

Key Terms and He Korahi Māori Principles

Why is it important to develop common vocabulary within your organization to talk about concepts such as racism, white supremacy, power, privilege, inclusion, etc.?

Coded Language German Lopez writes that “[c]oded language describes phrases that are targeted so often at a specific group of people or idea that eventually the circumstances of a phrase's use are blended into the phrase's meaning.”¹ Race Forward explains that “coded racial harassment avoids the use of explicit slurs, substituting them instead with seemingly race-neutral terms that can disguise racial animus. It injects language that triggers racial stereotypes and other negative associations without the same risk of public condemnation and scrutiny that comes with explicit racism.”

Community An affiliated group of people. Sometimes the term is used in museums for its convenience, expedience and as short-hand for describing a stakeholder group. The word can be reductive, for example when used to describe a large group of different people by focusing on a single attribute these people share. The word can also feel racially coded, as in “the black community”. If racial groups are referred to as a monolithic or as a singular community, the result may be erasure of difference and/or the racist implication that all those who are assigned a racial category in a given society are connected to or know each other.²

Decolonization The process of bringing an end to colonization. Deconstructing the Euro-centric, colonial origin of museums to reframe the way objects are presented, narratives constructed, and cultures privileged in interpretation, exhibition design, and educational programming.

Decolonization in museums may also refer to the right of colonized or formerly colonized peoples to self-determination as expressed through: 1) the return of cultural heritage held by museums 2) the right to being consulted in the creation of museum narratives and spaces representing them AND/OR 3) the museum itself addressing the ways in which knowledge systems of colonizing peoples dominate museum activities to the exclusion of knowledge systems of colonized peoples.

¹ Lopez, German. “The sneaky language today's politicians use to get away with racism and sexism”, <https://www.vox.com/2016/2/1/10889138/coded-language-thug-bossy>

<https://incluseum.com/2014/01/20/the-danger-of-the-d-word-museums-and-diversity>

² UN Declaration on Decolonization. <http://www.un.org/en/decolonization/declaration.shtml>

Emotional Labor

*“Emotional labor refers to the process by which workers are expected to manage their feelings in accordance with organizationally **defined** rules and guidelines.”³*

Empathy

*“The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present **without having the feelings, thoughts, and experience fully communicated** in an objectively explicit manner.”⁴*

Most people think of empathy as a personal, individual trait. Until museums become Institutionally empathetic, “understanding...aware of...sensitive to... and vicariously experiencing the feelings, thoughts, and experiences [of their communities] past or present” they will not be diverse or inclusive, either internally or externally.

Engagement The process of building or entering into a relationship. In museums this word is often used in conjunction with “Audience” or “Community”. It also functions as a broad category applied to many different museum activities and practices. While engagement or lack of engagement is implied in the activities of all staff and museum activities, sometimes the function of engagement is perceived as separate from traditionally research focused functions such as collections management and curation.

Equity Unlike equality, equity is used to refer to conditions or processes that, while fair and just, will not look the same way for everybody. In this way, equity recognizes that remedies and actions that address inequality must take oppression and intersectionality into account. Intersectionality is a term that describes how our identities shape the way we experience oppressions in ways different from one another. Oppression is how/when systems (the interconnections between institutions, laws, policies, culture etc.) work to reinforce the dominance of one group of people over another. Equity asks us to acknowledge our position in relation to identities that give us privilege, access class, money and power, and to consider these experiences when designing solutions to make society more fair and just.

³Wharton, Amy S. “The Sociology of Emotional Labor”, from the *Annual Review of Sociology*, Vol. 35:147-165 (Volume publication date 11 August 2009).

⁴(Emphasis added.) Merriam-Webster Dictionary, 2013.

Inclusion The way that many museums use the idea of “inclusion” implies assimilation into dominant, oppressive systems. In this model of “inclusion,” a museum calls the shots on who should be included and how. Likewise, in assimilationist diversity, diversity implies that whiteness is and always will be the norm; all else will be considered different or diverse. These models for diversity and inclusion allow museums to not only perpetuate oppressive systems, but to enjoy the reputational benefits associated with diversity and inclusion without the work of institutional change.

