

The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

— Chimamanda Ngozi Adichie

Amy Miller

Assistant Educator



MILDRED LANE
KEMPER
ART MUSEUM



- Define diversity, identity, and inclusion and how these concepts are interrelated.
- Explore why art is such a useful tool for sparking discussion and reflection around themes of diversity and identity.
- Discover strategies and activities for incorporating social justice concepts in art classrooms.

What is diversity?

What does a diverse community look like?

What are some different types of diversity?

What is inclusion?

What does an inclusive community look like?

How is an inclusive community established?



Relationships and Representation:

Perspectives on Social Justice Work



CITIZEN

AN AMERICAN LYRIC

CLAUDIA RANKINE





Carrie Mae Weems, *Untitled (Colored People Grid)*, 2009–10.



BLUE



BLACK



BOY

Carrie Mae Weems, *Blue Black Boy*, from the series "Colored People," 1997.

My disadvantage is that for the most part when I'm viewed by the world, I am viewed only in relation to my black subject, even though I am a very complex woman working on many, many, many different levels. The first question, invariably, out of anybody's mouth is, 'What, is this thing about race?' Well, it's partly about race, but it's considerably more. That's the thing that interests me.

— Carrie Mae Weems



Rashid Johnson, *Express*, 2013.



ART THOUGHTZ: How To Be A Successful Black Artist



Hennessy Youngman

 **Subscribe** 15,525

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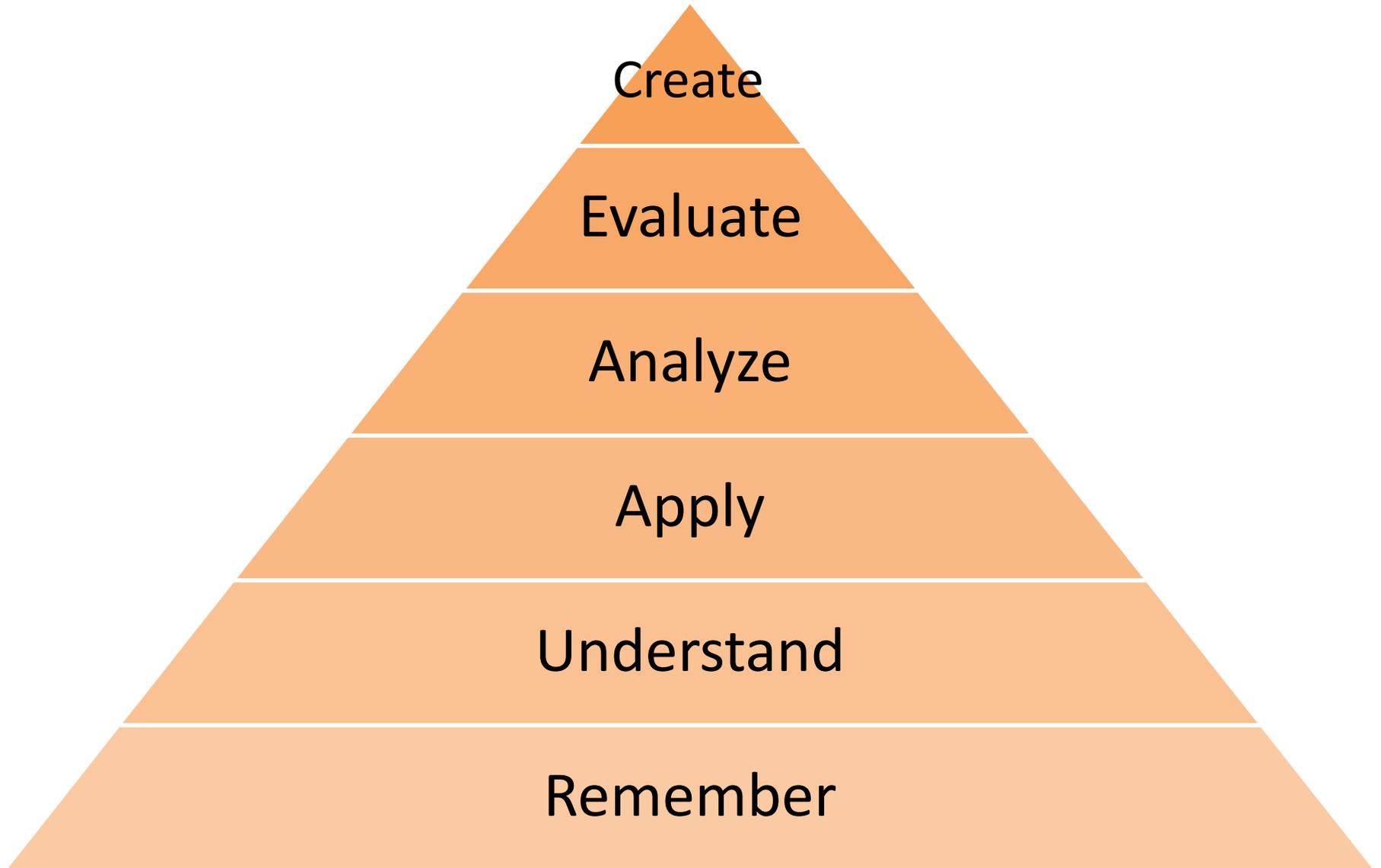
 



Rashid Johnson, *Express*, 2013.



Bloom's Taxonomy





Many colors. Many stories. We're here.

Carrie Mae Weems, *Untitled (Colored People Grid)*, 2009–10.



Cross or crosshairs. Who's really bleeding?

Rashid Johnson, *Thurgood in the Hour of Chaos*, 2009.



She desires more than leisure.

Thomas Wilmer Dewing, *Venetian Brocade*, 1904.



Catherine Opie, *Trash*, 1994.



Juan Sanchez, *Cielo/Tierra/Esperanza (Heaven/Earth/Hope)*, 1990

Why is art a good tool to spark discussions about diversity and identity?

**[kemperartmuseum.wustl.edu/
collection/explore](http://kemperartmuseum.wustl.edu/collection/explore)**

CITIZEN

An American Lyric

Claudia Rankine

Graywolf Press

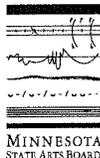
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Cover art: David Hammons, *In the Hood*, 1993. Athletic sweatshirt with wire.
23 x 9 inches (58.4 x 22.9 cm).

Cover design: John Lucas

Hennessy Youngman aka Jayson Musson, whose *Art Thoughtz* take the form of tutorials on YouTube, educates viewers on contemporary art issues. In one of his many videos, he addresses how to become a successful black artist, wryly suggesting black people's anger is marketable. He advises black artists to cultivate "an angry nigger exterior" by watching, among other things, the Rodney King video while working.



Youngman's suggestions are meant to expose expectations for blackness as well as to underscore the difficulty inherent in any attempt by black artists to metabolize real rage. The commodified anger his video advocates rests lightly on the surface for spectacle's sake. It can be engaged or played like the race card and is tied solely to the performance of blackness and not to the emotional state of particular individuals in particular situations.

Before making the video *How to Be a Successful Black Artist*, Hennessy Youngman uploaded to YouTube *How to Be a Successful Artist*. While putting forward the argument that one needs to be white to be truly successful, he adds, in an aside, that this might not work for blacks because if “a nigger paints a flower it becomes a slavery flower, flower de *Amistad*,” thereby intimating that any relationship between the white viewer and the black artist immediately becomes one between white persons and black property, which was the legal state of things once upon a time, as Patricia Williams has pointed out in *The Alchemy of Race and Rights*: “The cold game of equality staring makes me feel like a thin sheet of glass. . . . I could force my presence, the real me contained in those eyes, upon them, but I would be smashed in the process.”

Interviewed by the Brit Piers Morgan after her 2012 Olympic victory, Serena is informed by Morgan that he was planning on calling her victory dance “the Serena Shuffle”; however, he has learned from the American press that it is a Crip Walk, a gangster dance. Serena responds incredulously by asking if she looks like a gangster to him. Yes, he answers. All in a day’s fun, perhaps, and in spite and despite it all, Serena Williams blossoms again into Serena Williams. When asked if she is confident she can win her upcoming matches, her answer remains, “At the end of the day, I am very happy with me and I’m very happy with my results.”

Relationships And Representation: Perspectives On Social Justice Work



Keith Haring (American, 1958–1990)
Untitled, from Pop Shop (Quad III), 1989
 Screen print, PP 2 / 10 (ed. 75)
 Gift of Arthur and Shela Prensky, 2006
 WU 2006.0011.0004.0002



Christian Jankowski (German, b. 1968)
Selections from Poster Sale, 2005
 Color photographs, 2/5, 14 x 10" each
 University purchase, Parsons Fund and Art Acquisition Fund, 2006
 WU 2006.0002



Rashid Johnson (American, b. 1977)
Thurgood in the Hour of Chaos, from the portfolio *America America*, 2009
 Photolithograph, 47/50, 29 5/8 x 22"
 Gift of Exit Art, 2013
 WU 2013.0001.0006



Sharon Lockhart (American, b. 1964)
Outside AB Tool Crib: Matt, Mike, Carey, Steven, John, Mel and Karl, 2008
 C-print, 6/6, 48 x 67 1/2"
 University purchase, Bixby Fund, and with funds from Helen Kornblum, 2009
 WU 2009.0007



Vik Muniz (American, b. 1961)
Selections from Untitled, from the portfolio *White Noise*, 1991
 Gelatin silver print, 3/50, 11 x 8 1/2"
 University purchase with funds from the friends and family of Frederick W. Lippelt, by exchange, 1991
 WU 1991.24 e



Catherine Opie (American, b. 1961)
Trash, 1994
 C-print, 2/8, 60 x 30"
 University purchase, Bixby Fund, and with funds from Helen Kornblum, 2012
 WU 2012.0002

Relationships And Representation: Perspectives On Social Justice Work



Juan Sánchez (American, b. 1954)

Cielo/Tierra/Esperanza (Heaven/Earth/Hope), 1990

Lithograph from five plates with collagraph from two Masonite plates on handmade paper, 10/16, 58 x 43 1/2"

Gift of Island Press (formerly the Washington University School of Art Collaborative Print Workshop), 1990

WU 1990.8.7 a-b



Lorna Simpson (American, b. 1960)

Cure/Heal, from the portfolio *10: Artist as Catalyst*, c. 1992

Lithograph, 53/100, 26 x 26"

University purchase, 1994

WU 1994.07.10



Jaune Quick-to-See Smith (Native American, b. 1940)

Venison Stew, 1995

Collagraph, 4/10, 36 1/8 x 28 7/8"

Gift of Island Press (formerly the Washington University School of Art Collaborative Print Workshop), 1999

WU 1999.22



Andy Warhol (American, 1928–1987)

Sitting Bull, 1986

Screen print on Lenox Museum Board, 36 x 36"

Gift of The Andy Warhol Foundation for the Visual Arts, Inc., 2014

WU 2014.0001.0006



Carrie Mae Weems (American, b. 1953)

Untitled (Colored People Grid), 2009–10

Thirty-one screen-printed papers and eleven inkjet prints, AP 2/2 (ed. 5) 87 7/8 x 75 3/16" (overall)

University purchase, Bixby Fund, and with funds from Bunny and Charles Burson, Helen Kornblum, Kim and Bruce Olson, and Barbara Eagleton, 2014

WU 2014.0011 a–pp

WITH A PARTNER OR ON YOUR OWN, SELECT A WORK IN THIS GALLERY WE HAVE NOT DISCUSSED AND ANSWER THE FOLLOWING QUESTIONS. BE SURE TO BACK UP ALL OF YOUR CLAIMS WITH VISUAL EVIDENCE.

WHAT DO YOU SEE? DESCRIBE THE WORK.

WHAT IS GOING ON IN THE WORK? WHAT DO YOU THINK IT IS ABOUT? START TO LAYER IN INTERPRETATION.

CRAFT A SIX WORD STORY INSPIRED BY YOUR INTERPRETATION OF THE WORK IN THE QUESTIONS ABOVE.

YOUR STORY SHOULD NOT BE A DESCRIPTIVE SENTENCE; LIKE ERNEST HEMINGWAY'S ORIGINAL SIX-WORD STORY ("**For sale: baby shoes, never worn.**"), YOURS SHOULD HAVE A NARRATIVE ARC—AT LEAST AN IMPLIED BEGINNING, MIDDLE, AND END. TRY EXPERIMENTING WITH DIFFERENT TYPES OF PUNCTUATION TO SEE HOW IT CAN CHANGE MEANING.

HERE ARE SOME EXAMPLES OF SIX WORD STORIES STUDENTS HAVE WRITTEN IN THE PAST:

- **She desires more than leisure.** (THOMAS WILMER DEWING, *VENETIAN BROCADE*)
- **Food will not solve their problems.** (MAX BECKMANN, *LES ARTISTES MIT GEMÜSE*)
- **Valiant effort, but death doesn't discriminate.** (NICOLE EISENMAN, *UNTITLED*)

VISITING THE MUSEUM

Explore the Kemper Art Museum's current special exhibitions or world-renowned collection with a docent-led, educator-led, or self-guided tour.



A volunteer leads a movement activity during Community Day.

The Museum's education department offers programs tailored for classes from kindergarten through high school. Our education staff and docent guides are trained in interactive, **inquiry-based teaching**, to actively engage your students. Through discussion with their peers, teachers, and Museum guides, students will be challenged to look closely and think creatively about original works of art.

TRANSPORTATION

The Missouri Arts Council (MAC) offers the **Big Yellow School Bus grant** for student field trips to any MAC-funded institution, like the Mildred Lane Kemper Art Museum. For information please contact Julie Hale at 314.340.6853 or julie.hale@ded.mo.gov.

The Museum also has limited funds available to help cover the cost of transportation.



Front: Pablo Picasso, *La bouteille de Suze* (*Bottle of Suze*), 1912. Pasted papers, gouache, and charcoal, 25 3/4 x 19 3/4". Mildred Lane Kemper Art Museum, Washington University in St. Louis. University purchase, Kende Sale Fund, 1946. © Estate of Pablo Picasso / Artists Rights Society (ARS), New York.

ABOUT THE MUSEUM

The Mildred Lane Kemper Art Museum dates back to 1881 with the founding of the St. Louis School and Museum of Fine Arts at Washington University. Its collection was formed in large part by acquiring significant works by artists of the time, a legacy that continues today. Now one of the finest university collections in the United States, the Museum contains strong holdings of 19th-, 20th-, and 21st-century European and American paintings, sculptures, prints, installations, and photographs. The collection also includes some Egyptian and Greek antiquities and more than 100 Old Master prints.



In 2004 the Museum was renamed the Mildred Lane Kemper Art Museum and linked to Washington University's newly formed interdisciplinary arts center, the Sam Fox School of Design & Visual Arts. The Museum opened in its new building, designed by Pritzker Prize-winning architect Fumihiko Maki in 2006.

The Kemper Art Museum presents three new exhibitions each semester (fall, spring, and summer). Sign up for the **Kemper Educator eNews** on our website to receive information on upcoming exhibitions and educational opportunities.

CONTACT US

Contact Amy Miller, assistant educator, at 314.935.5624 or amy.miller@wustl.edu for more details and to **schedule a tour**.

**314.935.4523 | kemperartmuseum.wustl.edu
11a–5p Daily | 11a–8p First Friday of every month | Closed Tuesday**



**TEACHER
OPPORTUNITIES
AT THE KEMPER
ART MUSEUM**

MILDRED LANE KEMPER ART MUSEUM

 Washington University in St. Louis
SAM FOX SCHOOL OF DESIGN & VISUAL ARTS

PERMANENT COLLECTION TOURS

The Museum offers a variety of inquiry-based tours. Possible target Missouri grade level expectations (GLEs) for Visual Arts are indicated for each. All tours fulfill Communication Arts GLEs for Listening and Speaking (1.A–B, 2A) and Information Literacy (2.A).

Art Basics | grades K–2

An introduction to art elements, including color, shape, line, texture, and space.

VA: II.1.A–B, D–E; II.2.D; III.1.A; III.2.A; IV.1.A; V.1.B

Faces and Places | grades 2–8

A closer look at portraits and landscapes. Students see and describe how artists represent people and places both past and present.

VA: III.1.A; III.2.A; IV.2.A; V.1.B

Narratives in Art | grades 4–12

A discussion of how artists tell stories with images. Students practice putting their interpretations into words through group discussion and descriptive creative writing.

VA: III.1.A; III.2.A; IV.2.A; V.1.B

CA: Writing 1.A, 2.A–D, 3.A

Materials, Media, and Methods | grades 4–12

An exploration of the relationship between an artist's subject matter and materials. Students learn about a variety of artistic materials and methods both traditional and unusual.

VA: II.1.A–B, D–G; II.2.C; II.2.E; III.2.A; V.1.B

Looking at Architecture and Space | grades 6–12

Students explore the relationship between the structure and purpose of buildings through a tour of the Mildred Lane Kemper Art Museum building. *applicable GLEs depend on reading level

STE(A)M | all grade levels

An exploration of the ways science, technology, engineering, and math are related to art.

Students learn both art and STEM concepts through an arts-integrated approach.

VA: II.2.A; III.2.A; IV.2.A

Science & Mathematics: applicable GLEs depend on the level of the students

SPECIAL EXHIBITION TOURS

The Kemper is by far my favorite museum in STL. Your exhibits seem to mirror what I am teaching (a coincidence!), and yours is a welcoming environment to intellectually curious students.

-Angela Knight, Crossroads College Prep School

The Kemper Art Museum presents nine different special exhibitions each year, so check back often to see what we have on view! An **Educator Guide** containing teacher-friendly information accompanies some exhibitions. Educator Guides offer in-gallery discussion questions, activities, artist biographies, vocabulary lists, art historical information, and much more. Teachers can enrich the student learning experience by incorporating the Museum's Educator Guides into the classroom either before or after visiting. All current and past Educator Guides are available for download on the Museum's website at kemperartmuseum.wustl.edu/ExhMaterials.



An educator leads a discussion with high school students from Maplewood Richmond Heights about the 2013–14 exhibition *Rashid Johnson: Message to Our Folks*.

TEACHER WORKSHOPS

Engage on a deeper level by participating in a Teacher Workshop. Each semester, educators at the Kemper Art Museum lead **professional development** opportunities based on a special exhibition or a selection of artworks from the permanent collection. Area teachers of all grade levels and disciplines will learn new ways to facilitate arts-based learning and will take exciting ideas back to their classrooms.

This was an amazing workshop! I loved the way the theme was reinforced by looking at the works by contemporary African American artists.

-Participant at Constructing Identity Workshop



Teachers from Maplewood Richmond Heights School District held a professional development day at the Kemper Art Museum inspired by the 2012–13 exhibition *Design with the Other 90%: CITIES*.

STUDY ROOM

The Kemper Art Museum's **Art Study Room** is available by appointment to view artworks that are not currently installed in the galleries. Previously, classes have examined up close our collection of Greek vases, Japanese woodblock prints, and 19th-century French paintings, among many other artworks. The entire Museum collection is online at kemperartmuseum.wustl.edu/collection/explore.



DIVERSITY

The Evolving Language of Diversity

Kathy Castania

“Language not only expresses ideas and concepts but actually shapes thought.”

Robert B. Moore in *Racism in the English Language*¹

This fact sheet explores the evolving language used to describe and define people as members of groups. We all know that there are still people who intentionally express bias and prejudice when speaking about members of groups; however, we can assume that most people want to use the most respectful terms. Since we have inherited a system that routinely perpetuates prejudicial attitudes and beliefs about groups, we often hear well-intentioned people unconsciously reinforcing those beliefs through their use of words. At a recent workshop that I was facilitating, I heard several participants who saw themselves as enlightened on issues of difference still using terms like “girl” when describing a woman in a support staff position in their agency. At a meeting of change agents working on organizational change, I heard the term “sexual preference” used when referring to a gay man. The more we take responsibility for unlearning misinformation we learned about others, the more our language will reveal this change in attitude.

Although we know that the cycle of oppression is universal, for simplification the discussion and examples in this fact sheet are based only within a U. S. context. In addition, it can be assumed that we all have more to learn about language and that we all will ultimately benefit from the change. In the past, the discussion of diversity in the United States often focused on only one or two identities—mostly gender and race. This left people seeing themselves as either completely dominant

or completely excluded. By looking broader—thus, at multiple identities that include age, religion, sexual orientation, ethnicity, and immigrant status—we come to see ourselves in many identities and recognize that all of us have identities that are both dominant and excluded. For example, I am a white heterosexual woman, raised in a working class family with Italian ancestry. In my white, heterosexual dominant identities, I can learn to use language that empowers people of color and gay, lesbian, bisexual, and transgender people as they also work to empower me in my ethnic, gender, and class identities.

Because language is evolving, speaking in a respectful way about groups in the United States can be as unnatural as learning to drive a standard shift car with a clutch. At first it feels cumbersome and exhausting in the amount of mental energy it takes to think about each motion needed to prevent the car from jerking and stalling. After years of driving a stick shift, this effort becomes almost invisible. No one was born knowing how to drive and no one was born knowing how to name every group and the process for figuring it out. Therefore, any blame or guilt associated with not knowing needs to be avoided. We learned to speak in the context of a society that has been divided for a very long time. To break divisions and create a more harmonious future, we are being asked to unlearn and relearn all the time. It is work for all of us, but with time, the process will feel as natural as driving a standard shift car: we will feel more at ease trying new terms, asking questions comfortably, and not letting mistakes interfere with our willingness to build relationships across differences.

After years of working on issues of difference, I have learned that one consistent way for facilitating change is to encourage and create safe spaces for the conversations about difference to occur. This requires language and word “tools.” We need to know how to name what is all around us and to do it in ways that will keep everyone involved. Having an understanding of the overall dynamics of a dominator society with a history of racism, sexism, classism, heterosexism, adultism, etc. allows us to engage each other in what to do about it. Using words that describe groups more accurately is a part of this process. The biggest challenge is how to bring members of dominant groups into the conversation and the solution.² Our tendency is to be “swallowed up in a sea of guilt and blame or rush into denial and angry self defense.”³ Instead, I challenge the reader to stay present and breathe deeply and know that if the people who came before us had this knowledge, they would have used it, and we would have less unlearning to do. What a gift we can give to the next generation.

This fact sheet is not intended to cover the breadth of terms that are in current use and evolving. It instead presents a foundational way of thinking about language with some examples from some group identities. Early in the fact sheet there is an extensive section on race/ethnicity and origin with illustrations that can be applied in a broad sense to the section on other identities that is less extensive. There is ample literature on terminology for each of these groups that goes into greater depth, and I invite the reader to investigate further as your curiosity is sparked by something you read here. It is a good tool for use by those who are

eager to create relationships across differences, are conscious about the importance of the words used, and want a quick introduction into a vast topic.

Don't get too comfortable

All language evolves. Language changes with time to reflect society, and the language of diversity must also evolve. Therefore, the language of diversity is dynamic—it changes as groups who have been excluded learn to reject rejection and act from an empowered place of self-determination. For example, terms to describe people of African descent in the United States have been colored, Negro, black, Afro-American, and African American. Some of these terms reflect this evolutionary process of naming and renaming. The word “black” had been chosen by some members of the community in the '50s and '60s in resistance to the historical negative stereotypes that were associated with other words. It was a word that implied a reclaimed pride in group identity stating, “Black is beautiful.” In the '80s further steps in reclaiming pride brought an understanding that “black” was not a precise term—implying only color or racial differences rather than a cultural and geographic base. Claiming this more accurate identity in the term African American then can be viewed as another step in the path toward full empowerment. The evolution of terms and their use by members of other groups acknowledges this development, the historical injustices of the past, and the forced separation from a land of origin.

One must also be mindful that people of any group do not think or feel the same way about identity words. There is a variety of preferences and opinions about words and the meanings that they hold. For some people of African descent, their association with all things “African” long depicted by Europeans as the “dark continent where savages swung from trees” feels negative and demeaning. Still others prefer the term “black” because its use holds claim to its association with civil rights, desegregation, and resistance. Only by honest association, sincere inquiry, and a willingness to take risks will we be able to transcend the historical oppression imbedded in our language. It is important in this process to acknowledge that the cumbersome changes are not the fault of the group doing the renaming, but instead

the result of centuries of domination with all of its assumptions about the right of some to define others. Recognizing evolution of the language of diversity as natural and the outcome of a divided society leads us to regularly seek new knowledge about members of other groups, be aggressive listeners, act on our good intentions, and be willing to change our language accordingly.

Language of Race, Ethnicity, and Origin

Sonia Nieto in her book *Affirming Diversity* recommends that we base our choice of terms on two major criteria:⁴

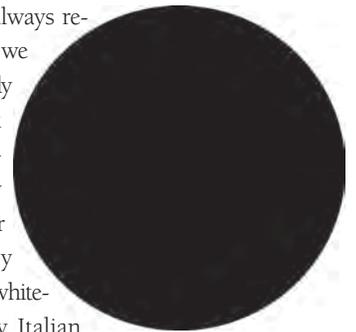
1. What do the people in question want to be called?
2. What is the most precise term?

People of Color and White People: The term “people of color” has been created by groups who experience present day and historical racial exclusion and refers to any people who have “other than white” European ancestry: African Americans/Blacks, Hispanics/Latinos(as), Asian Americans, Native Americans/American Indians, Middle Eastern people, and people of “mixed” ancestry (ancestry from any of the named groups plus white European). “People of color” is a generic descriptor often preferred in lieu of the term “minority.”⁵ It is a political term and is thus limited in its ability to define a group completely. It also causes confusion because it is often taken literally in a genetic sense of color (amount of melanin in one's skin). However, this is not the case. For example, people who look white but are members of the groups listed above are still people of color. At the same time, dark-skinned Europeans, like southern Italians or Greeks, are not people of color. Genetic reality has nothing to do with this term. Since we cannot truly categorize people based on race, all designations have been created for political reasons only.

This history of whiteness and its fluidity is very much a history of power and its disposition.⁶ The term “white people” to mean people of European ancestry is a political term and therefore limiting in defining the varied cultural groups that it encompasses. The term “European-American” defines people from Europe through an ethnic identity with a geographic base like the term “African American.” The term “white” first came into usage in the 1600s to

describe English people and then later all Europeans in opposition to black Africans. “In the United States after about 1680, taking the colonies as a whole, a new term of self-identification appeared—white.”⁷ Lately, some people have readopted the term “Caucasian” to mean white people. This term is not equivalent to white and yet has a long history of usage in the United States connected to being designated “white.”⁸ This is an outmoded term and is not recommended.⁹ In the mid-20th century, in the context of a growing eugenics movement in the United States, immigrants from Europe with questionable racial categorization like Celts, Hebrews, Slavs, and Mediterraneans became “Caucasian.” This process of defining groups greatly affects every immigrant group that enters the United States and they are then given their status based on a set of fluid rules. Jacobsen, in *Whiteness of a Different Color*, states that “The European immigrants’ experience was decisively shaped by their entering an arena where Europeaness—that is to say, whiteness—was among the most important possessions one could lay claim to.”¹⁰ “A color line was drawn around Europe rather than within it.”¹¹ Our confusion about race and words to name what we are is understandable with this history. Just look at the emotional response people have to any census or data collecting forms that ask us to identify ourselves. The clumsy language on these forms insults people and their sense of self.

That said, both of these terms, “people of color” and “white people,” have usefulness in that they allow us to acknowledge, speak about, and deal with the outcomes of racial and color divisions of the past and present, while moving toward a more genuine partnership in the future, where political terms don't define us. We should always remember that we are never only one thing, but instead members of many groups. For example, by claiming my whiteness and my Italian ethnicity, I can both acknowledge the white privileges that I and my ancestors have gotten as well as lay claim to pride in the hard work of my immigrant grandparents that also helped



me to succeed. I have noticed in some white people reluctance to accept the term “white” as a descriptor of our group. This may in part be due to not liking to think about us as belonging to a group at all. White has been shown as the “norm” and everyone else as the “different other.” So naming our group forces us to think of ourselves as one among many groups.¹²

It is always best when speaking about a specific group to refer to the ethnic name of that group. One caution here is to never guess at an ethnic identity or assume a place of birth. For example, it is insulting to ask a Puerto Rican who was born in the United States where they came from. It is also hurtful to make assumptions about a person by guessing their identity and potentially confusing them with a group with which there is a history of conflict; for example, asking a Chinese person if they are Japanese. The preferred way that I have learned to do that after many failed attempts and shocked and angry looks is to ask, “What ethnic group are you a part of?”

Latina(o), Hispanic, Chicano(a): Controversy and debate have surrounded the use of all of these terms, which illustrate how limited they are in accurately describing the culturally varied groups of people of Latin American and Caribbean heritage whose ethnic origin includes 26 countries. Members of this group prefer terms related to their specific national origin (Mexican, Puerto Rican, Cuban, etc.).¹³ However, when speaking of the group of people of different Latin American nationalities as a whole, Latino(a) is the preferred self-defining term.¹⁴ In the 1970s the Federal Office of Management and Budget (OMB) created the term “Hispanic.” In the 1980 U.S. Census the term “Hispanic” was chosen by the government to describe people with Spanish surnames of Latin American descent.¹⁵ Hispanic, therefore, is a word created by the United States that does not recognize ethnic differences as well as countries of national origin. In the countries under that generic umbrella are still many combinations of ethnic identities: Spanish, African, and Native. For example, in countries like Puerto Rico, most people are a combination of Spanish, Native/Indigenous, and African; in countries like Mexico and Guatemala, many individuals are purely Native. The Spanish language and a history of Spanish colonialism

are the common denominators for those countries. The political term “Chicano” has been used to describe Mexican Americans in the United States. Length of time in the country—first or second generation—will also make a difference in self-defining terminology. The second generation will often use Mexican American, Colombian American, Cuban American, etc., while the first generation may simply use Mexican, Colombian, Cuban, etc.

Native American/Indian/American Indian/First Nation: All of these terms are in common usage among groups of people who were indigenous to the Americas. In the '60s it was felt that the adoption of the term Native American reflected people's determination to name themselves in opposition to the years of being identified by the term “Indian” which was a misnomer based on the miscalculations of Columbus. Many Native people still embrace the term Indian and/or American Indian. Some people use it because it was never abandoned and others use it in opposition to the term “Native” which is also used by some to mean a citizen of the United States whose ancestors came from Europe. It is often preferred to use the more accurate term of the specific nation or people when referring to this diverse group of indigenous people, i.e., Seneca, Iroquois, Aleut, Inuit, Cree, Cherokee, Navaho, Pueblo, Mayan. Currently, there is a movement among Native people to return to group names that were used prior to the coming of Europeans. These are newly emerging and the best practice is to ask.

Middle Eastern: This group includes people from the countries of Afghanistan, Algeria, Bahrain, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestinian Authority, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, Turkey, United Arab Emirates, Western Sahara, and Yemen. Many stereotypical assumptions are made about members of this varied group. One assumption is that all Middle Easterners are Arab—the countries of Iran, Israel, Turkey, and Cyprus are not Arab. Another is that all Arabs are Muslim. In fact, most Muslims live elsewhere—in Asia, Indonesia, Africa, and North America. Again, this term lumps together a tremendous number of diverse cultures, so it is always best to state the specific ethnic identity when addressing people from this area of the world.¹⁶

Asian American/Pacific

Islanders: This group includes people indigenous to Australia, Baluchistan, Bangladesh, Bhutan, Burma, Cambodia, China, India, Japan, Java, Malaysia, Nepal, New Guinea, Pakistan, the Philippines, Thailand, Tibet, Vietnam, and all the islands between the Asian continent and North and South America. The term “oriental” conjures up many negative stereotypes and therefore is rejected by people indigenous to the continent of Asia.¹⁷ As with many other groups, it is best to use the specific ethnic identity when addressing people from this part of the world.

Language of more “isms”

Gender: The English language has many mechanisms that reinforce an assumed male superiority. The generic (he) is the most common. Although it feels cumbersome at first, substituting he/she or they is the most obvious change needed for inclusion. The use of the word “girl” (as in “the girl at the desk will help you”) when talking about grown women is offensive. Try calling your male boss “boy” and see how well it goes over. This identity group has a wide body of literature that explores language and gender issues.

Class: Our assumption of a classless society makes any mention of class differences uncomfortable and clumsy. The most accurate terms to describe groups are simply: poor, working class, middle class, and owning class—never “lower class.”

Sexual Orientation: The word “homosexual” is loaded with stereotypes which feed homophobia, so the preferred terms are “gay” (men or women), “lesbian,” “transgender,” and “bisexual.” Terms like “queer,” “queen,” “dyke,” “fem,” and “butch” are examples of words presently used only inside the group to describe each other. There is a growing body of literature that explores the evolving language preferred by this group.

Abilities: The word “disability” can imply a negative connotation of not having abilities. The reality for people who think, move, speak, and listen differently is that they have a wealth of abilities; therefore, the term “differently abled” is a more accurate terminology. However, “disability” is still the word most commonly used in legal and health fields.

A general rule of thumb is to put the “person” first.

Say: person with a disability; not: victim, suffers from, deformed

Say: person who is differently abled; not: unfortunate, poor

Say: person with cerebral palsy or epilepsy; not: cerebral palsied or epileptic

Say: person with mobility impairment; not: crippled, invalid

Say: uses a wheelchair; not: wheelchair bound, confined to a wheelchair¹⁸

Age: Young people is a word that works to unite all people who are not adult age. It is preferable to “kids,” which seems to have a “less than” notion to it. “Older adults” and “elders” denote dignity and wisdom.

Religion: Only 30 percent of the world’s population is Christian, yet in the United States we often assume everyone is Christian, alienating those of different belief systems. The truth is that the United States is not a Christian country—there are millions of Jews, Hindus, Muslims, Wiccans, Native Spiritualists, and Traditionalists.¹⁹ Yet, in the yellow pages of our local phone book, Islamic and Buddhist places of worship are listed under the category “churches.” That is one small illustration of the way a dominant group defines others through their language. Learning about local faiths, proper addresses for faith leaders, and places of worship creates avenues for good communication. Some terms may be pejorative rather than descriptive in some contexts: *born-again*, *cult*, *evangelical*, *fundamentalist*, *sect*.²⁰ Reference to African, Native American, or Eastern religions as “superstition” or “myths” is disparaging.

Misused terms

American: People of the Caribbean, Central America, and South America question the usage of the term “American” to mean people within the United States, thus ignoring the geographic reality that much of this hemisphere is filled with Americans from the continents of Central and South America and the Caribbean nations. It is still awkward to find a word to mean the people of the United States—U.S.ers has been tried, or simply U.S. people. In some cases it will be difficult to substitute terms, so in this time of transition, “Americans” is still used sparingly and sensitively.

Anglo: This word describes people in the United States who have English heritage and is inaccurate in defining all white people in the United States. This term is often used to contrast English speakers from speakers of other languages and obviously leaves out other European American groups such as Irish, Italians, Germans, and others as well as African Americans.

Ethnic: Everyone has an ethnic culture. Because white Europeans have seen themselves as the “norm,” the term “ethnic” gets attached to only “other” groups

who are seen as more “exotic.” All white people have cultures grounded in the values, beliefs, and mores of Europe. No matter how many cultures people of European descent claim in their ancestry, they still retain an identity that is based in European traditions, celebrations, rituals, survival strategies, dance, and music.

Code words: Many unexamined, stereotypical words that have fallen into common use promote assumptions about a group’s skills, abilities, and attributes. For example, recently I heard people use terms like “culturally deprived,” “economically disadvantaged,” and “underclass.” These words still have a blame-the-victim overtone. Use of these terms reflects the ongoing contradictions that we live with—attempting to appear more sensitive while holding onto unconscious stereotypical assumptions about a group. These “loaded” words conjure up negative connotations and place responsibility for the condition on those being described. Perhaps “economically exploited” is more descriptive. They are hurtful euphemisms

for poor, unemployed people relegated to lives in the ghetto due to historic and present inequality and discrimination.

Terms that don’t work

We’re all American: One of the recent attempts at ethnic/racial harmony is to disavow our ethnic/racial differences and to group everyone living in the United States under the label “American.” This renewed attempt at the melting pot concept is offensive for groups who have never felt included under this term. It is felt to be ingenuous at this time to accept this inclusion without the work of creating the social, economic, and political justice to match it, and thereby ignoring the daily experiences of exclusion.²¹ The basic contradiction is captured in the words of W. E. B. DuBois from the turn of the century, yet is still relevant today:

“One ever feels his two-ness; an American, a Negro, two souls, two thoughts, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.”²²

Non-White: Terms that define a group as “other than the norm” are destructive to the identity of the “non” group. One way for white people to experience this concept of otherness is to think about how it would feel to be identified as non-black.

Minorities: This word has a wider implication than just numbers and connotes a value judgment of “less than.” It is also value-ridden in that it was never used to describe other ethnic minority groups in the United States such as Swedish Americans and Albanian Americans, but only used in reference to racial/ethnic minorities.²³ Finally, if we think in terms of the world’s people (and soon, in terms of the United States), the majority of the people in the world are people of color.

Illegal Alien: This term emphasizes a person’s “otherness” like an invader from outer space versus their humanness. It is more respectful to say “undocumented person or worker.”²⁴

Macho: This is a Spanish language term that is neutral in terms of value or power. But when used in English as an alternative to the word “sexist,” it tends to conjure up negative stereotypes of Latino men, leading to implications that somehow they are more sexist than men of other cultural/racial groups.²⁵

Words or phrases that will probably be met with anger

- The use of “those people” and “you people” when speaking to an individual about their identity group. Those phrases convey otherness, criticism, judgment, and worst of all an assumption that all people of a group think and behave alike.
- The terms “boy” and “girl” used in relation to African American men and women are hurtful and demeaning and have historically been used to devalue, undermine, and imply inferiority.
- Handicapped: a word that originates from “cap in hand” or someone who needs to beg. The term handicap may be used, however, to describe an imposed barrier that restricts a person.
- Gay or homosexual lifestyle: this term perpetuates the stereotype that there is a monolithic heterosexual lifestyle that is appropriate, natural, and normal; and that gay/lesbian/bisexual/transgender lifestyles are significantly different from heterosexual ones.
- Sexual preference: used improperly as a synonym for “sexual orientation,” which implies that sexuality is something chosen rather than a crucial aspect of one’s identity.

Language is not neutral—it perpetuates stereotypes:

- Use of “jew” as an adjective
- Speaking of early white settler “victories” and Native people’s “massacres”²⁶
- Gyp (Gypsy) as to cheat or swindle
- Reference to clothing of various groups as “costumes”
- Fag—derived from a “bundle of branches bound together” that were used in the extermination burnings of homosexuals in Nazi Germany
- Whom do we call “freedom fighters” and whom do we call “terrorists”?
- Words such as “savage” or “primitive” when applied to groups are meant to dehumanize and imply a “less-than” status

Note about terminology

In closing, here are some things to keep in mind about terminology:

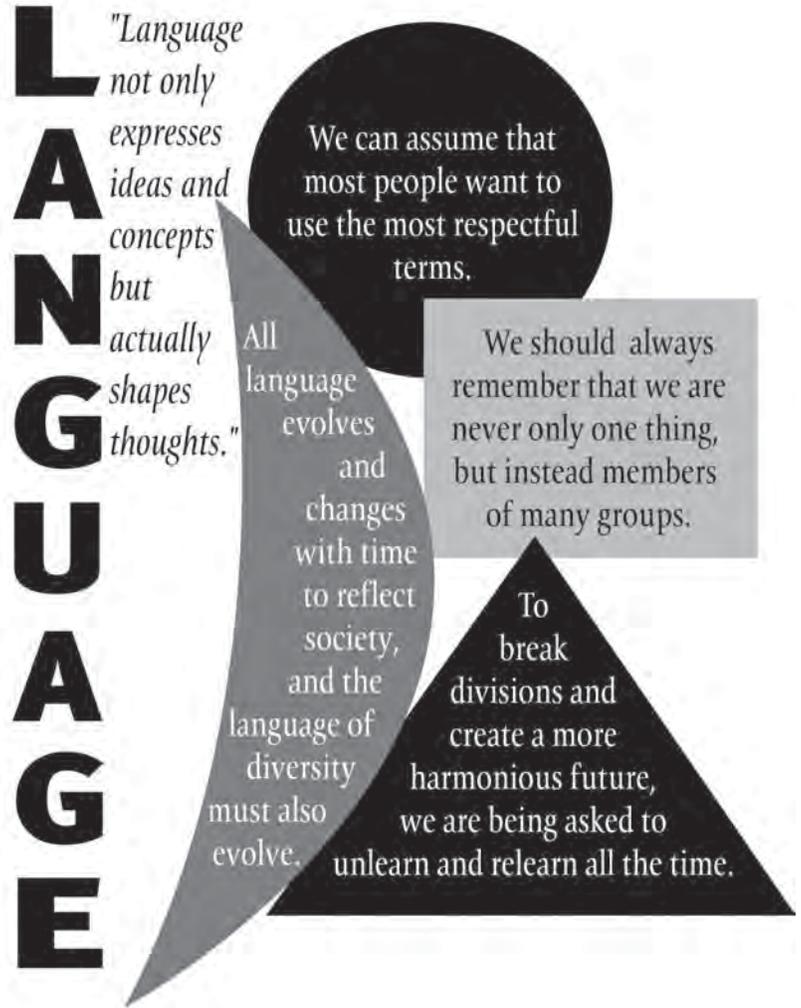
- We choose to use words that convey sensitivity and understanding not because we want to be “correct” but because how we use words affects people—their concept of themselves and members of their group and the ability to create and maintain authentic relationships across differences.
- Words we use affect how we think and perpetuate attitudes about groups, continuing a cycle of oppression.
- Terms will continue to evolve as groups re-define themselves. Making and staying in cross-cultural relationships is an important part of truly understanding each other.
- Assisting others to understand the power of words should always be done with respect and in ways that allow the person their full dignity. We have all learned the “isms.” Only in an atmosphere free of blame can we really unlearn them.
- Because all of us are influenced by the prevailing attitudes of the society and the power of the message, we need to recognize that even within our groups we have internalized the same misinformation and negative stereotypes about members of our groups. The dynamics of internalized oppression create people who choose to use words that continue the perpetuation of misinformation and disparaging attitudes about members of their own group.
- This list of terms and explanations is intended to help with the confusion that we experience as things change and evolve, not as a strict “do” and “don’t” list. We always have choices to create the kind of society that we want.

Endnotes

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- ²⁰Swartz et al. p. 45
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- ²⁴Cross p. 9
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Social Identity Groups

Social identity groups are based on physical, social, and mental characteristics of individuals. They are sometimes obvious, often self-claimed, and frequently ascribed by others. For example, race is often ascribed by others as well as being self-claimed, while other identities are self-claimed but not easily ascribed, such as sexual orientation, religion, and ability.

The list below is by no means comprehensive. Other identities include tribal or indigenous affiliation, nation of origin, citizenship, language, family composition, political beliefs, educational background, body type, and so on. The examples listed are also not comprehensive; they are merely meant to illustrate a few possible group memberships associated with each listed social identity group.

Identity Group	Examples
Gender	Woman, Man, Trans*, Genderqueer
Sex	Intersex, Female, Male
Race	Asian, Pacific Islander, Native American, Black, White, Multiracial
Ethnicity	Irish, Chinese, Italian, Mohawk, Jewish, Puerto Rican, Latin@
Sexual Orientation	Lesbian, Gay, Bisexual, Heterosexual, Queer, Questioning
Religion	Muslim, Jewish, Christian, Agnostic, Atheist, Secular Humanist
Socio-Economic Status	Poor, Working Class, Lower-Middle Class, Upper Class
Age	Child, Young Adult, Middle-Aged, Elderly
Ability	Disabled, Able-Bodied, Neurotypical, Deaf, Low Vision, Wheelchair User, Living with a Chronic Condition or Mental Illness

Personal Identity Profile

Start by writing down your identities. Don't feel limited by the examples on the previous page; feel free to use your own language to describe your identities.

Target groups are identity groups that are disenfranchised and exploited, while **agent groups** hold unearned privilege in society.

