

## **Kauffman Museum, Bethel College, North Newton, Kansas**

Sorting Out Race Exhibit Text (final version- March 21, 2019)

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## **A. ENTRY/THRIFT STORE SETTING**

### **A1. TITLE/INTRODUCTION/CREDITS**

#### *TITLE PANEL*

Sorting Out Race: Examining Racial Identity and Stereotypes in Thrift Store Donations

Every day thrift stores receive items with racial imagery—antique advertising cards, collectible salt-and-pepper shakers, vintage children’s books, and mugs with sports team mascots. Are these harmless reminders of past attitudes or do they perpetuate stereotypes about race? Should thrift stores sell these objects? Or should they be “sorted out” of the resale environment and discarded?

Sorting Out Race arose out of a desire to divert these artifacts from thrift stores to an exhibit that would generate a healthy community conversation about our continuing struggles with race.

This traveling exhibition was designed and produced by Kauffman Museum at Bethel College in North Newton, Kansas. The exhibit team: Nicole Eitzen, Jacob Harris, David Kreider, Annette LeZotte, Paloma Olais, Rachel Pannabecker, Chuck Regier

Original exhibit concept by Leia Lawrence

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Kauffman Museum gratefully acknowledges the contributions of the many individuals who shaped our thinking during exhibition development.

#### *TEXT PANEL*

##### **TO OUR VISITORS:**

This exhibition explores controversial themes and displays racially offensive images with the goal of stimulating a healthy community conversation about our ongoing struggles with race.

Kauffman Museum formed the **Thrift Store Collection** from items found in thrift shops in Kansas from 2010 to 2015.

### **A2. THRIFT STORES AS A WINDOW TO OUR COMMUNITY AND OUR CULTURE**

#### *ARTIFACTS*

door entry and shop window with mannequins and display furniture

general thrift store items: clothing, books and records, household goods, holiday décor, etc.

#### *LABEL RAIL PANEL--LEFT*

Thrift Stores: A Window to Our Community

Thrift stores offer for resale in our community:

- stuff that someone has discarded
- stuff that someone might want
- stuff that still has value

Thrift store merchandise can range from last year's fashionable sweater to a vintage LP record to a true antique vase.

Every thrift store serves its local community. Who benefits?

- shoppers who get a good deal/low price on items they want
- donors who get charitable tax deductions and decluttered homes
- charities and business owners who make a profit
- city and state governments who collect sales tax
- the environment
  - every purchase postpones manufacturing new merchandise
  - damaged items are appropriately recycled

The top 3 reasons people donate to thrift stores:

- seasonal cleaning
- free up space/declutter
- support a worthy cause

[Source not included in label: Mark Mitchell, Robert Montgomery, & Dennis Rauch. (2009). "Toward an understanding of thrift store donors." *International Journal of Nonprofit and Voluntary Sector Marketing* 14: 255-269.]

#### *LABEL RAIL PANEL--RIGHT*

Thrift Stores: A Window to Our Culture

Everyone benefits from second-hand items. Have you bought:

- a house lived in by other families
- a car owned by someone else
- second-hand clothing, appliances, household furnishings
- antique furniture
- a used book?

Stores that sell second-hand merchandise have a long history—from market stalls in medieval Europe, to rag and bone men who collected and resold unwanted household items, to trendy shops in urban centers.

Today, thrift stores are a significant part of the US economy.

- more than 25,000 resale, consignment and not-for-profit resale shops
- annual revenues of approximately \$12 billion

- 16-18% of Americans will shop at a thrift store during a given year (compared to 19.6% in apparel stores and 21.3% in major department stores)

## **B. RACE/RACIAL IDENTITY**

### **B1. WHAT IS RACE?**

#### *HEADER TITLE*

What is race?

#### *TEXT PANEL--CENTER*

*IMAGE* uncaptioned photo of multiracial female athletes racing to finish line

Race

- the act of running

this meaning comes from Old English and was in general use by the mid-16th century, and used to mean a speed contest by the 17th century

- a group of humans who share skin color, or language, culture, or geographical origin
- this meaning dates from the early 16th century via French from Italian *razza*

How did race become a way to categorize people?

Throughout recorded history humans have contrasted “their group” to others who were different from them in language, religion, or culture.

In the 18th century, European philosophers and scientists began to classify plants and living creatures. These classifications included dividing humans into categories. Carl Linnaeus, a Swedish naturalist (1707-1778), and Johann Friedrich Blumenbach, a German naturalist and physician (1752-1840), developed systems that classified humans. More than two hundred years later, their work continues to shape how we think about race.

#### *THREE BOTTLES and TEXT PANEL*

Whose system is closest to how you learned about race? Vote with your pennies

- Linnaeus
- Blumenbach
- Some other system

#### *TEXT PANEL--LEFT*

*IMAGE* uncaptioned cover of Linnaeus’ 1758 book

1758

*Systema Naturae*, Linnaean Taxonomic System  
by Carl Linnaeus

Writing in Latin Carl Linnaeus devised the following system to categorize humans.

*Homo sapiens Afer*

*Homo sapiens Americanus*

*Homo sapiens Asiaticus*

*Homo sapiens Europaeus*

What do these Latin words mean?

*SIX DANGLERS*

*Homo*/human

*Afer*/Africa

*Asiaticus*/Asia

*Sapiens*/wise

*Americanus*/America

*Europeus*/Europe

*DANGLER*

Take Another Look!

*DANGLER IMAGE*

Engraving of Carl von Linné after Alexander Roslin (1775)

(commons.wikimedia.org)

Linnaeus used geography to classify humans— but not other animals and plants. Why do you think he chose location in the world when classifying human populations?

*BASE QUOTE--LEFT*

“Race is not biologically definable; we are far too similar.”

Kenneth Kidd, Yale university geneticist who compared DNA samples from people around the world (2001)

*HEADER QUOTE--RIGHT*

Recently my son came home and just said to me, Hey Dad, am I white, and I was like, Oh no, you’re not white you’re yellow. And he looked at his arm and he was like, Hey Dad, this doesn’t look yellow to me. I said, Well, it’s not exactly yellow, but in this country, everybody has to have a color, and that’s the color they give us.

Jason Wong, comedian and scientist (2012)

*TEXT PANEL--RIGHT*

*IMAGE* uncaptioned photo of Blumenbach

1775

*On the Natural Variety of Mankind*

by Johann Friedrich Blumenbach

*IMAGES* uncaptioned antique globes

Mongolian (a region in northeast Asia)

Caucasian (from Caucasus Mountains in Central Asia, believed to be the origin of the human race)

Malayan (a peninsula in southeast Asia, classification added in 1795)

Ethiopian (a region in northeast Africa)

American (the New World)

### SLIDER

Take Another Look!

What parts of the world are omitted in Blumenbach's classification system?

- India and Pakistan
- South Pacific
- Australia
- North Africa and Middle East

Where would a person from Iraq fit into these classifications?

### BASE QUOTE--RIGHT

"...the innumerable varieties of mankind run into each other by insensible degrees."

Johann Friedrich Blumenbach, *On the Natural Variety of Mankind* (1775)

### DANGLER

Scientific neutrality or Social injustice?

Eighteenth century European philosophers and scientists described the world based on their knowledge at that point in time. Exploration and colonization had brought Europeans into contact with people from other cultures and lifeways. Europeans and others enslaved African peoples to work on New World plantations. Slavery became a worldwide system where people of color were treated as sub-human. The ideals of freedom, equality and human rights came into conflict with the reality of social, political and economic inequalities.

Why do you think Blumenbach named fair-skinned people after a Eurasian mountain range?

### ARTIFACT LABELS

Bible Hand Puppets

1960s

Lambert Huffman, Publishers, Winona Lake, Indiana

Thrift Store Collection 68

The community of Winona Lake was once the home of evangelical preacher Billy Sunday (1862-1935). While Sunday publicly advocated for cooperation between the races, he discouraged blacks living in the American south from relocating to northern states on the basis that "The south is as naturally your home as Alaska is the home of the Eskimo"

Which races are shown in these puppets?

### ARTIFACT LABELS

What was Jesus' race?

*Jesus Loves Everybody*

Color photocopy of 1940s illustration

By Otto Adolf Stemler for Standard Publishing Company.

Children from the 1940s through the late 1960s remember this illustration because various religious publishers distributed it in Sunday School materials. Over 60 years later the illustration is available on the internet as a downloadable image. Why would some people continue to see Jesus as a white European rather than a man who looks like someone from the Middle East?

Thrift Store Collection 168

### *Let the Children Come*

1965

Illustration by Richard Hook (1914-1975)

Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." Matthew 19:14, New International Version

Thrift Store Collection 511

### *TEXT PANEL*

We are constantly surrounded by talk about race, and racial categories are used everywhere. Race categorization is part of the United States census that allows respondents to select the category they prefer.

### Categories in the US 2010 Census

<u>Racial classification</u>	<u>Number of respondents</u>	<u>Percentage</u>
White	223,553,265	72.4%
Black/African American	38,929,319	12.6%
American Indian/Alaskan Native	2,932,248	0.9%
Asian	14,674,252	4.8%
Native Hawaiian/Pacific Islander	540,013	0.2%
Some other race	19,107,368	6.2%
Two or more races	9,009,073	2.9%

*IMAGE:* uncaptioned US 2010 census page for Kansas

<http://www.census.gov/2010census/popmap/ipmtext.php?fl=20>

2010 Census Interactive Population Search

### *SLIDER*

Take Another Look!

