

LET'S TALK ABOUT RACE
SESSION 2:
White Advantage and Privilege:
Race as a Social Construct and
Socialization to Race

Workbook



Welcome to Session 2!

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PARTICIPANT PREPARATION

- Why Are All the Black Kids Sitting Together in the Cafeteria?
(Beverly Daniel Tatum)
Chapter 1, Defining Racism, "Can We Talk?" Chapter 2, "The Complexity of Identity, "Who Am I?"
- Please bring an object from your life that tells us something important about you that you would like us to know.

White privilege is not an indictment of character. It simply describes what is.

Symone Walker, Drew Parent
Challenging Racism, Gunston Middle School, APS, Nov. 2015

SESSION 2 AGENDA : Let's Talk About Race

PAGE 1

White Advantage and Privilege: Race as a Social Construct and Socialization to Race



1

WELCOME: Marty Swaim, the Lead Facilitator

RACISM AS A SYSTEM OF ADVANTAGE:

- Race: The Power of An Illusion. Part 111, The House We Live In
- How Redlining and White Flight Destroyed Black Equity in Housing
- How FHA Practices Played out in the Legally Segregated Arlington: Map
- Connection to "New Deal, Raw Deal", Ira Katznelson

JOURNAL: RACE: The Power of An Illusion, Part III, the House We Live In, and looking at the Arlington Map of Housing Segregation:

FHA loans to White buyers in White suburbs made White flight easier from integrated neighborhoods. This FHA practice made Black ownership more difficult, and for those Blacks who did buy housing, their house became of lower value. *(Workbook)*

1. *How did that reduce opportunities for Black kids growing up?*
2. – *How did assets work for me, or not, to get me where I am?*
 - *In my life, what has been the relationship between Family assets in the past and my education, personal income Land, a house or apartment, savings personal income, work today?*
3. *How might all of this information, FHA housing video, Tatum on systemic racism and on racial identity development, and your examination of how you got where you are, connect to the election?*

Continued on the next page...

EFFECTIVE QUESTIONS FOR THIS SESSION

> *If you identify as non-White, what might you add to the description of ways in which structural racism in institutions slows down the building of assets by people of color.*

> *If you identify as White, what does it mean to you to think of yourself as having a race, of White as a race?*

> *What does White privilege/ Advantage mean?*



SESSION 2 AGENDA: Let's Talk About Race

PAGE 2

...continued from the previous page.

PERSONAL STORYTELLER: What Does It Mean to Be White?

Mary Rouleau, Housing Advocate, Former High School Teacher, most recently Executive Director: Alliance for Housing Solutions

MOVE TO THE SMALL GROUP.

CHECK-IN ACTIVITY: An object that tells a story about yourself.

CONVERSATION GUIDELINES: Confidentiality, The Parking Lot / Right to Pass: Parking lot Questions from session 1, 10/26 answered at the end of these materials

And Review: DEFINITIONS: As a Common Language

- Definitions from *Why Are All the Black Kids Sitting Together in the Cafeteria?* (Beverly Daniel Tatum) (Workbook)
- Definitions and description of socialization from *What Does it Mean to be White?* (Robin DiAngelo) (Workbook)

The System of Advantage Based on Race: Tatum, Chapter 1, *Race Can We Talk?*, Chapter 2, *Identity, Who Am I?*; Participant Journal about FHA, how personal success developed, and the connections of Tatum's ideas and one's life story to the election, November 8, 2016.

CHECK-OUT ACTIVITY: A Word or Two: One word that expresses the evening for you.

THANK YOU FOR COMING: *We look forward to seeing you at the session, Wednesday, 1/11/17, 6 pm- 8pm, on What It Means to Be a Person of Color in a White Society: Racial Microaggressions and Cultural Appropriation*

PREPARATION FOR 1/17:

- *If you are using the book, for the next session please read Chapters 3 and 4, in Why Are All the Black Kids Sitting Together in the Cafeteria? by Beverly Daniel Tatum.*
- *Please read White Privilege: Unpacking the Invisible Knapsack, Peggy McIntosh*

EVALUATION FORMS: Please take your evaluation forms from your materials, complete them and drop them in the place provided.





CONVERSATION GOALS

THE ARLINGTON PARTNERSHIP FOR CHILDREN, YOUTH & FAMILIES IS CONVENING AN INTERGENERATIONAL CONVERSATION ON RACE AND RACISM CALLED "LET'S TALK ABOUT RACE."

- 1) Our goal is to create positive change in Arlington through open, facilitated dialogue focusing on increased awareness of self and others in the Context of present and past racial realities.
- 2) To build a framework for discussion and incorporate activities and materials to stimulate dialogue.
- 3) To support facilitated dialogue to create small groups in which honest dialogue about race and racism can take place.
- 4) To construct a foundational experience for building an Arlington community in which race and racism can be discussed because participants have practiced talking about race.

Supported by: Arlington Dept. of Human Services, Child and Family Services Division, Arlington Public Schools, Arlington Juvenile & Domestic Relations Court Services Unit, and the Arlington Partnership for Children, Youth & Families Foundation

For further information, contact: 703-228-1667 | HYPERLINK "<mailto:apcyf@arlingtonva.us>" apcyf@arlingtonva.us

...racism is a
'system of advantage
based on race.'

