

Social Justice, Anti-Racism, & Art Education

Information Packet: An Overview

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ABSTRACT

The following packet is meant to give an overview of complex systemic issues that exist in our current educational system: social justice and anti-racism. This includes social justice framework vocabulary, research studies, different perspectives, and strategies to address these topics in art classrooms.

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Note: I would like to emphasize that social justice and anti-racism are enormous philosophical topics that require deep critical analysis and unpacking that can relate to race, class, and gender. It is not undermining the importance of the other social justice issues such as LGBTQ rights, anti-bullying, the problem with standardize testing, the prison industrial complex, etc. This packet serves only as an overview to garner an abridged comprehension of the two (social justice and anti-racism specifically) in relation to art education.

Social Justice

What is “social justice”? The context of social justice can fall into different categories when addressing the concepts of human rights and equality. *Social justice* (n.) is described as, “Promoting a society by challenging injustice and valuing diversity... when all people share a common humanity and therefore have a right to equitable treatment, support for their human rights, and a fair allocation of community resources.” (Robinson) In this case, we should consider what “social justice” means in our classrooms, especially as future (or current) art educators.

Social justice framework is a method of acknowledging and taking action when it comes to unfair treatment or inequity while enhancing fair opportunities for our students. This means we must think critically, understand mechanisms of subjugation, and challenging societal hierarchies. A leading scholar in education, Marilyn Cochran-Smith, explained a social justice framework is one that “actively address[es] the dynamics of oppression, privileges, and ‘isms’ that society is the product of historically rooted, institutionally sanctioned stratification along socially constructed group lines that include race, class, gender, sexual orientation, and ability.” (Sensoy & DiAngelo, 2009, p. 350)

Some examples of social justice educational frameworks include (but are not limited to): feminist, multicultural, disability rights, environmental, community-based, critical pedagogy, social reconstruction, and visual art education. (Garber, 2004, p. 4). Other subjects to consider are the ‘isms’ Marilyn Cochran-Smith refers to: racism, sexism, other forms of discrimination, and political subjects. Strategies regarding ‘anti-racism’ will be discussed upon later on in this packet – the term “social justice” simply sets the framework to discuss various sociological systemic institutional problems.

“Art made for social justice is not simply a meandering inquiry into the play of light or color across a page, but an inquiry motivated by a specific, purposeful desire to impact structures of injustice.” (Dewhurst, 2010, p. 7)

Understanding Social Justice Terminology

The following list is *not* an all-encompassing gestalt of social justice and sociological rhetoric as it is always developing. Existing resources by the National Conference Community and Justice, Suffolk University, Oregon State University, Arizona State University – Intergroup Relations center, and The National Center for Transgender Equality were compiled into this glossary.

A GLOSSARY OF TERMS

Ableism: Prejudiced thoughts and discriminatory actions based on differences in physical, mental, and/or emotional ability; usually that of able-bodied / minded persons against people with illness, disabilities, or less developed skills / talents.

Accessibility: The extent to which a facility is readily approachable and usable by individuals with disabilities, particularly such areas as the personnel office, worksite and public areas.

Adulthood: Prejudiced thoughts and discriminatory actions against young people, in favor of older person(s).

Androgyne/Androgynous/Androgyny (n): 1. A person whose biological sex is not readily apparent, whether intentionally or unintentionally. 2. A person whose identity is between the two traditional genders. 3. A person who rejects gender roles entirely.

Androgynous: Someone who reflects an appearance that is both masculine and feminine, or who appears to be neither or both a boy and a girl.

Advocate: Someone who speaks up for her/himself and members of his/her identity group; e.g., a woman who lobbies for equal pay for women.

Agent: The perpetrator or perpetrator of oppression and/or discrimination; usually a member of the dominant, non-target identity group.

Ageism: Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.

Ally: A person of one social identity group who stands up in support of members of another group; typically member of dominant group standing beside member(s) of targeted group; e.g., a male arguing for equal pay for women.

Anti-Semitism: The fear or hatred of Jews, Judaism, and related symbols.

Asexual: Having no evident sex or sex organs. In usage, may refer to a person who is not sexually active, or not sexually attracted to other people.

Bias: Prejudice; an inclination or preference, especially one that interferes with impartial judgment. Biphobia: The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be bisexual.