Can you change your race?

The US Census Bureau allows respondents to choose how they identify their race and ethnicity. When the Census Bureau compared information from the 2000 census shows that 9.8 million Americans (6.8%) switched their race or ethnicity when they filled out the 2010 form.

People's responses changed:

- from multiple races to a single race
- from a single race to multiple races
- from one race to another
- some people added or dropped their identification as Hispanic.

### *DANGLER*

Is Mexican a race?

According to the US Census Bureau, Mexican is not an option for racial/ethnic classification.

A separate question asks for a yes or no response to “Are you Hispanic or Latino?”

Yes 50,477,594 (16.3% of respondents)

### B2. WHAT IS RACIAL IDENTITY?

#### *HEADER TITLE*

What is racial identity?

#### *T-SHIRT PANEL*

Racial identity is shaped in 2 contrasting ways

1 People define themselves based on a common bond with their own racial group

2 Society defines groups of people according to racial categories

#### *SLEEVE TAG*

Racial identity is complex and difficult to understand. The social construction of racial identity means that how others see you affects how you see yourself, which influences how you think you should act and what you think you should believe.

#### *TEXT PANEL*

When did you first realize that you “belonged” to a specific race?

#### *BASE QUOTE*

“It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity.”

W.E.B. DuBois, *The Souls of Black Folk* (1903)

#### *ARTIFACT LABEL*

*Three Winnebagos and One Sioux*

1989

Gouache painting by Laurie Houseman-Whitehawk, produced as print for 1990

Lawrence Indian Arts Show. Hand-signed.

Thrift Store Collection 174

Adopted at age five by a family she calls “good people,” Houseman-Whitehawk grew up in Shawnee Mission, Kansas, and endured alone the racism of her predominantly white community. She disclosed that her adoptive parents “didn’t know what kind of Indian I was, so there was always this question mark in my identity: who am I and where did I come from?” At age 22 she discovered her Winnebago and Santee Sioux background. Three years later her birth mother and uncle introduced Houseman-Whitehawk to Winnebago traditions, roles, and spirituality, which led her to focus her art on her Indian heritage.



## DANGLER

### Behind the Name Sioux

The word Sioux (pronounced “Su”) was a label given by outsiders to Native American people who called themselves Lakota, Dakota and Nakota--meaning “friends” or “allies.” French explorer Jean Nicolet first reported the name Nadouessioux that was published in the *Jesuit Relation* of 1640.

Native Americans to the east characterized the Dakota, Lakota and Nakota people as Nadowe or Nadoüessioüak. The label has been understood to mean “small rattlesnakes” and therefore insulting. Others suggest that the root of the word mean “to speak a foreign language.”

Today some reservations use the name Sioux, while members of the Pine Ridge Reservation in South Dakota refer to themselves as the Oglala Lakota Nation.

### DANGLER IMAGE Fort Laramie Treaty document

<http://www.archives.gov/education/lessons/sioux-treaty/>  
National Archives and Records Administration

The United States government used the name “Sioux Nation” when engaging in war or writing treaties with the Dakota, Lakota and Nakota peoples. The Fort Laramie Treaty of 1868 defined reservations for the Sioux Nation, severely restricting their traditional lands and their ability to continue their way of life.

## TEXT PANEL

Beginning in early reservation days, the US government and missionaries promoted a “civilized” lifestyle including the values of individuality and Christianity.

Adopting clothing and hairstyles of the dominant culture were part of this transformation. Sometimes benefits were withheld if Yakama men did not cut their braids, even though cutting their hair was a traditional sign of mourning.

The Yakima Indian Christian Mission encouraged formal education by providing boarding facilities for children of the Yakama Nation who attended public school. Fostering a “Christian perspective” meant changing children to values and styles that would more closely reflect those of white society.

Rev. Malcolm L. Norment, director of the mission, probably wrote the photo captions quoted below. In 1953 Norment was featured in a *Christian Century* article “Are Indian Rights Again Being Betrayed?” as an advocate for preserving the rights of Indian fishers who were facing the construction of a dam that would contaminate traditional salmon runs. How do we reconcile Rev. Norment’s advocacy for maintaining the traditional livelihoods of Native Americans with his disregard for their long-held beliefs about the symbolism of hair cutting?

## ARTIFACT LABEL

Three Photos from Yakima Indian Christian Mission School, White Swan, Washington , 1952-55

Thrift Store Collection 274, 235, 234

“Old Chief Tommy Tompkins, who lives at Celilo Falls, Oregon, is seen with his grandson, Victor, who in spite of his braids intends to enter the Mission in the fall of this year (1952). He will go to School along with the rest of our children. But look out for those braids, Victor!”

“Mr. Harleman is house-father...Besides being maintenance man and farmer, Mr. H. has been known to be barber on Saturday nights! Harry Wesley is getting his hair cut tonight.”

“Hair must be in good condition for Sunday School.”

## **C. STEREOTYPING**

### **C1. WHAT IS A STEREOTYPE?**

#### *HEADER TITLE*

What is a stereotype?

#### *TEXT PANEL*

Stereotype

- a simplified description applied to every person in a category

Stereotypes are labels constructed by humans. We create stereotypes as an information shortcut in a complex world.

Have you heard these stereotypes

- women are more nurturing than men
- liberals dominate the news media
- poor people are addicted to welfare
- Protestants have a stronger work ethic

Stereotypes shape:

- what we see
- how we act
- how we respond to other

Stereotypes persist because people reproduce them every day. They resist change because we are often not conscious of them.

#### *T-SHIRT PANEL*

Stereotypes can be:

- careless generalizations that ignore facts and distort reality
- negative labels motivated by bias that create distance between groups of people
- unfair descriptions incorrectly applied to everyone in a group

### *SLEEVE TAG*

Stereotypes are learned from society around us, our families, friends, community organizations, and the media. Because they are created by humans, different cultures usually have different stereotypes.

### *ARTIFACT LABEL*

Sunday School Poster of Mother and Daughter  
1966

Published by DCC Publishing Company (David C. Cook).

## C2. WHAT IS A RACIAL STEREOTYPE?

### *HEADER TITLE*

What is a racial stereotype?

### *TEXT PANEL*

Racial stereotype

a generalization about people of a specific racial group

Racial stereotypes are assumptions that races can be differentiated by their traits, characteristics, behaviors or values.

- Mexicans are lazy.
- blondes are ditzy and dumb.
- Asian Americans are good at math.
- Native Americans live in harmony with Mother Earth.
- Black Americans love watermelon

### *ARTIFACT LABEL*

Watermelon and Pickaninny on a Seashell Throne  
1910s

A popular travel souvenir from Florida. Why do you think someone repaired this with hot glue and gave it to a thrift shop?

Thrift Store Collection 114

Figurine of Mexican Sleeping under a Saguaro Cactus  
around 1980

Carved from onyx and probably a souvenir of a trip to Mexico.

Thrift Store Collection 143

“Deliverance” Collectible Plate

1992

From painting by Chuck Ren for the Mystic Warriors Plate Collection, Plate No. 289144. Some people assume that the Noble Savage stereotype is a positive image, yet viewing American Indians as people relegated to the past limits attention to contemporary Native American issues.

Thrift Store Collection 465

*The Stupids Have a Ball* Storybook

1978

The blond-haired Stupid family holds a costume ball to celebrate their children flunking all their school courses.

Thrift Store Collection 566

Snake Eyes Dice Game

1930s

Dice game from the maker of Parcheesi.

Each character's name is a play on words and represents a stereotype linked to race, ethnicity, gender, region, or occupation. Which "races" appear in this game? How is the black woman portrayed in comparison to the white women? Who is pictured on the box cover and what stereotype is being communicated?

Thrift Store Collection 183

**BASE QUOTE**

"Our own experiences and our own lives don't fit the stereotypes...our experience is denied us."

Linda Hogan, Chickasaw poet and novelist, in *Winged Words: American Indian Writers Speak* (1990)

**DANGLER**

Simple pleasure or Bigoted ridicule?

**DANGLER IMAGE**

"A Watermelon Feast in Richmond, Va.,"

by Wm. H. Sheppard, *Frank Leslie's Illustrated Newspaper*, September 11, 1869

(theatlantic.com)

<http://www.theatlantic.com/national/archive/2014/12/how-watermelons-became-a-racist-trope/383529/>

**DANGLER QUOTE**

"The association of Blacks with watermelons is, at its root, a mean-spirited attempt to insult and mock Blacks."

David Pilgrim, curator, Jim Crow Museum, Ferris State University (2008)

African Americans have been portrayed as loving watermelon, from 19th century newspaper illustrations to today's popular culture. Yet no historical source or current data support the assumption that Black Americans eat watermelon more than any other group. Historian William Black noted that emancipated slaves grew and sold the fruit which thus should symbolize their freedom and self-sufficiency. Black also suggested that the watermelon stereotype developed as an expression of white fear of free blacks.

<http://www.theatlantic.com/national/archive/2014/12/how-watermelons-became-a-racist-trope/383529/>

### DANGLER IMAGE

“The Watermelon Market at Charleston, SC,” from J.E. Taylor sketch, *Frank Leslie’s Illustrated Newspaper*, December 15, 1866 (Library of Congress)  
<http://www.loc.gov/pictures/item/2005683628/>

### CIRCULAR INFOGRAPHIC

Negative stereotypes create a dynamic psychologists call Stereotype Threat

Persistent negative stereotypes have negative consequences when people:

- People are judged by a stereotypes instead of personal talents, motivations and preferences
- People know their behavior will be judged as confirming a stereotype
- People feel pressure to prove themselves and disprove the stereotype
- People find it difficult to perform because of social pressure
- People feel like their actions confirm the stereotype

### INFOGRAPHIC ARROWS

Consequences?

- achievement gaps
- inequalities created that diminish basic social institutions
- hostility and fear of those being stereotyped
- groups alienated within society

### T-SHIRT QUOTE

“We are also individuals with individual identities...In our tribe we have various experiences, backgrounds, etc. But to most of the world Indians are Indians; we are stereotypes that come mostly from literature and movies. There are no subtleties of character, no complexity to our stories.”

Joy Harjo, Mvskoke (Creek) poet and musician (2013)

### C3. SEEING STEREOTYPES: PICKANINNY

*[display case so no header]*

#### T-SHIRT PANEL

Pickaninny

In the American South, pickaninny referred to an African American slave child with unkempt appearance, a bit slow and naughty, fond of watermelon, who spoke in “slave” dialect with mispronunciations and poor grammar. Today the pickaninny continues in the stereotype of the black adult man as a lazy trickster.

#### SLEEVE TAG

Pickaninny

from the Portuguese word “pequenino” meaning a very little child

#### TEXT PANEL ON TOP OF CASE

Take another look!

Harmless humor or Denunciation of interracial marriage?

The phrase “We never fade” can be understood literally—that the blackness of the spool of thread will not wash away just as skin color does not change. This trade card was designed and distributed just one generation away from the chaos of post-Civil War Reconstruction when white families deeply feared racial “mixing.” State laws prohibiting interracial marriage persisted until the 1958 Supreme Court ruled them illegal in *Loving v. Virginia*.

#### *ARTIFACT LABELS*

Video Collection of “Our Gang” Comedies  
1999

From 1934 to 1944, child actor Billie Thomas portrayed “Buckwheat” as a slow-talking pickaninny who always agreeably responded “Otay!” In the sixties, civil rights activists criticized Thomas’s stereotyped portrayal as perpetuating negative perceptions of African Americans. Thomas always defended the series, pointing out that the black kids in *Our Gang* were treated as equals with the white kids.

Thrift Store Collection 187

Bisque Black Baby Doll Made in Japan  
1920s

Thrift Store Collection 559

Bathroom Door Pickaninny Boy  
around 1960

Thrift Store Collection 319

Peculiar Pickaninny Postcard  
1951

“A genuine KromeKolor comic card” copyrighted and published by Noble, Colorado Springs, Colorado.

Thrift Store Collection 267

#### *ARTIFACT LABEL*

J&P Coats Thread Trade Card  
1880-1890

Collectible novelty distributed free with purchase of cotton thread.

Thrift Store Collection 301

Pickaninny Notecards that Reproduce Flour and Thread Advertisements  
1987 and 1994

Thrift Store Collection 593 and 594

Manufacturers from Missouri and Kansas have copied images from turn-of-the-century advertisements and made them into stationery. The maker claims that the image of a pickaninny riding a spool of thread is “excellent for framing.” Why are these images appealing one hundred years after their creation?

*ARTIFACT LABELS*

*De Pickaninny Band* Sheet Music

1927

Verse 2: “Dar was a little darkey, Dey called him niggah Dick, One day he had conniptions, Oh my, but he was sick! An’ when dey called de doctah, He said dar war’nt no use, Dat coon was sho a victim, Of watermilyun juice.”

Thrift Store Collection 189

*Turkey In the Straw* Sheet Music

1899

Ragtime arrangement of old folk tune. Cover art features two pickaninny boys preparing to steal turkeys.

Thrift Store Collection 504

*ARTIFACT LABELS*

Handmade Pickaninny Cloth Dolls

1950s-1980s

Thrift Store Collection 56, 210, 351, 442

Pickaninny Doll Print

1985

Art by Barbara Mock

Thrift Store Collection 503

C4. SEEING STEREOTYPES: SLAVES AND SERVANTS

*HEADER TITLE*

Seeing Stereotypes: Slaves and Servants

*TEXT PANEL*

Slaves & Servants

The stereotype of racial minorities as second-class citizens continued long after the Emancipation Proclamation of 1863, the Indian Citizenship Act of 1924, and the 1943 repeal of the Chinese Exclusion Act.

The heavy-set “Mammy” and docile Uncle Tom, faithful Indian sidekick, and Chinese coolie continued to appear as stereotypes in objects produced for American homes.

*ARTIFACT LABELS*

Lone Ranger and Tonto Mini Lunchbox

2001

Commemorative tin distributed by Cheerios to celebrate its 60th anniversary as America’s first ready-to-eat oat cereal.

Thrift Store Collection 177

Chinaman Pulling a Rickshaw Planter

1950s

Thrift Store Collection 120

McLaughlin's XXXX Coffee Trade Card

1880-1890

Collectible novelty distributed free with purchase of coffee. McLaughlin roasted coffee was available in bulk by mail order through Sears Roebuck & Company.

Thrift Store Collection 300

Rosedown Cotton Plantation Mammy Doll/Bell

around 1975

Souvenir from Rosedown Plantation, a Louisiana State and National Historic Site.

Thrift Store Collection 527

### *ARTIFACT LABELS*

Chalkware Chef and Cook Wall Plaque

1950s

Hand-painted molded-plaster plaques were affordable kitchen décor that held potholders or keys. Most are unmarked although this set is copyrighted CIG 10128 and 10139.

Thrift Store Collection 535 & 536

Potholder with Embroidered Mammy

around 1950

Thrift Store Collection 562

Uncle Mose and Aunt Jemima Salt and Pepper Shakers

late 1940s

Made by the F&F Mold and Die Works, Dayton, Ohio, and distributed as a premium with the purchase of Quaker Oats. Part of a kitchenware set that included an Aunt Jemima syrup pitcher and cookie jar.

Thrift Store Collection 75 & 76, 77 & 78

### *BASE QUOTE*

"Somehow Tonto was always there. Like the Negro butler and the Oriental gardener. Tonto represented a silent, subservient subspecies of Anglo-Saxon whose duty was to do the bidding of the all-wise white hero."

Vine Deloria Jr., *Custer Died for Your Sins* (1970)

### *DANGLER*

Cute kitchenware or Segregated job opportunities?

The old-fashioned clothing and servant posture of these salt and pepper shakers refer to antebellum house slaves. The names Aunt Jemima and Uncle Mose and their broad smiles reflect the stereotype of "happy darkies" who are "like family" even as they suffered enslavement and broken families, followed by social and economic segregation.



*ARTIFACT LABEL*

Embroidered Chinaman Laundry Bag

1940s

Thrift Store Collection 386

“...in the classrooms where Chinese American students are still seen as mere grinds, in the bedrooms where Chinese American employees are still seen as followers rather than leaders, and in the backrooms where Chinese American workers are still seen as cheap, obedient labor, stereotypes are not collapsing. They are still holding, holding us back.”

Eric Liu, *A Chinaman's Chance: One Family's Journey and the Chinese American Dream* (2014)

C5. SEEING STEREOTYPES: INDIAN PRINCESS

*HEADER TITLE*

Seeing Stereotypes: Indian Princess

*TEXT PANEL*

Indian Princess

The stereotype of the Indian princess”is rooted in the legend of Pocahontas who supposedly saved the life of an English colonial, converted to Christianity, and married an English tobacco planter. Pocahontas is portrayed as strong and beautiful, with an exotic sexuality that is attractive to white male colonizers. The romanticized story of Pocahontas ignores the brutal reality of colonial expansionism and displacement of Native Americans.

*ARTIFACT LABELS*

Woodland Indian Princess Doll

1970s

Carlson Dolls issued this doll as a “collector’s item not a toy” with the slogan “Handcrafted with the founders of America in mind to keep Americans aware of their heritage.”

Thrift Store Collection 444

Knott’s Berry Farm Booklet

1965

Promotional brochure and Steak House menu.

The bare-shouldered woman in a feather headdress is illustrated in a style that dates to the 1930s. Collectors refer to the cover image as a “beautiful Indian maiden.”

Thrift Store Collection 219

Southwestern Indian Woman with Pottery

1993

Mass-produced print distributed by Scafa-Tornabene Art Publishing Company.

