



Table of Contents

Anti-Oppression: Introduction

Assumptions	2
Fabric of Oppression	3
Anti-Oppression: Key Words	4
Levels and Types of Oppression: Examples	6
Agent Responses to Being Called on Oppressive Behavior	7

Being an Ally

What is an Ally? The Basics	8
Being an Ally for Differently-Abled People	9
Being a Class Ally	11
Getting Past Ageism	12
Being a Male Ally	14
Being a Straight Ally	15
Being an Ally for Trans People	16

Power and Privilege

Ability Privileges	17
White Privilege Checklist	18
Social Class Privilege Checklist	19
Normative Gender Privilege	20
Male Privilege Checklist	21
Heterosexual Privilege Checklist	22

Disclaimer

These lists and information sheets are in no way complete. They are intended to get you started on thinking about these topics. Please use them as seeds.

If you have any feedback, please send it to info@nasco.coop. We welcome comments and suggestions for improvement.

Assumptions

- Because racism, sexism, classism, ableism, ageism, heterosexism, and other forms of oppression are so widespread, we have internalized negative beliefs, prejudices, stereotypes about groups of people in our communities. This began to happen when we were young, when we couldn't distinguish truth from stereotype, before we could recognize misinformation or object. As a result, we all have responsibility for looking at what we have learned and making a commitment to dismantle oppression in our lives.
- Dismantling systems of oppression and unlearning the oppressive attitudes we have learned is a lifelong process. Most of us have been struggling with these issues, some for years and years already. None of us are beginners and none of us have perfect clarity. However, if we acknowledge that our collective knowledge is greater than that of any individual, we can commit to sharing our experiences and actively engaging in dialogue and behaviors that promote liberation and reject oppression.
- Individuals and organizations can and do grow and change. But significant change comes slowly and requires work. The changes that happen quickly are usually cosmetic and temporary. Change on issues of justice, equity, and fairness come after resistance, denial, and pain have all been worked through. Progress on oppression and equity issues never happens when we're looking the other way; it takes our focused attention and commitment.
- We cannot dismantle oppression in a society that exploits people for private profit. If we want to dismantle oppression, then we must be about building a movement for social and economic justice and change.
- While single individuals can inspire change, individuals working together as an organized whole, in groups, communities, and organizations make change happen.

Adapted from a publication of changework, 1705 Wallace St., Durham, NC 27707

Fabric of Oppression in the U.S.

Identity Categories (examples)	Privileged Class	Oppressed Classes (examples)	Form of Oppression
Race	White/Anglo/European descent	People of Color, including people whose ancestors came from the Americas, Africa, