

Chapter 1 : What's Race Got to Do with It? - TOOLBOX / Engagement Games

For example, with White privilege, White people are generally assumed to be law abiding until they show that they are not. On the other hand, people of color, in particular African Americans and Latinos, are routinely assumed to be criminals or potential criminals until they show that they are not (Johnson,).

Some people understand the concept easily. Others “ and I was like this ” find the concept confusing and need a little more help. Before we get started, I want to clarify that this article is not entirely comprehensive. Think of privilege not as a single lesson, but as a field of study. To truly understand privilege, we must keep reading, learning, and thinking critically. Society grants privilege to people because of certain aspects of their identity. But big concepts like privilege are so much more than their basic definitions! For many, this definition on its own raises more questions than it answers. So here are a few things about privilege that everyone should know. Privilege is the other side of oppression. So consider the ways in which you are oppressed: How are you disadvantaged because of the way society treats aspects of your identity? Are you a woman? Does your sexuality fall under the queer umbrella? Do you have a mental illness or a learning disability? Are you a person of color? Are you gender non-conforming? All of these things could make life difficult because society disenfranchises people who fit into those social groups. We call this oppression. What about the people society empowers at our expense? We call that privilege. Privilege is simply the opposite of oppression. We need to understand privilege in the context of power systems. Society is affected by a number of different power systems: These systems interact together in one giant system called the kyriarchy. Privileged groups have power over oppressed groups. Privileged people can use their positions to benefit people like themselves “ in other words, other privileged people. In a patriarchal society, women do not have institutional power at least, not based on their gender. While individual experiences are important, we have to try to understand privilege in terms of systems and social patterns. I experience my queerness in relation to my womanhood. All aspects of our identities “ whether those aspects are oppressed or privileged by society “ interact with one another. We experience the aspects of our identities collectively and simultaneously, not individually. The interaction between different aspects of our identities is often referred to as an intersection. While all women experience sexism, the sexism that black women experience is unique in that it is informed by racism. To illustrate with another example, mental illness is often stigmatized. The aspects of our identities that are privileged can also affect the aspects that are oppressed. But this is not the case. Being poor does not negate the fact that you, as a white person, are less likely to become the victim of police brutality in most countries around the world, for example. As Phoenix Calida wrote: Being poor is hard. Being poor and disabled is harder. Being a woman is hard. Being a trans woman is harder. Being a white woman is hard, being a woman of color is harder. Being a black man is hard, being a gay black man is harder. Being white means that you have access to resources which could help you survive. You can use these networks to look for a job. If you go to a job interview, you are more likely to be interviewed by a white person, as white people are more likely to be in executive positions. A poor black person, on the other hand, will not have access to those resources, is unlikely to be of the same race as people in power, and is more likely to be harmed by racial prejudice. Being white and poor is hard, but being black and poor is harder. Privilege describes what everyone should experience. A male acquaintance of mine initially struggled to understand the concept of privilege. Everyone should expect to be treated that way. Everyone has a right to be treated that way. Nobody should be treated as if they are untrustworthy based on their race. But often, people of color “ particularly black people “ are mistrusted because of prejudice towards their race. People often get defensive when someone points out that they have privilege. And I totally understand why “ before I fully understood privilege, I acted the same way. Many people think that having privilege means you have had an easy life. As such, they feel personally attacked when people point out their privilege. But this is not what privilege means. You can be privileged and still have a difficult life. I saw this brilliant analogy comparing white privilege and bike commuting in a car-friendly city, and it inspired me to broaden the analogy to privilege in general. You decide to cycle for the same distance, but you take different routes. You take a route

that is a bit bumpy. More often than not, you go down roads that are at a slight decline. When you eventually meet up with your friend, she says that the ride was awful for her. It was also bumpy. The road she took was at an incline the entire time. She was even more sunburnt than you because she had no sunscreen. At one point, a strong gust of wind blew her over and she hurt her foot. She ran out of water halfway through. When she hears about your route, she remarks that your experience seemed easier than hers. We want you to join us in challenging the systems that privilege some people and oppress others. Guilt is an unhelpful feeling: It makes us feel ashamed, which prevents us from speaking out and bringing about change. So what can you “ as a person who experiences privilege ” do? The links in this article are a good place to start. But merely understanding privilege is not enough. We need to take action. Listen to people who experience oppression. Learn about how you can work in solidarity with oppressed groups. Join feminist and activist communities in order to support those you have privilege over. Focus on teaching other privileged people about their privilege. Above all else, bear in mind that your privilege exists. Read her articles here. Found this article helpful? Articles , Posts Tagged With:

Chapter 2 : Understanding the Relationship Between Poverty and White Privilege - The Good Men Project

In the wake of terrorism against Black Americans in Charleston, beyond outraged and fed up, I compiled a list of race-related resources for fellow White Americans, who too often have the privilege to remain ignorant of the realities and toll of racism.

The Naturalization Act , which restricted who could naturalize to whites only The Indian Removal Act , which forcibly removed thousands of Natives east of the Mississippi to Oklahoma an action that violated a Supreme Court decision *The People v. But* research try here , here , and here for starters has consistently confirmed the biggest beneficiaries of affirmative action: Many White Americans will also point to history to try to refute White Privilege. Historian Richard Rothstein, author of *The Color of Law*, covers many of them in this must-listen minute interview. Because of these policies, most people of Color were kept out of housing markets that appreciated astronomically for decades before they were legally able to buy. A remedy requires more than reversing discriminatory laws. *Power of an Illusion, The House We Live In* , is another great resource for this history, though the full episode is no longer available online. Well, depending on the definition that you use. But we have already established that White Americans are advantaged in ways that most others are not. More might agree except for one major barrier: And owning your racism is a critical early step in the fight against racism. As Beverly Daniel Tatum argues, racism is like smog. It means you were likely raised by folks who too fled racism. *How Is This Still a Thing?* So back to the definition of racism. Many social justice folks prefer this one: Beverly Daniel Tatum finds flaws with this definition, in part because the power of White Privilege is the ability to render privilege invisible. Of course, White Americans generally buck at the major implication of this definition “ that only white people can be racist ” often pointing to that one time someone called them a racial slur. Yes, people of Color can be discriminatory toward white people. The difference is that people of Color are not backed by an entire system. I refute the misconception that white people face such systemic discrimination here: The call to confront racism is not a personal attack. Here are a few resources that provide overwhelming evidence:

Chapter 3 : White Privilege Doesn't Mean What You Think it Means | HuffPost

Understanding White Privilege delves into the complex interplay between race, power, and privilege in both organizations and private life. It offers an unflinching look at how ignorance can perpetuate privilege, and offers practical and thoughtful insights into how people of all races can work to break this cycle.

In lieu of an abstract, here is a brief excerpt of the content: Kendall New York, NY: Kendall has become a sought after national consultant, facilitator, speaker, and trainer on issues of critical Whiteness, White privilege, and systems of White supremacy in institutions of higher education. In the second edition of her book, *Understanding White Privilege: The first four chapters provide foundational concepts of White privilege explained [End Page]in thorough yet accessible writing. In the opening chapter, Kendall begins with a searing personal narrative of socialization, racism, growth, liberation, struggle, and pain through transformative moments in her life as a White person. This deeply personal narrative sets the tone for the rest of the book by being honest without being self-congratulatory or self-deprecating. Next, she examines why White people should critically examine Whiteness by explaining the cost of systems of White supremacy. Kendall explains the costs of systems of White supremacy for both people of color and White people at multiple levels of analysis from the global to the organizational to the individual elements of psychological, emotional, and spiritual well-being. In chapter 3, Kendall turns to what it means to be White by looking at the social construction of race, the systemic nature of racism, and a sharp examination of how White supremacy is codified in the United States Constitution, court decisions, laws, and public policy. In chapter 4, she defines White privilege and outlines the dynamics of White privilege with data, current events, and personal examples. Kendall then identifies common areas of pushback for those new to or resistant to discussing White privilege. Her strategies focus on responding to resistance in ways that invite greater dialogue, critical self-reflection and understanding without judgment, condemnation, or coddling. Her emphasis on clear and direct personal accountability without shaming is a wonderful model for effective social justice education to address oppression broadly. The next six chapters apply these foundational concepts to more specific topics related to the intersections of social identities and the intellectual and emotional challenges of unpacking White privilege, engaging in authentic relationships across race, and moving toward change. Her exploration of ways that White women perpetuate racism is as courageous as her suggestions are helpful. In chapter 7, Kendall cautiously moves to ways that those with an awareness of White privilege can move to taking responsibility and action through deep listening, working through guilt, compassion, examining access to institutional White privilege, and keeping Whiteness explicit. In the next chapter, she shares the challenges to and power of engaging in authentic relationship building across race. In chapter 9, also a new addition in this volume, she discusses the key role of explicitly naming Whiteness in order for White people to address organizational and systemic racism. In her final chapter, Kendall provides a brilliant and deep analysis of what it means to be an ally, ways aspiring allies fall short, and steps to working in partnership as an ally. She begins by raising the stakes on what it means to be an ally and then examines how to do so*

