in the savage state, who make a living by hunting and fishing. Most of the Indians, however, have mixed with the white races and are partly civilized." (p. 248)</p> <p>"Although Africa is second in size among continents, it has been of little importance until recent times." (348)</p> <p>"The natives of Australia are of a race peculiar to that continent. They are short in stature and dark brown or black in color. They are savages of a low order, and their number is diminishing rapidly since the settlement of the island by Europeans" (p. 356)</p> <p>"The natives are a brown race called Maoris. They are strong and intelligent, skilled in fishing, farming and the trades, and have all the rights of citizenship. They number about 50,000, but are gradually decreasing." (p. 359)</p>
1922	<i>Ontario Public School Geography</i>	Describes places, starting with Canada and expanding outward. Describes cultures based on their livelihoods and countries based on their industries. Describes Europe as more civilized and important than other continents, Europeans as intelligent and industrious, and Britain a benevolent ruler.	Britain is a great trading nation because of "her methods of managing and developing her colonies, especially in the less civilized parts of the world. She has never tried to exploit ignorant savages, but has treated them with kindness and justice, so that they have benefited by her rule." (p. 167)
1931	<i>New Pictorial Atlas of the World</i>	Includes racist descriptions. It highlights sensational features such as the "notorious" use of blow-guns, tattooing as a "savage art," wooden drums, headhunting, and "a particular racial liability to homicidal mania called 'running amuck'".	"Tropical Africa is not favorable to settlement by white men, being extremely unhealthful for them. Europeans live in tropical Africa, as a rule, only a few years at a time, particularly in low altitudes, serving in economic or political capacity in the colonies of their governments." (p. 22)
1934	<i>An Approach to Geography</i>	Categorizes cultures into primitive hunters and collectors, nomadic herdsman, agriculture and civilized, but does not use the terms "savages" or "barbarians." Describes how British technologies benefit natives in colonized countries.	"In the forests of the Congo Basin of Africa and the Amazon Basin of South America the natives are skilful users of long blow-pipes, by means of which they kill small animals and birds with poison-tipped darts. The struggle for food in such regions can be understood when it is realized that tribes of primitive Indians on the boundary between Venezuela and British Guiana devour ants and grasshoppers, and regard them as a delicacy" (p. 105)
1934	<i>Living Across the Seas</i>	It encourages students to produce descriptive graphs and maps. It focuses on physical and economic geography, with limited information about people and their societies. It reflects a Eurocentric view of the world and	"Backwards methods. The people of Ethiopia are chiefly farmers... The ground is plowed with wooden plows, and the grain is harvested with sickles and knives. The people are backward largely because they have had little to do with other countries. Ethiopian roads, for the most part, are but trails which wind over the mountains. Few

Year	Title	Race and Culture Descriptions	Representative Quotes
		highlights the economic benefits of colonialism. Devotes significant attention to the Soviet Union.	bridges cross the many rivers...Ethiopia has deposits of gold, coal, copper and iron, but nobody knows how great they are for little or no mining is done. Some day roads will be built and the minerals will be used. (p. 328)
1934	<i>Journeys Near and Far</i>	States that cultural differences do not imply inferiority, and emphasizes the importance of respecting people with other languages, religions and customs. When talking about cultural difference, it teaches Canadian students to respect European cultures.	"Unthinking people usually believe that that those of other language, religion, and culture are inferior to themselves. We must remember, however, that differences do not imply inferiority. Our thoughts, habits, and beliefs depend upon the accident of birth...From this it does not follow that a person of any given nationality or religion is better or worse than his follow-man of different creed or nationality." (p. 7)
1938	<i>Collier's Atlas and Gazetteer</i>	Constructs systematic descriptions and comparisons of races, plus descriptions of language groups. Identifies five races: Caucasian or White, Mongolian or Yellow, Ethiopic or Black, Malay or Brown, and American Indian or Red.	There is no specific difference between the various branches of the human family – no differences, that is, which implies anything in contradiction to the assumption of a common origin. (p. 120). "The white race comprises the most enlightened and powerful nations of the world, including not only Europeans, wherever found, but also Hindus, Hebrews, and Arabs." (p. 121) "In temperament the [American] Indian is phlegmatic. His sight, hearing, and smell are remarkably acute. These, and other attributes of his race, have probably resulted from conditions of the hunter's life." (p. 121)
1942	<i>Teaching of the Social Sciences in a Changing World</i>	Emphasizes progressive teaching perspectives, methods and subjects, including understanding and tolerance of foreign culture. Despite its progressive message, it includes subtle racism and colonialism by highlighting the superiority of western over indigenous culture and technology. The text is sexist, using "man" in reference to people.	"If history is taught correctly, pupils should gradually come to have a friendly feeling for peoples in all parts of the world." (p. 25). "Probably the lack of an intelligent and sympathetic feeling for other people is one of the chief causes why some countries make war on other countries." (p. 40) and "For example, some people in our own country think of the Chinese as being queer people just because they do not do certain things as we do them. However, when we learn that the Chinese were the first people to use silk, tea, paper, gunpowder, the compass and many other common articles, we realize that the Chinese are a wonderful people and our respect for them increases." (p. 42, <i>Intelligent and Friendly Understanding of People</i>)
1955	<i>Seeing Our World</i>	Provides positive and respectful descriptions of children living in foreign cultures including Northern Canada, Peru, Brazil, Egypt, The Netherlands and Japan. Uses culture and ethnicity instead of biological race as organizing principal for identify.	"On the first day of the year no one in Japan does any work, and gifts are given to friends all over the country. The celebration is started by one hundred strokes of the temple bell...No lessons will be learned, but as on all other feast days, children and teachers dress in their best kimonos and go to school. There they feast, play games and give presents." (p. 125)

This table summarizes 20 textbooks' racial descriptions. Quotes give a sense of their perspective and tone.

This table shows how racial and cultural descriptions changed over time. Nineteenth Century textbooks were blatantly racist, claiming that factors such as intelligence, industry and morality are biological, so non-white races and cultures are innately inferior. During the Twentieth Century they gave less attention to cultural geography and more to physical and commercial geography. Rather than calling non-white races and foreign cultures inferior they highlighted the benefits that European knowledge and commerce offered natives, with the implication that foreign nations can become enlightened by emulating western culture and industry. Some books published in the 1930s through 1950s emphasized similarities between races and cultures, and the importance of respecting people who seem different. This marked a transition from biological to cultural analysis of race.

Despite diverse authors and publishers, textbooks repeated key concepts and phrases. A common theme is that races and cultures evolve based on their environments, which explains, for example, why “torrid” (tropical) zone people have darker skins than in “temperate” and “frigid” zones. They often extrapolated this to argue that races and cultures that evolved in tropical areas, where food and shelter are easily obtained, are inherently lazier than peoples in climates that demand more effort to produce necessities.

These textbooks claimed that their conclusions reflected scientific analysis, often citing anthropological and geographic research. Biological taxonomies and anthropological research were incorporated into textbooks as comparative geography, framed as racial and cultural hierarchies, which were used to support racist and colonialist policies, affecting individuals’ identity, behavior and opportunities, as illustrated below.

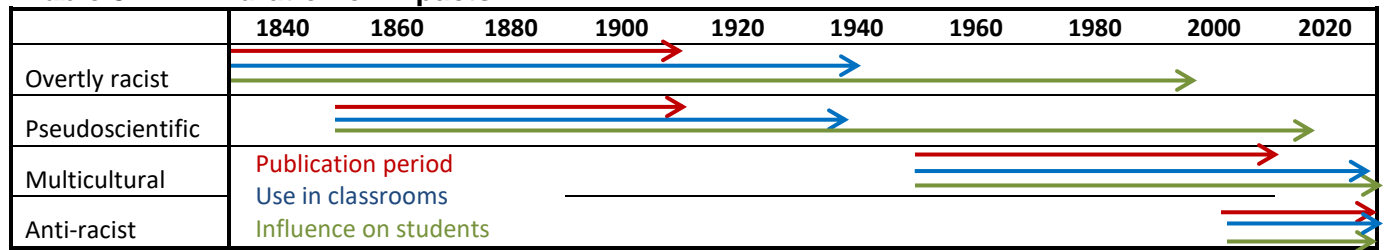
Figure 51 How Scientific Research Contributed to Racist Identity and Behavior



Geographic textbooks claimed to reflect anthropological research and geographic analysis, which influenced policies, identity and behavior.