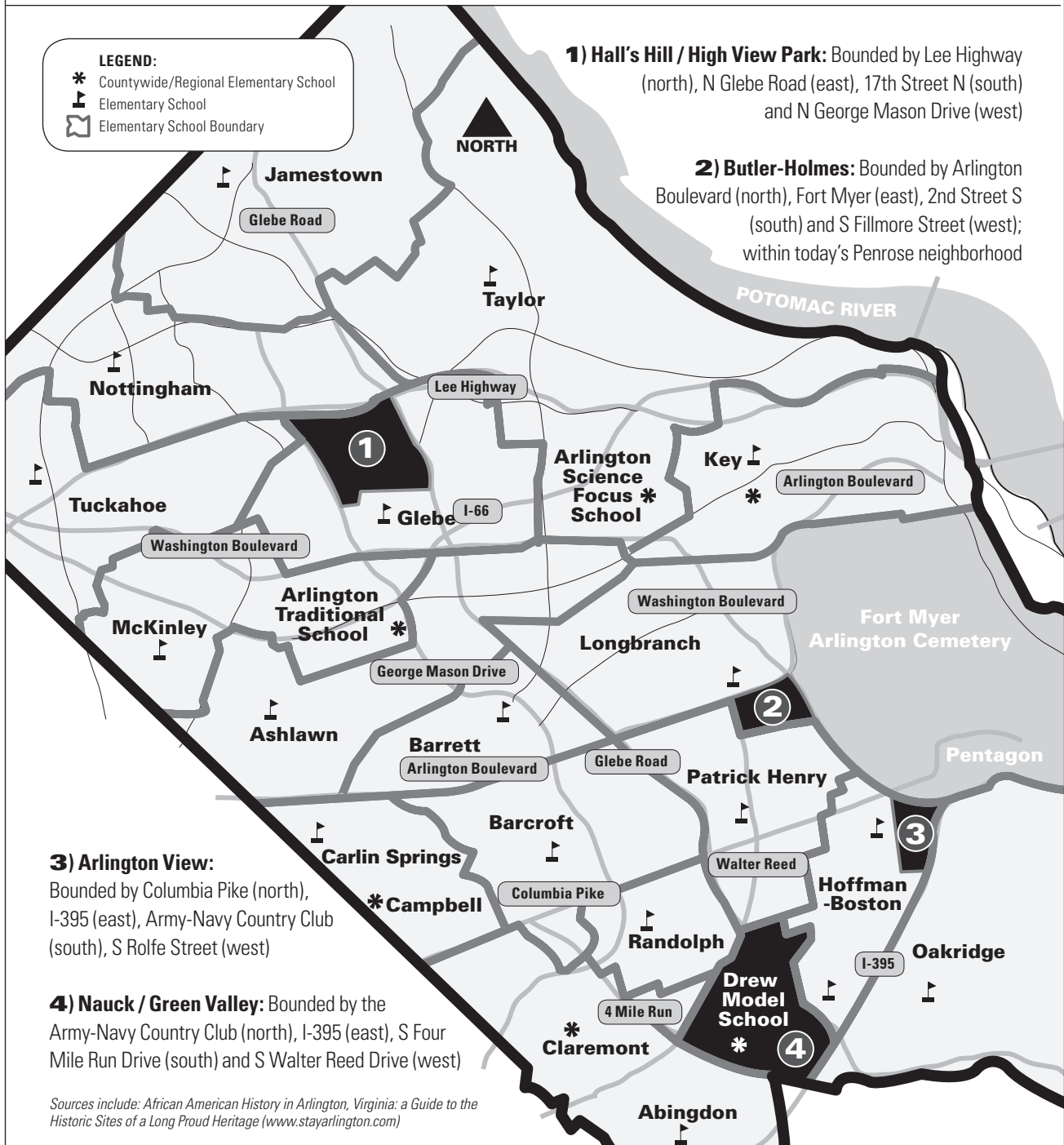
4

(DAVID WELLMAN) "DEFINES RACISM AS A 'SYSTEM OF ADVANTAGE BASED ON RACE'.... THIS DEFINITION OF RACE IS USEFUL BECAUSE IT ALLOWS US TO SEE THAT RACISM....IS NOT ONLY A PERSONAL IDEOLOGY BASED ON RACIAL PREJUDICE, BUT A SYSTEM INVOLVING CULTURAL MESSAGES AND INSTITUTIONAL POLICIES AND PRACTICES AS WELL AS THE BELIEFS AND ACTIONS OF INDIVIDUALS."

(WHY ARE ALL THE BLACK KIDS SITTING TOGETHER IN THE CAFETERIA?, TATUM, P. 7)

Formerly Legally Segregated Neighborhoods in Arlington, Virginia

Areas are designated where Black people could buy property 1865 - 1965. Racial covenants and real estate practices put all other property off-limits. These areas and those nearby were redlined by FHA practices. Banks did not lend there. Although those practices were outlawed by fair housing legislation in 1965, they continued.



Sources include: African American History in Arlington, Virginia: a Guide to the Historic Sites of a Long Proud Heritage (www.stayarlington.com)

More Details: Formerly Legally Segregated Neighborhoods Arlington, Virginia

Areas on the map are designated where Black people could buy property 1865-1965. Racial covenants and real estate practices put all other property off-limits. These areas and those nearby were redlined by FHA practices. Banks did not lend there. Although those practices were outlawed by fair housing legislation, they continued.