As an ally, your privilege can be a tool to reach people who may be more likely to listen to you or relate to your journey in understanding your own relationship to race and white privilege. Educate yourself.

LOW RISK – Trust Building Activities and Icebreakers These exercises are useful to help foster an inclusive atmosphere at the beginning of a session or to provide participants a break in the middle of a tough discussion.

Blindfold Exercise – Sort by Numbers This simple trust-building exercise works best with groups of people. If you have more than 10 people, you can either ask for 10 volunteers to participate while the rest observe silently or divide everyone into small groups of and conduct the exercise with one group at a time. Allow about 10 minutes to play one round of the game. Ask everyone to spread out around the room and put blindfolds on. Tell participants that the object of the exercise is for them to figure out a way to line up in numerical order without speaking or using any kind of verbal communication. If you have an odd number, pair the extra person with one of the facilitators or create a group of three and have one person lead two people at once. Allow approximately minutes. Have everyone pair up ideally with someone who is racially different. After a while, have them switch roles. When the exercise is over, ask participants how they felt about it. Did they prefer leading versus being blindfolded? Arrange chairs in a closed circle with one fewer chair than the total number of participants. Have everyone take a seat one person will be left standing in the middle. The person left standing in the middle then makes a new statement, such as: The game continues until the facilitator calls an end to it. You can replace any of the questions with your own, but keep them simple and bonding. Ask each group discuss the following three questions: After several minutes, come back together and have everyone introduce their partner s to the whole group. If you have a small enough group and time for more detailed introductions, have each person take a turn answering some of the following questions allow the questions to be a guide rather than a strict script: Tell a funny story about something that happened to you. What was coming to college like for you? What clique did you belong to in high school? Describe a typical family interaction. An alternative or follow up exercise is to ask participants to meet before or after the screening to share a favorite piece of poetry or music or attend an event together and then report back to the class about their experience. The point is that racial differences are not biologically based but socially constructed. This activity can help spark a deeper discussion about the root causes of the disparities raised in the video. Allow minutes for the activity and discussion. Use the following list of inherited, biological traits to divide people into different groups sort everyone first using one trait, then resort them using another, and so on, to show how the groups change depending on the criteria: Does the composition of the groups remain consistent from one criterion to the next? Is there a clear line of demarcation between groups or is the boundary more gradual or blurred? Are these criteria any less arbitrary than the physical characteristics we associate with race?

Race Literacy Quiz Developed by California Newsreel in conjunction with the Association of American Colleges and Universities, this quiz challenges many notions about race that we take for granted, including its basis in biology, its history as a concept and its social impact. This exercise will help shift the focus of discussion from individual acts of racism to structural conditions. Allow minutes, depending on how you use the quiz and the extent of discussion.

Chapter 5 : 30+ Resources to Help White Americans Learn About Race and Racism - Everyday Feminism

Understanding White Privilege is written for individuals and those in organizations who grapple with race every day, as well as for those who believe they don't need to. It is written for those who have tried to build auth Racial privilege is hard to see for those who were born with access to power and resources.