Bi-racial: A person who identifies coming from two races. A person whose biological parents are of two different races.

Bigendered/Dual Gendered (v): A person who possesses and expresses a distinctly masculine persona and a distinctly feminine persona. Is comfortable in and enjoys presenting in both gender roles.

Bisexual (adj): attracted to members of either the male or female sex.

Categorization: The natural cognitive process of grouping and labeling people, things, etc. based on their similarities. Categorization becomes problematic when the groupings become oversimplified and rigid (e.g. stereotypes).

Classism: Prejudiced thoughts and discriminatory actions based on difference in socio-economic status, income, class; usually by upper classes against lower.

Coalition: A collection of different people or groups, working toward a common goal.

Codification: The capture and expression of a complex concept in a simple symbol, sign or prop; for example, symbolizing “community” (equity, connection, unity) with a circle.

Collusion: Willing participation in the discrimination against and/or oppression of one’s own group (e.g., a woman who enforces dominant body ideals through her comments and actions).

Color Blind: the belief in treating everyone “equally” by treating everyone the same; based in the presumption that differences are by definition bad or problematic, and therefore best ignored (i.e., “I don’t see race, gender, etc.”).

Contact Hypothesis: The original scientific motivation for integration of education and the armed forces, this theory posits that bringing peoples of different backgrounds together (on a college campus, for example) will lead to improved relations among them. Additional research has shown this to be true only under certain conditions including: sanction by authority, common goals, and equal status contact (both numerically and psychologically). (Allport, 1957)

Dialogue: "Communication that creates and recreates multiple understandings" (Wink, 1997, p. 37); it is bidirectional, not zero-sum and may or may not end in agreement; it can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.

Discrimination: Actions, based on conscious or unconscious prejudice, which favor one group over others in the provision of goods, services, or opportunities.

Diversity: The wide variety of shared and different personal and group characteristics among human beings.

Domestic Partner: either member of an unmarried, cohabiting, and same-sex couples that seeks benefits usually available only to spouses.

Dominant Culture: The cultural values, beliefs, and practices that are assumed to be the most common and influential within a given society.

F to M/FTM/F2M: Female to male. Abbreviation used to specify the direction of sex or gender role change, usually used by those who identify as transsexual.

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.

Fundamental Attribution Error: A common cognitive action in which one attributes his/her own success and positive actions to his/her own innate characteristics (“I’m a good person”) and failure to external influences (“I lost it in the sun”), while attributing others success to external influences (“he had help, was lucky”) and failure to others’ innate characteristics (“they’re bad people”). This operates on the group levels as well, with the ingroup giving itself favorable attributions, while giving the out-group unfavorable attributions, as way of maintaining a feeling of superiority. A “double standard.”

Gender: The socially constructed concepts of masculinity and femininity; the ‘appropriate’ qualities accompanying biological sex.

Gendered: Having a denotative or connotative association with being either (traditionally) masculine or feminine.

Gender Bending (v): Dressing or behaving in such a way as to question the traditional feminine or masculine qualities assigned to articles of clothing, jewelry, or mannerisms.

Hapa: a Hawaiian language term used to describe a person of mixed Asian or Pacific Islander racial or ethnic heritage.

Hate Crime: Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.

Heterosexism: The presumption that everyone is, and should be, heterosexual. Heterosexual (adj.): Attracted to members of other or the opposite sex. Homophobia: The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be gay or lesbian.

Homosexual: (adj.) attracted to members of the same sex. (Not a preferred term. See: Gay, Lesbian)

Hermaphrodite (n): An individual having the reproductive organs and many of the secondary sex characteristics of both sexes. (Not a preferred term. See: Intersex)

In-group Bias (favoritism): the tendency for groups to “favor” themselves by rewarding group members economically, socially, psychologically, and emotionally in order to uplift one group over another.

Hate crime: Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.

Intergroup Conflict: Tension and conflict which exists between social groups. And which may be enacted by individual members of these groups.

-Ism: A social phenomenon and psychological state where prejudice is accompanied by the power to systemically enact it.

Intersex: 1. A person who is biologically intermediate between male and female. 2. A person with both ovarian and testicular tissue. 3. A person with two ovaries or two testes, but ambiguous genitals.

Lesbian: A woman who is attracted to other women. (adj.) describing such women.

LGBTQA: Acronym encompassing the diverse groups of lesbian, gay, bisexual, transgendered populations and allies and/or lesbian, gay, bisexual, and transgender alliances/associations.

M to F/MTF/M2F: Male to Female. Abbreviation used to specify the direction of sex or gender role change, usually used by those who identify as transsexual.

Marginalized: Excluded, ignored, or relegated to the outer edge of a group/society/community.

Model Minority: Refers to a minority ethnic, racial, or religious group whose members achieve a higher degree of success than the population average. This success is typically measured in income, education, and related factors such as low crime rate and high family stability.

Multiplicity: The quality of having multiple, simultaneous social identities (e.g., being male and Buddhist and working class).

Multiracial: An individual that comes from more than one race. An individual whose parent's are born from more than one race.

Multiethnic: An individual that comes from more than one ethnicity. An individual whose parents are born from more than one ethnicity.

Naming: "When we articulate a thought that traditionally has not been discussed".

National Origin: The political state from which an individual hails; may or may not be the same as that the person's current location or citizenship.

Oppression: Results from the use of institutional power and privilege where one person or group benefits at the expense of another. Oppression is the use of power and the effects of domination.

Pansexual (also referred to as omnisexuality or polisexuality): A term 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, and derives its origin from the transgender movement.

People of Color: A collective term for men and women of Asian, African, Latin and Native American backgrounds; as opposed to the collective "White" for those of European ancestry.

Personal Identity: Our identities as individuals-including our personal characteristics, history, personality, name, and other characteristics that make us unique and different from other individuals.

Polyamory: The practice of having multiple open, honest love relationships.

Prejudice: A preconceived judgment about a person or group of people; usually indicating negative bias.

Privilege: a right, license, or exemption from duty or liability granted as a special benefit, advantage, or favor.

Queer: An umbrella term that can refer to anyone who transgresses society's view of gender or sexuality. The definitional indeterminacy of the word Queer, its elasticity, is one of its constituent characteristics: "A zone of possibilities."

Questioning: A term used to refer to an individual who is uncertain of her/his sexual orientation or identity.

Racism: Prejudiced thoughts and discriminatory actions based on difference in race/ethnicity; usually by white/European descent groups against persons of color.

Re-fencing (exception-making): A cognitive process for protecting stereotypes by explaining any evidence/example to the contrary as an isolated exception.

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

Safe Space: Refers to an environment in which everyone feels comfortable in expressing themselves and participating fully, without fear of attack, ridicule or denial of experience.

Same Gender Loving: a term coined by activist Cleo Manago as a description for homosexuals, particularly in the African American community. SGL is an alternative to Eurocentric homosexual identities e.g. gay and lesbian.

Saliency: The quality of a group identity of which an individual is more conscious and which plays a larger role in that individual's day-to-day life; for example, a man's awareness of his "maleness" in an elevator with only women.

Sex: biological classification of male or female (based on genetic or physiological features); as opposed to gender.

Sexism: Prejudiced thoughts and discriminatory actions based on difference in sex/gender; usually by men against women.

Sexual Orientation: one's natural preference in sexual partners; predilection for homosexuality, heterosexuality, or bisexuality.

Silencing: The conscious or unconscious processes by which the voice or participation of particular social identities is exclude or inhibited.

Social Identity: It 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.

Social Identity Development: The stages or phases that a person's group identity follows as it matures or develops.

Social Justice: A broad term for action intended to create genuine equality, fairness and respect among peoples.

Social Oppression: "Exist when one social group, whether knowingly or unconsciously, exploits another group for its own benefit" (Hardiman & Jackson, 1997)

Social Self-Esteem: The degree of positive-negative evaluation an individual holds about his/her particular situation in regards to his/her social identities.

Social Self-View: An individual's perception of to which social identity groups he/she belongs.]

Spotlighting: The practice of inequitably calling attention to particular social groups in language, while leaving others as the invisible, de facto norm. For example: "black male suspect"(versus "male suspect," presumed white); "WNBA" (as opposed to "NBA," presumed male).

Stereotype: Blanket beliefs and expectations about members of certain groups that present an oversimplified opinion, prejudiced attitude, or uncritical judgment. They go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information, and are highly generalized.

System of Oppression: Conscious and unconscious, non-random, and organized harassment, discrimination, exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.