1: Hall's Hill / High View Park

Bounded by Lee Hwy. (north), N Glebe Rd. (east), 17th St. N (south) and N George Mason Dr. (west)

After the Civil War, landowner Basil Hall sold nearly 300 acres to former enslaved persons for prices ranging from \$10 to \$15 an acre. The community maintained its African American identity during the World War II building boom as residents came to each other's aid, helping pay rising property taxes to avoid forced home sales. Fire Station No. 8 opened in 1918 as the county's first black fire station (later the first and only station with paid black firemen). Until the 1950s, a seven-foot high wooden fence surrounded the community on three sides. It was erected by nearby white homeowners, leaving Lee Highway the only way in or out of Hall's Hill. A small part of this fence can still be seen from 17th Street.

2: Butler Holmes

Bounded by Arlington Blvd. (north), Ft. Myer (east), 2nd St. S (south) and S Fillmore St. (west); within today's Penrose neighborhood

William H. Butler, Arlington superintendent

of roads in 1879, and Henry Louis Holmes, Alexandria Commissioner of Revenue from 1876 to 1903 (both black), purchased 13 acres of the Hunter Plantation (Brookdale) just west of Fort Myer and subdivided their parcel into building lots in 1882. One original house still standing on South 2nd Street was operated by a member of the Holmes family as the Fireside Inn, providing a restaurant and lodging for African American travelers to whom other accommodations were not available. Arlington resident and blood plasma pioneer, Charles Drew, grew up at 2505 1st Street S. Relatives of both families still live here.

3: Arlington View

Bounded by Columbia Pike (north), I395 (east), ArmyNavy Country Club (south), S Rolfe St. (west)

Arlington View, known as Johnson's Hill in the early 1700s, was a farm that was divided into four parts, three of which were sold to former enslaved persons in the late 1800s. Harry Gray purchased a northwest corner parcel and built Arlington's first red brick townhouse at S. Quinn. Gray learned masonry at the Custis Arlington estate where his father, Thornton, was enslaved, and his mother, Selina, also enslaved, was personal housemaid of Mary Custis Lee, wife of Robert E. Lee. The house still stands and a predominantly black, middleclass neighborhood grew around it. Gray's original plot was subdivided into Gray's Subdivision, later Arlington View, and descendants of the Gray family live in the community today. Before the

Pentagon was build, this area connected to Queen City, a small black settlement along Columbia Pike near the 14th Street Bridge.

4: Nauck/Green Valley

Bounded by the ArmyNavy Country Club (north), I395 (east), S Four Mile Run Drive (south) and S Walter Reed Dr. (west)

Free blacks, Levi and Sarah Ann Jones, were landowners in Green Valley (named for the Green Valley Manor) prior to the Civil War and built their home in 1844. John D. Nauck, Jr., a DC resident, bought land and subdivided it in 1874. Excluded from full participation in mainstream political and social life, Nauck residents made their own institutions to provide services for themselves and their neighbors. Community churches facilitated many of these efforts, including four notable churches in particular: Lomax AME Zion (1866), Mount Zion Baptist Church (1866), Macedonia Baptist Church (1908) and Our Lady Queen of Peace Catholic Church (1947). The Kemper School opened in 1875 for black students at Lomax AME Zion Church. The school board built a oneroom school for black students in 1885; in 1893 a new two-story brick school was constructed at S Lincoln Street, it was replaced by a larger building in 1945. Originally called the Kemper Annex, it was renamed in 1952 to honor Dr. Charles R. Drew. With the end of segregation in 1971, Drew Elementary became the Drew Model Elementary School, a countywide magnet school. Black

students were bused out of the neighborhood to other elementary schools. The school returned to a neighborhood school in recent years.

The Legacy of Freedman’s Village

Probable location: Arlington National Cemetery, Sections 8, 47 and 25 along Eisenhower Drive.

Stand at the intersection of Columbia Pike and South Joyce Street today, and looking north, you’ll see white gravestones marching in orderly lines up a hillside. But from 1863 to 1900, this corner of Arlington National Cemetery was home to a settlement of former enslaved persons known as Freedman’s Village. In June of 1863, on the grounds of the federally confiscated Custis Arlington estate (today’s Arlington National Cemetery), the U.S. government established Freedman’s Village as a temporary wartime refuge for emancipated and fugitive slaves. But Freedman’s Village survived long after the Civil War, thriving for 37 years and sowing the seeds of Arlington’s African American community. Residents of Freedman’s Village gained political influence through 1870s state legislation that divided counties into districts. The Custis Arlington Estate straddled two of the three districts of Alexandria County (later to become Arlington), enabling villagers to elect officials who went on to become some of Arlington’s most prominent leaders. These included H.L. Holmes, who served as revenue commissioner for almost 30 years until 1903, and John B. Syphax, at various times county

supervisor, the first black delegate to the General Assembly and Arlington's justice of the peace. In 1900, Congress offered the people of Freedman's Village \$75,000, which was divided among the residents, and the village was torn down. Instead of scattering, many of the villagers moved to other parts of the county and settled the historically black neighborhoods of Nauck, Hall's Hill/High View Park and ButlerHolmes (now Penrose).

Queen City: Displaced in 1941

Located immediately westsouthwest of where the Pentagon now stands. The cloverleaf highway structure, which the Columbia Pike feeds into and is found to the west of the Pentagon, was the location of Queen City.

The original residents of Queen City were descendents of the residents of Freedman's Village. A tightly knit African American community, Queen City was displaced to build the transportation infrastructure for the Pentagon. The relocation was devastating. "Everyone who lived there was really separated. Some went to one area and some went to the other," said Eddie Corbin, a former Queen City resident. "Uncle Sam put up trailers on Johnson's Hill and put up trailers in Green Valley." Green Valley is in the Nauck community in Arlington. "The trailer city was there for another four years," another former resident, John Henderson said. "People were put in what was called twobedroom trailers." Many families went to live in these trailers because they

did not have anywhere else to go, the housing shortage in Washington caused by the war didn't help. The shortage was only made that much worse by segregation, which further narrowed an already extremely limited range of places to live.

Sources Include:

African American History in Arlington, Virginia: a Guide to the Historic Sites of a Long Proud Heritage (www.stayarlington.com)

Nauck Civic Association (www.ncaarlington.org)

"Arlington View: A Sense of History", The Washington Post (Louie Estrada)

"Land of the Free Before it became a final resting place, it was a place for new beginnings", Arlington Magazine (Laurie McClellan)

Arlington County Library website and Arlington's Queen City (Claire Burke)

Journal:

RACE: The Power of An Illusion, Part III, the House We Live In, and looking at the Arlington Map of Housing Segregation:

FHA loans to White buyers in White suburbs made White flight easier from integrated neighborhoods. This FHA practice made Black ownership more difficult, and for those Blacks who did buy housing, their house became of lower value.

1. *How did that reduce opportunities for Black kids growing up?*
2. – *How did assets work for me, or not, to get me where I am?*
– *In my life, what has been the relationship between Family assets in the past and my education, personal income Land, a house or apartment, savings personal income, work today?*
3. *How might all of this information, FHA housing video, Tatum on systemic racism and on racial identity development, and your examination of how you got where you are, connect to the election?*

1. _____

2. _____

3. _____

Conversation Guidelines

1 Seek knowledge about yourself and others.

2 Use 'I' messages.

3 Be present. Stay engaged. Listen.

4 Ask questions of genuine interest.
"Please tell me more"
"Help me out here"

5 Experience discomfort. Talking about race does not create divisions itself. Talking about race opens doors.

6 Challenge and ask questions respectfully.

7 Say 'ouch' when something bothers you. Explain or write the 'ouch' in the Parking Lot.

8 Know that there is **always** the right to pass, *i.e. to continue listening.*

9 ASSUME GOOD INTENT.

10 Practice recognizing the difference between intent and impact. One may have a given intent but a different impact on the listener. Try to think about both.

11 Accept and expect non-closure. Our goal is not always to agree but to explore difference.

12 Take Risks.

13 This conversation is a beginning. We will not finish today. **Relax.**

14 Respect confidentiality. It allows others to talk freely.

15 Enjoy learning each other's stories

CONVERSATION GOALS

EVERY SESSION INCLUDES EXPERIENCES THAT WILL...

1 *Increase our understanding of ourselves.*

2 **IMPROVE OUR UNDERSTANDING OF PEOPLE WHO ARE DIFFERENT FROM US.**

3

Provide practice in talking about race, immigration and the process of learning English as another language and other subjects that maybe uncomfortable, along with the listening practice that makes those conversations possible.

4

Explore how our roles as parents and teachers can be improved by being able to talk about race and difference.

5

Move us from telling to others to listening to others and their stories.

6

Help us learn to ask questions of genuine interest when we encounter difference. Would you... "Please Tell me more," "Help me out here?"

7

Move us from thinking and talking to thinking, talking and acting to challenge racism where we find it.

Definitions

ANTIRACIST: Conscious and deliberate behavior that works to reverse disparities caused by racism.

ALLY: A member of the "majority" group who rejects the dominant social construct of race and racism and takes action against this construct in the belief that eliminating oppression will benefit both the majority and the minority.

CULTURE: The sum of attitudes, customs, and beliefs that distinguishes one group of people from another.

DISCRIMINATION: Actions based on unconscious or conscious prejudice.

ETHNICITY: A socially defined group based on cultural criteria such as language, customs and shared history.

PREJUDICE: A preconceived judgment or opinion based on limited information.

RACE: A socially constructed means of identifying people that has virtually no basis in biology.

RACIAL IDENTITY DEVELOPMENT: Defining for oneself the personal significance and social meaning of belonging to a particular racial group.

RACISM: A system of advantage based on race. Racism like other forms of oppression is not only a personal ideology but also a system involving cultural messages, institutional policies and practices, as well as the beliefs and actions of individuals.

SOCIAL CONSTRUCT: A concept or practice which may appear to be natural and obvious to those who accept it but is in fact an invention or artifact of a particular culture or society. Ex: Race and ethnicity are both socially constructed.

STEREOTYPE: A set of beliefs generalized about a whole group of people.