## Thrift Store Collection 491

Indian Princess Keepsake Box  
around 1990

Inexpensive, mass-produced cedar box with metallic image, unknown manufacturer.  
Thrift Store Collection 367

### *ARTIFACT LABEL*

Indian Princess Contest Postcard  
1990

Amanda Proctor, Osage-Cherokee, participated in the Mid-American All Indian Days  
Pow-wow in Wichita, Kansas.  
Thrift Store Collection 269

### *ARTIFACT LABELS*

Pocahontas Videocassette  
1995

Walt Disney animated film for home viewing.  
Thrift Store Collection 583

Pocahontas Board Book  
2009

“Disney Princess” illustrated book based on the animated film. While Disney’s webpage asserts that Pocahontas was “adventurous and strong,” the book presents the “fair” but beautiful Pocahontas in the submissive role of falling in love with John Smith—an event that historians have protested is entirely fictional. This “simple” book requires an eighth grade reading level according to readability scores used by teachers. The words with embedded stereotypes are obviously aimed at a more sophisticated audience than toddlers. Which character represents the “natural world” and which represents “civilization?” “She taught him how to appreciate the beauty of nature. He taught her to trust people who are different.”  
Thrift Store Collection 296

### *ARTIFACT LABEL*

Pocahontas Saving the Life of Capt. John Smith  
around 2000

Reproduction of print attributed to the New England Chromo. Lith. Company, around 1870.

According to legend, Pocahontas rescued Smith in 1607 as he was about to be executed by her father Powhatan, paramount chief of a network of nations. The artist did not have first-hand knowledge of American Indians or their environment, which is seen in the fanciful depiction of garments, the erroneous tipis for peoples who lived in thatched longhouses, and the mountains that don’t exist in the Tidewater region of Virginia.

Thrift Store Collection 545

### *DANGLER*

Who was the real Pocahontas?

### *DANGLER IMAGE*

Engraving of Pocahontas (1616) by Simon van de Passe  
(commons.wikimedia.org)

According to the Powhatan Renape Nation, “Pocahontas” is a nickname for a naughty or spoiled child. The historical figure often called “Pocahontas” in literature and film was in actuality Matoaka, a daughter of chief Powhatan.

No historical evidence supports the legend that “Pocahontas” saved the Englishman John Smith or that she fell in love with or married him. Smith first wrote that the Powhatan people treated him fairly, and didn’t mention Matoaka. The story of a woman saving his life was one of many changing tales he later told about the Powhatan people. In 1612 the English captured 17-year old Matoaka who married the Englishman John Rolfe in order to secure her release. Rolfe took “Rebecca” to England to promote the Virginia colony. She died while returning to Virginia.

### *DANGLER QUOTE*

“It is unfortunate that this sad story, which Euro-Americans should find embarrassing, Disney makes ‘entertainment’ and perpetuates a dishonest and self-serving myth at the expense of the Powhatan Nation.”

Chief Roy Crazy Horse, long-time leader of the Powhatan Renape

## C6. SEEING STEREOTYPES: ADVERTISING MASCOTS

### *HEADER TITLE*

Seeing Stereotypes: Advertising Mascots

### *TEXT PANEL*

Advertising Mascots

A mascot gives a memorable face to a brand. From the Pillsbury Doughboy to Tony the Tiger to the Geico gecko, we easily make the mental connection to baked goods, breakfast cereal and car insurance. Sometimes the relationship between a mascot and its brand relies on a stereotype. Product mascots can perpetuate negative stereotypes, including obvious racial caricatures.

### *ARTIFACT LABEL*

“The Reception Committee” Cream of Wheat Advertisement  
1916

From 1893 to 1920, the smiling chef/butler “Rastus” appeared on packages and advertisements for Cream of Wheat hot cereal. The artist Edward V. Brewer presented the gentle Rastus in nostalgic scenes with white children, often based on the artist’s own children. The name Rastus has been used to indicate a stereotypically happy black man and also as a derogatory label for any black man.

Thrift Store Collection 506

### *ARTIFACT LABELS*

Sugar Coated Rice Krinkles Cereal Box Front

1960s

In TV commercials the cartoon character “So-Hi” spoke in a high-pitched Asian accent and promoted in-the-box-prizes such as “dragon” marbles or a rickshaw racer toy.

Private Collection 543

Santa Fe “Chico” Mug

1950s

From the late 1940s into the 1960s, the cartoon American Indian boy named “Chico” promoted rail travel and tourism on the “Super Chief” passenger train.

Thrift Store Collection 70

Land O Lakes Recipe Box

around 2010

In 1929 this Minnesota dairy cooperative began featuring a Native American maiden in its packaging. The image has experienced makeovers, most recently in the 1950s by Red Lake Ojibwe artist Patrick DesJarlait. Is a stereotyped caricature acceptable if created by someone from that racial group?

Thrift Store Collection 514

Wm. Penn Perfecto Cigar Box

1960s

Introduced in 1924, William Penn cigars have included panatelas and cigarillos as well as the “Perfecto.” Package illustrations feature Eastern Woodlands with Penn, a Quaker entrepreneur who was known for cordial relationships with and land purchases from the original peoples, particularly the Lenni Lenape tribe. Why would a company choose to feature a cordial partnership in its promotional materials?

Thrift Store Collection 208

### *BASE QUOTE*

“You can disavow that you have any racist thoughts by saying you simply think it's a cute image.”

Maribel Alvarez, social scientist, University of Arizona (2012)

### *SHELF WITH PRODUCTS*

Quaker Oats, Land O’ Lakes, Red Man, Chiquita, Uncle Ben’s, Aunt Jemima, Lucky Charms

### *TEXT PANEL*

Match it up!

Rotate to match the character, product and stereotype.

What social meaning do you assign to each character?

### *INTERACTIVE*

[Note: Product/Character/Stereotype are intended to line up, with visitors choosing a Social Meaning according to their individual understandings.

<u>Product</u>	<u>Character</u>	<u>Stereotype</u>
pancake	Aunt Jemima (since 1880s)	mammy/servant
ice cream bar	Eskimo (since 1921)	exotic native
rice	Uncle Ben (since 1940s)	loyal butler
bananas	Miss Chiquita (since 1944)	sexy Latina
breakfast cereal	Lucky (since 1963)	Irish leprechaun
oatmeal	The Quaker (since 1877)	plain/wholesome
food products	Betty Crocker (since 1927)	happy homemaker
butter	Land O' Lakes (since 1928)	Indian princess
chewing tobacco	Red Man (since 1904)	savage warrior

#### Social meanings

positive  
belittling  
accurate  
cute  
negative  
acceptable  
offensive  
neutral  
outdated  
iconic

## C7. SEEING STEREOTYPES: ENTERTAINER

### *HEADER TITLE*

Seeing Stereotypes: Entertainer

### *TEXT PANEL*

The Entertainer

The “fool” has been an enduring character in comedy, especially as a racial stereotype in American entertainment. From the 19<sup>th</sup> century banjo-strumming minstrel to current Hollywood comedians, African American performers have frequently been portrayed as “coons” who are social inferiors to be ridiculed. In general, the entertainer stereotype relies on caricatures providing comedy for white audiences.

### *ARTIFACT LABEL*

Limberjack or Step Dancing Man  
around 1910

A Kansan made this loose-limbed figure that will “dance” when bounced on a vibrating platform. Handmade wooden limberjack dolls have been popular street entertainment in Europe for over four hundred years.

Thrift Store Collection 180

### BASE QUOTE

“Each artist should be allowed to pursue their artistic endeavor. But I still think a lot of stuff that's out today is coonery buffoonery....We could do better.”

Spike Lee, 14th Annual Black Enterprise Conference (2009)

### ARTIFACT LABELS

*Dancing Jane Anna*

around 1894

Print of a painting by Maria Howard Weeden who was raised in a slave-owning family in Alabama. Struck by the exaggerated caricatures used to illustrate Joel Chandler Harris' *Uncle Remus*, Weeden chose freed people as the subjects of her portraits. Jane Anna served as a model for several paintings by Weeden whose art and poetry was published under the name Howard Weeden.

Thrift Store Collection 156

*Little Sambo* Sheet Music by Ruby Jameson Bassett

1934

Thrift Store Collection 193

*The Banjo-Player* Sheet Music by Leota Stilwell

1932

Thrift Store Collection 563

*The Entertainer* by Scott Joplin

1974 copyright of 1902 composition by the African American pianist and composer known as the King of Ragtime.

Thrift Store Collection 194

### ARTIFACT LABELS

Richard Pryor *Bicentennial N\*\*\*\** Record

1976

In this album Pryor moved away from humor that avoided racial politics to using stand-up to critique American society and stereotypes about black men. The “live” recording was Pryor’s third consecutive “gold” album and won the 1977 Grammy Award for best comedy album of the year.

According to his autobiography *Pryor Convictions* (1995), he made a conscious decision in the 1970s to take back the word “nigger” by using it frequently in his comedy routine: “Nigger. And so this one night I decided to make it my own. Nigger. I decided to take the sting out of it...Saying it changed me, yes it did. It gave me strength, let me rise above...”

Later Pryor claimed, “To this day I wish I'd never said the word....It was misunderstood by people. They didn't get what I was talking about. Neither did I.”

Thrift Store Collection 505

“Y’all probably done forgot about [racial injustice]. But I ain’t gonna never forget.”

