

# privilege

A Reader

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EDITORS



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*For the "others"  
who have helped us  
begin to see what being "other" means;*

*And especially for Peggy McIntosh, whose knapsack  
has become a model for understanding privilege.*

*And for our students,  
who struggle with their own knapsacks.*

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## toward a new vision

Race, Class, and Gender  
as Categories of Analysis and Connection

Patricia Hill Collins

*The true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us.*

Audre Lorde, *Sister Outsider*, 123

Audre Lorde's statement raises a troublesome issue for scholars and activists working for social change. While many of us have little difficulty assessing our own victimization within some major system of oppression, whether it be by race, social class, religion, sexual orientation, ethnicity, age or gender, we typically fail to see how our thoughts and actions uphold someone else's subordination. Thus, White feminists routinely point with confidence to their oppression as women but resist seeing how much their white skin privileges them. African-Americans who possess eloquent analyses of racism often persist in viewing poor Black women as symbols of white power. The radical left fares little better. If only people of color and women could see their true class interests, they argue, "class solidarity would eliminate racism and sexism." In

essence, each group identifies the type of oppression with which it feels most comfortable as being fundamental and classifies all other types as being of lesser importance.

Oppression is full of such contradictions. Errors in political judgment that we make concerning how we teach our courses, what we tell our children, and which organizations are worthy of our time, talents and financial support flow smoothly from errors in theoretical analysis about the nature of oppression and activism. Once we realize that there are few pure victims or oppressors, and that each one of us derives varying amounts of penalty and privilege from the multiple systems of oppression that frame our lives, then we will be in a position to see the need for new ways of thought and action.

To get at that "piece of the oppressor which is planted deep within each of us," we need at least two things. First, we need new visions of what oppression is, new categories of analysis that are inclusive of race, class, and gender as distinctive yet interlocking structures of oppression. Adhering to a stance of comparing and ranking oppressions—the proverbial, "I'm more oppressed than you"—locks us all into a dangerous dance of competing for attention, resources, and theoretical supremacy. Instead, I suggest that we examine our different experiences within the more fundamental relationship of domination and subordination. To focus on the particular arrangements that race or class or gender take in our time and place without seeing these structures as sometimes parallel and sometimes interlocking dimensions of the more fundamental relationship of domination and subordination may temporarily ease our consciences. But while such thinking may lead to short-term social reforms, it is simply inadequate for the task of bringing about long-term social transformation.

While race, class and gender as categories of analysis are essential in helping us understand the structural bases of domination and subordination, new ways of thinking that are not accompanied by new ways of acting offer incomplete prospects for change. To get at that "piece of the oppressor which is planted deep within each of us," we also need to change our daily behavior. Currently, we are all enmeshed in a complex web of problematic relationships that grant our mirror images full human subjectivity while stereotyping and objectifying those most different than ourselves. We often assume that the people we work with, teach, send our children to school with, and sit next to . . . will act and feel in pre-

scribed ways because they belong to given race, social class or gender categories. These judgments by category must be replaced with fully human relationships that transcend the legitimate differences created by race, class and gender as categories of analysis. We require new categories of connection, new visions of what our relationships with one another can be. [ . . . ]

[This discussion] addresses this need for new patterns of thought and action. I focus on two basic questions. First, how can we reconceptualize race, class and gender as categories of analysis? Second, how can we transcend the barriers created by our experiences with race, class and gender oppression in order to build the types of coalitions essential for social exchange? To address these questions I contend that we must acquire both new theories of how race, class and gender have shaped the experiences not just of women of color, but of all groups. Moreover, we must see the connections between the categories of analysis and the personal issues in our everyday lives, particularly our scholarship, our teaching and our relationships with our colleagues and students. As Audre Lorde points out, change starts with self, and relationships that we have with those around us must always be the primary site for social change.