Starting in the mid-Twentieth Century a growing body of research criticized these practices, and many geographers, historians and educators developed more multicultural and critical teaching materials. During the Nineteenth and early Twentieth centuries textbooks were probably used for two or three decades, so a racist and colonialist textbooks published in the 1930s was probably still used during the 1950s and possibly into the 1960s, and their effects could continue for the rest of many students’ lives. This helps explain, for example, the durability of racist and colonialist attitudes such as racial segregation and imperialist foreign policies.

Table 3 **Duration of Impacts**



This figure illustrates the duration of impacts: red indicates textbooks' publication period, blue their period of use, and green their period of influence on graduates. Before 1900, many geography textbooks were overtly racist. Some of those books were probably used through the 1930s and so influenced graduates' beliefs and attitudes through the Twentieth Century. Starting about 1900, geography textbooks presented pseudoscientific claims about the superiority of European countries and the benefits of colonialism. During the second half of the Twentieth Century, textbooks tended to emphasize multiculturalism, and some recent curricula are anti-racist.

A similar evolution occurred in history textbooks, particularly in the American south (Gates 2023; Huffman 2019; Morris 2020; Yacovone 2022). As Cynthia Greenlee explained in the article, "How History Textbooks Reflect America's Refusal to Reckon with Slavery,"

After slavery's end in this country, many Southern-focused textbooks promoted a Lost Cause approach to Jamestown and slavery writ large, portraying the institution as part of a natural order. White Southerners created ideologically driven narratives that yearned for the Good Ole Days where whites sat atop the hierarchy and African Americans were faithful slaves. In this racist revisionism, they didn't have to reckon with the new black citizen, voter, or legislator as nominal equals. (Greenlee 2019).

The reference to "natural order" reflects pseudoscientific anthropology which claimed that racial differences are biological and innate, conveyed in older geography books. One textbook published in 1957, and probably used until the 1970s or 1980s, states,

With all the drawbacks of slavery, it should be noted that slavery was the earliest form of social security in the United States. It was the legal responsibility of the master to take care of aged workers. It was against the law to emancipate a slave after he was too old to work. The master was responsible for looking after his over-aged slaves. (Summersell, *Alabama History for Schools*, cited in Morris 2020).

This suggests that many public school history and geography textbooks were written and selected as propaganda to justify slavery, the Confederacy, Jim Crow segregation and other racist attitudes and policies. This continues. Analysis summarized in a recent article, "The Rightwing US Textbooks That Teach Slavery as 'Black Immigration'," finds that,

While public school textbooks suffer from their own blindspots, a Guardian analysis has found that private schools, especially Christian schools, use textbooks that tell a version of history that is racially biased and often inaccurate. These textbooks, used in thousands of private schools, many of which receive tens of thousands of dollars in public funding every year, whitewash the legacy of slavery, frame Native Americans as lesser and blame the Black Lives Matter movement for sowing racial discord. (Klein 2021)

Impacts on Individuals and Society

Geography textbooks that presented racist and colonialist perspectives as scientific truth surely raised the confidence and ambition of White students and reduced those of minority students, contributing to their sense of inferiority, futility and fear. It probably resulted in teasing, bullying and isolation of minority students, causing them to feel unwelcome and unsafe at school, reducing their participation and trust. This encouraged teachers to guide White students toward more academically challenging courses and careers, and lowered the expectations and support for minority students, guiding them toward less ambitious goals and less lucrative careers. This would contribute to a self-reinforcing cycle of minority student isolation, conflicts, and underperformance that further reinforced anti-minority prejudices.

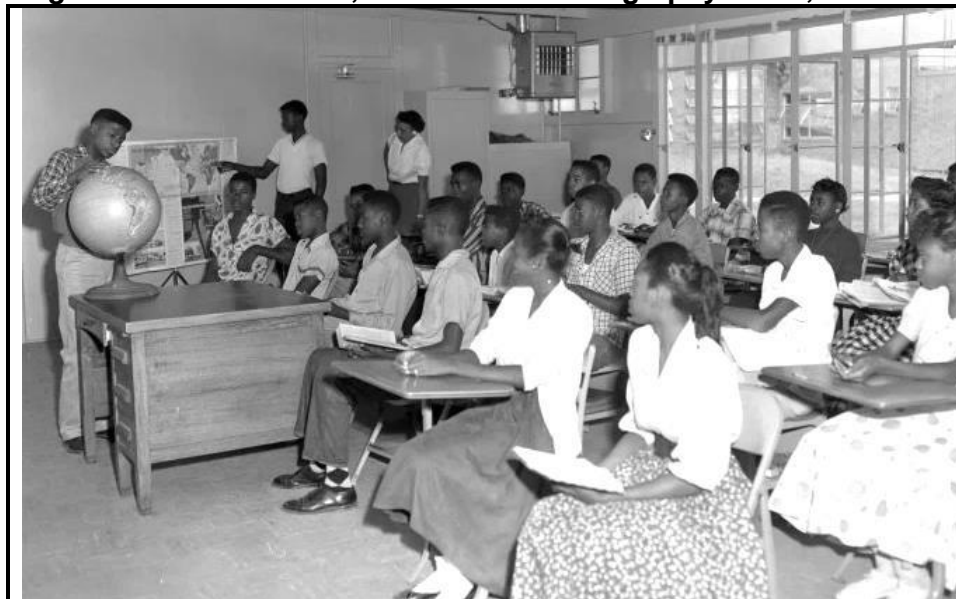
Table 4 **Impacts of Racist Geography Books**

Portrayal of Non-White Races	Impacts on White Attitudes	Outcomes
Savage, primitive, barbarous, inferior, lazy, ignorant, immoral, backward	Fear, distrust, low education and employment, housing and employment discrimination.	Over-policing, brutality, excessive punishments, housing segregation, reduced income and wealth generation, plus social isolation and emotional stress.

Racist portrayals of non-white races and cultures caused Whites to fear and distrust other races and cultures, resulting in brutality, discrimination, reduced wealth generation, social isolation and emotional stress.

Pseudoscientific evidence that non-whites are fundamentally different, and intellectually and morally inferior, justified suspicion and fear, and therefore both formal and informal segregation, resulting in separate but unequal treatment in public facilities and services (Table 4). Current social conflicts, including housing and employment segregation, and oppressive laws and policing, probably result in part from racist messages in geographic textbooks.

Figure 52 **Anderson, Texas School Geography Class, 1955**



Geography books used until the 1950s described the white race as the most enlightened, foreign cultures as primitive, and colonialism as beneficial to natives. (Portal to Texas History, <https://texashistory.unt.edu>).

That surely contributed to a self-reinforcing cycle of minority student isolation, conflicts, and under-performance that further reinforced anti-minority prejudices.

Similarly, colonialist language in geography texts encouraged Europeans to feel confident and justified in controlling foreign nations, by violence if necessary, and displacing their cultures. A common message conveyed in these textbooks was that foreign cultures are backwards and inferior, and foreign people benefit overall from colonialism. Earlier textbooks presented the issues starkly: they classified non-Europeans as savages or barbarians who tended toward laziness, and sometimes engage in immoral behaviors including cannibalism, murder, theft and domestic abuse. Later texts were somewhat more respectful of foreigners, admitting that some have admirable skills and sophisticated cultures, but still claiming that British and U.S. colonialism are respectful and benevolent. This encouraged young people to participate in colonialist adventures as soldiers, missionaries, traders and teachers.

European colonialism left a legacy of conflict and inequity that often continues long after those countries become independent, in part because of the arrogance of colonizers who drew irrational boundaries, encouraged inter-group conflicts, and extracted resources primarily for their own benefit. They often devastated traditional cultures.

For example, in North America, colonial governments used unfair treaties and violence to displace Natives from prime lands. To eliminate Native culture and traditions their children were removed from home and be adopted into White families or forced to attend abusive residential schools where they were forbidden to speak their languages or participate in cultural activities, and often faced mental, physical and sexual abuse. These policies were justified by the assumption that Native culture is inferior, beliefs reinforced by the pseudoscientific messages of older geography books.

There are countless other examples. The native peoples of virtually every country that was colonized by Europeans bear the psychological, social and economic costs of having been considered inferior and worthy of exploitation.

It is important to note that raciest and colonial prejudices are not unique to white Europeans or to geography textbooks. Many countries have indigenous racial and class hierarchies that predate these textbooks. For example, India has castes, Latin America categorizes people by racial heritage (European, Indian, Black and mixed), Africa categorizes people by tribe and clan, and East African Muslims derided people from the interior as washenzi (“uncivilized”).

Figure 53 American Indian Schools



Native youths were often forcibly removed from their families and placed in residential schools to encourage assimilation.

Criticism of Racist Geography Education

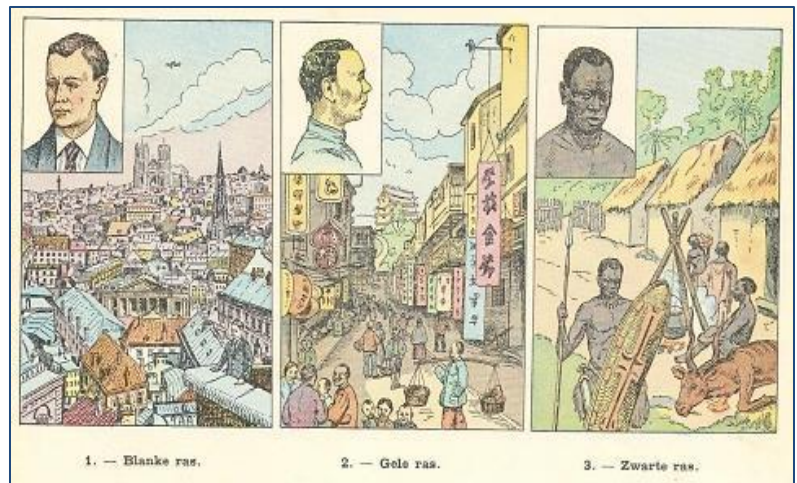
Below are various academic criticisms of racist geography textbooks, from oldest to most recent.

Avril Maddrell's 1998 article, "Discourses of Race and Gender and the Comparative Method in Geography School Texts 1830-1918," critically examined how school geography texts during that period reflect hegemonic views of gender, race, and class. It argues that this reflected the influences of European exploration, church-sponsored education, popular images of empire, plus state education codes, grants, and inspections. Comparative geography, popular during this period, frequently supported Eurocentrism and specifically Anglo-centrism, and memory exercises instilled simplistic messages about geographical and political relations. Pupil-centred approaches, such as the use of adventure stories and family life where often biased. State legislation for grant-related examinations served to homogenise the content of texts.

David Lambert's 2002 article, "Geography, 'Race' and Education: Further Perspectives," in *Geography*, the journal of the Geographical Association, explores how geographers address ideological tensions relating to race and racism, from the early days of 'imperialist' geography to the awareness-raising decade of the 1980s. It recommends that teachers of geography be attentive to the assumptions that frame school geography and teach with 'confident uncertainty' which recognizes biases and knowledge gaps.

Nick Schuermans' 2009 article, "Geography Textbooks and the Reproduction of a Racist and Ethnocentric World View among Young People in Flanders" critically evaluates how race and culture were presented in fifty Flemish geography textbooks published from 1896 to 2004. It finds that the previous emphasis on racial differences was replaced by a focus on cultural differences, but by emphasizing cultural otherness, one-sided explanations of cultural conflicts, ignoring discrimination and xenophobia and use of exclusionary us-them-perspectives the textbooks (re)produce a racist and ethnocentric world view. It offers recommendations for encouraging students to support a more inclusive, diverse and just society.

Figure 54 Classification of Humanity (Schuerman 2009)



Michael Keevak's 2011 book, *No Longer White: The Nineteenth-Century Invention of Yellowness*, investigates when and how East Asians became yellow in the Western imagination. It follows a trajectory that emphasizes an important shift in thinking about race during the course of the eighteenth century, when new sorts of human taxonomies began to appear and new claims about race were presented. It also examines how the "yellow race" and "Mongolian" bodies became important subjects in nineteenth-century anthropology and medicine, respectively.

“Mongolian” bodies, for example, were linked to certain conditions thought to be endemic in—or in some way associated with—the race as a whole, including the “Mongolian eye,” the “Mongolian spot,” and “Mongolism” (now known as Down syndrome). Finally, the book considers how the Far East came to be seen as a “yellow peril.”

The academic book, *Histories of Social Studies and Race: 1865–2000* (Woyshner and Bohan 2012) includes ten essays that explore how race was incorporated into social studies, such as geography, history, and vocational education. They investigate ways African Americans were excluded or included, and the roles that black teachers played in crafting curricula.

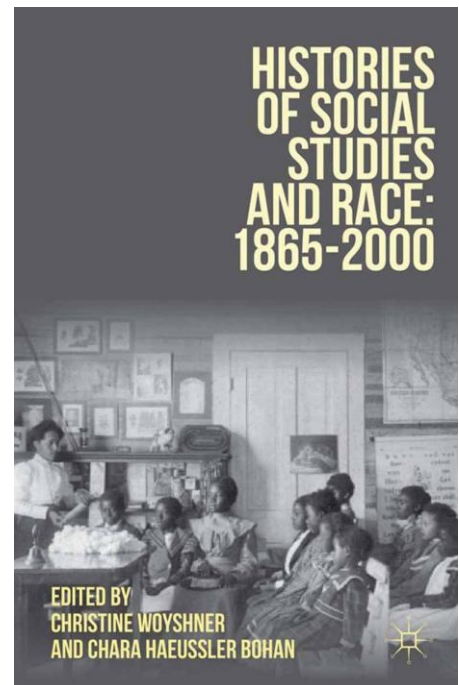
Peter Smagorinsky’s 2014 article, “‘The Ideal Head’: Bizarre Racial Teachings From a 1906 Textbook,” published in *The Atlantic*, describes racism in old geography textbooks. “A hundred years ago, American geography students learned about a world in which ‘the brown people raise rice,’ ‘the black people ... have no books,’ and ‘the red men are savages.’”

Jeremy W. Crampton’s 2015 chapter, “Race, Maps and the Social Construction of” in *The History of Cartography*, examines the cartographic construction of race, based on the assumption that maps create and reproduce race and racial knowledges.

Pia Mikander’s 2015 article, “Colonialist ‘discoveries’ in Finnish School Textbooks,” examines descriptions of colonial events in Finnish basic education history books. This includes the descriptions of “voyages of discovery” and the treatment of the indigenous people in America. It describes three discourses supporting the hegemonic idea that people in the “West” are superior to “others.” The first discourse shows explorers as heroes and colonized peoples as exotic objects, although some textbooks include stories written from the point of view of the oppressed people. The second discourse concerns justified violence as part of colonialism. The third discourse focuses on the lessons that are taught through the study of colonialism, and portrays Western knowledge as the only relevant knowledge. The article also discusses the role of textbooks regarding education about colonialism and proposes alternative starting points for the study of colonialism and its implications today.

In 2015 the Royal Geographical Society with the Institute of British Geographers’ (RGS-IBG) established the [Race, Culture and Equality Working Group](#) (RACE), which promotes anti-racist initiatives that improve the representation, progression, support, and experiences of people in the discipline who are racialised as non-white. It subsequently published a wide range of academic studies, plus learning and teaching resources.

Christine Winter’s 2018 article, “Disrupting Colonial Discourses in the Geography Curriculum during the Introduction of British Values Policy in Schools,” was written to expose and disrupt



dominant discourses concerning global development in an English school geography textbook chapter, prompted by the author's encounter with cultural difference in a geography lesson while teaching in South Korea. It investigates the issues through the lens of a new curriculum policy in English schools called 'Promoting Fundamental British Values.' It identifies three key themes, each informed by colonial logic: 'development', 'numerical indicators' and 'learning to divide the world'. The inquiry appears to expose a tension between the knowledge of the textbook chapter and the purported aims of the British Values curriculum policy, but further investigation reveals the two to be connected through common colonial values.

Maria Luce Sijpenhof's 2019 article, "Racialized Narratives in Dutch History Textbooks: A Critical Race Examination," evaluates 1968-2017 Dutch secondary school textbooks. It includes eight exemplary visual depictions of Black people selected from 200 textbooks. It concludes that racialization is displayed through two types of narratives: a) through otherness using one-sided stereotypical identities and racial hierarchy, and b) through sameness maintained through color-blind frames, racialized narratives and minimization of race-talk. The article reflects on the use of critical race theory (CRT) as a framework and critical race methodology (CRM) in combination with discursive methods and visual analysis. By inserting counter narratives, this article illustrates that the field could make better use of critical frameworks and research tools that do not divorce historical events from contemporary and persisting injustices.

Steve Puttick and Amber Murrey's 2020 article, *Confronting the deafening silence on race in geography education in England: learning from anti-racist, decolonial and Black geographies*, argues that school geography educations should make substantive anti-racist changes in the curriculum. They propose a more holistic and sustained anti-racist school geography education that empowers young people to understand the complex and shifting politics of space, place and knowledge and contribute to meaningful anti-racist futures.

James Esson and Angela Last (2020), "Anti-racist Learning and Teaching in British Geography," *Area* 52(4), pp. 668-677 (<https://bit.ly/3fxyT0e>). This article illustrates how UK higher education reinforces, but can potentially also help to counteract, racism. It sketches out three guiding principles for incorporating anti-racist praxis in learning and teaching: (1) Recognise each other's humanity, (2) Say the unsayable, and (3) Experiment with (y)our history.

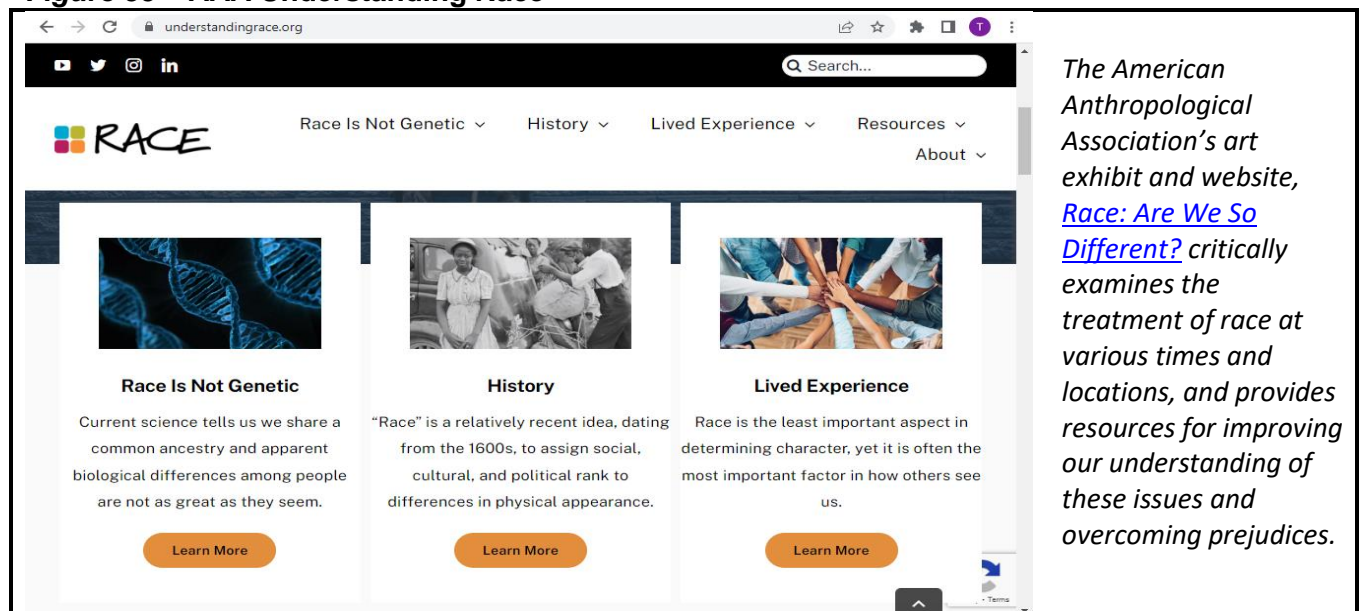
Sean Carleton's 2021 article, "Colonizing Minds: Public Education, the 'Textbook Indian,' and Settler Colonialism in British Columbia, 1920-1970," examines the relationship between public education, the representations of indigenous peoples as the Textbook Indian in secondary school textbooks in British Columbia, Canada, between 1920 and 1970, and their contribution to the *colonizing minds*, which refers to the state's process of manufacturing and manipulating public education to justify and rationalize colonialism and the development of settler society.

The *Decolonising Geography Educators Group* (<https://decolonisegeography.com>) is a group of geography educators, established in 2019, working to decolonise geography curriculum. It challenges 'universal truths' and 'objective knowledge' by offering pedagogical techniques to empower students to co-create knowledge and build critical geographies; a space for critical

reflection on the content we teach in geography education; and practical teaching resources. It produces resources such as the [‘Critical GCE: Heads Up’](#) tool that helps educators and students to identify ‘hegemonic practice (reinforcing and justifying the status quo)’ and ‘depoliticised orientations (disregarding the impacts of power inequalities and delegitimizing dissent)’; published a booklet, [Global Citizenship Education Otherwise](#), which describes teaching exercises; promotes innovative scholarship (e.g. Black geographies, like Beatriz Nascimento’s [Geographies of Liberation](#)); created a list of critical questions based on case studies to help students understand social, environmental, and cultural change in cities; plus humor resources such as [Parody Tests for Anti-Racist and Decolonial Geography School Teaching](#) and [Kayonga Kaqame Shows Us The World. Episode: Darkest Austria](#).

The art exhibit and website, *Race: Are We So Different?* (<https://understandingrace.org>), sponsored by the American Anthropological Association, emphasizes that race is not really about how people look, but rather about how people assign meaning to how we look. It describes how race was treated by society, science and governments at various times and locations. It includes a variety of resources for understanding race and overcoming prejudice.

Figure 55 AAA Understanding Race



Recent studies and articles critically analyze racist narratives in history books, particularly those intended for U.S. southern states (Greenlee 2019; Huffman 2019; Morris 2020; Yacovone 2022). Klein (2021) highlights the racist narratives in current textbooks used in some private, especially Christian, schools. Several U.S. states have passed laws limiting discussion of race and colonialism in schools (LaPage 2021).