CULTURAL COMPETENCE: The ongoing development of awareness, attitudes, skills, knowledge and behaviors that enable staff to create an equitable learning environment. By focusing on relationships, pedagogy, environment and curriculum, culturally competent educators increase the quality of education to insure that race and English language acquisition are no longer predictors of achievement for the students they teach.

CULTURALLY RESPONSIVE TEACHING: A set of congruent behaviors that recognize the importance of including students' cultural references, along with those of the teacher, in all aspects of learning.

EQUITY: Providing each student with the individual support he/she needs to reach a common standard of performance. Equity is demonstrated explicitly by teachers through expectations and the work to help students achieve those expectations, through rigor, the relevance of work to students' lives, and most of all, by relationships.

Note: The definitions above are found in Tatum, Chapter 1 and 2 except the second from Chapter 6. The three definitions on the bottom right are from *Becoming Culturally Competent: Conversations on Race*, the APS teacher training program, 2015.

Definition - Socialization

From Chapter 3, "Socialization", *What Does It Mean to be White?* (Robin DiAngelo)

"The systems of (cultural) meaning tend to be below the surface of everyday awareness." (Page 13)

"Socialization is the process of being trained into our culture: learning the norms, meanings and practices that enable us to make sense of the world and behave appropriately in a given culture. We are taught these norms in myriad ways and through a variety of mediums." (Page 14)

"Socially constructed: Meaning that is not inherently true but is agreed upon by society. Once society agrees to this meaning, it becomes real in its consequences for our lives." (Page 17)

Socialization begins at birth. "We cannot make sense of the world without the meaning making system that our culture provides. Yet this system is hard to see, because we have always been swimming with in it; we just take for granted that what we see is real, rather than a particular perception of reality." (Page 17)

"As we are socialized into our culture's gender roles, so we are socialized into our country's racial roles. Our parents may tell us that race does not matter... but as with gender socialization this explicit teaching is not enough to inoculate us against the role of other messages circulating in our culture. For example, if race does not matter, why do we live so racially separate? We do so because in our culture race does matter." (DiAngelo, Page 17)



This collective socialization is the framework of the glasses through which we see the world. Our personal experience is the lens. The collective socialization is to the superiority of Whiteness.

What I Bring...

Socialization to White Privilege is our framework for looking at the world about race. Our social frame is in the unconscious.



The lenses in that frame are our personal experiences that inform us.

Ingrained White socialization, that “White is better” has consequences for all of us, but the consequences are negative for people of color. (There are negative consequences for White people too, but in general they are unaware.) This system of White advantage based on race is racism. Racism has two forms: a personal ideology based on racial prejudice, and systems (such as discrimination) involving socialized cultural messages and institutionalized policies, practices and the behavior of individuals within those institutions, to the advantage of White people.

Why are all the Black Students Sitting Together in the Cafeteria? and Other Conversations About Race

by Beverly Daniel Tatum, Chapter 1, *Defining Racism*, "Can We Talk?"

Page 7: "Many people use prejudice and racism interchangeably. I do not, and I think it is important to make a distinction. ... David Wellman ... defines racism as a "system of advantage based on race." ... it (this definition) allows us to see that racism, like other forms of oppression, is not only a personal ideology based on racial prejudice, but a system involving cultural messages and institutional policies and practices as well as the beliefs and actions of individuals. In the context of the USA, this system clearly operates to the advantage of Whites and to the disadvantage of people of color."

Page 9: "Understanding racism as a system of advantage based on race is antithetical to traditional notions of an American meritocracy. For those who have internalized this myth, this definition generates considerable discomfort. It is more comfortable simply to think of racism as a particular form of prejudice. Notions of power and privilege do not have to be addressed

when our understanding of racism is constructed in that way."

Page 11: "Are you saying all Whites are bad people?" The answer to that question is of course not. However, all White people do benefit from racism. A more relevant question is what are White people as individuals doing to interrupt racism? ... Passive racism is...subtle... the collusion of laughter when a racist joke is told, of letting exclusionary hiring practices go unchallenged, of accepting... the omissions of people of color from the curriculum, and of avoiding difficult race-related issues."

"I sometimes visualize the ongoing cycle of racism as a moving walkway at the airport. Active racist behaviors is equivalent to walking fast on the conveyor belt. The person engaged in active racist behavior has identified with the ideology of White supremacy and is moving with it. Passive racist behavior is equivalent to standing

still on the walkway. No overt [racist] effort is being made, but the conveyor belt moves the bystanders along to the same destination [one of racial injustice] as those who are actively walking [fast].... [A person might] see the active racists ahead of them, and choose to turn around, unwilling to go to the same destination [of racial injustice] as the White supremacists. But unless they [anti-racists] are walking actively in the opposite direction at a speed faster than the conveyor belt-unless they are actively anti-racist- they will find themselves carried along with the others [to the goal of racial injustice].” Pp. 12 and 13.

Tatum Chapter 2, The Complexity of Identity: *Who Am I ? - Selections*

Pp. 18-19. These are the basic definitions of identity with which we work in these discussions. Pages are edition 2003.)

The concept of identity is a complex one, shaped by individual characteristics, family dynamics, historical factors, and social and political contexts. Who am I? The answer depends in large part on who the world around me says I am. *Page 18 (see also page 19, quote from Erik Erikson which explores this idea further.)*

Pp. 20-22. Multiple Identities.

..there at least seven categories of otherness commonly experienced in US society. People are commonly defined as other based on race or ethnicity, gender, religion, sexual orientation, socioeconomic status, age, and physical or mental ability. Each of these categories has a form of oppression associated with it: racism, sexism.... In each case there is a group considered dominant (systematically advantaged) and a group considered subordinate... When we think about our multiple identities, most of us will find that we are both dominant and targeted(subordinate) at the same time... *Page 22*

Somewhere, on the edge of consciousness, there is what I call a mythical norm which each one of us within our heart knows "that is not me". In America, this norm is usually defined

as white, thin, male, young, heterosexual, Christian and financially secure. It is with this mythical norm that the trappings of power reside within society. *Page 22*

Pp. 23- 28. Domination and Subordination:

About students who feel subordinate:
Page 26 In school, "Not learning tends to take place when someone has to deal with the unavoidable challenges to his or her personal and family loyalties, integrity and identity. In such situations, there are forced choices and no apparent middle ground. To agree to learn from a stranger who does not respect your integrity causes a major loss of self. The only alternative is to not- learn and reject their world." Herbert Kohl.

Page 27 "Many of us are both dominant and subordinate.... To the extent that one can draw on one's own experience of subordination- as a young person, as a person with a disability, as someone who grew up poor, as a woman- it may be easier to make meaning of another targeted groups' experience."

EXTRA FYI:

Close to Home: Mini-Lecture and Map Study

18

In the period studied in the film about FHA practices, the segregated neighborhoods on this map were very tight. In fact, in the neighborhood called Hall's Hill residents were blocked by a wall from traveling south on the N/S street, and there was no access to Glebe Road on the east. Two streets exited north on to Lee Highway, two head west onto the street that runs parallel to the hospital. Most of the surrounding area was farms and fields well past WWI. Furthermore, housing in the metro area had covenants written into standard contracts prohibiting sales to "Negroes, Jews and persons of Middle Eastern descent" until the Fair Housing Act was passed in 1965. So when the VA state office for FHA was making mortgages available to WWII veterans to buy the new homes being build north of route 50, the houses were sold to White veterans. (Locate route #50 on the map.) Thus historical segregation was locked in and greatly expanded by FHA loans. Those loans reinforced existing practices in housing sales, so the fair housing law making covenants illegal had little practical effect.

The class/income differences that are revealed in Arlington housing correlate with race, and immigrants not because those people with dark skins and recent immigrants do not work as hard

as White people but because of the cumulative effects of the historical inequality in opportunity for lifetime wealth accumulation afforded to people of color living in South Arlington. Lack of easy access to education and education loans, to loans for housing and business, to social security until well after WWII, to unemployment insurance in many lines of work until recently, to work in unionized businesses with some protection at any time, all of these lacks contribute to low wealth accumulation.

One final local example of opportunity denied: Arlington had no local black high school until 1950: Black Arlington students had to go to DC and pay a significant tuition and transportation cost. When the Black high school was built at Hoffman-Boston it was substandard, with no labs, etc. The Black students near Wakefield and Washington-Lee could not register at those all white schools. Therefore after WWII many Arlington Blacks did not have the credentials for the growing group of government jobs.

The other variable in what a community of color looks like is that when White people leave a neighborhood, the people of color in that neighborhood lose wealth. Their property values

decline because there is less demand for their property because most potential buyers who are White will not buy in a Black area. The Black neighborhood loses services that go with the White families, and the resulting lower tax base can support less. Then families of color who worked hard to buy their property are held responsible for the problems of a neighborhood that has few services and is poor.

When children of any color look out the bus or car window on the way to school, they see in front of them this disparate wealth based on a history of segregation and lost opportunities for people of color. They cannot know all of that history. They are figuring out the world, and they see that most people of color have less. The children of color have to resist the conclusion that therefore they are less. Before children and adults see these visuals, they have already been internally socialized to the norm in American society, which is that White is the norm, is dominant, and is better. (DiAngelo). We discussed this socialization when we looked at definitions, and we will look at it more today.

In the FHA video Gloria Tatum talked about what this situation looks like to a White or a Black child. The White child whose father owns a house through the asset building of an FHA loan to his

father in a White neighborhood is thinking about the Black child: "My father worked hard, and got us this house. Why didn't your father work as hard as mine?" (*Notes for this mini-lecture prepared by Marty Swaim, 2016*).

PREPARATION FOR SESSION 3

- For the next session, please read Chapters 3 and 4, in *Why Are All the Black Kids Sitting Together in the Cafeteria?* by Beverly Daniel Tatum.
- Please read *White Privilege: Unpacking the Invisible Knapsack*, Peggy McIntosh (Workbook)

We look forward to seeing you next session!

SESSIONS 3 - 5: Please Return for All of the Sessions.

THE SERIES WILL ADDRESS THE FOLLOWING TOPICS:

SESSION 3: What it Means to be a Person of Color in a White Society: Racial Microaggressions and Cultural Appropriation

SESSION 4: Black Lives Matter and Other Political Movements for Change, and
– **Beyond Black and White:** Race and Identity Issues for Other People of Color.

SESSION 5: Race and education: minority achievement and achievement gaps in APS.