Tolerance (n): Acceptance and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

Transphobia: The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be transgender and/or transsexual.

Transgender: Appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex. Transgendered people can include transsexuals, cross-dressers, drag kings/queens, masculine women, feminine men, and those who defy what society tells them is appropriate for their gender.

Transsexual: One who identifies as a gender other than that of their biological sex.

White Privilege: The concrete benefits of access to resources and social rewards and the power to share the norms and values of society that Whites receive, tacitly or explicitly, by virtue of their position in a racist society.

Xenophobia: the fear and hatred of that which is perceived to be foreign or strange.

Social Justice Art Education

Social Justice Art Education is a developing, iterative progression of knowledge and tolerance, which seeks freedom for all students. Social Justice Art Education looks to connect, question, and translate art in a comprehensive approach. (Dewhurst, 2010, p. 8)

“Teaching for social justice might be thought of as a kind of popular education -- of, by, and for the people -- something that lies at the heart of education in a democracy, education toward a more vital, more democratic society. It can compel us toward action, away from complacency.” (William Ayers and Therese Quinn, 2000, p. vii-viii)

Art education is argued to be useful and to “channel the creativity onto the concrete social tasks that need doing – that is to say, toward the moral shaping of culture itself.” (Gablik, 1991, p. 142) In making decisions as art educators we can revise the purposes of art as tied to social justice when creating lesson plans. Different art scholars such as Arthur Danto, Hal Foster, and Grant Kester believe the integration of arts, artists, (and students) can relate to their communities and social necessities. Art goes beyond conversation about artwork – it can be an exchange between the artists and the audience. Social justice education can encourage students, regardless of age, to be active participants in the community and society, thinking critically, employing “the principles of justice, liberty, and equality” in creating a radical democracy. (Giroux, 1991, p. 245) Art education can be utilized to emphasize not only on culture and the arts but also on positive social change and activism.

Thinking About the Art Classroom

The intersection of social justice, education, and art comes in many forms:

- Activist Art (Felshin, 1995)
- New Public Art (Lacy, 1995)
- Art for Social Change (O’ Brien & Little, 1990)
- Community Based-Art (Knight & Schwarzman, 2005)
- Community Cultural Development (Adams & Goldbard, 2001)

Anti-Racism in conjunction with Social Justice

How is “racism” defined? The formal definition of racism (n.) is the “poor treatment of or violence against people because of their race: the belief that some races of people are better than others.” However, when speaking about racism in an educational framework, we must look at a sociological perspective: a combination of prejudice, predisposition, and dominance.

What is an “anti-racist pedagogy”? The anti-racist pedagogy is the critical lens for students and teachers to understand race, oppression, and develop agency to go challenge the status quo. When working toward an anti-racist classroom, educators must examine theories of practice, analyze classroom activities, and facilitate conversation that benefits their students of color. (Suyemoto, 2001) Schools play a continuing role in promoting a Eurocentric vision of America that excludes American-born students of color despite multicultural rhetoric. Many elementary and secondary teachers utilize assimilation theories; it is a subtractive process stripping students of their family’s language and culture leaving a negative impact on students’ self-esteem and notions of identity. (Olsen, 1997; S. Lee, 1996)

Why is this necessary to understand? The topic of race, especially in light of the contemporary (2015) political discourse surrounding #BlackLivesMatter, police brutality, and the protests in Ferguson, is one some educators feel they must tread around or avoid altogether. Addressing *racism* is difficult to confront for many, people are afraid to offend, and it is not easy to have the conversation about race. However, I argue this is an issue that needs to be spoken about because everyone deserves the right to life, equality, and justice. Simply ignoring the problem only perpetuates shutting down the voices that are fighting to be heard; by doing so, it is supporting racist institutions and practices. We should never undermine our students’ of color, their capabilities, their experiences, nor make assumptions of who they are or where they come from simply because of what they look like. Students are also considerably more cognizant of the world around them than we credit. As educators we must take these things into account when building rapport and interacting with them. In classrooms, it is necessary for educators to look critically at personal biases and our (often unintentional) inherent expectations we project onto our students. It is *imperative* we strive to create a safe and healthy environment for our students.