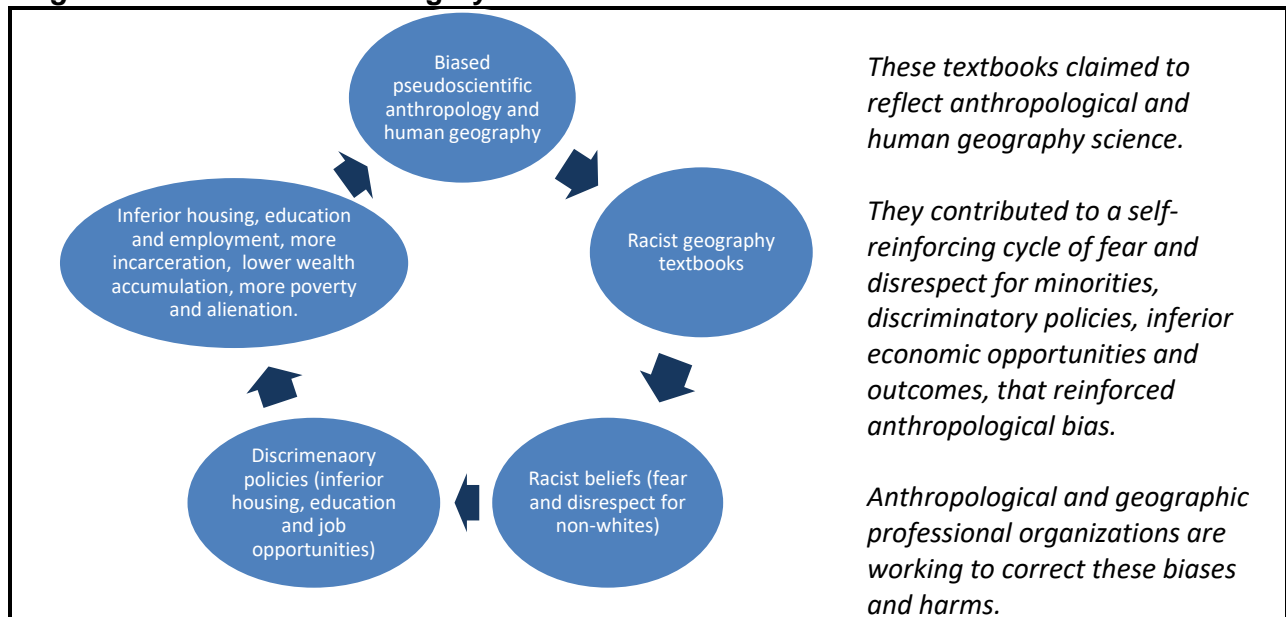
Conclusions

During the Nineteenth and Twentieth centuries school geography textbooks were an important source of information about foreign lands and peoples. When somebody heard about a distant place or culture they often recalled their geography textbooks' descriptions and images. It is enlightening to examine how those books described race and culture, and consider how this affected popular knowledge and public policies.

Most geography textbooks published before 1900 were overtly racist; they categorized people by race, which were ranked according to "stages of society," from savage and barbarous to civilized and enlightened. British and North American textbooks ranked Europeans highest and described other races and cultures as intellectually and morally inferior. These descriptions changed over time. Textbooks published from 1900 to 1940 had less overt racial hierarchies but still emphasized the superiority of western institutions and technologies, and the benefits to natives of colonialization. Textbooks published after 1940 tended to provide positive stories about foreign people, cultures and immigrants, and some encouraged students to critically analyze racism and colonialism.

Geography textbooks claimed to reflect objective research and analysis. Scientific disciplines, including anthropology, geography and education, were complicit in supporting racist and colonialist narratives. They provided pseudoscientific foundations for ranking some societies and races over others, and for defending colonialism against criticism.

Figure 56 A Self-Reinforcing Cycle of Racist Beliefs and Outcomes



What were the impacts of these racist messages? They allowed colonialist agents – explorers, soldiers, priests, administrators, teachers and traders – to consider their actions noble and overall beneficial, despite sometimes obvious harms to foreign peoples. Just as medieval

religious doctrines justified religious crusades, these textbooks justified capturing foreign lands, displacing foreign peoples, and destroying foreign cultures. During that period, textbooks were probably used for many years or decades, so a racist textbook published in the 1930s was probably still used during the 1950s and their effects could continue for the rest of those students' lives, even to the present day. Many current social conflicts, including housing and employment segregation, and oppressive laws and policing, probably result in part from the legacy of messages in older geographic textbooks.

A growing body of academic research by anthropologists, geographers and educators critically analyzes these racist and colonialist messages, and provides guidance for introducing anti-racist and anti-colonialist concepts to students. By providing the actual texts and images from these books, this report can help researchers better understand and respond to the racist and colonialist messages in old geography textbooks.

Annotated Bibliography

The Online Books Page – Geography Textbooks

(<https://onlinebooks.library.upenn.edu/webbin/book/browse?type=lcsbuc&key=Geography%20%2D%2D%20Textbooks&c=x>). This webpage lists many old geography books, some with links to online versions.

L.H. Adair and T.J. Sanderson (1955), *Seeing Our World*, Ryerson Press (Toronto), 152 pages. The first three chapters of this elementary school textbook explain basic geographic concepts and terms; the majority of the book consists of stories describing a typical Canadian child's visit to six regions (Northern Canada, Peru, Brazil, Egypt, The Netherlands and Japan) and their friendly interactions with local children. The descriptions are positive and respectful, while emphasizing exoticized differences that contrast with "normal" Canadian culture. Of particular note is the inclusion of Japan just a decade after World War II ended, suggesting that the authors wanted to help overcome anti-Japanese prejudices.

Admin (2011), *The Great Debate*, Native American Netroots (<http://nativeamericannetroots.net>); at <http://nativeamericannetroots.net/diary/1014>. This website has extensive information on Native American history and culture.

Frederick K. Branom (1931), *New Pictorial Atlas of the World*, Reilly & Lee Co. (Chicago), 330 pages. This world atlas contains a combination of color images and maps.

Frederick K. Branom (1942), *The Teaching of the Social Sciences in a Changing World*, W.H. Sandler (New York); at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015059774102>. This college textbook discusses why and how to teach children social sciences, including history, geography, government and "intelligent patriotism." It highlights the importance of teaching good citizenship and tolerance; emphasizes the importance of learning about and appreciating foreign cultures; and encourages teachers to take their students on excursions to other communities. It states that "If history is taught correctly, pupils should gradually come to have a friendly feeling for peoples in all parts of the world." (p. 25). A section titled, "An Intelligent and Friendly Understanding of People," states, "Probably the lack of an intelligent and sympathetic feeling for other people is one of the chief causes why some countries make war on other counties." (p. 40) and "For example, some people in our own country think of the Chinese as being queer people just because they do not do certain things as we do them. However, when we learn that the Chinese were the first people to use silk, tea, paper, gunpowder, the compass and many other common articles, we realize that the Chinese are a wonderful people and our respect for them increases." (p. 42).

Collier's (1938), *Collier's World Atlas and Gazetteer* (1938), P.F. Collier & Son Co. (New York), p. 328 pages. This comprehensive atlas provides information about countries and cities around the world, plus basic geographic concepts.

J.B. Calkin (1911), *School Geography of the World*, T. Nelson and Sons (Edinburgh), 186 pages; at <https://catalog.hathitrust.org/Record/100277468>. This geography textbook is available free online.

Sean Carleton (2011), "Colonizing Minds: Public Education, the 'Textbook Indian,' and Settler Colonialism in British Columbia, 1920-1970, *BC Studies*, no. 169, Spring 2011; at <https://ojs.library.ubc.ca/index.php/bcstudies/article/view/422>. This article examines the relationship between public education, the representations of indigenous peoples as the Textbook Indian in secondary school textbooks, and the struggle for settler hegemony in British Columbia between 1920

and 1970. Drawing inspiration from the ideas of Antonio Gramsci and postcolonial theory, this work shows how education in general and textbooks in particular were powerful tools for colonizing minds. It argues that the colonizing minds project was changed over time to reflect the needs, struggles, and changing circumstances of settler society in British Columbia during the twentieth century.