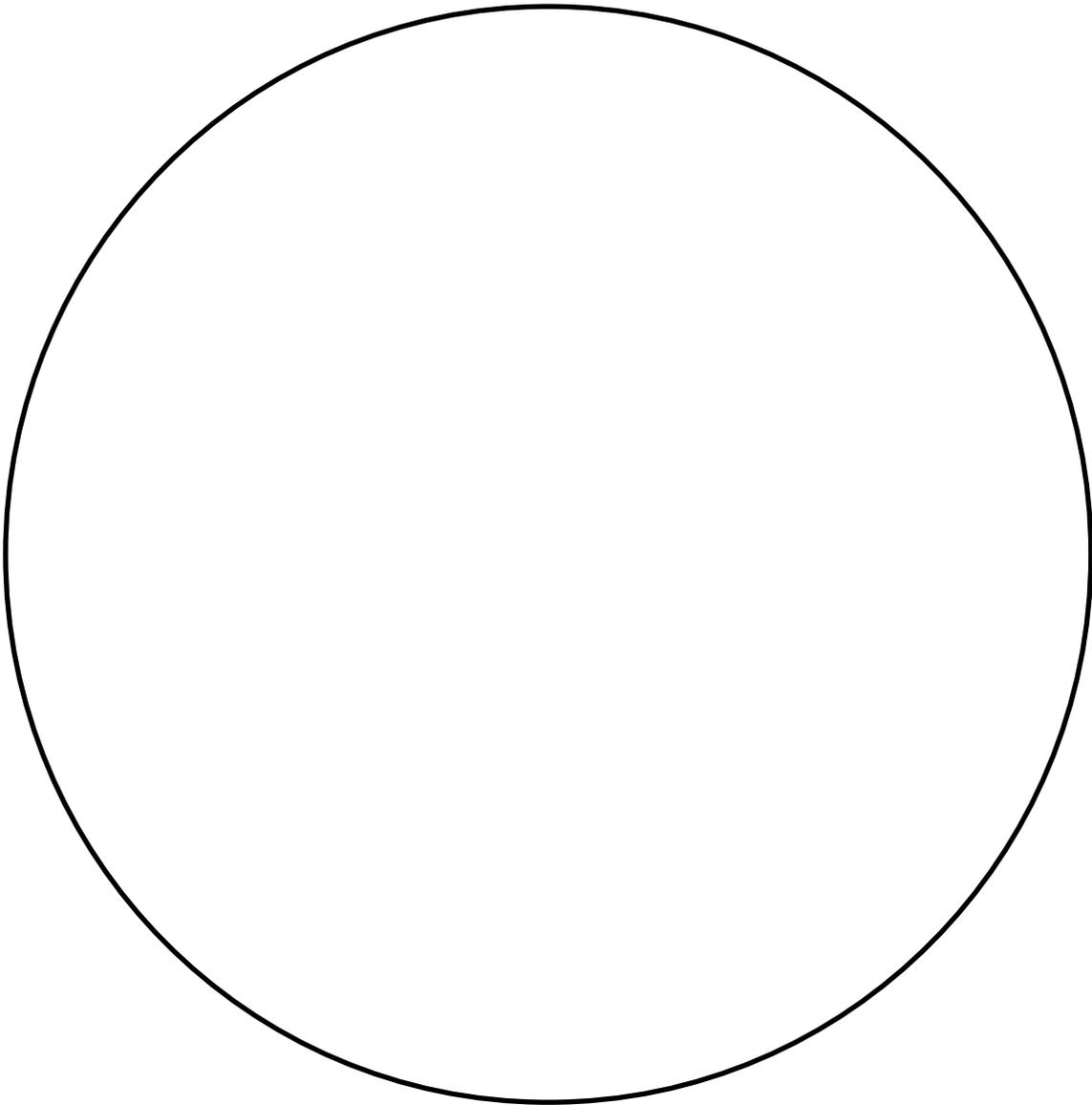
Identity Group	Membership(s)	Status (Agent or Target)
Gender		
Sex		
Race		
Ethnicity		
Sexual Orientation		
Religion		
Socio-Economic Status		
Age		
Ability		

Questions to Consider:

- Which identities were easy to fill in? Which were more difficult?
- What surprised you? What had you thought about before?

Personal Identity Wheel

Using the circle below, create a pie chart that shows your identities, with the size of each pie piece relating to how aware you are of each identity on a daily basis.



Questions to Consider:

- Which identities were you more aware of? Why do you think that is?
- Which identities do you take for granted and not think about often?
- Did you notice any patterns in which identities you do and don't think about?

Glossary of Identities

To facilitate dialogue, it is important to share a common language. This glossary is not meant to be exhaustive, and it is important to note that many of these terms continue to evolve.

Asexual: someone who does not experience sexual attraction.

Biracial: a person who identifies as coming from two races; a person whose biological parents are of two different races.

Bigender/Dual Gender: a person who possesses and expresses a distinctly masculine persona and a distinctly feminine persona and is comfortable in and enjoys presenting in both gender roles.

Bisexual: a person who is attracted to people of their own gender as well as another gender.

Cisgender: a description for a person whose gender identity, gender expression and biological sex align (e.g., man, masculine and male).

Ethnicity: the culture of people in a given geographic region, including their language, heritage, religion and customs.

First Nations People: individuals who identify as those who were the first people to live on the Western Hemisphere continent; people also identified as Native Americans.

Gender: social, cultural and psychological traits linked to males and females that define them as masculine or feminine.

Gender Identity: refers to a person's internal, deeply felt sense of being a man or woman, or something other or in between, which may or may not correspond with the sex assigned at birth; because gender identity is internal and personally defined, it is not visible to others.

Heterosexual: a person attracted to members of another sex or gender.

Homosexual: a person who is attracted to members of what they identify as their own sex or gender (the terms Gay and Lesbian are preferred).

Intersex: a general term used for a variety of conditions in which a person is born with reproductive organs, sexual anatomy or chromosomes that are not considered "standard" for either male or female.

LGBTQIA: an inclusive term for those who identify as lesbian, gay, bisexual, transgender, queer, intersex and asexual.

Multiracial: a person who identifies as coming from two or more races; a person whose biological parents are of two or more different races.

Multiethnic: a person who identifies as coming from two or more ethnicities; a person whose biological parents are of two or more ethnicities.

Pansexual (also referred to as omnisexual or polysexual): referring to the potential for sexual attractions or romantic love toward people of all gender identities and biological sexes; the concept of pansexuality deliberately rejects the gender binary.

People of Color: used primarily in the United States to describe any person who is not white; the term is meant to be inclusive among non-white groups, emphasizing common experiences of racism.

Queer: an umbrella term that can refer to anyone who transgresses society's view of gender, sexual orientation or sexuality.

Questioning: refers to an individual who is uncertain of her/his sexual orientation, gender or identity.

Race: refers to the concept of dividing people into populations or groups on the basis of various sets of physical characteristics that result from genetic ancestry. Sociologists use the concept of race to describe how people think of and treat groups of people, as people very commonly classify each other according to race (e.g., as African-American or as Asian). Most sociologists believe that race is not real in the sense that there are no distinctive genetic or physical characteristics that truly distinguish one group of people from another; instead, different groups share overlapping characteristics.

Religion: a system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.

Sex: separate from gender, this term refers to the cluster of biological, chromosomal and anatomical features associated with maleness and femaleness in the human body. Sexual dimorphism is often thought to be a concrete reality, whereas in reality the existence of Intersex points to a multiplicity of sexes in the human population. Sex is often used synonymously with gender in this culture. Although the two terms are related, they should be defined separately to differentiate the biological ("sex") from the sociocultural ("gender").

Sexual Orientation: refers to the gender(s) that a person is emotionally, physically, romantically and erotically attracted to. Examples of sexual orientation include homosexual, bisexual, heterosexual and asexual. Trans and gender-variant people may identify with any sexual orientation, and their sexual orientation may or may not change before, during or after gender transition.

Social Identity: involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.

Transgender: has many definitions. It is frequently used as an umbrella term to refer to all people who deviate from their assigned gender at birth or the binary gender system. This includes transsexuals, cross-dressers, genderqueers, drag kings, drag queens, two-spirit people and others. Some transgender people feel they exist not within one of the two standard gender categories but rather somewhere between, beyond or outside of those two genders.

Transsexual: refers to a person who experiences a mismatch of the sex he/she was born as and the sex he/she identifies as. A transsexual sometimes undergoes medical treatment to change his/her physical sex to match his/her sex identity through hormone treatments and/or surgically. Not all transsexuals can have or desire surgery.