Educational Initiatives in Post-War America: The Perpetuation of Racial Inequalities (A Brief Overview)

The American education and educational initiatives did eventually ameliorate excluding all ‘non-whites’ for a proper education, but it did more to perpetuate inequalities. There was inherent racism in the white-dominated institutions, which hindered the education for many different groups of people. Discrimination is what the educational systems of the United States were founded on. The social construction of separating based on race, has given birth to and continues to maintain the racism that exists within the United States and the consequences of those actions are still present today.

For Black Americans, full citizenship was not allowed until the 1950’s to 1960’s. The people lived in a segregated society and despite the *Brown v. Board of Education* decision, the racism and maltreatment would continue. For Asian Americans, stereotypes perceived would still be engrained and they would be seen as racially and culturally inferior. Hispanic and Latino Americans were also denied a proper education and were forced to follow American culture and denied the right to speak their own language. For Native Americans, they not only suffered the loss of their homes and lands, but also suffered the consequences of the educational initiatives that were meant to “help” the people.

All groups of people suffered forced assimilation, cultural genocide, were not granted citizenship multiple times, as religion or patriotism was utilized as a justification for racism and its actions. Inequalities of the educational system to maintain white supremacy has put many at a disadvantage and has left a huge opportunity gap. Although the American educational system is more inclusive today, the huge economic inequalities and achievement gaps have only worsened. They are better than they were before, but many of the false ideologies still linger. Today, children still do not have equitable access to experienced educators and students of color often receive unfair expulsions or suspensions more than their white peers (amongst other issues – research: the prison industrial complex). So while the American educational system is now legally available for everyone and desegregated, the ethnic and socioeconomic disparities exist, only being perpetuated by the false notion of “betterment”, and the dominant culture this country is founded on.

This written component does not include formal citations because it is a compilation of generalized information and personal description of racial disparities in the educational system of the United States.

Understanding and Acknowledging White Privilege

Three common arguments and misconceptions against “white privilege”:

1. “I am White, but do not have ‘white privilege’ because I am poor.”
2. “I have experienced reverse racism. I have been bullied & experienced xyz.”
3. “I do not see color – we are all human.” (a.k.a. “colorblindness”)¹

Although there are diverse White cultures, all Whites do share White racial privilege. (Lee, 2005, p. 24) Race is a social construct (a category, perception or idea created and developed by society and then applied to individual and groups) but is very real for many marginalized groups of people. As Gina Crosley-Corcoran of thefeministbreeder writes, “After one reads McIntosh's powerful essay [White Privilege: Unpacking the Invisible Knapsack], it's impossible to deny that being born with white skin in America affords people certain unearned privileges in life that people of another skin color simple are not afforded. For example:

- ‘I can turn on the television or open to the front page of the paper and see people of my race widely represented.’
- ‘When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.’
- ‘If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.’
- ‘I can if I wish arrange to be in the company of people of my race most of the time.’

If you read through the rest of the list, you can see how white people and people of color experience the world in two very different ways. BUT LISTEN: This is not said to make white people feel guilty about their privilege. It's not your fault you were born with white skin and experience these privileges. BUT, whether you realize it or not, you DO benefit from it, and it IS your fault if you don't maintain awareness of that fact.”

This is also not to undermine the negative experiences with bullying and unfair treatment. Bullying and aggression is never acceptable. It is crucial to differentiate between *racial prejudices* (not liking someone because what they look like) and *white privilege*. A hegemonic culture and people who benefit from white privilege cannot experience racism. The notion of reverse racism *does not exist* just as reverse sexism cannot truly exist – they (systemic sexism; patriarchy, and systemic racism; white supremacy) are profoundly *engrained* into the foundation of our country.

“This belief of ‘white is the norm’ is so ingrained it remains obscured from view, as natural as the air we breathe but do not see. This inability to see something that truly affects all of our lives contributes to the invisibility of white privilege as a corollary to racism.” (Rains, 1998, p.80)

¹ Addressed in *Anti-Racism in conjunction with Social Justice* (page 11)

The Toxicity of Microaggressions

It is not the intent – but the impact of our words we need to be cautious about.

microaggression (noun)

A subtle but offensive comment or action directed at a minority or other non-dominant group that is often unintentional or unconsciously stereotyped:

microaggressions such as “I don't see you as black.” (dictionary.com, 2010)

Microassaults: Conscious and intentional actions or slurs, such as using racial epithets, displaying swastikas or deliberately serving a white person before a person of color in a restaurant.