Colton and Fitch (1867), *Modern School Geography*, Ivison, Phinney, Blakeman & Co. (New York), 136 pages; at <https://bit.ly/3ASFROk>. This affordable geography textbook was written for “Common Schools” in the United States. It is designed to embrace all of the important facts and principles of the science, and so condensed as to lead the pupil to a thorough general knowledge of the subject. It includes geography theory, maps and a section on the races and conditions of man.

Jeremy W. Crampton (2015), “Race, Maps and the Social Construction of,” *The History of Cartography*, Vo. 6, (Mark Monmonier Editor); at https://press.uchicago.edu/dam/ucp/books/pdf/9780226534695_blad.pdf. The cartographic construction of race refers to the concept that maps and mapping actively create and reproduce race and racial knowledges. Although maps create many different knowledges, those that sustain or create race are particularly important as they undergird projects as diverse as colonialism, redlining, territorialization, and indigeneity. The idea that humans can be assigned to a small number of distinct populations was popularized by Carl von Linné (Linnæus). He identified four natural racial categories: blue-eyed white Europeans, kinky-haired black Africans, greedy yellow Asians, and stubborn but free red Native Americans. Twentieth-century race maps extend the nineteenth century practice of mapping particular kinds of people. By the mid-nineteenth century multiple forms of mapping were in use, including isarithmic, choropleth, and dasymetric maps. Maps were made of race, ethnicity, education, crime, longevity, language, religion, birth and death rates, and age of first marriage. These subjects were of concern as “moral statistics,” deemed useful for governing a modern state.

Decolonising Geography Educators Group (<https://decolonisegeography.com>) is a group of geography educators, established in 2019, working to decolonise geography curriculum. It produces resources such as the ‘[Critical GCE: Heads Up](#)’ tool to help educators and students identify ‘hegemonic practice (reinforcing and justifying the status quo)’ and ‘depoliticised orientations (disregarding the impacts of power inequalities and delegitimizing dissent)’; published [Global Citizenship Education Otherwise](#), which describes teaching exercises; promotes innovative scholarship (e.g. Black geographies, like Nascimento’s [Geographies of Liberation](#)); created a list of critical questions to help students understand social, environmental, and cultural change; plus humor resources such as [Parody Tests for Anti-Racist and Decolonial Geography Teaching](#) and [Kayonqa Kagame Shows Us The World. Episode: Darkest Austria](#).

L.A. DeWolf (1934), *Journeys Near and Far*, J.M. Dent and Sons (Toronto), 330 pages. Geography textbook written by Nova Scotia’s Director of Rural Education. This geography textbook describes geographic concepts and places, starting with Nova Scotia and Canada, and expanding out to other parts of the world. It provides detailed descriptions of Canadian communities, particularly economic activities. It states that “We must remember, however, that differences do not imply inferiority” and emphasizes the importance of respecting other cultures. It reflects the shift from biological to cultural understandings of race in Anglo-American geographic education.

H.E. Edwards (1935), *An Approach to Geography*, George G. Harrap & Co., 205 pages. This textbook categorizes cultures into primitive hunters and collectors, nomadic herdsman, agriculture and civilized countries where people live in towns, but no longer uses the terms “savages” or “barbarians.” This discourse of “stages of civilization” reflects the interwar shift from race as biology to race as culture.

Henry Louis Gates, Jr. (2023), "Who's Afraid of Black History?" *New York Times* (www.nytimes.com); at www.nytimes.com/2023/02/17/opinion/desantis-florida-african-american-studies-black-history.html. This article summarizes research concerning the way that organizations such as the United Daughters of the Confederacy, and activists such as Mildred Lewis Rutherford, influenced elementary school history education and textbooks to reflect "Lost Cause" messages that slavery was benevolent and the Confederacy was noble.

Cynthia Greenlee (2019), "How History Textbooks Reflect America's Refusal to Reckon with Slavery," *Vox* (www.vox.com); at www.vox.com/identities/2019/8/26/20829771/slavery-textbooks-history. Describes how Twentieth Century elementary school history books often overlooked or misrepresented slavery. "After slavery's end in this country, many Southern-focused textbooks promoted a Lost Cause approach to Jamestown and slavery writ large, portraying the institution as part of a natural order. White Southerners created ideologically driven narratives that yearned for the Good Ole Days where whites sat atop the hierarchy and African Americans were faithful slaves. In this racist revisionism, they didn't have to reckon with the new black citizen, voter, or legislator as nominal equals."

Stephen Heathorn (2000), *For Home, Country, and Race: Constructing Gender, Class and Englishness in the Elementary School, 1880-1914*, University of Toronto Press; at <https://tinyurl.com/3bacead9>. This is a comprehensive academic study of how history education promoted English identity, but little mention of geography studies.

Greg Huffman (2019), "Twisted Sources: How Confederate propaganda ended up in the South's schoolbooks," *Facing South* (www.facingsouth.org); at www.facingsouth.org/2019/04/twisted-sources-how-confederate-propaganda-ended-souths-schoolbooks. "The Lost Cause, a false version of U.S. history developed in response to Reconstruction, minimizes slavery's central role in the Civil War, promotes the Confederacy's aim as a heroic one, glorifies the Ku Klux Klan, and portrays the white South as the victim. The poisonous Lost Cause lessons were taught to multiple generations of Southerners to uphold institutionalized white supremacy — in part through public school curriculums shaped by the United Daughters of the Confederacy (UDC). More famous these days for their controversial Confederate monuments, the UDC had an almost singular focus on making sure the Lost Cause propaganda was so ingrained in the minds of Southern youth that it would be perpetual. Their most effective tool? School textbooks."

Ellsworth Huntington (1912), *Asia; a Geography Reader*, American Book Company (New York); at <https://babel.hathitrust.org/cgi/pt?id=mdp.39015063637899&view=1up&seq=17&skin=2021>. Includes chapters which describe life, culture, history and commerce in various Asian countries, often consisting of first-hand accounts by Western travellers. Although the descriptions are often condescending, there is little that is overtly racist.

James Johonnot (1882), *A Geographical Reader*, American Book Company (New York); at <https://catalog.hathitrust.org/Record/100397731>. This book is intended to interest children in reading in general and geography in particular. It includes articles from various sources, such as popular magazines, about distant lands and peoples. Many descriptions are racist and condescending.

Michael Keevak (2011), *Introduction No Longer White: The Nineteenth-Century Invention of Yellowness*, Princeton University Press (<https://doi.org/10.23943/princeton/9780691140315.003.0001>). This book investigates when and how East Asians became yellow in the Western imagination. It follows a

trajectory that emphasizes an important shift in thinking about race during the course of the eighteenth century, when new sorts of human taxonomies began to appear and new claims about the color of all human groups, including East Asians, were put forward. It also examines how the “yellow race” and “Mongolian” bodies became important subjects in nineteenth-century anthropology and medicine, respectively. “Mongolian” bodies, for example, were linked to certain conditions thought to be endemic in—or in some way associated with—the race as a whole, including the “Mongolian eye,” the “Mongolian spot,” and “Mongolism” (now known as Down syndrome). Finally, the book considers how the Far East came to be seen as a “yellow peril,” a term coined in 1895 and often attributed to Kaiser Wilhelm II of Germany.

Rebecca Klein (2021), “The Rightwing US Textbooks that Teach Slavery as ‘Black Immigration’,” *The Guardian* (www.theguardian.com); at www.theguardian.com/education/2021/aug/12/right-wing-textbooks-teach-slavery-black-immigration. This analysis found that private schools, especially Christian schools, use textbooks that tell a version of history that is racially biased and often inaccurate. These textbooks, used in thousands of private schools, many of which receive tens of thousands of dollars in public funding every year, whitewash the legacy of slavery, frame Native Americans as lesser and blame the Black Lives Matter movement for sowing racial discord.