#### *How Can We Reconceptualize Race, Class and Gender as Categories of Analysis?*

To me, we must shift our discourse away from additive analyses of oppression (Spelman, 1982; Collins, 1989). Such approaches are typically based on two key premises. First, they depend on either/or, dichotomous thinking. Persons, things and ideas are conceptualized in terms of their opposites. For example, Black/White, man/woman, thought/feeling, and fact/opinion are defined in oppositional terms. Thought and feeling are not seen as two different and interconnected ways of approaching truth that can coexist in scholarship and teaching. Instead, feeling is defined as antithetical to reason, as its opposite. In spite of the fact that we all have "both/and" identities (I am both a college professor and a mother—I don't stop being a mother when I drop my child off at school, or forget everything I learned while scrubbing the toilet), we persist in trying to classify each other in either/or categories. I live each day as an African-American woman—a race/gender specific experience. And I am not alone. Everyone has a race/gender/class specific identity. Either/or, dichotomous thinking is especially troublesome when applied to theories of

oppression because every individual must be classified as being either oppressed or not oppressed. The both/and position of simultaneously being oppressed and oppressor becomes conceptually impossible.

A second premise of additive analyses of oppression is that these dichotomous differences must be ranked. One side of the dichotomy is typically labeled dominant and the other subordinate. Thus, Whites rule Blacks, men are deemed superior to women, and reason is seen as being preferable to emotion. Applying this premise to discussions of oppression leads to the assumption that oppression can be quantified, and that some groups are oppressed more than others. I am frequently asked, "Which has been most oppressive to you, your status as a Black person or your status as a woman?" What I am really being asked to do is divide myself into little boxes and rank my various statuses. If I experience oppression as a both/and phenomenon, why should I analyze it any differently?

Additive analyses of oppression rest squarely on the twin pillars of either/or thinking and the necessity to quantify and rank all relationships in order to know where one stands. Such approaches typically see African-American women as being more oppressed than everyone else because the majority of Black women experience the negative effects of race, class and gender oppression simultaneously. In essence, if you add together separate oppressions, you are left with a grand oppression greater than the sum of its parts.

I am not denying that specific groups experience oppression more harshly than others—lynching is certainly objectively worse than being held up as a sex object. But we must be careful not to confuse this issue of the saliency of one type of oppression in people's lives with a theoretical stance positing the interlocking nature of oppression. Race, class and gender may all structure a situation but may not be equally visible and/or important in people's self-definitions. In certain contexts, such as the antebellum American South and contemporary South America, racial oppression is more visibly salient, while in other contexts, such as Haiti, El Salvador and Nicaragua, social class oppression may be more apparent. For middle class White women, gender may assume experiential primacy unavailable to poor Hispanic women struggling with the ongoing issues of low paid jobs and the frustrations of the welfare bureaucracy. This recognition that one category may have salience over another for a given time and place does not minimize the theoretical importance of assuming that race, class and gender as categories of analysis structure all relationships.

In order to move toward new visions of what oppression is, I think that we need to ask new questions. How are relationships of domination and subordination structured and maintained in the American political economy? How do race, class and gender function as parallel and interlocking systems that shape this basic relationship of domination and subordination? Questions such as these promise to move us away from futile theoretical struggles concerned with ranking oppressions and towards analyses that assume race, class and gender are all present in any given setting, even if one appears more visible and salient than the others. Our task becomes redefined as one of reconceptualizing oppression by uncovering the connections among race, class and gender as categories of analysis.

### 1. Institutional Dimension of Oppression

Sandra Harding's contention that gender oppression is structured along three main dimensions—the institutional, the symbolic, and the individual—offers a useful model for a more comprehensive analysis encompassing race, class and gender oppression (Harding 1989). Systemic relationships of domination and subordination structured through social institutions such as schools, businesses, hospitals, the work place, and government agencies represent the institutional dimension of oppression. Racism, sexism and elitism all have concrete institutional locations. Even though the workings of the institutional dimension of oppression are often obscured with ideologies claiming equality of opportunity, in actuality, race, class and gender place Asian-American women, Native American men, White men, African-American women, and other groups in distinct institutional niches with varying degrees of penalty and privilege.

Even though I realize that many . . . would not share this assumption, let us assume that the institutions of American society discriminate, whether by design or by accident. While many of us are familiar with how race, gender and class operate separately to structure inequality, I want to focus on how these three systems interlock in structuring the institutional dimension of oppression. To get at the interlocking nature of race, class and gender, I want you to think about the antebellum plantation as a guiding metaphor for a variety of American social institutions. Even though slavery is typically analyzed as a racist institution, and occasionally as a class institution, I suggest that slavery was a race, class, gender specific institution. Removing any one piece from our analysis diminishes our understanding of the true nature of relations of domination and subordination under slavery.