Richard Pryor, *Bicentennial N\*\*\*\** (1976)

“On The Sands” Booklet

1903

Thirteen-year old Ada Heisler submitted this story for a Los Angeles *Herald* contest which was then printed by the Thomson & Taylor Spice Company to advertise their company. A banjo-playing “colored minstrel” entertains children visiting Wonderland. Thrift Store Collection 298

## C8. SEEING STEREOTYPES: SAVAGE WARRIOR

### HEADER TITLE

Seeing Stereotypes: Savage Warrior

### TEXT PANEL

Savage Warrior

Stereotypes and caricatures of Native Americans abound from the courageous brave who has proven himself in hunting and battle, or the noble savage who lives in harmony with the natural world, to the renegade savage whose devious nature and violent prowess is a threat to white civilized society.

Words frequently associated with the warrior stereotype include hostile, renegade, raider, scalping, massacre, and war party.

### ARTIFACT LABELS

“Freedom Fighters” Comic Book

1977

Published by DC Comics and sold for 35¢

Four disgruntled, young Native Americans turn from panhandling to bank robbery in revenge for treatment as second-class citizens. Despite having violent power they claim from their ancestors, Tall Tree, Thundercloud, Race-in-the-Face and Crazy Horse are overcome by Uncle Sam, Phantom Lady and the Human Bomb.

Thrift Store Collection 564

From the comic book:

Chief Crazy Horse claims, “We should be freed also—we were merely furthering our cause—righting wrongs done years ago.”

The arresting sergeant responds, “Mister, your ‘cause’ seems to go only as far as your own pocket! And if it’s equality you want—you got it! You and your buddies will get your day in court...”

Blue Jacket of the Shawnee Iced Tea Glass

late 1950s/early 1960s

Given as premium by Bonded Oil Co., an independent company based in Ohio, who copyrighted an eight piece set featuring “Famous Ohio Indians.” In 1794, the United States Army led by General Anthony Wayne defeated the Shawnees and other Ohio

natives at the Battle of Fallen Timbers. Tecumseh worked to regain their Ohio lands by uniting the Shawnees with other Native American tribes. His efforts failed with General William Henry Harrison defeated the Shawnees and their allies at the Battle of Tippecanoe in 1811. In 1814 the Shawnee and other American Indian nations signed the Treaty of Greenville, a treaty of “peace and friendship” with the United States of America, who forcibly removed them to reservations in what is now Kansas and Oklahoma by 1833.

Thrift Store Collection 565

#### *ARTIFACT LABELS*

Mounted Cowboy and Indian  
around 1980s

Molded plastic figurines made in Hong Kong and sold at Craft Corner in Newton, Kansas, for 49¢.

Thrift Store Collection 483

“Custer’s Last Fight” Postcard

1939

Souvenir postcard from Woolaroc Museum, Bartlesville, Oklahoma, featuring the oil painting by William R. Leigh

The deaths of General George Armstrong Custer and his US Army troop in 1876 at the Little Big Horn in Montana has long been a favorite subject of Western artists.

According to the caption on this postcard, the white artist Leigh is presenting the battle from “the Indians’ point of view.” The original painting is in the permanent collection of Woolaroc Museum.

Thrift Store Collection 374

#### *BASE QUOTE*

“The historical image of the Indians is pretty well set, we are the bad guys who burned the wagon trains and images are the white man’s game.”

Vine Deloria, Jr., *Custer Died for Your Sins: An Indian Manifesto* (1970)

#### *ARTIFACT LABELS*

“The Run to the Way Station” Magazine Spread

1983

Laminated pages of magazine article about the artist.

White artist Frank McCarthy sold the original oil painting for \$38,000 at the Cowboy Artists of America’s exhibition in Phoenix, Arizona. Collectors admire McCarthy’s realism and detail, including the symbols of honor painted onto the body of Plains Indian horses.

Thrift Store Collection 347

Advertisement for Lucky Strike Cigarettes

1932

Back cover of “The Country Home” magazine featuring illustration of “The Fort Dearborn Massacre” of 1812 by famous American artist N.C. Wyeth. Part of an



advertising campaign contrasting the mildness of their “toasted” tobacco to “raw” nature.

Thrift Store Collection 423

### *TWO DANGLERS*

Take Another Look!

“The Dark and Bloody Ground” back-to-back with “Custer’s Last Stand”

“Raid of the Sabine Women” back-to-back with “Pillage of Paris”

Nature in the Raw campaign (1932) ([tobacco.stanford.edu](http://tobacco.stanford.edu))

## **D. RACISM**

### D1. RACIAL STEREOTYPES TO RACISM

#### *HEADER TITLE*

Stereotypes to Racism

#### *TEXT PANEL*

Racial stereotypes impose labels that lead to:

- prejudice—rigid, unfair attitudes about a category

Prejudice leads to:

- discrimination—unequal treatment of people based on their category

Prejudice and discrimination are the basic building blocks of

- racism--a system of advantage that sustains the wealth, power and prestige of the dominant group.

The word “racism” first appeared in English in 1936.

#### *TEXT PANEL*

Racial stereotypes are harmful when they

- justify racial inequalities
- perpetuate systems of dominance and privilege

How can artifacts with racial stereotypes support conscious and unconscious beliefs that sustain racial injustice?

#### *T-SHIRT QUOTE*

“These caricatures and stereotypes were really intended as prisons. Prisons without the traditional bars, but prisons of image. Inside each desperately grinning ‘sambo’ and each placid three hundred pound ‘mammy’ lamp there is imprisoned a real person, someone we know. If you look hard at the collection and don’t panic...you will begin to really see, the eyes and then the hearts of these despised relatives of ours, who have been forced to lock their spirits away from themselves and away from us.”

Alice Walker, author and activist, responding to artifacts in the Janette Faulkner Collection of Stereotypes and Caricature of Afro-Americans (1981)

#### *INFOGRAPHIC*

Cycle of racism

prejudice>discrimination>social disadvantage>belief in minority's innate inferiority

## D2. SEEING RACISM: COSTUME PARTY

### *HEADER TITLE*

Seeing Racism: Costume Party

### *TEXT PANEL*

Blackface, Brownface

In 19th century America, minstrel shows featured white performers in “blackface” who sang and danced for white audiences. Their rural southern accents and comedic pranks shaped the stereotype of the African American as socially inferior. Demeaning stereotypes of racial minorities are still found in the 20th century entertainment world. Recently racialized theme parties have become popular entertainment with celebrities and college students donning dark make-up and acting out negative stereotypes.

### *ARTIFACT LABELS*

Turban-wearing Arab Mask

around 1980

Made in USA.

Thrift Store Collection 214

Mexican Mariachi Theme “Scene Setters”

around 2010

“...perfect room decorations for any Fiesta, Mexican, Cinco de Mayo or Western party.”

Thrift Store Collection 332

Blackface Radio Comedians

1940s

Page from magazine featuring “Grand Ole Opry” performers on Nashville radio station WSM. Minstrel showman Honey Wilds teamed up with “Jamup” Bunny Biggs to continue the style of comedy and music that satirized African Americans.

Thrift Store Collection 508

Zauders Superior Dark Creole Make-Up

1950s

Water soluble make-up for blackface theatricals.

Thrift Store Collection 216

Schoolchildren in Blackface

around 1935

Photo by W. Jay Pepperd, Coldwater, Kansas.

Thrift Store Collection 238

### *ARTIFACT LABELS*

Native American Wig  
around 2010

Wig with two braids, headband and feather, made in China for a Canadian-English company.

Thrift Store Collection 385

*Anpao: An American Indian Odyssey* Album  
1978

Narration by Jamake Highwater of his 1977 award-winning book.

Gregory Markopoulos created an Indian identity by changing his name to Jamake Highwater and by claiming “Blackfeet/Cherokee heritage” (mentioned in the album notes). By inventing himself as a “professional Indian,” Highwater received grants and awards to develop programs and publications to share his “traditional” knowledge. While Highwater’s “brownface” invention has been uncovered, his books and recordings perpetuate his reputation as an interpreter of Native American experience.

Thrift Store Collection 192

Simplicity Pattern for “Adults Native American”  
1994

Designed by Andrea Schewe whose recent work for the Simplicity pattern company includes “steampunk,” belly dancer, and “Official Disney *Frozen* for Adults.”

Thrift Store Collection 397

Paper Feather Headdress  
1920s

Promotional tool for Peters Weatherbird Shoes for boys and girls.

Instructions: “Wear this on your head like a regular Indian.”

Thrift Store Collection 218

### **BASE QUOTE**

“It’s just a stupid thing to do. It’s a racist thing to do. What blackface does is give the white people privilege of representing black people, of taking black images and treating them as a thing owned.”

Eric Lott, author of *Love & Theft: Blackface Minstrelsy & the American Working Class* (2013)

### **DANGLERS**

Culture or costume?

The STARS (Students Teaching About Racism in Society) at Ohio University created this Halloween campaign to create awareness that dressing up as the “other” culture is offensive. The following six posters are reproduced courtesy of STARS at Ohio University.

We’re a Culture Not a Costume Campaign, 2012

[ohio.edu/org/stars/PosterCampaign.html](http://ohio.edu/org/stars/PosterCampaign.html)

### D3. SEEING RACISM: SPORTS MASCOTS

#### HEADER TITLE

Seeing Racism: Sports Mascots

#### TEXT PANEL

Mascot: an animal, person or object that brings good luck.