Institutional legacies The larger, historical network of relationships with community groups, funders, collectors, and others that must be reckoned with in order to better understand present-day challenges.⁵

Intersectionality A term coined in 1989⁶ by American feminist legal scholar, critical race theorist, and civil rights advocate Kimberlé Williams Crenshaw, intersectionality proposes that people possess multiple, layered identities, including race, gender, class, sexual orientation, ethnicity, and ability, among others. Building on the insights of previous Black and queer women and groups, including the Combahee River Collective, which, in its 1977 position statement, described a vision of Black feminism that opposed all forms of oppression⁷, intersectionality refers to the ways in which these identities intersect to affect individuals’ realities and lived experiences, thereby shaping their perspectives, worldview, and relationships with others. Exposing these multiple identities can help clarify the ways a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life experience in this illustration, as do all other locations where two or more identities intersect. Black feminist Patricia Hill Collins refers to this system as the “matrix of domination.” Because these axes of oppression that intersect are continually shifting and contextually dependent, one may be privileged based on one axis in one situation, yet disadvantaged in a different situation.⁸

⁵ Rose Paquet Kinsley and Aletheia Wittman. “Bringing Self-Examination to the Center of Social Justice Work in Museums”, *Museum Magazine*, Jan/Feb 2016. <http://www.aam-us.org>

⁶ Crenshaw, Kimberlé. “Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics.” *The University of Chicago Legal Forum*, 140:139-167, 1989.

⁷ For a history of the term, see “Black Feminism and Intersectionality” by Sharon Smith (2013-14), *International Socialist Review*, #91.

⁸ Intergroup Resources, “Intersectionality,” <http://www.intergroupresources.com/intersectionality>.

Parity The state or condition of being equal, especially regarding status or pay.

Racial Justice Race Forward defines racial justice as: “Systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone.”⁹

Racism The Anti-Defamation League defines racism as the belief that a particular race is superior or inferior to another, that a person’s social and moral traits are predetermined by his or her inborn biological characteristics. Racial separatism is the belief, most of the time based on racism, that different races should remain segregated and apart from one another.

Radical hope Jonathon Lear explores the concept of radical hope in his book of the same title. One summary is “a daunting form of commitment to a goodness in the world that transcends one’s current ability to grasp it.”¹⁰

Systemic racism The Center for Racial Justice Innovation’s Race Forward initiative defines structural systemic racism as: “racial bias among institutions and across society. It involves the cumulative and compounding effects of an array of societal factors including the history, culture, ideology, and interactions of institutions and policies that systematically privilege white people and disadvantage people of color.” Systemic racism presents itself in across all environments, yes even in the most liberal “safe spaces,” often indiscernibly. This occurs because systemic racism is often coded, or hidden, and is even unintentional, but still problematic and detrimental to creating equitable museums. Race Forward explains that “coded racial harassment avoids the use of explicit slurs, substituting them instead with seemingly race-neutral terms that can disguise racial animus. It injects language that triggers racial stereotypes and other negative associations without the same risk of public condemnation and scrutiny that comes with explicit racism.”

Universal Design - A design standard premised on the idea that design outcomes must be inclusive of every user. The standard sets the bar higher than add-on accommodations for users with disabilities as outlined in the ADA, and instead assumes that access for all users must be at the core of the design. It also dismisses the notion of designing for a “standard” user, as this dismisses the realities of human variation in experience and thus is regressive and counter to innovation.

⁹Race Forward: The Center for Racial Justice Innovation, “About Race Forward,” <https://www.raceforward.org/about>

¹⁰Ryan LaMothe, “Radical Hope: Ethics in Face of Cultural Devastation (Book Review),” review of *Radical Hope: Ethics in Face of Cultural Devastation*, by Jonathan Lear, *APA Div. 39 (Psychoanalysis)* Vol. XXVII, No. 4: 52-55, <http://www.apadivisions.org/division-39/publications/reviews/radical-hope.aspx>.

White Privilege “An invisible package of assets that [white people] can count on cashing in each day” Conditions that are viewed by whites as “morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow them to be more like us.”

Principles

***He Korahi Māori* is founded upon the following principles:**

The principle of **mana whenua** acknowledges the voice of iwi that have tribal links to the land and the role of ahi kā. It provides protocols to guide and protect us, especially in our role as a museum. It recognizes the importance of our place and acknowledges our links to Te Moana-Nui-a-Kiwa and the importance of our Pacific relationships through **Teu le Vā**. Mana whenua is our anchor and link to the wider world. (*Mana whenua also underpins the concept of ‘Tāmaki Herenga Waka – the resting place of many waka’, reflecting an invitation to the many people and cultures of Auckland.*)

The principle of **manaakitanga** places the visitor at the centre of the Museum experience in a reciprocal host – visitor relationship, focusing on uplifting mana and respect for all peoples and cultures.

The principle of **kaitiakitanga** guides how we care for all of our taonga so that it can be accessed now and for future generations. It encourages opening up a bicultural dimension within our processes and systems through working closely with iwi, hapū, whānau and communities whose heritage we have in our care.