Slavery was a profoundly patriarchal institution. It rested on the dual tenets of White male authority and White male property, a joining of the political and the economic within the institution of family. Heterosexism was assumed and all Whites were expected to marry. Control over affluent White women's sexuality remained key to slavery's survival because property was to be passed on to the legitimate heirs of the slave owner. Ensuring affluent White women's virginity and chastity was deeply intertwined with maintenance of property relations.

Under slavery, we see varying levels of institutional protection given to affluent White women, working class and poor White women, and enslaved African women. Poor White women enjoyed few of the protections held out to their upper class sisters. Moreover, the devalued status of Black women was key in keeping all White women in their assigned places. Controlling Black women's fertility was also key to the continuation of slavery, for children born to slave mothers themselves were slaves.

African-American women shared the devalued status of chattel with their husbands, fathers and sons. Racism stripped Blacks as a group of legal rights, education, and control over their own persons. African-Americans could be whipped, branded, sold, or killed, not because they were poor, or because they were women, but because they were Black. Racism ensured that Blacks would continue to serve Whites and suffer economic exploitation at the hands of all Whites.

So we have a very interesting chain of command on the plantation—the affluent White master as the reigning patriarch, his White wife helpmate to serve him, help him manage his property and bring up his heirs, his faithful servants whose production and reproduction were tied to the requirements of the capitalist political economy, and largely propertyless, working class White men and women watching from afar. In essence, the foundations for the contemporary roles of elite White women, poor Black women, working class White men, and a series of other groups can be seen in stark relief in this fundamental American social institution. While Blacks experienced the most harsh treatment under slavery, and this made slavery clearly visible as a racist institution, race, class and gender interlocked in structuring slavery's systemic organization of domination and subordination.

Even today, the plantation remains a compelling metaphor for institutional oppression. Certainly the actual conditions of oppression are not as severe now as they were then. To argue, as some do, that things have not changed all that much denigrates the achievements of those who struggle

for social change before us. But the basic relationships among Black men, Black women, elite White women, elite White men, working class White men and working class White women as groups remain essentially intact.

A brief analysis of key American social institutions most controlled by elite White men should convince us of the interlocking nature of race, class and gender in structuring the institutional dimension of oppression. For example, if you are from an American college or university, is your campus a modern plantation? Who controls your university's political economy? Are elite White men over represented among the upper administrators and trustees controlling your university's finances and policies? Are elite White men being joined by growing numbers of elite White women helpmates? What kinds of people are in your classrooms grooming the next generation who will occupy these and other decision-making positions? Who are the support staff that produce the mass mailings, order the supplies, fix the leaky pipes? Do African-Americans, Hispanics or other people of color form the majority of the invisible workers who feed you, wash your dishes, and clean up your offices and libraries after everyone else has gone home?

If your college is anything like mine, you know the answers to these questions. You may be affiliated with an institution that has Hispanic women as vice-presidents for finance, or substantial numbers of Black men among the faculty. If so, you are fortunate. Much more typical are colleges where a modified version of the plantation as a metaphor for the institutional dimension of oppression survives.

## 2. The Symbolic Dimension of Oppression

Widespread, societally-sanctioned ideologies used to justify relations of domination and subordination comprise the symbolic dimension of oppression. Central to this process is the use of stereotypical or controlling images of diverse race, class and gender groups. In order to assess the power of this dimension of oppression, I want you to make a list, either on paper or in your head, of "masculine" and "feminine" characteristics. If your list is anything like that compiled by most people, it reflects some variation of the following:

<b>Masculine</b>	<b>Feminine</b>
aggressive	passive
leader	follower
rational	emotional

<b>Masculine</b>	<b>Feminine (continued)</b>
strong	weak
intellectual	physical

Not only does this list reflect either/or dichotomous thinking and the need to rank both sides of the dichotomy, but ask yourself exactly which men and women you had in mind when compiling these characteristics. This list applies almost exclusively to middle class White men and women. The allegedly "masculine" qualities that you probably listed are only acceptable when exhibited by elite White men, or when used by Black and Hispanic men against each other or against women of color. Aggressive Black and Hispanic men are seen as dangerous, not powerful, and are often penalized when they exhibit any of the allegedly "masculine" characteristics. Working class and poor White men fare slightly better and are also denied the allegedly "masculine" symbols of leadership, intellectual competence, and human rationality. Women of color and working class and poor White women are also not represented on this list, for they have never had the luxury of being "ladies." What appear to be universal categories representing all men and women instead are unmasked as being applicable to only a small group.

