

we will discuss this acronym, as it helps us understand privilege and discuss it:

Unearned advantage

Access to resources, tools, networks

Validation from society (unfounded notion of superiority)

Opportunity

Individuals and institutions don't have to question patterns, beliefs, behaviors

Disproportionate distribution of power and resources

Ignorance is possible, normal, beneficial

Taken for granted

activity 1

Students will be asked to stand if the statement applies to them.

1. 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.
2. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. I can if I wish arrange to be in the company of people of my race most of the time I can be sure that my children will be given curricular materials that testify to the existence of their race.
7. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
8. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of my financial reliability
9. I can arrange to protect my children most of the time from people who might not like them.
10. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
11. I can do well in a challenging situation without being called a credit to my race.
12. I am never asked to speak for all the people of my racial group.
13. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
14. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
15. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
16. 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.
17. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
18. 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.
19. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.
20. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.
21. I can be sure that if I need legal or medical help my race will not work against me.
22. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
23. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

Activity2

(if we have extra time, I will ask question a first)

A. which of the following would you least like to be, as a person living in utah?

a mexican immigrant

an african american female

a muslim male

B. which of the following most contributes to the achievement gap between students of color and students of whiteness?

Low expectations from teachers

lack of family involvement

personal responsibility

lack of resources

This is an excerpt from Peggy McIntosh's unpacking the invisible knapsack. I would recommend assigning it before, so that they can come to class with questions and thoughts.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to be misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over empower certain groups. Such privilege simply *confers dominance* because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as a privilege for a few. Ideally it is an *unearned entitlement*. At present, since only a few have it, it is an *unearned advantage* for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in *unearned advantage* and *conferred dominance*.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them or whether we will get truly distressed, even outraged about unearned race advantage and conferred dominance and if so, what will we do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most of our white students in the U.S. think that racism doesn't affect them because they are not people of color, they do not see "whiteness" as a racial identity. In addition, since

race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion or sexual orientation.