My upbringing, I consider to be, a middle class existence. I never went without and never felt hungry. Classism is real in this country but I have been shielded from it. Poor white Americans often have difficulty accepting the concept of white privilege because their own struggle is real and their lives feel devoid of any privilege. Throughout the years I have often been taken to task and criticized by folks for ignoring the impact of classism in this country. This intersection of the two is where folks could find an alliance and common ground. During the period we typically associate with the era of slavery, poor whites were eventually brought out of indentured servitude while black folks remained in bondage. Some whites were given jobs as overseers or other positions of limited or perceived power during slavery and then post slavery. The word that still carries so much weight even though this slavery ended over years ago. This is the word that displays so perfectly our white systemic power, exacted upon others, through language. Poor white people, when comparing themselves to wealthy people of color, may feel like they have no privileges whatsoever. However, they would be mistaken. Freedom of choice and freedom of thought are enormous privileges that are so intrinsic to simply being a human being that their possession, their presence, may go overlooked. This seems like a small privilege to those who are white. We get to blow it off and ignore the stark truth that people of color face. We get to minimize it and trivialize it. We get to compare it to your own plight and discard or downplay it. LeBron James will always be black. He faces a status quo that has a white lens. A man holding the most powerful position in the world and still he faces intense racism. President Obama can attest to this himself. He may have power and wealth but even the poorest of white folks still gain the power of whiteness "instantly and without effort" granted to them through a society whose lens views white skin as normal and everything else as suspect. I do however recognize the fact that my pigmentation carries weight. Those who are oppressed by it feel the weight. They carry it with them every day. Once we come to know, understand and make connections between privilege and the damage it has done to our ability to empathize, only then can we move in a direction that has any possibility of peace, justice and community. He taught high school for 12 years and left his career for a simpler existence. Currently he and his wife are living off grid, perfecting their durable living skills in rural New Mexico. Mike speaks about a wide variety issues concerning simple living, white privilege, abrupt climate change, Near Term Human Extinction, and other consequences of the civilized industrial global economy. He is a co-founder of the social justice speaking agency truality. You can find more information at michaelsliwa.com.

Chapter 6 : Privilege A Quick and Dirty Guide - Everyday Feminism

Understanding Whiteness, White Privilege, Microaggressions, and a History of Racial Discrimination Native Americans Get Shot By Cops at an Astonishing Rate, published by Mother Jones on July 15,

White privilege is a systemic cultural reality that I can either choose to ignore, or choose to acknowledge and attempt to change. It has nothing to do with my worth as a person or my own personal struggle. It has been widely circulated as some kind of gotcha moment for people to subscribe to the idea that racial inequity is a thing to be concerned with. If I were a Republican, I might be asking myself why some of the mouthpieces in my own political party seem to be so bent on disproving the experience of racism. And I might ask myself what I could do to change that narrative within my politic party. But politics aside, year-old Tal Fortgang wrote a compelling argument against having to "check his privilege," outlining the hardships his own family faced in getting where they are today. It resonated with a lot of people, and you know what? If I believed that "white privilege" was a term meant to diminish my personal achievements I realize now, as I hope Tal can someday realize: And worse yet, Time magazine reprinted it. No doubt they are basking in the glory of the pageviews on this one. Hardships can be circumstantial, they can be born into, they can be at our own doing, or they can be outside of our control. Nor do the hardships not related to race negate the very real discrimination some people have faced. And ironically, as Tal outlines the discrimination his Jewish grandparents faced, he acknowledges the imbalance for them while glossing over it as a possibility for others. There are many types of privilege: This is what Tal Fortgang gets really wrong, because his essay assumes that white privilege refers to any kind of privilege. Tal Fortgang is also incensed that he has been asked to "check his privilege" in conversations around these topics. The phrase "check your privilege" is typically invoked when someone is being woefully ignorant or insensitively dismissive of the oppression of minority groups. I can see where he might have heard this phrase before. If I suggested that black people were over-reacting about Trayvon Martin, I might be told to check my racial privilege. If I whine about the presence of handicapped parking spaces at a concert venue, I might be told to check my ability privilege. Being told to check your privilege has nothing to do with apologizing for being white. It has to do with being insensitive to the life experiences of others. Fortgang goes on to imply that it is his families ethics and virtue that have gotten them where they are Morgan Jerkins says it well: When Fortgang speaks of altruism and self-sacrifice as values that are deemed as privilege, these are abstractions. We are talking about human beings. There are those who have these characteristics and still face a tougher time trying to secure the same opportunities. Tal Fortgang refuses to apologize for his white privilege.