It is important to see how the symbolic images applied to different race, class and gender groups interact in maintaining systems of domination and subordination. If I were to ask you to repeat the same assignment, only this time, by making separate lists for Black men, Black women, Hispanic women and Hispanic men, I suspect that your gender symbolism would be quite different. In comparing all of the lists, you might begin to see the interdependence of symbols applied to all groups. For example, the elevated images of White womanhood need devalued images of Black womanhood in order to maintain credibility.

While the above exercise reveals the interlocking nature of race, class and gender in structuring the symbolic dimension of oppression, part of its importance lies in demonstrating how race, class and gender pervade a wide range of what appears to be universal language. Attending to diversity in our scholarship, in our teaching, and in our daily lives provides a new angle of vision on interpretations of reality thought to be natural, normal and "true." Moreover, viewing images of masculinity and femininity as universal gender symbolism, rather than as symbolic images that are race, class and gender specific, renders the experiences of people of color and of non-privileged White women and men invisible. One way to

dehumanize an individual or a group is to deny the reality of their experiences. So when we refuse to deal with race or class because they do not appear to be directly relevant to gender, we are actually becoming part of some one else's problem.

Assuming that everyone is affected differently by the same interlocking set of symbolic images allows us to move forward toward new analyses. Women of color and White women have different relationships to White male authority and this difference explains the distinct gender symbolism applied to both groups. Black women encounter controlling images such as the mammy, the matriarch, the mule and the whore, that encourage others to reject us as fully human people. Ironically, the negative nature of these images simultaneously encourages us to reject them. In contrast, White women are offered seductive images, those that promise to reward them for supporting the status quo. And yet seductive images can be equally controlling. Consider, for example, the views of Nancy White, a 73-year-old Black woman, concerning images of rejection and seduction:

My mother used to say that the black woman is the white man's mule and the white woman is his dog. Now, she said that to say this: we do the heavy work and get beat whether we do it well or not. But the white woman is closer to the master and he pats them on the head and lets them sleep in the house, but he ain't gon' treat neither one like he was dealing with a person. (Gwaltney, 148)

Both sets of images stimulate particular political stances. By broadening the analysis beyond the confines of race, we can see the varying levels of rejection and seduction available to each of us due to our race, class and gender identity. Each of us lives with an allotted portion of institutional privilege and penalty, and with varying levels of rejection and seduction inherent in the symbolic images applied to us. This is the context in which we make our choices. Taken together, the institutional and symbolic dimensions of oppression create a structural backdrop against which all of us live our lives.

### 3. The Individual Dimension of Oppression

Whether we benefit or not, we all live within institutions that reproduce race, class and gender oppression. Even if we never have any contact with members of other race, class and gender groups, we all encounter images

of these groups and are exposed to the symbolic meanings attached to those images. On this dimension of oppression, our individual biographies vary tremendously. As a result of our institutional and symbolic statuses, all of our choices become political acts.

Each of us must come to terms with the multiple ways in which race, class and gender as categories of analysis frame our individual biographies. I have lived my entire life as an African-American woman from a working class family and this basic fact has had a profound impact on my personal biography. Imagine how different your life might be if you had been born Black, or White, or poor, or of a different race/class/gender group than the one with which you are most familiar. The institutional treatment you would have received and the symbolic meanings attached to your very existence might differ dramatically from that you now consider to be natural, normal and part of everyday life. You might be the same, but your personal biography might have been quite different.

I believe that each of us carries around the cumulative effect of our lives within multiple structures of oppression. If you want to see how much you have been affected by this whole thing, I ask you one simple question—who are your close friends? Who are the people with whom you can share your hopes, dreams, vulnerabilities, fears and victories? Do they look like you? If they are all the same, circumstance may be the cause. For the first seven years of my life I saw only low income Black people. My friends from those years reflected the composition of my community. But now that I am an adult, can the defense of circumstance explain the patterns of people that I trust as my friends and colleagues? When given other alternatives, if my friends and colleagues reflect the homogeneity of one race, class and gender group, then these categories of analysis have indeed become barriers to connection.