Microinsults: Verbal and nonverbal communications that subtly convey rudeness and insensitivity and demean a person's racial heritage or identity. An example is an employee who asks a colleague of color how she got her job, implying she may have landed it through an affirmative action or quota system.

Microinvalidations: Communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color. For instance, white people often ask Asian-Americans where they were born, conveying the message that they are perpetual foreigners in their own land.

Examples of Microaggressions

As explained by Derald Wing Sue Ph.D of Microaggressions in Everyday Life

Racial Microaggressions:

- A White man or woman clutches their purse or checks their wallet as a Black or Latino man approaches or passes them. (*Hidden message: You and your group are criminals.*)
- An Asian American, born and raised in the United States, is complimented for speaking “good English.” (*Hidden message: You are not a true American. You are a perpetual foreigner in your own country.*)
- A Black couple is seated at a table in the restaurant next to the kitchen despite there being other empty and more desirable tables located at the front. (*Hidden message: You are a second-class citizen and undeserving of first-class treatment.*)

Gender Microaggressions:

- An assertive female manager is labeled as a “bitch,” while her male counterpart is described as “a forceful leader.” (*Hidden message: Women should be passive and allow men to be the decision makers.*)
- Whistles or catcalls are heard from men as a woman walks down the street. (*Hidden message: Your body/appearance is for the enjoyment of men. You are a sex object.*)

Sexual Orientation Microaggressions:

- A Young person uses the term “gay” to describe a movie that she didn't like. (*Hidden message: Being gay is associated with negative and undesirable characteristics.*)
- A lesbian client in therapy reluctantly discloses her sexual orientation to a straight therapist by stating she is “into women.” The therapist indicates he is not shocked by the disclosure because he once had a client who was “into dogs.” (*Hidden message: Same-sex attraction is abnormal and deviant.*)

Strategies for Promoting Social Justice & an Anti-Racist Art Classroom

- Make hidden histories visible: recognizing counter narratives and marginalized voices through. Consider art historical and local histories to analyze. (See: tolerance.org/oral-history-handout)
- Challenge stereotypes: reach out to those who are not like yourself, while also encouraging students to examine their own biases when they come up. (Killman, 2012, p. 57)
- Develop student-driven projects where students can select their own topics.
- Generate art projects that involve collaborative, shared, and contextual planning.
- An antiracist in education involves four foundational principles
 - Rejecting false notions of human difference;
 - Acknowledging lived experiences shaped along racial lines;
 - Learning from diverse forms of knowledge and experience; and
 - Challenging systems of racial inequality (Pollock, 2008)
- Consider the point of Civil Rights Movements was to dismantle explicit forms of racism and racial classification. To utilize racial terms such as “Oriental” and “Caucasian” in language reinforces old racialized worldviews. (Mukhopadhyay, Henze, & Moses 2007, p.12)
- Remember “colorblindness” and “not seeing race” is a form of racist behavior and is a problematic mechanism of making the problem of racial inequality invisible.
- Construct a lesson plan model that is relevant to students’ lives, organizations, and agencies. (Ballengee-Morris, Daniel, & Stuhr, 2002, p. 18)
- Produce instructional lesson plans concerning diversity, representation, and social justice in historical and contemporary socio-political contexts.
- Find artists and mediums that can expose and animate conversation about social justice, racism, and inequity. (Fey, Shin, Cinquemani, & Marino, 2010, p. 44)
- Learn to connect, question, and translate (how artists negotiate subjects such as social justice). (Dewhurst, 2010, p. 12)
- Plan fieldtrips to different community centers, museums, and alternative learning sites where other forms of arts and alternate narratives are available.
- Structure a democratic classroom for students and give them agency.
- Ensure the arts classroom you are facilitating is a safe and inclusive space for all students regardless of race, class, and gender.

Social Justice Art Education Enduring Ideas: Themes & Artists

Diverse artists and themes can be applied in the art classroom curriculum to facilitate dialogue for students and a richer comprehension of the world around them. The assembled list of themes and artists are a few examples that may generate ideas to create lesson plans regarding social justice (anti-racism, the focus of this text, included).

