

# Social Justice Watch 0620

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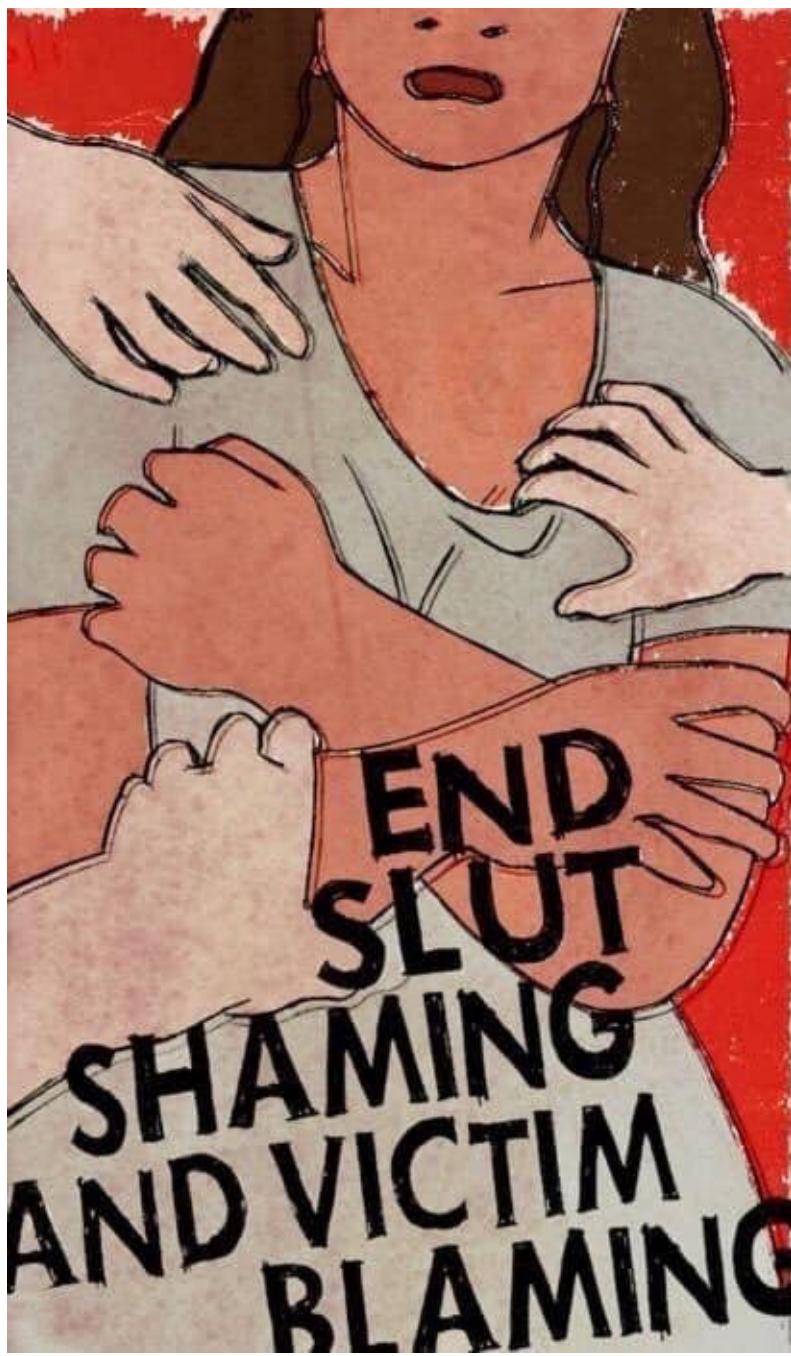
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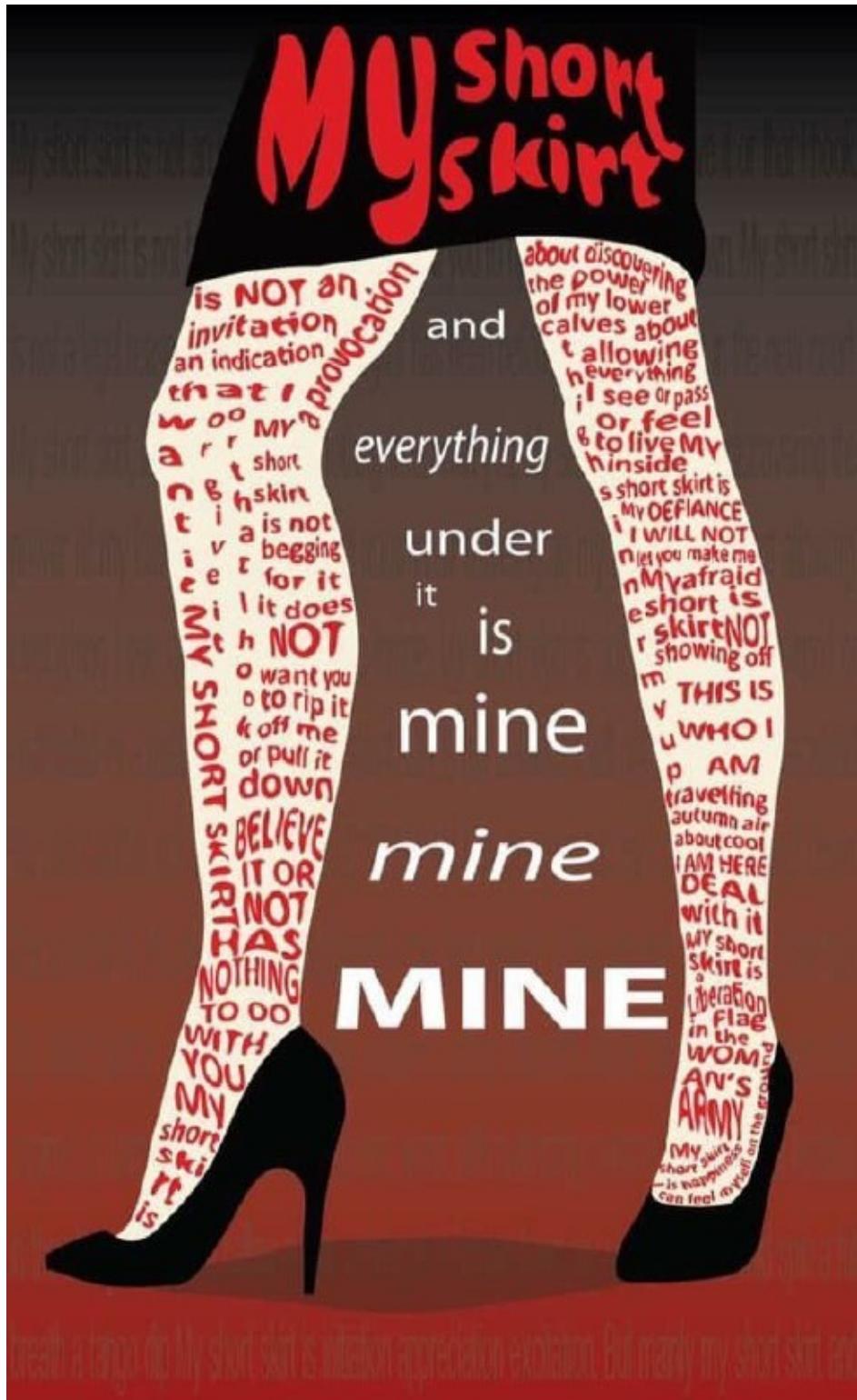
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# 图集精选

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Rape is a crime. Never a woman's fault. [source](#)

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"In a racist society it is not enough to be non-racist. We must be anti-racist." -  
Angela Davis [source](#)

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the cop who shot Charles Kinsey was sentenced to writing a 2,500 word essay on why shooting people is bad and no I am not making that up it's actually what he was sentenced to after getting charged with a misdemeanor. [link source](#)

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Brianna Duarte  
@brriiduarte

Let's get this straight... even if you're doing something "you're not supposed to do," YOU DONT DESERVE TO DIE. Running away from police doesn't warrant death. Theft doesn't warrant death. Resisting arrest doesn't warrant death. Etc. Y'all forget the value of a person's life.

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# 消息精选

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[www.cnn.com/2020/06/15/politics/supreme-court-lgbtq-employment-case](http://www.cnn.com/2020/06/15/politics/supreme-court-lgbtq-employment-case)

CNN

Supreme Court says federal law protects LGBTQ workers from discrimination  
Federal civil rights law protects gay, lesbian and transgender workers, the Supreme Court ruled Monday.

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Imagine being the only black woman in the entire United States Senate and having to get up there — this week, literally while George Floyd's funeral is happening — to defend an ANTI-LYNCHING bill because your colleague objects to it. [source](#)

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this what i'm talking bout when i say guys will never ever ever understand what it is like to be a woman [link source](#)

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If you have ever had a problem grasping the importance of diversity in tech and its impact on society, watch this video [source](#)

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[megaphone.upworthy.com/p/scotland-ends-exports-united-states](http://megaphone.upworthy.com/p/scotland-ends-exports-united-states)

Megaphone

Scotland votes to end export of tear gas and rubber bullets to United States amid crackdown on protesters

The politician who introduced the vote said that "weapons of oppression" were being used by "a racist state."

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Somebody please give this woman a medal [source](#)

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Defunding the police is not about “living in a lawless society.” It’s about the fact that in this country, we’re not supposed to get shot by police for getting drunk.  
[source](#)

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[telegra.ph/John-Bolton-The-Scandal-of-Trumps-China-Policy-06-18](#)

Telegraph

John Bolton: The Scandal of Trump’s China Policy  
U.S. strategy toward the People’s Republic of China has rested for more than four decades on two basic propositions. The first is that the Chinese economy would be changed irreversibly by the rising prosperity caused by market-oriented policies, greater foreign...

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The dynamic of protesting in these small towns is far different than in big cities. This may not look like mass politics, but this brave young woman is lighting a spark. [link source](#)

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None

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being a woman is experiencing a bunch of strange moments and being like wow that was kind of weird. and then years later you remember and reflect, then realize that wow those moments were REALLY fucked up. [source](#)

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its always amazed me how “i have a boyfriend” is the strongest card to get guys to stop harassing me bc they’ll respect a man they don’t know before they respect the woman in front of them [source](#)

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Trump’s decision to end DACA was one of the ugliest and cruelest decisions ever made by a president in modern history.

He lost.

Congratulations to DREAMers and all who fought to make this enormous victory possible.

The fight for justice continues! [link](#) [source](#)

Twitter

The New York Times

Breaking News: The Supreme Court ruled the Trump administration can’t immediately end DACA, the program that protects 700,000 young immigrants from deportation <https://t.co/0KulgQBtV6>

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I think some whites think “white privilege” means wealth. But in reality it just means society is structured in a way that you have the least obstacles. It isn’t based on income. [source](#)

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<https://en.wikipedia.org/wiki/Juneteenth>

Wikipedia

Juneteenth

Juneteenth (a portmanteau of "June" and "nineteenth"), also known as Freedom Day, Jubilee Day and Cel-Liberation Day, is an American holiday celebrated on June 19. On June 19, 1865, the Emancipation Proclamation—which had been issued on January 1, 1863—was...

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[telegra.ph/White-Fragility-Why-Its-So-Hard-to-Talk-to-White-People-About-Racism-06-20](https://telegra.ph/White-Fragility-Why-Its-So-Hard-to-Talk-to-White-People-About-Racism-06-20)

Telegraph

White Fragility: Why It's So Hard to Talk to White People About Racism

Editor's Note: As frequently mentioned here, global learning does not require crossing a national border. Indeed, engaging thoughtfully across cultures is sometimes even more challenging at home, where biases and assumptions are entrenched over lifetimes...

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# **John Bolton: The Scandal of Trump's China Policy**

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The president pleaded with Chinese leader Xi Jinping for domestic political help, subordinated national-security issues to his own re-election prospects and ignored Beijing's human-rights abuses

U.S. strategy toward the People's Republic of China has rested for more than four decades on two basic propositions. The first is that the Chinese economy would be changed irreversibly by the rising prosperity caused by market-oriented policies, greater foreign investment, ever-deeper interconnections with global markets and broader acceptance of international economic norms. Bringing China into the World Trade Organization in 2001 was the apotheosis of this assessment.

The second proposition is that, as China's national wealth increased, so too, inevitably, would its political openness. As China became more democratic, it would avoid competition for regional or global hegemony, and the risk of international conflict—hot or cold—would recede.

Both propositions were fundamentally incorrect. After joining the WTO, China did exactly the opposite of what was predicted. China gamed the organization, pursuing a mercantilist policy in a supposedly free-trade body. China stole intellectual property, forced technology transfers from foreign businesses and continued managing its economy in authoritarian ways.

Politically, China moved away from democracy, not toward it. In Xi Jinping, China now has its most powerful leader and its most centralized government since Mao Zedong. Ethnic and religious persecution on a massive scale continues. Meanwhile, China has created a formidable offensive cyberwarfare program, built a blue-water navy for the first time in 500 years, increased its arsenal of nuclear weapons and ballistic missiles, and more.

I saw these developments as a threat to U.S. strategic interests and to our friends

and allies. The Obama administration basically sat back and watched it happen.

President Donald Trump in some respects embodies the growing U.S. concern about China. He appreciates the key truth that politico-military power rests on a strong economy. Trump frequently says that stopping China's unfair economic growth at America's expense is the best way to defeat China militarily, which is fundamentally correct.