The word “mascot” first appeared in English in 1881 and comes from the French word *mascotte* coined in 1867. Sports teams adopted mascots and nicknames in the early twentieth century, and references to American Indians were popular. The Civil Rights era drew attention to the offensiveness of race-based cartoons and nicknames. Some teams changed mascots, but many have kept images and names that belong to Native Americans.

#### INFOGRAPHIC

Kansas City Chiefs Logo

1963-1969

1972-Present

#### ARTIFACT LABELS

Marion High School T-Shirt

2014

Thrift Store Collection 586

Atlanta Braves Baseball T-Shirt

around 2010

Thrift Store Collection 588

Haskell Indian Junior College Notebook

1980s

Thrift Store Collection 584

Wichita North High School Redsk\*ns Mug

around 2000

Thrift Store Collection 72

In 2014, *Wichita Eagle* sportswriter and North High School alumnus Bob Lutz changed his mind about North’s mascot: “Because ‘Redskins’ is an offensive term. It was offensive then and it’s offensive now. And whether or not most Native Americans are offended or not, ‘Redskins’ should not be a nickname at North or anywhere else. What made me come around on this issue? Time, I suppose. A changing culture, maybe. Better understanding, I hope.”

#### BASE QUOTE

“The use of American Indian mascots as symbols in schools and university athletic programs is particularly troubling because schools are places of learning. These mascots are teaching stereotypical, misleading and too often, insulting images of

American Indians. These negative lessons are not just affecting American Indian students; they are sending the wrong message to all students.”

American Psychological Association (2005)

### *DANGLER*

What’s so offensive?

Native Americans say these are offensive:

- dressing up in fake headdresses and face paint
- imitation war chants
- mock attacks with axes, knives, spears, bows and arrows
- cartoons with exaggerated features and clothing
- references to scalping and savagery
- taking a name that isn’t authentic to the group

Team history or Invented tradition?

Fans use the Indian chant and tomahawk chop to encourage their team.

When did these “traditions” begin?

1980s

Florida State University

1990s

Atlanta Braves major league baseball team

1990s

Kansas City Chiefs football team

### *DANGLER*

Changing the College Mascot

1968 National Congress of American Indians (NCAI) launches campaign to end negative stereotypes of Native Americans

1970 University of Oklahoma retires “Little Red” mascot

1971 Marquette University (WI) abandons “Willie Wampus” mascot

1972 Dickinson State (ND) changes from “Savages” to “Blue Hawks”  
Stanford University (CA) from “Indians” to “Cardinal”

1974 Dartmouth College (NH) replaces “Indians” with “Big Green”  
University of Massachusetts from “Redmen” to “Minutemen”

1980 Southern Oregon University ceases using Indian chiefs for their “Red Raiders” sports teams

1988 Siena College (NY) drops “Indians” for “Saints”  
Saint Mary’s College (MN) changes from “Red Men” to “Cardinals”

1991 Eastern Michigan University changes “Huron” to “Eagles”

1992 Simpson College (IA) drops “Redmen” and “Lady Reds” in favor of “Storm” with “Thundercat” as mascot

1994 Marquette University changes “Warriors” to “Golden Eagles”  
Hartwick College (NY) exchanges “Warriors” for “Hawks”

1994 St. John’s University (NY) drops “Redmen” in favor of “Red Storm”

1996 Adams State University (CO) changes mascot from an “Indian” to a “Grizzly”

- 1997 Miami University (OH) changes from “Redskins” to “Redhawks”
- 1998 Southern Nazarene University (OK) retires “Redskins” in favor of “Crimson Storm”
- 1999 Morningside College (IA) changes from “Maroon Chiefs” to “Mustangs”  
Oklahoma City University (OK) replaces “Chiefs” with “Stars”
- 2000 Hendrix College (AR) retires Indian head logo while retaining “Warriors”  
nickname  
Seattle University (WA) completes transition from “Chieftains” to “Redhawks”
- 2001 Southwestern College (CA) changes from “Apaches” mascot to “Jaguars”  
Quinnipiac University (CT) discontinues “Braves” to become “Bobcats”  
Cumberland College (KY) changes “Indian” themed mascot to “Patriots”
- 2002 Martin Methodist College (TN) from “Indians” to “Redhawks”
- 2006 Louisiana-Monroe University (LA) from “Indians” to “Warhawks”
- 2007 Indiana University of Pennsylvania from “Indians” to “Crimson Hawks”
- 2008 Arkansas State from “Indians” to “Red Wolves”
- 2012 University of North Dakota retires “Fighting Sioux” nickname and Indian head logo

For more information, go to:

<http://www.changethemascot.org/history-of-progress/>

#### *DANGLER QUOTE*

“When you hear a Native American say that ‘R\_dskins’ is **degrading**, it’s almost like the **N-word** for a black person. If they feel that way, then **it’s not right**. They are part of this country. It’s **degrading** to a certain race. Does it make sense to have the name? **You’ve got to make a change.**”

Champ Bailey, NFL cornerback, former Washington team member (2014)

#ChangeTheName

#### *INTERACTIVE HANDOUT*

Share Your Voice

Create a new name and logo for the Washington DC National Football League team!

## D4. LEVELS OF RACISM

### *HEADER TITLE*

Seeing Racism in America

### *T-SHIRT PANEL*

Racism is complex and it operates at different levels!

Individual

internalized\*

interpersonal\*

Systemic

institutional\*

structural\*

### *SLEEVE TAG*

\* Individual

Interpersonal

- harassment
- assault/hate crime
- overt acts by one race that harm others of another race
- racial slurs, referring to others as “they”, put-down jokes
- physical or social distancing: whom you sit with or whom you exclude

### *SLEEVE TAG*

\* Individual

Internalized

- private beliefs and biases about race and racism
- personal prejudice toward other races
- privilege or beliefs about superiority or entitlement
- internalized negative beliefs among people of color

### *SLEEVE TAG*

\* Systemic

Institutional

- segregation laws
- discriminatory policies
- seniority system
- tests with questions based on biased knowledge
- unequal, harmful actions by institutions: school, church or government
- redlining (real estate practices that exclude people based on race)

### *SLEEVE TAG*

\* Systemic

Structural

- racial bias and bigotry across society and time
- root causes found in history, culture, ideology and interactions of institutions
- systematic privilege of white people and disadvantage of people of color

## D5. IF COLLECTIBLES COULD TALK: CRIMINAL BLACK MAN

### *HEADER TITLE*

If collectibles could talk?

### *ARTIFACT LABELS*

*Wanted: Richard Pryor Live in Concert* Record

1978

The title of Pryor’s hugely successful album plays on two meanings:

- the “wanted dead or alive” criminal

- the performer who is “hot” in the world of popular entertainment.
- Thrift Store Collection 589

*Water Boy: A Negro Convict Song Sheet Music*  
1922

Song performed by tenor Roland Hayes. Born to freed slaves and educated at Fisk University, Hayes was rejected by talent managers because he was black. He financed his own concert performances which included both Negro spirituals and classical music.

Thrift Store Collection 561

*Pinching a Black Head Postcard*  
1915

Illustration by P. Crosby of policeman with billyclub and gun chasing a black man.

Thrift Store Collection 555

*Dat Old Red Rooster? Postcard*  
1909

Illustration of rooster-stealing black boy on a postcard (captioned in 14 languages on the back) mailed in Nebraska.

Thrift Store Collection 556

*GRAPHIC ARROW*

How might the assumption that black men are criminals lead to the tragic “stand your ground” killings?

*DANGLER TAG*

\* Individual

Interpersonal

- harassment
- **assault/hate crime**
- overt acts by one race that harm others of another race
- racial slurs, referring to others as “they”, put-down jokes
- physical or social distancing: whom you sit with or whom you exclude

*GRAPHIC ARROW*

Why are African Americans almost three times more likely than whites to be subjected to police investigatory stops and five times more likely to be searched by officers?

*DANGLER TAG*

\* Systemic

Institutional

- segregation laws
- discriminatory policies
- seniority system
- tests with questions based on biased knowledge
- **unequal, harmful actions by institutions: school, church or government**
- redlining (real estate practices that exclude people based on race)



### GRAPHIC ARROW

Why are caricatures of black men as criminals considered “just a funny joke”?

### DANGLER TAG

\* Individual

Interpersonal

- harassment
- assault/hate crime
- overt acts by one race that harm others of another race
- racial slurs, referring to others as “they”, **put-down jokes**

### DANGLER

### DANGLER IMAGE

book jacket for *Pulled Over: How Police Stops Define Race and Citizenship* by Charles R. Epp, Steven Maynard-Moody, Donald Haider-Markel, (2014)

Why are African Americans almost three times more likely than whites to be subjected to police investigatory stops and five times more likely to be searched by officers?

“A searing portrayal of the everyday indignities borne by African Americans in their routine encounters with the police on the nation’s highways and streets.”

Jeffrey A. Fagan, Isidor and Seville Sulzbacher Professor of Law, Columbia Law School

The following eight graphs are from: Epp, Charles R., Steven Maynard-Moody and Donald Haider-Markel. *Pulled Over: How Police Stops Define Race and Citizenship*. Chicago: University of Chicago Press, 2014.