I am not suggesting that people are doomed to follow the paths laid out for them by race, class and gender as categories of analysis. While these three structures certainly frame my opportunity structure, I as an individual always have the choice of accepting things as they are, or trying to change them. As Nikki Giovanni points out, “we’ve got to live in the real world. If we don’t like the world we’re living in, change it. And if we can’t change it, we change ourselves. We can do something” (Tate 1983, 68). While a piece of the oppressor may be planted deep within each of us, we each have the choice of accepting that piece or challenging it as part of the “true focus of revolutionary change.”

### *How Can We Transcend the Barriers Created by Our Experiences With Race, Class and Gender Oppression in Order to Build the Types of Coalitions Essential for Social Change?*

Reconceptualizing oppression and seeing the barriers created by race, class and gender as interlocking categories of analysis is a vital first step. But we must transcend these barriers by moving toward race, class and gender as categories of connection, by building relationships and coalitions that will bring about social change. What are some of the issues involved in doing this?

#### **1. Differences in Power and Privilege**

First, we must recognize that our differing experiences with oppression create problems in the relationships among us. Each of us lives within a system that vests us with varying levels of power and privilege. These differences in power, whether structured along axes of race, class, gender, age or sexual orientation, frame our relationships. African-American writer June Jordan describes her discomfort on a Caribbean vacation with Olive, the Black woman who cleaned her room:

... even though both “Olive” and “I” live inside a conflict neither one of us created, and even though both of us therefore hurt inside that conflict, I may be one of the monsters she needs to eliminate from her universe and, in a sense, she may be one of the monsters in mine (1985, 47).

Differences in power constrain our ability to connect with one another even when we think we are engaged in dialogue across differences. Let me give you an example. One year, the students in my course “Sociology of the Black Community” got into a heated discussion about the reasons for the upsurge of racial incidents on college campuses. Black students complained vehemently about the apathy and resistance they felt most White students expressed about examining their own racism. Mark, a White male student, found their comments particularly unsettling. After claiming that all the Black people he had ever known had expressed no such beliefs to him, he questioned how representative the view points of his fellow students actually were. When pushed further, Mark revealed that he had participated in conversations over the years with the Black domestic worker employed by his family. Since she had never expressed such

strong feelings about White racism, Mark was genuinely shocked by class discussions. Ask yourselves whether that domestic worker was in a position to speak freely. Would it have been wise for her to do so in a situation where the power between the two parties was so unequal?

In extreme cases, members of privileged groups can erase the very presence of the less privileged. When I first moved to Cincinnati, my family and I went on a picnic at a local park. Picnicking next to us was a family of White Appalachians. When I went to push my daughter on the swings, several of the children came over. They had missing, yellowed and broken teeth, they wore old clothing and their poverty was evident. I was shocked. Growing up in a large eastern city, I had never seen such awful poverty among Whites. The segregated neighborhoods in which I grew up made White poverty all but invisible. More importantly, the privileges attached to my newly acquired social class position allowed me to ignore and minimize the poverty among Whites that I did encounter. My reactions to those children made me realize how confining phrases such as "well, at least they're not Black," had become for me. In learning to grant human subjectivity to the Black victims of poverty, I had simultaneously learned to demand White victims of poverty. By applying categories of race to the objective conditions confronting me, I was quantifying and ranking oppressions and missing the very real suffering which, in fact, is the real issue.

One common pattern of relationships across differences in power is one that I label "voyeurism." From the perspective of the privileged, the lives of people of color, of the poor, and of women are interesting for their entertainment value. The privileged become voyeurs, passive onlookers who do not relate to the less powerful, but who are interested in seeing how the "different" live. Over the years, I have heard numerous African American students complain about professors who never call on them except when a so-called Black issue is being discussed. The students' interest in discussing race or qualifications for doing so appear unimportant to the professor's efforts to use Black students' experiences as stories to make the material come alive for the White student audience. Asking Black students to perform on cue and provide a Black experience for their White classmates can be seen as voyeurism at its worst.