Chapter 7 : Second-grader given 'white privilege' handout - Washington Times

The Race of Life (white privilege) Rapper '50 Cent' Had Enough Of Joy Behar's Race-Baiting And Dismantles Her On Live TV(VIDEO)!!! Meet The Woman Who Learned That Her Mother Passed.

The conversation no one else is having. Robin DiAngelo explains why white people implode when talking about race. I have spent years studying what it means to be white in a society that proclaims race meaningless, yet is deeply divided by race. This is what I have learned: Any white person living in the United States will develop opinions about race simply by swimming in the water of our culture. Yes, we will develop strong emotionally laden opinions, but they will not be informed opinions. Our socialization renders us racially illiterate. Mainstream dictionary definitions reduce racism to individual racial prejudice and the intentional actions that result. But this definition does little to explain how racial hierarchies are consistently reproduced. Social scientists understand racism as a multidimensional and highly adaptive system -- a system that ensures an unequal distribution of resources between racial groups. Because whites built and dominate all significant institutions, often at the expense of and on the uncompensated labor of other groups, their interests are embedded in the foundation of U. While individual whites may be against racism, they still benefit from the distribution of resources controlled by their group. Yes, an individual person of color can sit at the tables of power, but the overwhelming majority of decision-makers will be white. This distinction -- between individual prejudice and a system of unequal institutionalized racial power -- is fundamental. One cannot understand how racism functions in the U. This systemic and institutional control allows those of us who are white in North America to live in a social environment that protects and insulates us from race-based stress. We have organized society to reproduce and reinforce our racial interests and perspectives. Further, we are centered in all matters deemed normal, universal, benign, neutral and good. Thus, we move through a wholly racialized world with an unracialized identity. Challenges to this identity become highly stressful and even intolerable. The following are examples of the kinds of challenges that trigger racial stress for white people: Not often encountering these challenges, we withdraw, defend, cry, argue, minimize, ignore, and in other ways push back to regain our racial position and equilibrium. I term that push back white fragility. It became clear over time that white people have extremely low thresholds for enduring any discomfort associated with challenges to our racial worldviews. Socialized into a deeply internalized sense of superiority and entitlement that we are either not consciously aware of or can never admit to ourselves, we become highly fragile in conversations about race. We experience a challenge to our racial worldview as a challenge to our very identities as good, moral people. It also challenges our sense of rightful place in the hierarchy. Thus, we perceive any attempt to connect us to the system of racism as a very unsettling and unfair moral offense. The following patterns make it difficult for white people to understand racism as a system and lead to the dynamics of white fragility. While they do not apply to every white person, they are well-documented overall: Most whites live, grow, play, learn, love, work and die primarily in social and geographic racial segregation. Yet, our society does not teach us to see this as a loss. Pause for a moment and consider the magnitude of this message: We lose nothing of value by having no cross-racial relationships. In fact, the whiter our schools and neighborhoods are, the more likely they are to be seen as "good. This is an example of the relentless messages of white superiority that circulate all around us, shaping our identities and worldviews. The most effective adaptation of racism over time is the idea that racism is conscious bias held by mean people. Thus, a person is either racist or not racist; if a person is racist, that person is bad; if a person is not racist, that person is good. Although racism does of course occur in individual acts, these acts are part of a larger system that we all participate in. The focus on individual incidences prevents the analysis that is necessary in order to challenge this larger system. We simply do not understand how socialization and implicit bias work. Whites are taught to see themselves as individuals, rather than as part of a racial group. Individualism enables us to deny that racism is structured into the fabric of society. This erases our history and hides the way in which wealth has accumulated over generations and benefits us, as a group, today. It also allows us to distance ourselves from the history and actions of our group. Thus we get very irate when we are "accused" of racism, because as individuals, we are

