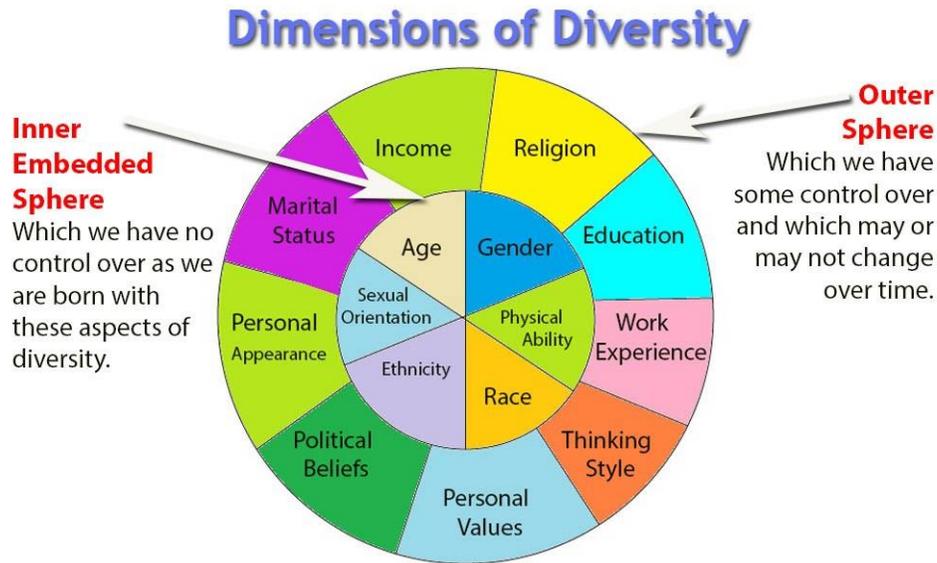


Identity

No person is one-dimensional. We are complex beings. The diversity wheel below shows some of the dimensions of our identity. Some aspects of our identity change over time and place. Identity is intersectional.



Intersectionality: <https://www.youtube.com/watch?v=ViDtnfQ9FHc>;
<https://www.youtube.com/watch?v=EXJ4Dbdm1ks>

Privilege—Some lists to get you thinking...

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

In 1989, Peggy McIntosh, a professor at Wellesley College, wrote an article that is now a classic, "White Privilege: Unpacking the Invisible Knapsack." As a white woman, she examined the things she takes for granted because she is white. She started a similar list of her heterosexual privileges. Black and gay Stanford Law School professor Devon Carbado tweaked the list in 2000 to show the privileges he enjoyed and the disadvantages he endured 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. Consider 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.

Selections from

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