But the real question is what Trump does about China's threat. His advisers are badly fractured intellectually. The administration has "panda huggers" like Treasury Secretary Steven Mnuchin; confirmed free-traders like National Economic Council Director Larry Kudlow; and China hawks like Commerce Secretary Wilbur Ross, lead trade negotiator Robert Lighthizer and White House trade adviser Peter Navarro.

After I became Trump's national security adviser in April 2018, I had the most futile role of all: I wanted to fit China trade policy into a broader strategic framework. We had a good slogan, calling for a "free and open Indo-Pacific" region. But a bumper sticker is not a strategy, and we struggled to avoid being sucked into the black hole of U.S.-China trade issues.

Trade matters were handled from day one in a completely chaotic way.

Trade matters were handled from day one in a completely chaotic way. Trump's favorite way to proceed was to get small armies of people together, either in the Oval Office or the Roosevelt Room, to argue out these complex, controversial issues. Over and over again, the same issues. Without resolution, or even worse, one outcome one day and a contrary outcome a few days later. The whole thing made my head hurt.

With the November 2018 midterm elections looming, there was little progress on the China trade front. Attention turned to the coming Buenos Aires G-20 summit the following month, when Xi and Trump could meet personally. Trump saw this as the meeting of his dreams, with the two big guys getting together, leaving the Europeans aside, cutting the big deal.

What could go wrong? Plenty, in Lighthizer's view. He was very worried about how much Trump would give away once untethered.

In Buenos Aires on Dec. 1, at dinner, Xi began by telling Trump how wonderful he was, laying it on thick. Xi read steadily through note cards, doubtless all of it hashed out arduously in advance. Trump ad-libbed, with no one on the U.S. side knowing what he would say from one minute to the next.

One highlight came when Xi said he wanted to work with Trump for six more years, and Trump replied that people were saying that the two-term constitutional limit on presidents should be repealed for him. Xi said the U.S. had too many elections, because he didn't want to switch away from Trump, who nodded approvingly.

Xi said the U.S. had too many elections, because he didn't want to switch away from Trump.

Xi finally shifted to substance, describing China's positions: The U.S. would roll back Trump's existing tariffs, and both parties would refrain from competitive currency manipulation and agree not to engage in cyber thievery (how thoughtful). The U.S. should eliminate Trump's tariffs, Xi said, or at least agree to forgo new ones. "People expect this," said Xi, and I feared at that moment that Trump would simply say yes to everything Xi had laid out.

Trump came close, unilaterally offering that U.S. tariffs would remain at 10% rather than rise to 25%, as he had previously threatened. In exchange, Trump asked merely for some increases in Chinese farm-product purchases, to help with the crucial farm-state vote. If that could be agreed, all the U.S. tariffs would be reduced. It was breathtaking.

Trump asked Lighthizer if he had left anything out, and Lighthizer did what he could to get the conversation back onto the plane of reality, focusing on the structural issues and ripping apart the Chinese proposal. Trump closed by saying Lighthizer would be in charge of the deal-making, and Jared Kushner would also be involved, at which point all the Chinese perked up and smiled.

The decisive play came in May 2019, when the Chinese reneged on several key elements of the emerging agreement, including all the structural issues. For me, this was proof that China simply wasn't serious.

Trump spoke with Xi by phone on June 18, just over a week ahead of the year's G-20 summit in Osaka, Japan, where they would next meet. Trump began by telling Xi he missed him and then said that the most popular thing he had ever

been involved with was making a trade deal with China, which would be a big plus for him politically.



President Trump talks with Chinese President Xi Jinping in their bilateral meeting on the sidelines of the G-20 summit in Osaka, Japan, June 29, 2019.

PHOTO: BRENDAN SMIALOWSKI/AGENCE FRANCE-PRESSE/GETTY IMAGES

In their meeting in Osaka on June 29, Xi told Trump that the U.S.-China relationship was the most important in the world. He said that some (unnamed) American political figures were making erroneous judgments by calling for a new cold war with China.

Trump, stunningly, turned the conversation to the coming U.S. presidential election, pleading with Xi to ensure he'd win.

Whether Xi meant to finger the Democrats or some of us sitting on the U.S. side of the table, I don't know, but Trump immediately assumed that Xi meant the Democrats. Trump said approvingly that there was great hostility to China

among the Democrats. Trump then, stunningly, turned the conversation to the coming U.S. presidential election, alluding to China's economic capability and pleading with Xi to ensure he'd win. He stressed the importance of farmers and increased Chinese purchases of soybeans and wheat in the electoral outcome. I would print Trump's exact words, but the government's prepublication review process has decided otherwise.