David Lambert (2002), “Geography, ‘Race’ and Education: Further perspectives,” *Geography*, Vol. 87, No. 4 (October), pp. 297-304, Published by the Geographical Association (www.jstor.org/stable/40573763). Geography and geographers have a long history of engagement with issues relating to ‘race’ and ‘racism’ in education, from the early days of ‘imperialist’ geography to the awareness-raising decade of the 1980s, with its ideological tensions between the multiculturalist and the anti-racist camps. Since the passing of the 1988 Education Reform Act, which resulted in the replacement of multiculturalism and anti-racism with the monoculture of the national curriculum, there has been very little development of the concepts of ‘race’ and ‘culture’, or indeed of geography, within the teaching profession. As well as tracing the course of these developments, this article argues that the goals of geography education are subsumed by the goals for a healthy moral education, in which students ‘know where they stand’. To achieve these goals, teachers of geography need to be attentive to the assumptions that frame school geography and teach with ‘confident uncertainty’.

Brooke LaPage (2021), *These Are the States That Passed Laws Restricting the Teaching of Racial History*, The 74 Million (www.the74million.org); at www.the74million.org/article/these-are-the-states-that-passed-laws-restricting-the-teaching-of-racial-history. The latest culture war in education is being fought over how schools teach racial issues and episodes in U.S. history. That has led to a slew of state legislative measures that limit or ban discussions touching on the sensitive topic of race. Some extend the prohibition to teaching about sexism. FutureEd has identified 47 bills introduced or prefiled this year in 23 state legislatures that limit teaching on these topics. Alabama, Arizona, Idaho, Iowa, New Hampshire, Oklahoma, Tennessee, Texas, and Utah have enacted 11 of these bills, signed into law by their Republican governors. Another bill is awaiting signature from Alabama Republican Gov. Kay Ivey.

Carl von Linné (Linnæus) (1758), *Systema naturæ per regna tria naturæ, secundum classes, ordines, genera, species, cum characteribus, differentiis, synonymis, locis* (translated: *System of nature through the three kingdoms of nature, according to classes, orders, genera and species, with characters, differences, synonyms, places*), Tomus I. (https://en.wikipedia.org/wiki/Systema_Naturae).

Lionel Lyde (1907), *A School Geography of the World*, Adam & Charles Black (London), 420 pages; at <https://bit.ly/3QzaHaW>.

Avril M C Maddrell (1998), "Discourses of Race and Gender and the Comparative Method in Geography School Texts 1830-1918," *Environment and Planning D: Society and Space*, Vo. 16, pp. 81-103; at <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.126.8473&rep=rep1&type=pdf>. School texts on geography are an important but neglected repository of geographical knowledge and representations within the historiography of geography. During the period 1830-1918 geography school texts were influenced by European exploration, church sponsors of education, the mediation of religious and scientific explanation of the natural world, popular images of empire, and state education codes, grants, and inspections. These factors combined in differing degrees over the period studied to reflect hegemonic views of gender, race, and class. The comparative method, popularised as a means of transmitting geographical knowledge in this period, frequently resulted in methodological Eurocentrism, or specifically Anglo-centrism, and memory exercises instilled necessarily simplistic messages about geographical and political relations. Pupil-centred approaches, such as the use of adventure stories and family life as ciphers for geographical understanding, often served to masculinise the content of texts. State legislation for grant-related examinations served to homogenise the content of texts.

W.R. McConnell (1934), *Living Across the Seas*, Rand McNally & Co (New York); at <https://catalog.hathitrust.org/Record/102271597>. This textbook is intended to introduce geographic concepts, particularly human-natural relationships. It integrates stories and examples to make the subjects interesting and relatable to American students, and encourages them to consider these relationships and produce descriptive graphs and maps. It contains information on individual countries, focusing on physical and economic geography, with limited information about people and their societies. It contains fewer references to race than older texts but reflects a Eurocentric world view and highlights the economic benefits of colonialism for colonized peoples. It devotes significant attention to the Soviet Union, which was progressive at that time.

Pia Mikander (2015), "Colonialist 'Discoveries' in Finnish School Textbooks," *Nordidactica – Journal of Humanities and Social Science Education*, Vo. 4, pp. 48-65. The article focuses on the descriptions of colonial events in Finnish history textbooks for basic education. This includes descriptions of "voyages of discovery" and the treatment of indigenous people in America. The article analyses articulations in the textbooks and describes three discourses supporting the hegemonic idea that people in the "West" are superior to "others." The first discourse shows that images of explorers as heroes and colonized peoples as exotic objects still endure, even though some textbooks include stories written from the point of view of the oppressed people. The second discourse concerns justified violence as part of colonialism, while the third discourse focuses on the textbook lessons that are taught through the study of colonialism. It also portrays Western knowledge as the only relevant knowledge. These representations of colonialism do not necessarily teach students about its horrors as much as about colonial techniques. The article also discusses the role of textbooks regarding education about colonialism and proposes alternative starting points for the study of colonialism and its implications today.

Minister of Education for Ontario (1922), *Ontario Public School Geography*, W.J. Gage & Co. (Toronto), 256 pages; at <https://archive.org/details/ontariopublicsch00onta/mode/2up?ref=ol&view=theater>. This textbook includes descriptions of places, starting with Canada and expanding around the world, with emphasis on industrial and commercial activities. It includes descriptions of various cultures based on their livelihoods, such as "Men who live by hunting and fishing," "Men who live by lumbering and mining," and "How man obtains food from the soil."

S. Augustus Mitchell (1854), *Mitchell's School Geography: A System of Modern Geography*, Cowperthwait, Desilver & Butler (Philadelphia), 336 pages (www.loc.gov/item/05040779); at <https://bit.ly/3pSxG53>. This geography textbook describes current knowledge of the world. It identifies five races of men, which include European or Caucasian (White), Asian or Mongolian (Yellow), American (Red), Malay (Brown), and African or Negro (Black), and five "stages of society" which include savage, barbarous, half-civilized, civilized and enlightened, depending on the progress they have made knowledge, learning, refinement and the mechanical arts. Western countries, particularly "The United States, Britain, France, Switzerland and some of the German states," are categorized as enlightened.

Scott Morris (2020), "Racist Textbooks Endured, Presenting Alternate 'History' to Alabama Students for 70 Years," *Birmingham Watch* (<https://birminghamwatch.org>); at <https://birminghamwatch.org/racist-textbooks-endured-presenting-alternate-history-alabama-students-70-years>. According to a ninth grade textbook, slaves in Alabama could thank their masters for providing them with one of the earliest versions of social security. The textbook, Charles Grayson Summersell's "*Alabama History for Schools*" dismissed realities of slavery, glorified the Confederacy and defended the Ku Klux Klan. It was the ninth grade companion to Frank L. Owlsey's "*Know Alabama*," written for fourth graders. These two advocates of the Lost Cause ideology influenced tens of thousands of grammar-school, high school, and college students, and teachers. These books were still used after classrooms were widely integrated in the late 1960s, and they continued to use revised editions well into the 1970s. The later editions toned down the contention that slaves were mostly happy and contented.

Favell Lee Mortimer (1852), *Far Off; Or, Asia and Australia Described*, R. Carter & Brothers (New York); at www.gutenberg.org/files/13011/13011-h/13011-h.htm. Favell Lee Mortimer (1854), *Far Off; Or, Africa and America Described*, Hatchards (London); at <https://books.google.ne/books?id=P2IDAAAAQAAJ>. These books are intended to inspire children to appreciate foreign missionaries. They include often racist and negative descriptions of foreign peoples, and stories about how they were converted to Christianity.

Harmon B. Niver (2016), *Advanced Geography*, Hines, Noble and Eldredge (New York); at <https://babel.hathitrust.org/cgi/pt?id=inu.30000120486471&view=1up&seq=7&skin=2021>.