"different" from other white people and expect to be seen as such; we find intolerable any suggestion that our behavior or perspectives are typical of our group as a whole. Entitlement to racial comfort: In the dominant position, whites are almost always racially comfortable and thus have developed unchallenged expectations to remain so. We have not had to build tolerance for racial discomfort and thus when racial discomfort arises, whites typically respond as if something is "wrong," and blame the person or event that triggered the discomfort usually a person of color. This blame results in a socially-sanctioned array of responses towards the perceived source of the discomfort, including: Since racism is necessarily uncomfortable in that it is oppressive, white insistence on racial comfort guarantees racism will not be faced except in the most superficial of ways. Most whites have a very limited understanding of racism because we have not been trained to think in complex ways about it and because it benefits white dominance not to do so. Yet, we have no compunction about debating the knowledge of people who have thought complexly about race. Whites generally feel free to dismiss these informed perspectives rather than have the humility to acknowledge that they are unfamiliar, reflect on them further, or seek more information. White people enjoy a deeply internalized, largely unconscious sense of racial belonging in U. In virtually any situation or image deemed valuable in dominant society, whites belong. The interruption of racial belonging is rare and thus destabilizing and frightening to whites and usually avoided. We move easily through our society without a sense of ourselves as racialized. Race is for people of color to think about -- it is what happens to "them" -- they can bring it up if it is an issue for them although if they do, we can dismiss it as a personal problem, the race card, or the reason for their problems. This allows whites much more psychological energy to devote to other issues and prevents us from developing the stamina to sustain attention on an issue as charged and uncomfortable as race. Constant messages that we are more valuable: Living in a white dominant context, we receive constant messages that we are better and more important than people of color. While one may explicitly reject the notion that one is inherently better than another, one cannot avoid internalizing the message of white superiority, as it is ubiquitous in mainstream culture. These privileges and the white fragility that results prevent us from listening to or comprehending the perspectives of people of color and bridging cross-racial divides. The antidote to white fragility is on-going and life-long, and includes sustained engagement, humility, and education. We can begin by: Being willing to tolerate the discomfort associated with an honest appraisal and discussion of our internalized superiority and racial privilege. Challenging our own racial reality by acknowledging ourselves as racial beings with a particular and limited perspective on race. Attempting to understand the racial realities of people of color through authentic interaction rather than through the media or unequal relationships. Taking action to address our own racism, the racism of other whites, and the racism embedded in our institutions -- e. It asks us to rebuild this identity in new and often uncomfortable ways. But I can testify that it is also the most exciting, powerful, intellectually stimulating and emotionally fulfilling journey I have ever undertaken. It has impacted every aspect of my life -- personal and professional. I have a much deeper and more complex understanding of how society works. I can challenge much more racism in my daily life, and I have developed cherished and fulfilling cross-racial friendships I did not have before. I do not expect racism to end in my lifetime, and I know that I continue to have problematic racist patterns and perspectives. Yet, I am also confident that I do less harm to people of color than I used to. This is not a minor point of growth, for it impacts my lived experience and that of the people of color who interact with me. If you are white I urge you to take the first step -- let go of your racial certitude and reach for humility. Robin DiAngelo, associate professor of critical multicultural and social justice education at Westfield State University. More from The Good Men Project:

Chapter 8 : Why It's So Hard to Talk to White People About Racism | HuffPost

Part 2 of the book is now Inequality and Privilege, with chapters for understanding Class and Economic privilege (Ch 3), Race and White Privilege (Ch 4), and Gender and Male Privilege Ch 5). (Chapter 6 covers the intersections of class, race, and gender, but it isn't on the website yet.)

Chapter 9 : Understanding Race

This concept came out of my on-going experience leading discussions on race, racism, white privilege and white supremacy with primarily white audiences. Most whites have a very limited.