Trump then raised the trade negotiations' collapse the previous month, urging China to return to the positions it had retracted and conclude the most exciting, largest deal ever. He proposed that for the remaining \$350 billion of trade imbalances (by Trump's arithmetic), the U.S. would not impose tariffs, but he again returned to importuning Xi to buy as many American farm products as China could.

Xi agreed that we should restart the trade talks, welcoming Trump's concession that there would be no new tariffs and agreeing that the two negotiating teams should resume discussions on farm products on a priority basis. "You're the greatest Chinese leader in 300 years!" exulted Trump, amending that a few minutes later to "the greatest leader in Chinese history."

Trump told Xi he was 'the greatest leader in Chinese history.'

Subsequent negotiations after I resigned did lead to an interim "deal" announced in December 2019, but there was less to it than met the eye.

Trump's conversations with Xi reflected not only the incoherence in his trade policy but also the confluence in Trump's mind of his own political interests and U.S. national interests. Trump commingled the personal and the national not just on trade questions but across the whole field of national security. I am hard-pressed to identify any significant Trump decision during my White House tenure that wasn't driven by re-election calculations.

Take Trump's handling of the threats posed by the Chinese telecommunications firms Huawei and ZTE. Ross and others repeatedly pushed to strictly enforce U.S. regulations and criminal laws against fraudulent conduct, including both firms' flouting of U.S. sanctions against Iran and other rogue states. The most important goal for Chinese "companies" like Huawei and ZTE is to infiltrate telecommunications and information-technology systems, notably 5G, and

subject them to Chinese control (though both companies, of course, dispute the U.S. characterization of their activities).



The Huawei building in Shenzhen, China, Dec. 11, 2019.  
PHOTO: ALEX PLAVEVSKI/EPA-EFE/SHUTTERSTOCK

Trump, by contrast, saw this not as a policy issue to be resolved but as an opportunity to make personal gestures to Xi. In 2018, for example, he reversed penalties that Ross and the Commerce Department had imposed on ZTE. In 2019, he offered to reverse criminal prosecution against Huawei if it would help in the trade deal—which, of course, was primarily about getting Trump re-elected in 2020.

These and innumerable other similar conversations with Trump formed a pattern of fundamentally unacceptable behavior that eroded the very legitimacy of the presidency. Had Democratic impeachment advocates not been so obsessed with their Ukraine blitzkrieg in 2019, had they taken the time to inquire more systematically about Trump’s behavior across his entire foreign policy, the

impeachment outcome might well have been different.



A demonstrator confronts riot police during a protest against a proposed extradition law, Hong Kong, June 12, 2019.

PHOTO: EDUARDO LEAL/BLOOMBERG NEWS

As the trade talks went on, Hong Kong's dissatisfaction over China's bullying had been growing. An extradition bill provided the spark, and by early June 2019, massive protests were under way in Hong Kong.

I first heard Trump react on June 12, upon hearing that some 1.5 million people had been at Sunday's demonstrations. "That's a big deal," he said. But he immediately added, "I don't want to get involved," and, "We have human-rights problems too."

'Who cares about it? I'm trying to make a deal.'

— President Trump on the 30th anniversary of the Tiananmen Square massacre

I hoped Trump would see these Hong Kong developments as giving him

leverage over China. I should have known better. That same month, on the 30th anniversary of China's massacre of pro-democracy demonstrators in Tiananmen Square, Trump refused to issue a White House statement. "That was 15 years ago," he said, inaccurately. "Who cares about it? I'm trying to make a deal. I don't want anything." And that was that.

Beijing's repression of its Uighur citizens also proceeded apace. Trump asked me at the 2018 White House Christmas dinner why we were considering sanctioning China over its treatment of the Uighurs, a largely Muslim people who live primarily in China's northwest Xinjiang Province.

At the opening dinner of the Osaka G-20 meeting in June 2019, with only interpreters present, Xi had explained to Trump why he was basically building concentration camps in Xinjiang. According to our interpreter, Trump said that Xi should go ahead with building the camps, which Trump thought was exactly the right thing to do. The National Security Council's top Asia staffer, Matthew Pottinger, told me that Trump said something very similar during his November 2017 trip to China.



A facility believed to be a 're-education camp' in which Uighur

Muslims are detained, Artux, Xinjiang region, China, June 2, 2019.  
PHOTO: GREG BAKER/AGENCE FRANCE-PRESSE/GETTY  
IMAGES

Trump was particularly dyspeptic about Taiwan, having listened to Wall Street financiers who had gotten rich off mainland China investments. One of Trump's favorite comparisons was to point to the tip of one of his Sharpies and say, "This is Taiwan," then point to the historic Resolute desk in the Oval Office and say, "This is China." So much for American commitments and obligations to another democratic ally.

