

1: White Ivy Leaguers create student group to confront their 'privilege'

Confronting White Privilege. Many affluent students are oblivious to issues of race and class. Here are two teaching strategies designed to open their eyes.

Christina Edmondson Resist rushing past or suppressing the deep sadness of this idolatry. In recent years, Christian colleges and universities have made significant progress on issues of race. Overt racism is condemned, but the subtler conversation about white privilege remains controversial. She is often assumed to represent the views of people of color as a whole, whereas Joe is allowed a more holistic individuality. On college campuses, part of white privilege is safety. In , the most recent year for which we have data , there were reported hate crimes on U. The single largest motivation for these crimes was race—about 40 percent. A study of hate crimes on Canadian campuses found that Race or ethnicity was a major motivator Photos of the graffiti found their way onto social media, and our campus was confronted with a sobering reminder of the persistence of white supremacy. However, many people failed to see the link between white supremacy and white privilege. We believe that the denial of white privilege rests on an implicit assumption of white supremacy. If you deny white privilege, if society is indeed meritocratic and the game is essentially fair, it is difficult to avoid assumptions about who tends to win and who tends to lose. If the white population is not privileged in some way, how else does one explain the discrepancies between them and people of color? Inevitably, someone quotes Dr. If you are surrounded by this sort of attitude, you begin to question yourself. Maybe trying to talk about privilege is too confrontational. I must confess that over the last few years I have been gravely disappointed with the white moderate. Lukewarm acceptance is much more bewildering than outright rejection. Our suspicion is that many of those working to confront white privilege on Christian campuses know something about lukewarm acceptance and how bewildering it can be. Why is this conversation so difficult? As Christians, we are confessional people. At many Christian Reformed churches, confession is part of the weekly liturgy. What would it look like to confess white privilege? The church often talks about confessing and lamenting sins, and in the context of racism particularly, the sins of the past. We think this is why the conversation about white privilege is so contentious. They minimize our needed dependence on the gospel, and they lead others astray. So what does it look like to tear down or repent of this idol? First, we must ask for the spiritual sight to see racial injustice. For those who live it, like Christina, it is as evident as the day is long; but for those who benefit from it, like Joseph, this is harder. Our tailored history and politically aligned media sources shape worlds and worldviews that feed the idol of racism. However, seeing this idol does not require some supernatural experience but rather a willingness to learn the full narrative. Second, this awareness will hurt. Resist rushing past or suppressing the deep sadness of this idolatry. It is so easy to medicate with avoidance, delusion, and quick tears. Repentance requires real sorrow and grief. It is a sorrow that acknowledges that we have missed the mark, that we have fallen so very short. The Bible provides us with images of godly sorrow that include weeping, wailing, and the ripping of clothes. We are broken people who ought to be broken up by our sin. Third, our lament must lead to change. Christians serve an embodied Savior. We must have an embodied faith. A faith that has real implications for not only what we confess but how we live. We must walk up to and into racist systems and structures to change them. Lament must have legs—or else it serves to prolong the suffering of others. Turning from idols is difficult. We cannot do it in our own. But we are not alone. Christ himself provides us with the ability to see our sin, the strength to repent, and the wisdom to proceed towards justice. How do you feel and why? How did you feel? What can we do to minimize such experiences for others? What is your response in reading Dr. Do you agree that white privilege is an idolatry? Why or why not? If you have the power, what racist structures in society would you change and how? What potential steps can you take to make that a reality? About the Authors Joseph Kuilema is an assistant professor in the social work program at Calvin College. He and his wife attend Sherman St. She trains congregations and organizations nationally about implicit bias, multicultural accessibility, and leadership development. Get All the Updates!

2: Explaining White Privilege – Sociology In Focus

Confronting white privilege / Dale Weiss "Curriculum is everything that happens": an interview with veteran teacher Rita Tenorio "How am I going to do this."

Confronting the White Elephant: I believed wholeheartedly that race did not make us different from one another. I believed I was a better worker because of my beliefs. Little did I know that not only was I blind to such prevalent oppression, but my work with clients was suffering. Privilege can be defined as a special right, advantage, or immunity granted or available only to a particular person or group of people. White privilege, however, is defined as the collection of benefits based on belonging to a group perceived to be white, when the same or similar benefits are denied to members of other groups. Understanding privilege has been an important part of my education, my client work, and my position in the world. It has made me more mindful of the way I am treated and how people consider me. It has given me a new perspective on the way the world operates. Learning how my race, gender, sexuality, language, citizenry, religion, and appearance have affected me was a difficult process. Like many others, these were just characteristics that defined who I was and I thought little about the advantages they would impart. Many people think that privilege is earned or deserved, as if they did something special in a previous life and now they are reaping the benefits. Beginning to look at white privilege as the elephant in the room forces social service providers to understand the reality of its effect on their work with clients of different races. Education Beyond understanding its advantages, this process has forced me beyond what I considered my "discomfort zone. The societal construction behind it was beyond what I was ready to comprehend: Throughout my work experience, nowhere at my workplace was my white privilege discussed. Nor was it discussed or addressed as something that is present during client work. There is no doubt that exploring and understanding white privilege is an uneasy process for a white person; it is uncomfortable and unnatural. However, this does not mean that it cannot, or should not, be done in a meaningful, informed way. Beginning to acknowledge the role that race plays in direct service work, specifically with clients of various races being serviced by white social workers, is a crucial part of the work. Literature on addressing white privilege for social service providers is crucial to the field. With racism still intertwined into society, understanding white privilege is at the forefront of necessities in order to enhance cultural education. Hossain describes a multicultural education course that he found imperative to include in his school curriculum and teach to his students. He found that students were resistant to accept examples of white privilege, primarily because this was a topic not often discussed with them. This is important to note; the lack of attention to how prevalent white privilege is makes talking about it even more difficult. Often when attempting to discuss white privilege, the conversation inadvertently focuses on racism. As a white social worker, I am aware of my own feeling; often it is guilt or shame regarding white privilege. As a human being, is it a part of our natural defense to avoid these feelings. Focusing on the direct impact it has on this specific work can hopefully lead to both training and employee policy change. While understanding and acknowledging privilege is useful to the day-to-day life of any white person in America, the clients of color we work with already know about it. They know how society works, and the undeniable privilege that their white worker gets just for appearing as they are. How can agencies integrate race-based trainings and white privilege into their new employee orientations? It hopes to help those line staff, managers, supervisors, and CEOs to begin thinking about why this elephant has not been addressed. What is it that many of the white executives miss this concept as a crucial part of the work? The macro, mezzo, and micro levels of the social work practice can get involved in order to make positive change. On a macro and mezzo level, white social workers across all social service agencies can confer with social workers of color to stay informed and gain insight on their perspectives. All social workers can also support social groups that fight racism and white supremacy. These groups advocate for change on institutional and policy levels that trickle down and impact our micro work. In addition, social service agencies can increase diversity in staffing at higher levels. Lastly, social service agencies can all provide adequate supervision and a safe and informed environment to support staff in conversations that focus on white privilege. At the micro level, what can social workers do day to day

to make transformative change? First, we can begin by taking action in advocating for an antiracist workplace by holding ourselves accountable for our commitment to being a social change agent. We can also advocate for change in the micro and macro systems at our workplace that perpetuate white privilege. In order to do this, however, we must first maintain an open mind to learning about white privilege and its impact on racism. We must allow ourselves to be vulnerable to the topic and change our feelings of guilt to stimulate positive change. These suggestions for change to the field have been supported in research and literature. The list above is just a few of many changes that can challenge the perpetuation of white privilege in the field. The first steps of addressing this issue represent an increase in learning opportunities on this topic for service providers in the field. There are white people, and there are people that are not white. By saying this, you are also failing to see your whiteness. References Council on Social Work Education. Perceptions of pre-service teachers. Multicultural Education, 23 1 , How white people can work for racial justice rev. White privilege and male privilege: Wellesley College, Center for Research on Women. White privilege and community building. Center for Assessment and Policy Development. Who, what, when, and why. Review of General Psychology, 14 4 ,

3: Anti-Racism Resources – PAX CHRISTI USA

After observing other white social workers' practices and reflecting on my own, the following is a list of some ways in which white social workers may be unintentionally perpetuating white privilege: – by discussing only individual rather than structural acts of racism with clients and supervisors;

