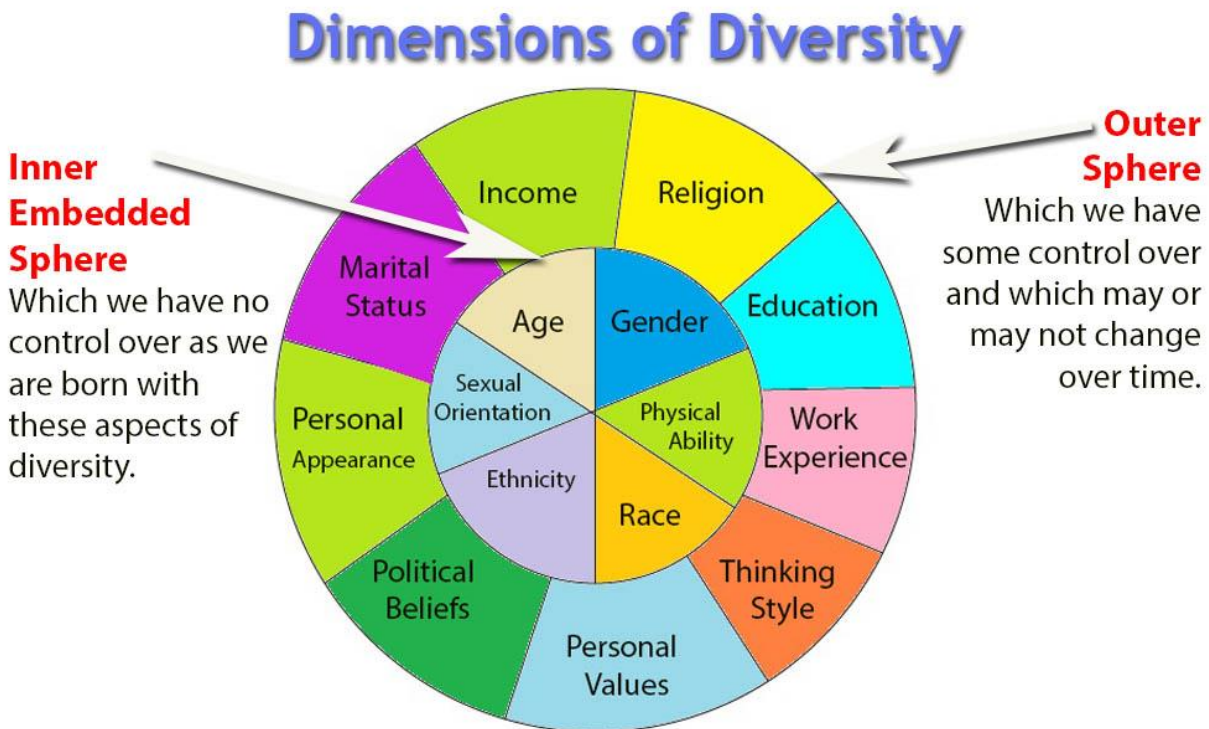


Identity

No person is one-dimensional. We are complex beings. The diversity wheel below shows some of the “categories” in society where there is a dominant group and a subordinate group. (For example, Christianity is the dominant religion in the US; while Hindus, Jews, and Muslims are free to observe their religious practices here, American society organizes itself around Christian values and holidays.)

If you are not in the dominant group for any of the categories below, you already know what the dominant identity or “norm” is for that category. (For example, if you are heterosexual, you probably don’t think about it because it’s the dominant way of being in the “sexual orientation” category; but if you are LGBTQ+, despite the increasing visibility of LGBTQ+ people, you know you’re not regarded or treated as equal by every individual and institution in the US.)

Some aspects of our identity change over time and place. While we may be different from each other, we may also be different from own “old selves.”



Intersectionality

There is no such thing as a single-issue struggle, because we do not live single-issue lives. –Audre Lorde

Intersectionality is the recognition that categories of difference (sometimes also referred to as axes of identity) including—but not limited to—race, ethnicity, gender, religion/creed, generation, geographic location, sexuality, age, ability/disability, and class intersect to shape the experiences of individuals; that identity is multidimensional. These identities are not mutually exclusive but interdependent. LGBTQ+ is not a single community with a single history; indeed, each group represented by these letters (lesbian, gay, bisexual, transgender, and queer) is made up of multiple communities. The axes of gender, generation, geographic location, ethnicity, and other factors play an important role in the history of LGBTQ+ America, shaping the various histories of LGBTQ+ communities across the nation and the places associated with them. For example, the experiences of rural LGBTQ+ individuals are different from those in urban areas; those of white, gay Latinos different from those of gay Afro-Latino men; middle-class African American lesbians lives differ from those of working-class African American lesbians and middle-class white lesbians.

<https://www.nps.gov/articles/lgbtqtheme-intersectionality.htm>

Privilege

What is it? Privilege is something one views as natural, normal, no problem, and thus not noticed and taken for granted.

Why examine it? Privilege confers advantages, unconscious oppressiveness, unearned entitlement, unearned advantage, and conferred dominance.

A simplistic exercise that demonstrates privilege:

<https://www.facebook.com/watch/?v=1014990085308007>

How to examine it? The systems of oppression interlock and reinforce each other

(See **Intersectionality**: <https://www.youtube.com/watch?v=ViDtnfQ9FHc> ;

<https://www.youtube.com/watch?v=w6dnj2lyYjE>;

<https://www.youtube.com/watch?v=EXJ4Dbdm1ks>)

Some “Lists” To Consider...

In 1989, McIntosh, a professor at Wellesley College, wrote an article that included the list you will read. As a white woman, she examined the things she takes for granted

because she is white. She started a list about the things she takes for granted as a straight woman, too.

In 1993, students at Earlham College, an elite Quaker school in Indiana, fleshed out the heterosexual privileges list. Students at the University of Texas at Austin fleshed out the cis-gender privileges list.

In 2000, Black gay lawyer Devon Carbado tweaked the list to show the privileges he enjoyed to demonstrate that the list is complicated by every facet of who we are AND that next to *no one* is oppressed or privileged in *every way*.

Highlight the ones that stand out for you because you deal with them often or because you hadn't thought about them before.

From Peggy McIntosh. "White Privilege: Unpacking the Invisible Knapsack."

White Privilege

1. I can, if I wish, arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be reasonably sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, fairly well assured that I will not be followed or harassed by store detectives.
6. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be fairly sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another woman's voice in a group in which she is the only member of her race.
12. I can go into a book shop and count on finding the writing of my race, represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can deal with my hair.
13. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance that I am financially reliable.
14. I could arrange to protect our young children most of the time from people who might not like them.
15. I did not have to educate our children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious to the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be reasonably sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her chances for advancement than to jeopardize me.
29. I can be fairly sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives or powers of people of other races.
33. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative, or professional, without asking whether a person or my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader, I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions that give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

From Peggy McIntosh. "White Privilege: Unpacking the Invisible Knapsack."

Heterosexual Privilege

1. My children do not have to answer questions about why I live with my partner (my husband).
2. I have no difficulty finding neighborhoods where people approve of our household.
3. Our children are given texts and classes that implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
4. I can travel alone or with my husband without expecting embarrassment or hostility in those who deal with us.
5. Most people I meet will see my marital arrangements as an asset to my life or as a favorable comment on my likability, my competence, or my mental health.
6. I can talk about the social events of a weekend without fearing most listeners' reactions.
7. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.
8. In many contexts, I am seen as "all right" in daily work on women because I do not live chiefly with women.

Adapted from Earlham College Students' "Daily Effects of Straight Privilege"
http://www.cs.earlham.edu/~hyrax/personal/files/student_res/straightprivilege.htm

On a daily basis as a straight person...