More thunder out of China came in 2020 with the coronavirus pandemic. China withheld, fabricated and distorted information about the disease; suppressed dissent from physicians and others; hindered efforts by the World Health Organization and others to get accurate information; and engaged in active disinformation campaigns, trying to argue that the new coronavirus did not originate in China.

There was plenty to criticize in Trump's response, starting with the administration's early, relentless assertion that the disease was "contained" and would have little or no economic effect. Trump's reflex to try to talk his way out of anything, even a public-health crisis, only undercut his and the nation's credibility, with his statements looking more like political damage control than responsible public-health advice.

Other criticisms of the administration, however, were frivolous. One such complaint targeted part of the general streamlining of NSC staffing I conducted in my first months at the White House. To reduce duplication and overlap and enhance coordination and efficiency, it made good management sense to shift the responsibilities of the NSC directorate dealing with global health and biodefense into the directorate dealing with biological, chemical and nuclear weapons. Bioweapon attacks and pandemics can have much in common, and the medical and public-health expertise required to deal with both threats goes hand in hand. Most of the personnel working in the prior global health directorate simply moved to the combined directorate and continued doing exactly what

they were doing before.

It was the chair behind the Resolute desk that was empty.

At most, the internal NSC structure was the quiver of a butterfly's wings in the tsunami of Trump's chaos. Despite the indifference at the top of the White House, the cognizant NSC staffers did their duty in the pandemic, raising options like shutdowns and social distancing far before Trump did so in March. The NSC biosecurity team functioned exactly as it was supposed to. It was the chair behind the Resolute desk that was empty.

In today's pre-2020 election climate, Trump has made a sharp turn to anti-China rhetoric. Frustrated in his search for the big China trade deal, and mortally afraid of the negative political effects of the coronavirus pandemic on his re-election prospects, Trump has now decided to blame China, with ample justification. Whether his actions will match his words remains to be seen. His administration has signaled that Beijing's suppression of dissent in Hong Kong will have consequences, but no actual consequences have yet been imposed.

Most important of all, will Trump's current China pose last beyond election day? The Trump presidency is not grounded in philosophy, grand strategy or policy. It is grounded in Trump. That is something to think about for those, especially China realists, who believe they know what he will do in a second term.

*—Mr. Bolton, a former U.S. ambassador to the U.N., served as national security adviser from April 2018 to September 2019. This essay is adapted from his forthcoming book, “The Room Where It Happened: A White House Memoir,” which Simon & Schuster will publish on June 23.*

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# White Fragility: Why It's So Hard to Talk to White People About Racism

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**Editor's Note:** As frequently mentioned here, global learning does not require crossing a national border. Indeed, engaging thoughtfully across cultures is sometimes even more challenging at home, where biases and assumptions are entrenched over lifetimes and generations. The 2014-15 academic year began with Ferguson and ended with Baltimore; now we have Charleston. At globalsl, we find it more important than ever to include a focus on *domestic* cross-cultural cooperation, learning, and community-driven development. With the permission of the Editor at The Good Men Project, where this content first appeared, we begin with a post that may support educators' and community organizers' efforts to make progress in respect to conversations on race. – EH

## White Fragility: Why It's So Hard to Talk to White People About Racism

*Dr. Robin DiAngelo explains why white people implode when talking about race.*

I am white. I have spent years studying what it means to be white in a society that proclaims race meaningless, yet is deeply divided by race. This is what I have learned: Any white person living in the United States will develop opinions about race simply by swimming in the water of our culture. But mainstream sources—schools, textbooks, media—don't provide us with the multiple perspectives we need.

Yes, we will develop strong emotionally laden opinions, but they will not be informed opinions. Our socialization renders us racially illiterate. When you add a lack of humility to that illiteracy (because we don't know what we don't

know), you get the break-down we so often see when trying to engage white people in meaningful conversations about race.

Mainstream dictionary definitions reduce racism to individual racial prejudice and the intentional actions that result. The people that commit these intentional acts are deemed bad, and those that don't are good. If we are against racism and unaware of committing racist acts, we can't be racist; racism and being a good person have become mutually exclusive. But this definition does little to explain how racial hierarchies are consistently reproduced.

***Yes, we will develop strong emotionally laden opinions, but they will not be informed opinions. Our socialization renders us racially illiterate.***

Social scientists understand racism as a multidimensional and highly adaptive system—a system that ensures an unequal distribution of resources between racial groups. Because whites built and dominate all significant institutions, (often at the expense of and on the uncompensated labor of other groups), their interests are embedded in the foundation of U.S. society.