This is one of the reasons white people sometimes find the term white privilege bothersome, perhaps even offensive. The fact is, people from all ethnic backgrounds typically need to work hard in order to get through life, including those of European descent. Consequently, understanding and accepting white privilege can be a difficult task. In this post, David Mayeda takes an example of a recent New Zealander who moved to London to inspect the concept of white privilege. The New Zealand Herald recently published a letter written by a young, ambitious New Zealander named Alex Hazlehurst who moved to London aiming to expand her professional work experience in broadcast journalism. In turn, she expected to find meaningful work relatively quickly. Unfortunately upon arrival, Hazlehurst encountered a London employment market that was cut-throat and highly competitive: So much so, a job will go up online and within 48 hours it has applicants. Hazlehurst explains further, the inability to find gainful employment had rippling effects on her morale: I was angry, broke, drinking a lot, and lacking any of the confidence I arrived with four months ago. Likewise, it takes talent and determination to grind through the process she did to find meaningful work. So if this individual struggled to succeed, how could she be privileged? How might she have white privilege? To the contrary, her degree in broadcast journalism had landed her impressive work in New Zealand. A study based on twenty life history interviews with skilled migrants originally from Indian Punjab moving to Britain, found a common pattern of downward occupational mobility. For instance, in one case a Punjab nurse spent a year working in a sandwich factory, needing to improve her English skills before she could apply for her nursing diploma to be recognized by the British Nursing and Midwifery Council. The shared experiences amongst these Indian skilled migrants that contributed to their downward occupational mobility included: Thus, migrants of color coming from more impoverished backgrounds are more likely to experience significant downward career trajectory than someone like Hazlehurst. This does not mean Hazlehurst lacks talent, is lazy, or had it easy. But there are clearly elements of her background that make her more privileged than the average Indian migrant moving to London or another European city. Not having to cope with racism is a clear example of white privilege. Is white privilege really class privilege, or do elements of race and racism matter in cases like that explained in this post? Watch this 4-minute YouTube video that tries to visualize privilege. Explain whether or not you feel the video effectively measures privilege.

4: Confronting White Privilege | The Banner

The new teacher book: finding purpose, balance, and hope during your first years in the classroom Confronting white privilege / Dale Weiss -- "Curriculum is.

5: Confronting the White Elephant: White Privilege in Social Service

The New Teacher Book. New Teacher Home. Confronting White Privilege – 59 by Dale Weiss. Other Resources – 66 by Dale Weiss.

6: The new teacher book (edition) | Open Library

Confronting White Privilege in Santa Barbara. likes 2 talking about this. Another way to talk about the elephant in the room.

7: Artworks in "Confronting Truths: Wake Up!" heighten conversation about race | Chicago Sun-Times

CONFRONTING WHITE PRIVILEGE DALE WEISS pdf

In a recent article in Teaching Tolerance magazine, professor Katy Stallwell addresses the importance of "Confronting White Privilege." As she says: "For teachers working within homogeneous groups privileged by race and class, providing a critical multicultural education is of tremendous importance."

Time line of Cesar Chavezs life. Leadership, Change and Responsibility (Maastricht School of Management/Series in Intercultural and Global Grace, grit and greenbacks International handbook of suicide prevention Lower extremity arterial disease coexisting with coronary artery disease : management and prognosis Denni Railways in modern India Minecraft redstone handbook no survey US-Soviet relations Evolving Models of Language Daily bible ing schedule Generation of schooling Exploring Atlantis II Imminent Danger (Mustang, Montana) Universal palaeography Births, marriages, baptisms and deaths, from the records of the town and churches in Coventry, Connecticutu Frommers Alaska 2006 Twilight Moonbeam Alley Yahmaha pm5d owners manual 3 But What Do We Think Were Doing Anyway: The Towers of Bois-Maury Volume 1 Student Supplement package for Living with Art, 5th ed. Enhancing Chinas Competitiveness Through Lifelong Learning (Wbi Development Studies) V. 15. Hemichordata, Chaetognatha, and the invertebrate Chordates edited by Frederick W. Harrison, Edward Table of Elements and Their Symbols Between the Silver and the Mirror Declaration of independence rhetorical analysis Marine control technology McGrotty and Ludmilla, or The Harbinger Report Maigret and the Apparition (Harvest/HBJ Book) African native music Womens suffrage and social politics in the French Third Republic Russian Verbs of Motion Echoes of Bruce County Appendix A. Participants in the study 1994 geo metro repair manual Glencoe chapter 13 stars and galaxies resources Hamiltonian mechanical systems and geometric quantization Ad&d 1st edition unearthed arcana Jason capital power switch The King of flesh and blood.