- I can be pretty sure that my roommate, hallmates, and classmates will be comfortable with my sexual orientation.
- If I pick up a magazine, watch TV, or play music, I can be certain my sexual orientation will be represented.
- When I talk about my heterosexuality (such as in a joke or talking about my relationships), I will not be accused of pushing my sexual orientation onto others.
- I do not have to fear that if my family or friends find out about my sexual orientation there will be economic, emotional, physical or psychological consequences.
- I did not grow up with games that attack my sexual orientation (IE fag tag or smear the queer).
- I am not accused of being abused, warped, or psychologically confused because of my sexual orientation.
- I can go home from most meetings, classes, and conversations without feeling excluded, fearful, attacked, isolated, outnumbered, unheard, held at a distance, stereotyped, or feared because of my sexual orientation.
- I am never asked to speak for everyone who is heterosexual.
- I can be sure that my classes will require curricular materials that testify to the existence of people with my sexual orientation.
- People don't ask why I made my choice of sexual orientation.
- People don't ask why I made my choice to be public about my sexual orientation.
- I do not have to fear revealing my sexual orientation to friends or family. It's assumed.
- My sexual orientation was never associated with a closet.
- People of my gender do not try to convince me to change my sexual orientation.
- I don't have to defend my heterosexuality.
- I can easily find a religious community that will not exclude me for being heterosexual.
- I can count on finding a therapist or doctor willing and able to talk about my sexuality.
- I am guaranteed to find sex education literature for couples with my sexual orientation.
- Because of my sexual orientation, I do not need to worry that people will harass me.
- I have no need to qualify my straight identity.
- My masculinity/femininity is not challenged because of my sexual orientation.
- I am not identified by my sexual orientation.
- I can be sure that if I need legal or medical help my sexual orientation will not work against me.
- If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has sexual orientation overtones.

- Whether I rent or I go to a theater or Redbox, I can be sure I will not have trouble finding my sexual orientation represented.
- I am guaranteed to find people of my sexual orientation represented in the MC curriculum, faculty, and administration.
- I can walk in public with my significant other and not have people double-take or stare.
- I can choose to not think politically about my sexual orientation.
- I do not have to worry about telling my roommate about my sexuality. It is assumed I am a heterosexual.
- I can remain oblivious of the language and culture of LGBTQ folk without feeling in my culture any penalty for such oblivion.
- I can go for months without being called straight.
- I'm not grouped because of my sexual orientation.
- My individual behavior does not reflect on people who identify as heterosexual.
- In everyday conversation, the language my friends and I use generally assumes my sexual orientation. For example, sex inappropriately referring to only heterosexual sex or family meaning heterosexual relationships with kids.
- People do not assume I am experienced in sex (or that I even have it!) merely because of my sexual orientation.
- I can kiss a person of the opposite gender on the cheek or in the cafeteria without being watched and stared at.
- Nobody calls me straight with maliciousness.
- People can use terms that describe my sexual orientation and mean positive things (IE "straight as an arrow", "standing up straight" or "straightened out") instead of demeaning terms (IE "ewww, that's gay" or being "queer").
- I am not asked to think about why I am straight.
- I can be open about my sexual orientation without worrying about my job.

Devon W. Carbado, *Straight out of the Closet* (2000).
Available at: <http://scholarship.law.berkeley.edu/bglj/vol15/iss1/4>