Graphs courtesy of University of Chicago Press

Who is stopped? Figure 1. Speeding stops [Epp et al., p. 66]

Who is stopped? Figure 2. Investigatory stops [Epp et al., p. 67]

What happens? Figure 3. Speeding stops [Epp et al., p. 81 top]

What happens? Figure 4. Investigatory stops [Epp et al, p. 81 bottom]

Long-term harm? Figure 5. Distrust of the police [Epp et al, p. 142]

Long-term harm? Figure 6. The police are out to get people like me [Epp et al, p. 140]

Long-term harm? Figure 7. Uncomfortable calling the police for help [Epp et al, p. 141]

Long-term harm? Figure 8. Limits on freedom of travel [Epp et al, p. 146]

### BASE QUOTE

“Today mass incarceration defines the meaning of blackness in America: black people, especially black men, are criminals. That is what it means to be black.”

Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2010)

## D6. IF COLLECTIBLES COULD TALK: PERFECT FLOUR

### HEADER TITLE

If collectibles could talk?

### GRAPHIC ARROW

Who made the floury handprint on the black child's cheek? Was the white child reaching behind to playfully push the black child? Was the white child pushing the black child back to protect his bread?

### DANGLER TAG

\* Individual

Interpersonal

- harassment
- assault/hate crime
- **overt acts by one race that harm others of another race**
- racial slurs, referring to others as “they”, put-down jokes

### ARTIFACT LABEL

Perfect Flour Metal Sign

1980s reproduction of 1901 advertisement

In addition to trade cards, lapel pins and cookbooks, the Northwestern Consolidated Milling Company distributed signs and calendars to promote their flour. As one of three milling companies that dominated the US flour market, Northwestern products were distributed by N.T. Swezey, a flour merchant at the New York Produce Exchange which established national and world prices for petroleum, turpentine, and staples like corn and wheat.

Thrift Store Collection 414

“What has happened that people will now buy these [reproductions] and proudly display them in their homes—items that are as racially stereotypical as the originals?”

Kenneth W. Goings, *Mammy and Uncle Mose: Black Collectibles and American Stereotyping* (1994)

### GRAPHIC ARROW

Who gets to eat bread? What connects “Perfect” white flour with the white child?

### DANGLER TAG

\* Individual

Internalized

- private beliefs and biases about race and racism
- personal prejudice toward other people of a different race
- **privilege or beliefs about superiority or entitlement**
- internalized negative beliefs among people of color

### SLIDER

TAKE ANOTHER LOOK!

Adorable urchins or Retro racism?

Is this 1980s replica a harmless, cute decoration for modern kitchens or a reinforcement of racist stereotypes? Why would a company choose to reproduce an

advertisement from 100 years ago? What attracts a collector to a stereotyped representation of a black child?

## D7. IF COLLECTIBLES COULD TALK: KANSAS FLAG

### *HEADER TITLE*

If collectibles could talk?

### *TEXT PANEL*

What they said then...

The Kansas legislature officially adopted the state seal on May 25, 1861, four months after Kansas became a state. The original resolution said:

“The east is represented by a rising sun, in the right-hand corner of the seal; to the left of it, commerce is represented by a river and a steamboat; in the foreground, agriculture is represented as the basis of the future prosperity of the state, by a settler's cabin and a man plowing with a pair of horses; beyond this is a train of ox-wagons, going west; in the background is seen a herd of buffalo, retreating, pursued by two Indians, on horseback; around the top is the motto, ‘Ad astra per aspera,’ and beneath a cluster of thirty-four stars. The circle is surrounded by the words, ‘Great seal of the state of Kansas. January 29, 1861.’”

### *TEXT PANEL*

Questions we ask now...

What questions would you ask a thrift store object? Does an understanding of individual and systemic racism help answer these questions?

### *ARTIFACT LABELS*

Kansas State Flag

around 1950

Thrift Store Collection 146

The Great Seal of Kansas

around 2000

Laminated teaching tool distributed by the Kansas Heritage Center.

Thrift Store Collection 348

### *GRAPHIC ARROW*

Which figures dominate at the front and who is the smallest element disappearing in the back? How does their position promote the idea that whites are “winners” who have defeated the uncivilized Native Americans

### *GRAPHIC ARROW*

How does the separation of American Indians and white settlers signal the coming forced removal of Native Americans from their traditional lands to reservations?

### *GRAPHIC ARROW*

Why does the seal show the separation of the original people and immigrants and not their interactions?

### *GRAPHIC ARROW*

Which Kansans today might feel left out of this image? How could a new design show our commitment to honoring all our citizens?

### *INTERACTIVE HANDOUT*

Share Your Voice

Design a new flag for your home state!

## D8. SEEING RACISM: WHITE PRIVILEGE

### *HEADER TITLE*

Seeing Racism: White Privilege

### *TEXT PANEL*

Stereotypes can be positive in nature and still have negative effects because they promote social hierarchies. Stereotypes that portray white people as superior, blessed, or conquering reinforce attitudes that rationalize enslavement, discrimination, and segregation. The social, political, and economic power that white people acquire from racial inequality is called white privilege.

### *ARTIFACT LABELS*

*The Silver Pony: A Story in Pictures by Lynd Ward*

1973

A farm boy and his winged horse venture around the world, sharing an apple with an ice-fishing Inuit child, and sunflowers with an inner city African American girl and a girl who lives in a lighthouse. The farm boy also aids a Navajo boy by rescuing a lamb from a mountain lion, and African American children stranded on rooftops after their town has been flooded. Can sharing and heroism be understood as unequal power and control?

Thrift Store Collection 44

*The Story of Creation*

2010

Board book that shows a white child as being made in God's "own image."

Thrift Store Collection 469

How would you illustrate the biblical story of creation?

### *ARTIFACT LABEL*

Flesh and Peach Crayons

1960s

Wax crayons manufactured by Binney & Smith (Crayola) and American Crayon Company (Crayonex).

The history of Binney & Smith Company, according to [crayoncollecting.com](http://crayoncollecting.com):

- 1903: a pinkish brown “flesh tint” appears in crayon boxes
- 1949: “flesh tint” is shortened to “flesh”
- 1956: “flesh” is renamed “pink beige”
- 1958: the name “flesh” returns
- 1962: “flesh” is renamed “peach”

In 1992 Crayola launched “multicultural colors” to represent the skin tones of the world: apricot, peach, tan, sepia, burnt sienna and mahogany plus black and white for “shading.”

Thrift Store Collection 590 & 591

“Multiculturalism is an important issue in early childhood education today because it is important for each child to build a positive sense of self, and to respect the cultural diversity in others.”

Crayola.com

### *DANGLER*

Equal society or Unearned privileges?

Many people understand how racism creates disadvantages for people of color. Yet we don’t often talk about the flip side—that whites are currently the dominant race in the United States and benefit from racial inequality.

To understand the advantages that come with race, consider the following statements for you and for people of other races:

- Can you find affordable housing in a neighborhood in which you want to live?
- Can you go shopping without being followed or harassed by store personnel?
- Can you walk into a hair salon and find stylists who can cut your hair?
- Can you negotiate a loan without feeling that your financial reliability is related to your skin color?
- Can you excel in a public situation without being called a credit to your race?
- Can you ask to speak to “the person in charge” and be received by a person of your race?
- Can you purchase “nude” apparel and know it will match your skin tone?
- Can you be pulled over by a traffic cop and not worry that you were singled out because of your race?

Every day the unearned advantages of white privilege affect the lives of all of us. Working against racism goes beyond individual beliefs and support for racial equality to advocating systemic change in our society.

See McIntosh, Peggy. “White Privilege: Unpacking the Invisible Knapsack.” *Peace and Freedom Magazine* July/August 1989: 10-12.

### DANGLER QUOTE

“This assumption that of all the hues of God **whiteness alone is inherently and obviously better** than brownness or tan leads to curious acts...always, somehow, some way, silently but clearly, I am given to understand that whiteness is the ownership of the earth forever and ever, Amen!”

W.E.B. DuBois, “The Souls of White Folk” (1920)

## E. RETHINKING THE STORY

### E1. REMAKING MEANING

#### HEADER TITLE

Remaking Meaning

#### TEXT PANEL

By definition, stereotypes are enduring generalizations. Remaking the meaning of a stereotype helps us to see individuals, not the generalized stereotype.

Break the power of stereotypes:

- take another look
- take a new look

#### T-SHIRT PANEL

Take another look:

- what is the history of the object—who made it, when was it made, for whom was it made?
- how does the object represent a stereotype?
- how is the stereotype presented—as obvious, as hidden?
- how has the stereotype changed over time?

#### T-SHIRT BACK QUOTE

“There is power in looking.”

bell hooks, *Black Looks: Race and Representation* (1992)

#### T-SHIRT PANEL

Take a new look:

- how can a negative stereotype be turned into a positive message?
- who can create a new story about those oppressed by a stereotype?