The Partnership is pleased to be working with the organizers of *Challenging Racism: Through Stories and Conversations* to design and facilitate this Community Conversation. For more information on Challenging Racism, please visit www.challengingracism.org.

Sponsored by Arlington County Dept. of Human Services, Child and Family Services Division, Arlington Public Schools, Arlington Juvenile and Domestic Relations Court Services Unit, and the Arlington Partnership for Children, Youth, and Families Foundation.

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

Through the work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned

assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless backpack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on

her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: *whites are taught to think of their lives as a morally neutral, normative, and average, also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."*

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attack some what more to skin-color privilege that to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-worker, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. 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.
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. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. 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.
10. Whether I checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. 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.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.

15. I am never asked to speak for all the people of my racial group.

16. 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.

17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. 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.

19. 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.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazine featuring people of my race.

21. 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.

22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.

23. 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.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realization on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible backpack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

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 made 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 me 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 privilege of a few. Ideally it is an 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 is whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will 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 US 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.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same,

the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects.

Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculcated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systematic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As I know from watching me, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base.

[1989] Wellesley, Massachusetts



RACIAL MICROAGGRESSIONS IN EVERYDAY LIFE: IS SUBTLE BIAS HARMLESS?

By Dr. Derald Wing Sue

Not too long ago, I (Asian American) boarded a small plane with an African American colleague in the early hours of the morning. As there were few passengers, the flight attendant told us to sit anywhere, so we choose seats near the front of the plane and across the aisle from one another.

At the last minute, three White men entered the plane and took seats in front of us. Just before takeoff, the flight attendant, who is White, asked if we would mind moving to the back of the aircraft to better balance the plane's weight. We grudgingly complied but felt singled out as passengers of color in being told to "move to the back of the bus." When we expressed these feelings to the attendant, she indignantly denied the charge, became defensive, stated that her intent was to ensure the flight's safety, and wanted to give us some privacy.

Since we had entered the plane first, I asked why she did not ask the White men to move instead of us. She became indignant, stated that we had misunderstood her intentions, claimed she did not see "color," suggested that we were being "oversensitive," and refused to talk about the matter any further.

Were we being overly sensitive, or was the flight attendant being racist? That is a question that

people of color are constantly faced with in their day-to-day interactions with well-intentioned White folks who experience themselves as good, moral (/basics/ethics-and-morality) and decent human beings.

The Common Experience of Racial Microaggressions

Such incidents have become a common-place experience for many people of color because they seem to occur constantly in our daily lives.

When a White couple (man and women) passes a Black man on the sidewalk, the woman automatically clutches her purse more tightly, while the White man checks for his wallet in the back pocket. (Hidden Message: Blacks are prone to crime (/basics/law-and-crime) and up to no good.)

A third generation Asian American is complimented by a taxi cab driver for speaking such good English. (Hidden Message: Asian Americans are perceived as perpetual aliens in their own country and not "real Americans.")

Police stop a Latino male driver for no apparent reason but to subtly check his driver's license to determine immigration status. (Hidden message: Latinas/os are illegal aliens.)

American Indian students at the University of Illinois see Native American symbols and mascots - exemplified by Chief Illiniwek dancing and whooping fiercely during football games. (Hidden Message: American Indians are savages, blood-thirsty and their culture and traditions are demeaned.)

In our 8-year research at Teachers College, Columbia University, we have found that these racial microaggressions may on the surface, appear like a compliment or seem quite innocent and harmless, but nevertheless, they contain what we call demeaning meta-communications or hidden messages.

What Are Racial Microaggressions?

The term racial microaggressions, was first coined by psychiatrist Chester Pierce, MD, in the 1970s.

But the concept is also rooted in the work of Jack Dovidio, Ph.D. (Yale University) and Samuel Gaertner, Ph.D. (University of Delaware) in their formulation of aversive racism - many well-intentioned Whites consciously believe in and profess equality, but unconsciously act in a racist manner, particularly in ambiguous situations.

Racial microaggressions are the brief and everyday slights, insults, indignities and denigrating messages sent to people of color by well-intentioned White people who are unaware of the hidden messages being

communicated. These messages may be sent verbally ("You speak good English."), nonverbally (clutching one's purse more tightly) or environmentally (symbols like the confederate flag or using American Indian mascots). Such communications are usually outside the level of conscious awareness of perpetrators. In the case of the flight attendant, I am sure that she believed she was acting with the best of intentions and probably felt aghast that someone would accuse her of such a horrendous act.

Our research and those of many social psychologists suggest that most people like the flight attendant, harbor unconscious (/ basics/unconscious) biases and prejudices that leak out in many interpersonal situations and decision points. In other words, the attendant was acting with bias-she just didn't know it. Getting perpetrators to realize that they are acting in a biased manner is a monumental task because (a) on a conscious level they see themselves as fair minded individuals who would never consciously discriminate, (b) they are genuinely not aware of their biases, and (c) their self image of being "a good moral human being" is assailed if they realize and acknowledge that they possess biased thoughts, attitudes and feelings that harm people of color.

To better understand the type and range of these incidents, my research team (basics/ teamwork) and other researchers are exploring the manifestation, dynamics and impact of

microaggressions. We have begun documenting how African Americans, Asian Americans, American Indians and Latina(o) Americans who receive these everyday psychological slings and arrows experience an erosion of their mental health (/basics/health), job performance, classroom learning, the quality of social experience, and ultimately their standard of living.