Gender Privileges: A List

1. I can walk in public, alone, without fear of being sexually violated.
2. Prospective employers will never ask me if I plan on having children.
3. I can be confident that my career path will never be tainted by accusations that I "slept my way to the top" (though it might be "tainted" by the perception that I am a beneficiary of affirmative action).
4. I don't have to worry about whether I am being paid less than my female colleagues (though I might worry about whether I'm being paid less than my white male colleagues).
5. When I get dressed in the morning, I do not worry about whether my clothing "invites" sexual harassment."
6. I can be moody, irritable, or brusque without it being attributed to my sex, to biological changes in my life, or to menstruating or experiencing "PMS." (though it might be attributable to my "preoccupation" with race)
7. My career opportunities are not dependent on the extent to which I am perceived to be "as good as a man" (though they may be dependent upon the extent to which I am perceived to be "a good black"-i.e., racially assimilable).
8. I do not have to choose between having a family or having a career.
9. I do not have to worry about being called selfish for having a career instead of having a family.
10. It will almost always be the case that my supervisor will be a man (though rarely will my supervisor be Black).
11. I can express outrage without being perceived as irrational, emotional, or too sensitive (except if I am expressing outrage about race).
12. I can fight for my country without controversy.
13. No one will qualify my intellectual or technical ability with the phrase "for a man" (though they may qualify my ability with the phrase "for a Black man").
14. I can be outspoken without being called a "bitch" (though I might be referred to as uppity).
15. I do not have to concern myself with finding the line between being assertive and aggressive (except with respect to conversations about race).
16. I do not have to think about whether my race comes before my gender, about whether I am Black first and a man second.
17. The politics of dress-to wear or not to wear make-up, high heels, or trousers, to straighten or not to straighten, to braid or not to braid my hair--affect me less than they do women.
18. More is known about "male" diseases and how medicine affects male bodies than about "female" diseases and female bodies (though diseases that disproportionately affect Black people continue to be understudied).
19. I was not "supposed" to change my name upon getting married.
20. I am rewarded for vigorously and aggressively pursuing my career.

21. I do not have to worry about opposite-sex strangers or close acquaintances committing gender violence against me (though I do have to worry about racial violence).
22. I am not less manly because I play sports (though I may be considered less Black and less manly if I do not play sports).
23. My reputation does not diminish with each additional person with whom I have sexual relations.
24. There is no societal pressure for me to marry before the age of thirty.
25. I can dominate a conversation without being perceived as domineering (unless the discussion is about race).
26. I am praised for spending time with my children, cooking, cleaning, or doing other household chores.
27. I will rarely have to worry whether compliments from my boss contain a sexual subtext (though I will worry that they may contain a racial subtext).
28. I am not expected to have a small appetite.
29. The responsibility for birth control is not placed on men's shoulders and men are not accused of getting pregnant.
30. There is a presumption that a person of my gender can run the country (though there is uncertainty about whether a person of my race can run the country).
31. White men don't have to worry about whether their gender will interfere with their ability effectively to bargain for a house, car, etc.
32. If I kiss someone on a first date, I do not have to worry about whether I have provided that person with a defense to rape.
33. Men I know do not consistently address me by pet names such as "baby" or "sweetheart," nor do strangers employ such terms to refer to or greet me.
34. I do not have to worry about resisting chivalry-refusing to go through the door first, paying for oneself, etc. in order to maintain my independence.
35. I do not have to think about the "female gaze" (though I do have to think about the racial gaze).
36. I do not have to worry about being heckled or harassed by strangers because of my gender (though I do have to worry about "drive by" racial harassment).
37. I do not have to worry about leaving particular events early-such as a sporting event-to avoid a ridiculous wait at the bathroom.
38. I do not have to worry about varicose veins, spinal mal-alignment, or disk injury from wearing high heels.
39. To the extent that I dry-clean my clothes, I do not have to worry about the gender-surcharge.
40. Every month is (White) Men's History Month.

Devon W. Carbado, *Straight out of the Closet*, 15 Berkeley Women's L.J. 76 (2000).
Available at: <http://scholarship.law.berkeley.edu/bgjlj/vol15/iss1/4>