While individual whites may be against racism, they still benefit from the distribution of resources controlled by their group. Yes, an individual person of color can sit at the tables of power, but the overwhelming majority of decision-makers will be white. Yes, white people can have problems and face barriers, but systematic racism won't be one of them. This distinction—between individual prejudice and a system of unequal institutionalized racial power—is fundamental. One cannot understand how racism functions in the U.S. today if one ignores group power relations.

This systemic and institutional control allows those of us who are white in North America to live in a social environment that protects and insulates us from race-based stress. We have organized society to reproduce and reinforce our racial interests and perspectives. Further, we are centered in all matters deemed normal, universal, benign, neutral and good. Thus, we move through a wholly racialized world with an unracialized identity (e.g. white people can represent all of humanity, people of color can only represent their racial selves).

***We have organized society to reproduce and reinforce our racial interests and perspectives. Further, we are centered in all matters deemed normal, universal, benign, neutral and good.***

Challenges to this identity become highly stressful and even intolerable. The following are examples of the kinds of challenges that trigger racial stress for white people:

- Suggesting that a white person's viewpoint comes from a racialized frame of reference (challenge to objectivity);
- People of color talking directly about their own racial perspectives (challenge to white taboos on talking openly about race);
- People of color choosing not to protect the racial feelings of white people in regards to race (challenge to white racial expectations and need/entitlement to racial comfort);
- People of color not being willing to tell their stories or answer questions about their racial experiences (challenge to the expectation that people of color will serve us);
- A fellow white not providing agreement with one's racial perspective (challenge to white solidarity);
- Receiving feedback that one's behavior had a racist impact (challenge to white racial innocence);
- Suggesting that group membership is significant (challenge to individualism);
- An acknowledgment that access is unequal between racial groups (challenge to meritocracy);
- Being presented with a person of color in a position of leadership (challenge to white authority);
- Being presented with information about other racial groups through, for example, movies in which people of color drive the action but are not in stereotypical roles, or multicultural education (challenge to white centrality).

Not often encountering these challenges, we withdraw, defend, cry, argue, minimize, ignore, and in other ways push back to regain our racial position and equilibrium. I term that push back *white fragility*.

This concept came out of my on-going experience leading discussions on race, racism, white privilege and white supremacy with primarily white audiences. It became clear over time that white people have extremely low thresholds for enduring any discomfort associated with challenges to our racial worldviews.

We can manage the first round of challenge by ending the discussion through

platitudes—usually something that starts with “People just need to,” or “Race doesn’t really have any meaning to me,” or “Everybody’s racist.” Scratch any further on that surface, however, and we fall apart.

Socialized into a deeply internalized sense of superiority and entitlement that we are either not consciously aware of or can never admit to ourselves, we become highly fragile in conversations about race. We experience a challenge to our racial worldview as a challenge to our very identities as good, moral people. It also challenges our sense of rightful place in the hierarchy. Thus, we perceive any attempt to connect us to the system of racism as a very unsettling and unfair moral offense.

***It became clear over time that white people have extremely low thresholds for enduring any discomfort associated with challenges to our racial worldviews.***

The following patterns make it difficult for white people to understand racism as a *system* and lead to the dynamics of white fragility. While they do not apply to every white person, they are well-documented overall:

***Segregation:*** Most whites live, grow, play, learn, love, work and die primarily in social and geographic racial segregation. Yet, our society does not teach us to see this as a loss. Pause for a moment and consider the magnitude of this message: We lose nothing of value by having no cross-racial relationships. In fact, the whiter our schools and neighborhoods are, the more likely they are to be seen as “good.” The implicit message is that there is no inherent value in the presence or perspectives of people of Color. This is an example of the relentless messages of white superiority that circulate all around us, shaping our identities and worldviews.

***The Good/Bad Binary:*** The most effective adaptation of racism over time is the idea that racism is conscious bias held by mean people. If we are not aware of having negative thoughts about people of color, don’t tell racist jokes, are nice people, and even have friends of color, then we cannot be racist. Thus, a person is either racist or not racist; if a person is racist, that person is bad; if a person is not racist, that person is good. Although racism does of course occur in individual acts, these acts are part of a larger system that we all participate in. The focus on individual incidences prevents the analysis that is necessary in order to challenge this larger system. The good/bad binary is the fundamental misunderstanding driving white defensiveness about being connected to racism.

We simply do not understand how socialization and implicit bias work.