THEMES

Social Justice	Post-modernism
Technology	Community Art
Culture	Feminism/Feminist Art
History, Heritage, and Tradition	Residual Art Community
Personal Cultural Identity	Women's Studies
National and Global Culture	Collaborative Artmaking
Contemporary Art	Environmental Art
Photography	Political Graphics
Storytelling / Visual Narratives	Folk Art
Activist Art	Poster Art
Public Art	Phenomenology
Current Events	Counter Narratives
Mural Art	

ARTISTS

Jeanne-Claude	Kara Walker	Elmgreen & Dragset	Marion Martinez
Marion Palfi	Lewis Hine	Tom Sachs	Mierle Ukeles
Ansel Adams	Bessie Harvey	The Yes Men	Olafur Eliasson
David Levinthal	Nikki S. Lee	Superflex Collective	David Maisel
Mona Hatoum	Barbara Kruger	Julien Berthier	Luzeinterruptus
Suzanne Lacey	Enoch Tanner	Banksy	Amanda Schachter &
Ai Weiwei	Wickham	Roland Roos	Alexander Levi
Agnes Denes	Glenn Ligon	Gregor Schneider	John Sabraw
Esther Hernández	Layla Ali	Helmut Smits	Yinka Shonibare
Christo	Act Up & Gran Fury	kennardphillipps	Naziha Mestaoui
Thornton Dial	Nick Cave	Yang Yi	Rachel Sussman
Taft Richardson	Ben Sakoguchi	Solari Douglas Camp	Barry Underwood
Purvis Young	Keith Haring	John Dahlsen	Paulo Grangeon
Robert Rauschenberg	Beehive Collective	The Heidelberg	Daan Roosegaarde
Clementine Hunter	Spiral Group	Project	Aida Sulova
Maya Lin	Mel Chin	Patricia Johanson	Gabriel Orozco
Kurt Schwitters	Filippo Minelli	Chris Jordan	Martha Jackson- Jarvis
Nicario Jimenez	Maurizio Cattelan	Garth Lenz	Mathilde Roussel

Conclusion: The Significance of Considering A Multicultural Framework in Relation to Social Justice & Anti-Racist Art Education

Art educators ought to explore approaches that could connect every experience, social critique, and creative expression. Multicultural education discusses the exploration of new means to share information, especially with having the Internet, in order to engage the public. It raises the question of finding how to broaden the perspective of others and ways of thinking.

The importance of multicultural education and the role is only now being integrated into classrooms, granted it is not complete solution but it is a step forward. Multiculturalism, unlike the “pop” movement, is a condition of social existence, rather than an art style. It emerged from activism and a greater sensitivity to cultural and gender biases. Now, it is meant to alter the conditions that produce economic and social inequalities. In today’s classroom environment, culture and issues in art history have been included. However, even today’s textbooks attenuate the importance of gender and ethnic groups. Art turns into a representation of the nature of society and social existence, once it is incorporated to the students’ own interests. The study of art can encourage multicultural and social awareness, so students may assess critically their environments in ways that are amalgamated with the study of art. (New Museum, 2011)

Since the beginning of the 1970’s, funding for art in public schools has been decreasing, leading to budget cuts, and lessening of art-related classes. During the lessening of art classes, the multicultural movement was intensifying. The effort to keep these classes alive has lead to political to government arguments to keep multiculturalism alive. Standardization in education has become the basis for academic success, especially with academic courses, therefore the lack of instructional time for art and the arts. Art advocates have focused their attention to restoring arts funding in the intervening time; parent associations have contributed a large amount to these efforts. Unfortunately, few low-

income communities lack the ability to raise thousands of dollars, and the fight to support the arts in every school becomes more and more difficult.

Meanwhile, hope is not lost, because the stipulation of arts teachers in public schools by outside arts organizations is becoming a more permanent part of public school art instruction. Programs like this will continue to be a quintessential aspect to the art education effort in the advancement of schools. As educators, we must not undermine our *own* ability to see ourselves as intellectuals who can conceptualize, design, and implement lesson plans that can validate our students' experience. It is our responsibility to also see ourselves as agents of meaningful change and see the possibilities for transformation in our educational system. (Garber, 2004, p. 7) Systemic change is a slow process. Working toward for justice and equality as an educator is a political procedure to help our students and we have to be social advocates for them.

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