Heterosexual Privileges: A List

1. Whether on television or in the movies, (white) heterosexuality is always affirmed as healthy and/or normal (Black heterosexuality and family arrangements are still, to some degree, perceived to be deviant).
2. Without making a special effort, heterosexuals are surrounded by other Heterosexuals every day.
3. A husband and wife can comfortably express affection in any social setting, even a predominantly gay one.
5. The children of a heterosexual couple will not have to explain why their parents have different genders-why they have a mummy and a daddy.
6. (White) Heterosexuals are not blamed for creating and spreading the AIDS virus (though Africans-as a collective group-are blamed).
7. Heterosexuals do not have to worry about people trying to "cure" their sexual orientation (though Black people have to worry about people trying to "cure" Black "racial pathologies").
9. Black heterosexual males did not have to worry about whether they would be accepted at the Million Man March.
10. Rarely, if ever, will a doctor, upon learning that her patient is heterosexual, inquire as to whether the patient has ever taken an AIDS test and if so, how recently.
11. Medical service will never be denied to heterosexuals because they are Heterosexuals (though medical services may not be recommended to Black people because they are Black).
12. Friends of heterosexuals generally do not refer to heterosexuals as their "straight friends" (though non-Black people often to refer to Black people as their "Black friends").
13. A heterosexual couple can enter a restaurant on their anniversary and be fairly confident that staff and fellow diners will warmly congratulate them if an announcement is made (though the extent of the congratulation and the nature of the welcome might depend on the racial identities of the couple).
14. White heterosexuals do not have to worry about whether a fictional film villain who is heterosexual will reflect negatively on their heterosexuality (though Blacks may always have to worry about their racial representation in films).
15. Heterosexuals are entitled to legal recognition of their marriages throughout the United States and the world.
16. Within the Black community, Black male heterosexuality does not engender comments like "what a waste," "there goes another good Black man," or "if they're not in jail, they're faggots."
18. Heterosexuals can take jobs with most companies without worrying about whether their spouses will be included in the benefits package.
19. Child molestation by heterosexuals does not confirm the deviance of heterosexuality

(though if the alleged molester is Black, the alleged molestation becomes evidence of the deviance of Black (hetero)sexuality)."

20. Black rap artists do not make songs suggesting that heterosexuals should be shot or beaten up because they are heterosexuals.
21. Black male heterosexuality does not undermine a Black heterosexual male's ability to be a role model for Black boys."
22. Heterosexuals can join the military without concealing their sexual identity.
23. Children will be taught in school, explicitly or implicitly, about the naturalness of heterosexuality (they will also be taught to internalize the notion of white normativity).
24. Conversations on Black liberation will always include concerns about heterosexual men.
25. Heterosexuals can adopt children without being perceived as selfish and without anyone questioning their motives.
26. Heterosexuals are not denied custody or visitation rights of their children because they are heterosexuals.
27. Heterosexual men are welcomed as leaders of Boy Scout troops.
28. Heterosexuals can visit their parents and family as who they are, and take their spouses, partners, or dates with them to family functions.
29. Heterosexuals can talk matter-of-factly about their relationships with their partners without people commenting that they are "flaunting" their sexuality.
30. A Black heterosexual couple would be welcomed as members of any Black church.
31. Heterosexual couples do not have to worry about whether kissing each other in public or holding hands in public will render them vulnerable to violence.
32. Heterosexuals do not have to struggle with "coming out" or worry about being "outed."
33. The parents of heterosexuals do not love them "in spite of" their sexual orientation, and parents do not blame themselves for their children's heterosexuality.
34. Heterosexuality is affirmed in most religious traditions.
35. Heterosexuals can introduce their spouses to colleagues and not worry about whether the decision will have a detrimental impact on their careers.
36. A Black heterosexual male does not have to choose between being Black and being heterosexual.
37. Heterosexuals can prominently display their spouses' photographs at work without causing office gossip or hostility.
38. (White) Heterosexuals do not have to worry about "positively" representing heterosexuality.
39. Few will take pity on a heterosexual upon hearing that she is straight, or feel the need to say, "That's okay" (though it is not uncommon for a Black person to hear, "It's okay that you're Black" or "We don't care that you're Black" or "When we look at you, we don't see a Black person").
40. (Male) Heterosexuality is not considered to be symptomatic of the "pathology" of the Black family.
41. Heterosexuality is never mistaken as the only aspect of one's lifestyle, but

- is perceived instead as merely one more component of one's personal identity.
42. (White) Heterosexuals do not have to worry over the impact their sexuality will have personally on their children's lives, particularly as it relates to their social lives (though Black families of all identity configurations do have to worry about how race and racism will affect their children's wellbeing).
 43. Heterosexuals do not have to worry about being "bashed" after leaving a social event with other heterosexuals" (though Black people of all sexual orientations do have to worry about being "racially bashed" on any given day).
 44. Every day is (white) "Heterosexual Pride Day."