

Lesson 1.4: Intersectionality in Action

Expressing solidarity in artwork



Solidarity is unity of feeling, agreement of action, and mutual support within a group, especially among individuals with a common interest.

How does Kehinde Wiley's artwork empower black and brown people, express solidarity, and challenge dominant imagery and narratives?

Shaping solidarity

Lesson 1.4: Shaping Solidarity Quetzalcoatl: Beautiful and Precious Knowledge



Directions: Explore a description of Kehinde Wiley's artwork and paintings on his website.

1. Annotate the following description of Wiley's artwork to identify the ways in which the artist uplifts untold stories and challenges dominant narratives.

(Kehinde) Wiley's larger than life figures disturb and interrupt tropes of portrait painting, often blurring the boundaries between traditional and contemporary modes of representation and the critical portrayal of masculinity and physicality as it pertains to the view of black and brown young men. Without shying away from the social political histories relevant to the world, Wiley's figurative paintings and sculptures "quote historical sources and position young black men within the field of power." His heroic paintings evoke a modern style instilling a unique and contemporary manner, awakening complex issues that many would prefer remain mute.

2. Make notes of what you observe in Wiley's paintings - objects, people, colors, styles, and facial and bodily expressions?

3. Describe three examples of how Wiley's depictions of black and brown people are empowering.

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4. How does Wiley's paintings tell untold stories and challenge dominant narratives and express **solidarity** with black and brown communities?

Analyze intersectionality



What is intersectionality?

How does intersectionality broaden our perspective to include different experiences and identities?

Why intersectionality?

Lesson 1.4: Why Intersectionality?

Quetzalcoat: Beautiful and Precious Knowledge



Directions: Watch the [video clip from Kimberlé Crenshaw's Ted Talk](#) and answer the following questions.

1. What is intersectionality?

2. In the story that Crenshaw tells, why does the judge dismiss Emma DeGraffenreid's claim of *double discrimination*?

3. How does intersectionality broaden our perspective frame to include different experiences and identities?

4. **Discussion Question:** How can we use intersectional thinking to tell untold stories and challenge dominant narratives? Provide an example.

Participate in a discussion



How can we use intersectional thinking to tell untold stories that challenge dominant narratives?



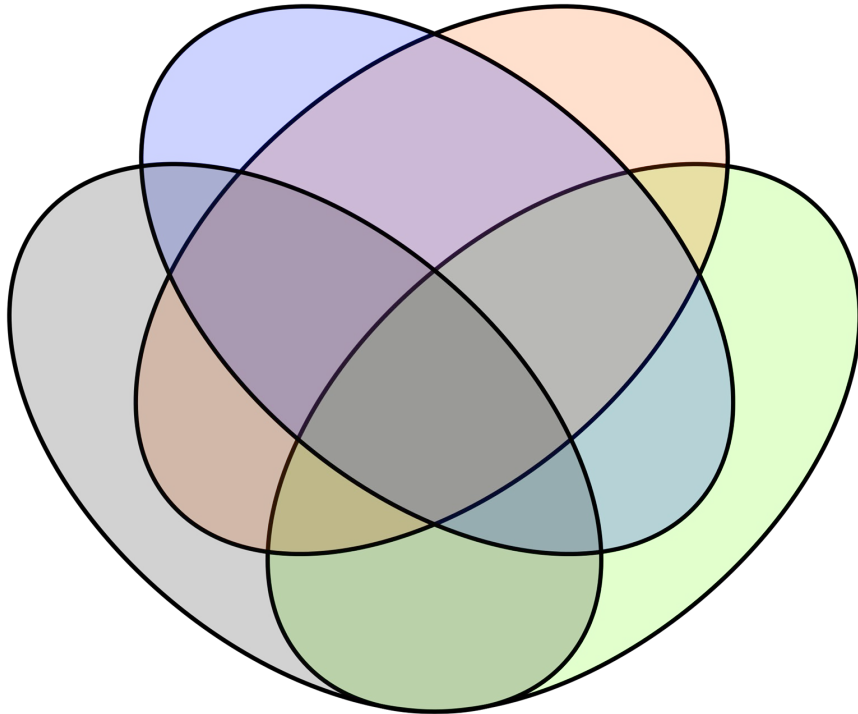
Community agreements

“Difference is that raw and powerful connection from which our personal power is forged... We have been taught to either ignore our differences or to view them as causes for separation and suspicion rather than as forces for change. Without community, there is no liberation.”

- Audre Lorde

- What is Audre Lorde saying about the relationship between difference and community?
- Why is welcoming differences important to building community?
- How can our community agreements include our differences and be building blocks in our sense of community in the classroom and in the ethnics studies course?

Create community agreements



How can our
community
agreements support
collective
empowerment and the
sharing of our untold
stories?



“38” by Layli Long Soldier (excerpt 4)

Lesson 1.4: Poem Analysis Part Four Quetzalcoatl: Beautiful and Precious Knowledge



Directions: Listen and read along to the poem 38 (6:10-9:00) by Layli Long Soldier, a citizen of the Oglala Lakota nation. Annotate the poem and answer the reflection questions that follow. Then, engage in an interactive group activity to reflect on the poem in its entirety.

38

As you may have guessed by now, the money promised in the turbid treaties did not make it into the hands of Dakota people.

In addition, local government traders would not offer credit to “Indians” to purchase food or goods.

Without money, store credit, or rights to hunt beyond their ten-mile tract of land, Dakota people began to starve.

The Dakota people were starving.

The Dakota people starved.

In the preceding sentence, the word “starved” does not need italics for emphasis.

One should read “The Dakota people starved” as a straightforward and plainly stated fact.

As a result—and without other options but to continue to starve—Dakota people retaliated.

Dakota warriors organized, struck out, and killed settlers and traders.

This revolt is called the Sioux Uprising.

Eventually, the US Cavalry came to Mnisota to confront the Uprising.

More than one thousand Dakota people were sent to prison.

As already mentioned, thirty-eight Dakota men were subsequently hanged.

After the hanging, those one thousand Dakota prisoners were released.

What is the counternarrative in the poem?

Why is language important in reinforcing and challenging dominant narratives?

How is the poem an act of solidarity?



Reflection



How did the community agreements play a role in our group activity and discussion?

What more can we do to make community agreements a supportive force in our activities and discussions moving forward?