Oliver & Boyd (1904), *New Geography of the World*, Oliver & Boyd (London), 216 pages.

J. Olney (1847), *Elementary Geography*, Pratt, Woodford & Co. (New York); at the Library of Congress, <https://bit.ly/3MOYgGU>. Includes geography concepts. It is designed as a study guide and reference to a set of atlases. Below are the book's discussions of geographic zones, nations and stages of society.

Steve Puttick and Amber Murrey (2020), *Confronting the Deafening Silence on Race in Geography Education in England: Learning from Anti-racist, Decolonial and Black Geographies*, (www.geography.org.uk/Journal-Issue/3c4ea440-1db3-48ef-9e15-7ffc4e05de5b). Summarized in, *Working Towards Anti-racist School Geography in Britain*; at <https://bit.ly/3SK2iIP>. School geography in England has been largely silent on issues around race, which stands in contrast to important strands of thought in the discipline. This article explores two influential approaches in education - cultural literacy and powerful knowledge - to argue that we urgently need to address the silence on race by making substantive anti-racist changes in the curriculum. Within cultural literacy, we argue that anti-racist geographies provide powerful frameworks to address white supremacy and institutionalised racisms.

Race, Culture and Equality Working Group (RACE) by the Royal Geographical Society and the Institute of British Geographers' (RGS-IBG) promotes anti-racist initiatives that improve the representation,

progression, support, and experiences of non-white people in the discipline. It publishes a wide range of academic studies, plus learning and teaching resources.

Jacques Redway and Russell Hinman (1898), *Natural Advanced Geography*, American Book Company (New York), 160 pages; at <https://bit.ly/3QBIX6w>.

Andrew Robinson (2011), *In Theory Aristotle*, Part II, Ceasefire (<https://ceasefiremagazine.co.uk>); at <https://ceasefiremagazine.co.uk/in-theory-aristotle-2>.

Nick Schuermans (2009), "Geography Textbooks and the Reproduction of a Racist and Ethnocentric World View Among Young People in Flanders," *Book of Abstracts*, Is. 4; pp. 1 – 1 (<https://doi.org/10.4000/belgeo.11594>); at <https://journals.openedition.org/belgeo/11594>. Drawing on an analysis of fifty Flemish geography textbooks published between 1896 and 2004, this paper critically addresses the way in which these topics have been presented. It found an emphasis on racial differences that changed to a focus on cultural differences. Because of the emphasis on cultural otherness, the one-sided explanation of cultural conflicts, the manifest silencing of discrimination and xenophobia, and use of an us-them-perspective, the textbooks (re)produce a racist and ethnocentric world view among young people in Flanders. Hence, the article concludes with four propositions for geography textbooks which motivate students to become part of a more inclusive, more diverse and more just society.

Maria Luce Sijpenhof (2019), "Racialized Narratives In Dutch History Textbooks: A Critical Race Examination," *Historia y Memoria de la Educación*, Vo. 10, pp. 131-174, Sociedad Española de Historia de la Educación, ISSN: 2444-0043 (DOI: 10.5944/hme.10.2019.22223); at <https://bit.ly/3RrpRyM>. This article analyzes racialized narratives in Dutch textbooks (1968-2017), illustrated by eight exemplary depictions of Black people selected from a sample of 200 Dutch secondary school history textbooks. The article concludes that racialization is displayed through two types of narrative structures: a) through otherness using one-sided stereotypical identities and racial hierarchy and b) through sameness maintained through color-blind frames, racialized narratives and minimization of race-talk. It reflects on the use of critical race theory (CRT) as a framework and critical race methodology (CRM) in combination with discursive methods for textbook and visual analysis. By inserting counter narratives, this article illustrates that the history of education could make better use of critical (race) frameworks and research tools that do not divorce historical events from contemporary and persisting injustices.

Peter Smagorinsky (2014), "'The Ideal Head': Bizarre Racial Teachings From a 1906 Textbook," *The Atlantic* (www.theatlantic.com); at <https://bit.ly/3byFMfz>. This general-interest magazine article describes racism in old geography textbooks. "A hundred years ago, American geography students learned about a world in which 'the brown people raise rice,' 'the black people ... have no books,' and 'the red men are savages.'"

Mindy Spearman (2012), "Race in Elementary Geography Textbooks: Examples from South Carolina, 1890–1927," *Histories of Social Studies and Race 1865-2000*, pp. 115-134, Springer (<https://link.springer.com/book/10.1057/9781137007605>). For most of the nineteenth century in the United States, a young learner's first exposure to what we now call social studies came through the field of geography. Geography was considered the most important subject after reading, writing, and mathematics because it gave students practical knowledge. The Committee of Ten's 1894 Geography Conference prompted educators to conceptualize the subject as a broader field than just physical geography; the report suggested that elementary geography include "astronomy, meteorology, zoology, botany, history, commerce, governments, races, religions, etc." Called "home geography" in the primary

grades, this curriculum emphasized the use of resources in the local community to teach about the social world, in order to provide a foundation for future scholastic work in history, geography, and the then fledgling field of anthropology. "Social units," focused on subjects like communication, industry, and societal roles, held equal importance with lessons concerning physical geography.

Florence A. Tapsell (1915), *The Land of Sugar-Cane (Jamaica & Cuba): Little People in Far-Off Lands*, E.J. Arnold & Son Educational Publishers (Leeds). This is one in a series of "Little People in Far-Off Lands" books intended to introduce Western children to the lives of those in foreign countries.

William Ellis Topping (1963), *The Historical Development of the Teaching of Geography in British Columbia*, Masters Thesis, Department of Geography, University of British Columbia; at <https://open.library.ubc.ca/media/stream/pdf/831/1.0302302/1>. This Master's thesis examines the history of geography education in British Columbia, Canada. Most early textbooks were published in Britain, but after Confederation in 1871, schools relied more on books published in Ontario. Over time, the emphasis shifted from listing and memorizing places to more understanding of how environments influence people and cultures. Textbooks emphasized "pride of empire," which included information about economic activity and interesting stories from around the British Empire. The 1960 Royal Council on Education recommended more emphasis on geography instruction.

James H. Torbitt (1912), *The British Empire Beyond the Seas. A Rational and Suggestive Textbook of Geography for Pupils in Primary and Secondary Schools*. E. J. Arnold & Sons (Leeds), 118 pages. This book summarizes British Commonwealth countries, focusing primarily on physical geography, commercial activities, travel and communications.

Christine Winter (2018), "Disrupting Colonial Discourses in the Geography Curriculum During the Introduction of British Values Policy in Schools," *Journal of Curriculum Studies*, 50:4, 456-475, (DOI: 10.1080/00220272.2018.1428366); at <https://bit.ly/3dPFq5u>. This article critically evaluates 'Promoting Fundamental British Values' curriculum policy in English schools. It resulted from a teacher's encounter with cultural difference in a South Korean geography lesson. It brings together theoretical perspectives to construct a new analytical approach. It identifies three key themes, each informed by colonial logic: 'development', 'numerical indicators' and 'learning to divide the world'. It recommends a refreshed curriculum agenda with the politics of knowledge and ethical global relations at its centre.

Christine Woyshner and Chara Haeussler Bohan (2012), *Histories of Social Studies and Race: 1865–2000*, Springer (<https://link.springer.com/book/10.1057/9781137007605>) is a collection of essays that investigate how race was incorporated into social studies, such as geography, history, and vocational education. Contributors focus on the ways African Americans were excluded or included in the social education curriculum and the roles that black teachers played in crafting social education curricula.

Donald Yacovone (2022), *Teaching White Supremacy: America's Democratic Ordeal and the Forging of Our National Identity*, Pantheon Books (www.harvard.com/book/teaching_white_supremacy).

www.vtppi.org/rcgb.pdf