Members of subordinate groups do not willingly participate in such exchanges but often do so because members of dominant groups control the institutional and symbolic apparatuses of oppression. Racial/ethnic groups, women, and the poor have never had the luxury of being voyeurs of the lives of the privileged. Our ability to survive in hostile settings is

hinged on our ability to learn intricate details about the behavior and world view of the powerful and adjust our behavior accordingly. I need only point to the difference in perception of those men and women in abusive relationships. Where men can view their girlfriends and wives as sex objects, helpmates and a collection of stereotypes categories of voyeurism—women must be attuned to every nuance of their partners' behavior. Are women "naturally" better in relating to people with more power than themselves, or have circumstances mandated that men and women develop different skills? [ . . . ]

Coming from a tradition where most relationships across difference are squarely rooted in relations of domination and subordination, we have much less experience relating to people as different but equal. The classroom is potentially one powerful and safe space where dialogues among individuals of unequal power relationships can occur. The relationship between Mark, the student in my class, and the domestic worker is typical of a whole series of relationships that people have when they relate across differences in power and privilege. The relationship among Mark and his classmates represents the power of the classroom to minimize those differences so that people of different levels of power can use race, class and gender as categories of analysis in order to generate meaningful dialogues. In this case, the classroom equalized racial difference so that Black students who normally felt silenced spoke out. White students like Mark, generally unaware of how they had been privileged by their whiteness, lost that privilege in the classroom and thus became open to genuine dialogue. [ . . . ]

## 2. Coalitions Around Common Causes

A second issue in building relationships and coalitions essential for social change concerns knowing the real reasons for coalition. Just what brings people together? One powerful catalyst fostering group solidarity is the presence of a common enemy. African-American, Hispanic, Asian-American, and women's studies all share the common intellectual heritage of challenging what passes for certified knowledge in the academy. But politically expedient relationships and coalitions like these are fragile because, June Jordan points out:

It occurs to me that much organizational grief could be avoided if people understood that partnership in misery does not necessarily provide for partnership for change. When we get the monsters off our backs all of us may want to run in very different directions (1985, 47).

Sharing a common cause assists individuals and groups in maintaining relationships that transcend their differences. Building effective coalitions involves struggling to hear one another and developing empathy for each other's points of view. The coalitions that I have been involved in that lasted and that worked have been those where commitment to a specific issue mandated collaboration as the best strategy for addressing the issue at hand.

Several years ago, masters degree in hand, I chose to teach in an inner-city, parochial school in danger of closing. The money was awful, the conditions were poor, but the need was great. In my job, I had to work with a range of individuals who, on the surface, had very little in common. We had White nuns, Black middle class graduate students, Blacks from the "community," some of whom had been incarcerated and/or were affiliated with a range of federal anti-poverty programs. Parents formed another part of this community, Harvard faculty another, and a few well-meaning White liberals from Colorado were sprinkled in for good measure.

As you might imagine, tension was high. Initially, our differences seemed insurmountable. But as time passed, we found a common bond that we each brought to the school. In spite of profound differences in our personal biographies, differences that in other settings would have hampered our ability to relate to one another, we found that we were all deeply committed to the education of Black children. By learning to value each other's commitment and by recognizing that we each had different skills that were essential to actualizing that commitment, we built an effective coalition around a common cause. Our school was successful, and the children we taught benefited from the diversity we offered them.

[ . . . ] None of us alone has a comprehensive vision of how race, class and gender operate as categories of analysis or how they might be used as categories of connection. Our personal biographies offer us partial views. Few of us can manage to study race, class and gender simultaneously. Instead, we each know more about some dimensions of this larger story and less about others. [ . . . ] Just as the members of the school had special skills to offer to the task of building the school, we have areas of specialization and expertise, whether scholarly, theoretical, pedagogical or within areas of race, class or gender. We do not all have to do the same thing in the same way. Instead, we must support each other's efforts, realizing that they are all part of the larger enterprise of bringing about social change.

### 3. Building Empathy

A third issue involved in building the types of relationships and coalitions essential for social change concerns the issue of individual accountability. Race, class and gender oppression form the structural backdrop against which we frame our relationship—these are the forces that encourage us to substitute voyeurism . . . for fully human relationships. But while we may not have created this situation, we are each responsible for making individual, personal choices concerning which elements of race, class and gender oppression we will accept and which we will work to change.

One essential component of this accountability involves developing empathy for the experiences of individuals and groups different than ourselves. Empathy begins with taking an interest in the facts of other people's lives, both as individuals and as groups. If you care about me, you should want to know not only the details of my personal biography but a sense of how race, class and gender as categories of analysis created the institutional and symbolic backdrop for my personal biography. How can you hope to assess my character without knowing the details of the circumstances I face?