#### T-SHIRT BACK QUOTE

“By courageously looking, we defiantly declared: ‘Not only will I stare. I want my look to change reality.’”

bell hooks, *Black Looks: Race and Representation* (1992)

### E2. RECLAIMING STEREOTYPES: SLEEPING MEXICAN

#### HEADER TITLE

## Reclaiming Stereotypes: Sleeping Mexican

### *TEXT PANEL*

Since the 1930s the figure of a sombrero wearing Mexican resting by a cactus has been a stereotype in travel souvenirs. Despite the obvious connection to the cultural practice of siesta (afternoon nap), the image has been linked to the assumption of Mexicans as unambitious, lazy drunks (some figures hold bottles of alcohol). How can such a negative stereotype be reclaimed?

In 1971 Charles Phillip Jimenez began collecting “Sleeping Mexican” figures and curios, pictures and books. To understand their context Jimenez found historical sources on the colonial system that forced Indians to be peons (involuntary servants) and the enduring legacy of economic inequality and social discrimination. Rather than an unmotivated and passive slacker, the “Sleeping Mexican” should be seen as a hard worker taking a siesta to escape the sweltering midday sun before returning to work. Maribel Alvarez of the University of Arizona has continued the work of remaking the meaning of the figure. Alvarez sees him as a symbol of honor and resistance: “He’s not sleeping. He’s dreaming of a better future.”

### *ARTIFACT LABELS*

Oil Painted Wall Plaque  
around 1960  
Private Collection

Made in Japan Ceramic Figurine  
around 1950  
Thrift Store Collection 140

Silver Brooch  
around 1980  
Thrift Store Collection 316

Enameled Pin  
around 1990  
Thrift Store Collection 313

Made in Japan Miniature Planter with Cabin  
around 1950  
Thrift Store Collection 90

Made in Mexico Ceramic Salt Shaker  
around 1970  
Thrift Store Collection 85

Sleeping Mexican Salt and Pepper Shakers  
1930s

Souvenir of Mt. Clemens, Michigan, Made in Japan.  
Thrift Store Collection 79 & 80

#### *ARTIFACT LABELS*

Agave Fiber Table Runner  
around 1970  
Thrift Store Collection 154

Sleeping Mexican on a Burro  
Christmas 1957, Moundridge Co-Operative Creamery, Moundridge, Kansas.  
Private Collection

Shelf  
Gray Onyx Bookends of Sleeping Couple  
around 1980  
Thrift Store Collection 199 & 200

*The Sugar Creek Gang on the Mexican Border*  
1950  
By Paul Hutchens  
Thrift Store Collection 420

Wood Bookends of Sleeping Couple  
around 1970  
Thrift Store Collection 522 & 523

Reclining Man with Bottle of Fake Tequila  
around 1990  
Souvenir of Saltillo, Mexico.  
Thrift Store Collection 197

#### *BASE QUOTE*

“The association of laziness to the siesta design is a misrepresentation of the Mexican and is no doubt a negative stereotype. This unfortunate portrayal of the Mexican has been the work of deliberate prejudice, ignorance and lack of historical knowledge on Mexico and Mexicans.”

Charles Phillip Jimenez, *The Sleeping Mexican Phenomenon* (1990)

#### *DANGLER*

Siesta slacker or Power napper?

The people of Mexico work longer days than anyone else in the world. Yet those long hours do not result in better living conditions. Mexico has the highest income inequality in the world, and the second highest poverty rate.

Organization for Economic Co-Operation and Development (data retrieved in 2014)

### E3. RECLAIMING STEREOTYPES: THE MAMMY



## *HEADER TITLE*

### Reclaiming Stereotypes: The Mammy

## *TEXT PANEL*

Aunt Jemima brings together the history of slavery, women's history, and the history of advertising. As the loyal slave devoted to her white family, Jemima represents the Old South myth that contrasted the large, jolly "mammy" to the delicate, leisure-loving southern belle. The stereotype continued into the twentieth century with Aunt Jemima ready-mixed products that offered kitchen help to middle-class housewives in place of black domestic servants. Who has reclaimed such a negative stereotype?

In 1912 sociologist and civil rights activist W.E.B. DuBois fiercely rejected a proposal to build a national monument to the "Faithful Mammies of the South." Tennessee senator Robert Love initiated the idea in 1907, which in 1923 gained new support from the United Daughters of the Confederacy. DuBois inspired protests from African Americans across the country against the monument that perpetuated slave stereotypes and implicitly justified slavery.

## *ARTIFACT LABELS*

"Cinder Ella" Really Country Home Decor

1986

Made in Taiwan for a Georgia-based company.

Thrift Store Collection 211

Chalkware Mammy Saltshaker

1940s

Thrift Store Collection 133

Aunt Jemima Salt Shaker

late 1940s

Made by the F&F Mold and Die Works, Dayton, Ohio, and distributed as a premium with the purchase of Quaker Oats.

Thrift Store Collection 86

Paper Mammy Party Favor

1950s

Thrift Store Collection 429

Aunt Jemima Paper Napkin

1958

Distributed with free pancakes at Foodtown in Emporia, Kansas. In the 1950s, black women dressed as Aunt Jemima made guest appearances at public events to promote the sale of Aunt Jemima products.

Thrift Store Collection 585

## *ARTIFACT LABEL*

Mammy Ramp Walker

1930s

This depression-era doll “walks” when placed on an incline. The bandana wearing “mammy” or “pickaninny” doll was available for purchase with clown and penguin ramp walkers.

Thrift Store Collection 94

*BASE QUOTE*

“I collect black memorabilia and I love Aunt Jemima. I do. No matter how they try to depict her as being fat, black, and ugly, with big lips and all of that, she symbolizes for me what has held us in good stead all of these years.”

Maxine Waters, California Congresswoman, in *I Dream a World: Portraits of Black Women Who Changed America* (1989)

E4. RACING FORWARD

*HEADER TITLE*

Racing Forward

*TEXT PANEL*

In 2008 and 2012 citizens of the United States elected Barack Obama as president of the United States. Does an African-American president mean that we are a more just and equal society than 100 years ago? What has changed since the passage of Civil Rights legislation in the 1960s? Have we made progress—whose progress?

*ARTIFACT LABELS*

*Beyond the News: Racism* Video

1993

Produced by Mennonite Media Ministries to encourage discussion about prejudice and privilege, children and education, jobs and economics, justice, the church, and commitment to work at the problem of racism.

Thrift Store Collection 592

State of Kansas Civil Rights Poster

1964

Public poster on state law regarding discrimination in employment for reason of race, religion, color, national origin or ancestry.

Thrift Store Collection 350

*PRINTOUT IN PLASTIC SLEEVE*

current Kansas regulations on discrimination

*BASE QUOTE*

“We don’t have to deny the progress that’s been made to also be honest about problems that remain.”

President Barack Obama, *People* magazine (2014)

## E5. BECOMING COLOR BRAVE

### HEADER TITLE

becoming color brave

### QUOTE PANEL

"It's time for us to be comfortable with the uncomfortable conversation about race....If we truly believe in equal rights and equal opportunity...we cannot afford to be color-blind, we have to be color-brave....We have to be willing to have proactive conversations about race with honesty, and understanding, and courage."

Melody Hobson, Ariel Investments president, "Color-blind or color-brave?" TED talk (2014)

### ARTIFACT LABELS

Multicultural Children Wallpaper Border

around 1990

Thrift Store Collection 331

*Hands Around the World* by Susan Milord

1992

Activity suggestions for building cultural awareness and global respect, and for discovering that "for all of our little differences, there is a lot we all have in common!"

Thrift Store Collection 552

Multicultural Cabbage Patch Dolls

after 1983

Multicultural Cabbage Patch dolls became available in 1983. The African American baby doll was made by a competitor in the popular Cabbage-Patch style.

Thrift Store Collection 53, 54, 55

*Whoever You Are* Book by Mem Fox

1997

Illustrations by Leslie Staub.

Thrift Store Collection 554

### BASE QUOTE

"We have a hard time talking about race, and I believe it's because we are unwilling to commit ourselves to a process of truth and reconciliation."

Bryan Stevenson, "We need to talk about an injustice" TED talk (2012)

### BASE QUOTE

"The arc of the moral universe is long, but it bends towards justice."

Martin Luther King, Jr. (1958)

## E6. SORTING OUT OUR HOMES

### HEADER TITLE

sorting out our homes

### T-SHIRT PANEL

After experiencing this exhibit...

Take another look at items in your homes.

- Do they reflect your true values?
- Are there things that you would like to sort out of your life?

### SLEEVE TAG

- Do you have items that could be used to educate others about the history of stereotypes and racism in American society?

### INTERACTIVE RESPONSE POINT

Blackboard [does not travel with the exhibition] with leading questions

Does old stuff matter?

or

**SORT IT OUT!**

Where do these items belong?

“...in a garbage can or a museum.....the goal is to get people to think deeply.”

David Pilgrim, founder of the Jim Crow Museum of Racist Memorabilia, Ferris State University, Big Rapids, Michigan (2012)

## E7. VISITOR RESPONSE TABLE WITH INTERACTIVE & REFERENCE MATERIALS

### TEXT PANEL

Share your Voice!

What is treasure and what is trash? What kinds of things would you be reluctant to give to a thrift store?

Write down your thoughts and post them here.

[host venue to supply post-it notes and writing tools]

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