**Individualism:** Whites are taught to see themselves as individuals, rather than as part of a racial group. Individualism enables us to deny that racism is structured into the fabric of society. This erases our history and hides the way in which wealth has accumulated over generations and benefits us, *as a group*, today. It also allows us to distance ourselves from the history and actions of our group. Thus we get very irate when we are “accused” of racism, because as individuals, we are “different” from other white people and expect to be seen as such; we find intolerable any suggestion that our behavior or perspectives are typical of our group as a whole.

**Entitlement to racial comfort:** In the dominant position, whites are almost always racially comfortable and thus have developed unchallenged expectations to remain so. We have not had to build tolerance for racial discomfort and thus when racial discomfort arises, whites typically respond as if something is “wrong,” and blame the person or event that triggered the discomfort (usually a person of color). This blame results in a socially-sanctioned array of responses towards the perceived source of the discomfort, including: penalization; retaliation; isolation and refusal to continue engagement. Since racism is necessarily uncomfortable in that it is oppressive, white insistence on racial comfort guarantees racism will not be faced except in the most superficial of ways.

***In fact, the whiter our schools and neighborhoods are, the more likely they are to be seen as “good.” The implicit message is that there is no inherent value in the presence or perspectives of people of Color.***

**Racial Arrogance:** Most whites have a very limited understanding of racism because we have not been trained to think in complex ways about it and because it benefits white dominance not to do so. Yet, we have no compunction about debating the knowledge of people who have thought complexly about race. Whites generally feel free to dismiss these informed perspectives rather than have the humility to acknowledge that they are unfamiliar, reflect on them further, or seek more information.

**Racial Belonging:** White people enjoy a deeply internalized, largely unconscious sense of racial belonging in U.S. society. In virtually any situation or image deemed valuable in dominant society, whites belong. The interruption

of racial belonging is rare and thus destabilizing and frightening to whites and usually avoided.

**Psychic freedom:** Because race is constructed as residing in people of color, whites don't bear the social burden of race. We move easily through our society without a sense of ourselves as racialized. Race is for people of color to think about—it is what happens to “them”—they can bring it up if it is an issue for them (although if they do, we can dismiss it as a personal problem, the race card, or the reason for their problems). This allows whites much more psychological energy to devote to other issues and prevents us from developing the stamina to sustain attention on an issue as charged and uncomfortable as race.

**Constant messages that we are more valuable:** Living in a white dominant context, we receive constant messages that we are better and more important than people of color. For example: our centrality in history textbooks, historical representations and perspectives; our centrality in media and advertising; our teachers, role-models, heroes and heroines; everyday discourse on “good” neighborhoods and schools and who is in them; popular TV shows centered around friendship circles that are all white; religious iconography that depicts God, Adam and Eve, and other key figures as white. While one may explicitly reject the notion that one is inherently better than another, one cannot avoid internalizing the message of white superiority, as it is ubiquitous in mainstream culture.

***Because race is constructed as residing in people of color, whites don't bear the social burden of race. We move easily through our society without a sense of ourselves as racialized.***

These privileges and the white fragility that results prevent us from listening to or comprehending the perspectives of people of color and bridging cross-racial divides. The antidote to white fragility is on-going and life-long, and includes sustained engagement, humility, and education. We can begin by:

- Being willing to tolerate the discomfort associated with an honest appraisal and discussion of our internalized superiority and racial privilege.
- Challenging our own racial reality by acknowledging ourselves as racial beings with a particular and limited perspective on race.
- Attempting to understand the racial realities of people of color through authentic interaction rather than through the media or unequal relationships.

- Taking action to address our own racism, the racism of other whites, and the racism embedded in our institutions—e.g., get educated and act.

***The antidote to white fragility is on-going and life-long, and includes sustained engagement, humility, and education.***

“Getting it” when it comes to race and racism challenges our very identities as good white people. It’s an ongoing and often painful process of seeking to uncover our socialization at its very roots. It asks us to rebuild this identity in new and often uncomfortable ways. But I can testify that it is also the most exciting, powerful, intellectually stimulating and emotionally fulfilling journey I have ever undertaken. It has impacted every aspect of my life—personal and professional.

I have a much deeper and more complex understanding of how society works. I can challenge much more racism in my daily life, and I have developed cherished and fulfilling cross-racial friendships I did not have before.

I do not expect racism to end in my lifetime, and I know that I continue to have problematic racist patterns and perspectives. Yet, I am also confident that I do less harm to people of color than I used to. This is not a minor point of growth, for it impacts my lived experience and that of the people of color who interact with me. If you are white I urge you to take the first step—let go of your racial certitude and reach for humility.