Classifying Microaggressions

In my book, *Racial Microaggressions in Everyday Life: Race, Gender and Sexual Orientation* (<http://www.wiley.com/WileyCDA/WileyTitle/productCd-047049140X.html>) (John Wiley & Sons, 2010), I summarize research conducted at Teachers College, Columbia University which led us to propose a classification of racial microaggressions. Three types of current racial transgressions were described:

- **Microassaults:** Conscious and intentional discriminatory actions: using racial epithets, displaying White supremacist symbols - swastikas, or preventing one’s son or daughter from dating (/basics/mating) outside of their race (/basics/race-and-ethnicity).

- **Microinsults:** Verbal, nonverbal, and environmental communications that subtly convey rudeness and insensitivity that demean a person’s racial heritage or identity (/basics/identity). An example is an employee who asks a co-worker of color how he/she got his/her job, implying he/she may have landed it through an affirmative action or quota system.

- **Microinvalidations:** Communications that subtly exclude negate or nullify the thoughts, feelings or experiential reality of a person of color. For instance, White people often ask Latinos where they were born, conveying the message that they are perpetual foreigners in their own land.

Our research suggests that microinsults and microinvalidations are potentially more harmful because of their invisibility, which puts people of color in a psychological bind: While people of color may feel insulted, they are often uncertain why, and perpetrators are unaware that anything has happened and are not aware they have been offensive. For people of color, they are caught in a Catch-22. If they question the perpetrator, as in the case of the flight attendant, denials are likely to follow. Indeed, they may be labeled “oversensitive” or even “paranoid.” If they choose not to confront perpetrators, the turmoil stews and percolates in the psyche of the person taking a huge emotional toll. In other words, they are damned if they do and damned if they don’t.

Note that the denials by perpetrators are usually not conscious attempts to deceive (/basics/deception); they honestly believe they have done no wrong. Microaggressions hold their power because they are invisible, and therefore they don’t allow Whites to see that their actions and attitudes may be discriminatory. Therein lays the dilemma. The person of color is left to question what actually happened. The result is confusion, anger (/

basics/anger) and an overall draining of energy.

Ironically, some research and testimony from people of color indicate they are better able to handle overt, conscious and deliberate acts of racism than the unconscious, subtle and less obvious forms. That is because there is no guesswork involved in overt forms of racism.

Harmful Impact

Many racial microaggressions are so subtle that neither target nor perpetrator may entirely understand what is happening. The invisibility of racial microaggressions may be more harmful to people of color than hate crimes or the overt and deliberate acts of White supremacists such as the Klan and Skinheads. Studies support the fact that people of color frequently experience microaggressions, that it is a continuing reality in their day-to-day interactions with friends, neighbors, co-workers, teachers, and employers in academic, social and public settings.

They are often made to feel excluded, untrustworthy, second-class citizens, and abnormal. People of color often describe the terrible feeling of being watched suspiciously in stores, that any slip up they make would negatively impact every person of color, that they felt pressured to represent the group in positive ways, and that they feel trapped in a stereotype (/basics/bias). The burden of constant vigilance drains and saps psychological and spiritual (/basics/spirituality) energies of targets and

contributes to chronic fatigue and a feeling of racial frustration and anger.

Space does not allow me to elaborate the harmful impact of racial microaggressions, but I summarize what the research literature reveals.

Although they may appear like insignificant slights, or banal and trivial in nature (/basics/environment), studies reveal that racial microaggressions have powerful detrimental consequences to people of color. They have been found to:

- (a) assail the mental health of recipients,**
- (b) create a hostile and invalidating work or campus climate,**
- (c) perpetuate stereotype threat,**
- (d) create physical health problems,**
- (e) saturate the broader society with cues that signal devaluation of social group identities,**
- (f) lower work productivity (/basics/productivity) and problem solving abilities, and**
- (g) be partially responsible for creating inequities in education (/basics/education), employment and health care.**

*This article can be found on the web at:
www.coloradoinclusivefunders.org/.../racial_microaggressions_in_every_day_life
 Published by Derald Sue, 10/5/2010 in
[Microaggression in Every Day Life](#)*

Notes, Thoughts, Questions...



Evaluation and Reflection: Session 2

Date: _____

Location: _____

1. What part of the session was most useful to you?

2. What was the most interesting?

3. What would you like us to know about anything related to this conversation?

What do you need?

What didn't you like...?

What didn't you understand?

Thank you so much for your feedback!





EVALUATION - Session 2

Your feedback is important to us! Please complete our brief survey.

LET'S TALK ABOUT RACE, SESSION 2:

White Advantage and Privilege: Race as a Social Construct and Socialization to Race

(Please Circle One)

Strongly Disagree

Strongly Agree

This event was high quality and worth my time.

1 2 3 4 5

This event increased my knowledge and/or abilities.

1 2 3 4 5

The format of the event was effective.

1 2 3 4 5

Will you do anything differently as a result of this session? Please explain:

What was least useful? What was most useful?

What topics would interest you in the future?

How did you hear about this event?

Please provide any additional comments on the back side.

Please add me to the mailing list for updates and information:

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Thank you so much for your feedback!