Moreover, by taking a theoretical stance that we have all been affected by race, class and gender as categories of analysis that have structured our treatment, we open up possibilities for using those same constructs as categories of connection in building empathy. For example, I have a good White woman friend with whom I share common interests and beliefs. But we know that our racial differences have provided us with different experiences. So we talk about them. We do not assume that because I am Black, race has only affected me and not her or that because I am a Black woman, race neutralizes the effect of gender in my life while accenting it in hers. We take those same categories of analysis that have created cleavages in our lives, in this case, categories of race and gender, and use them as categories of connection in building empathy for each other's experiences.

Finding common causes and building empathy is difficult, no matter which side of privilege we inhabit. Building empathy from the dominant side of privilege is difficult, simply because individuals from privileged backgrounds are not encouraged to do so. For example, in order for those of you who are White to develop empathy for the experiences of people of color, you must grapple with how your white skin has privileged you. This is difficult to do, because it not only entails the intellectual process of see-

ing how whiteness is elevated in institutions and symbols, but it also involves the often painful process of seeing how your whiteness has shaped your personal biography. Intellectual stances against the institutional and symbolic dimensions of racism are generally easier to maintain than sustained self-reflection about how racism has shaped all of our individual biographies. Were and are your fathers, uncles, and grandfathers really more capable than mine, or can their accomplishments be explained in part by the racism members of my family experienced? Did your mothers stand silently by and watch all this happen? More importantly, how have they passed on the benefits of their whiteness to you?

These are difficult questions, and I have tremendous respect for my colleagues and students who are trying to answer them. Since there is no compelling reason to examine the source and meaning of one's own privilege, I know that those who do so have freely chosen this stance. They are making conscious efforts to root out the piece of the oppressor planted within them. To me, they are entitled to the support of people of color in their efforts. Men who declare themselves feminists, members of the middle class who ally themselves with anti-poverty struggles, heterosexuals who support gays and lesbians, are all trying to grow, and their efforts place them far ahead of the majority who never think of engaging in such important struggles.

Building empathy from the subordinate side of privilege is also difficult, but for different reasons. Members of subordinate groups are understandably reluctant to abandon a basic mistrust of members of powerful groups because this basic mistrust has traditionally been central to their survival. As a Black woman, it would be foolish for me to assume that White women, or Black men, or White men or any other group with a history of exploiting African-American women have my best interests at heart. These groups enjoy varying amounts of privilege over me and therefore I must carefully watch them and be prepared for a relation of domination and subordination.

Like the privileged, members of subordinate groups must also work toward replacing judgments by category with new ways of thinking and acting. Refusing to do so stifles prospects for effective coalition and social change. Let me use another example from my own experiences. When I was an undergraduate, I had little time or patience for the theorizing of the privileged. My initial years at a private, elite institution were difficult, not because the coursework was challenging (it was, but

that wasn't what distracted me) or because I had to work while my classmates lived on family allowances (I was used to work). The adjustment was difficult because I was surrounded by so many people who took their privilege for granted. Most of them felt entitled to their wealth. That astounded me.

I remember one incident of watching a White woman down the hall in my dormitory try to pick out which sweater to wear. The sweaters were piled up on her bed in all the colors of the rainbow, sweater after sweater. She asked my advice in a way that let me know that choosing a sweater was one of the most important decisions she had to make on a daily basis. Standing knee-deep in her sweaters, I realized how different our lives were. She did not have to worry about maintaining a solid academic average so that she could receive financial aid. Because she was in the majority, she was not treated as a representative of her race. She did not have to consider how her classroom comments or basic existence on campus contributed to the treatment her group would receive. Her allowance protected her from having to work, so she was free to spend her time studying, partying, or in her case, worrying about which sweater to wear. The degree of inequality in our lives and her unquestioned sense of entitlement concerning that inequality offended me. For a while, I categorized all affluent White women as being superficial, arrogant, overly concerned with material possessions, and part of my problem. But had I continued to classify people in this way, I would have missed out on making some very good friends whose discomfort with their inherited or acquired social class privileges pushed them to examine their position.

Since I opened with the words of Audre Lorde, it seems appropriate to close with another of her ideas. [ . . . ]

Each of us is called upon to take a stand. So in these days ahead, as we examine ourselves and each other, our works, our fears, our differences, our sisterhood and survivals, I urge you to tackle what is most difficult for us all, self-scrutiny of our complacencies, the idea that since each of us believes she is on the side of right, she need not examine her position (1985).

I urge you to examine your position.

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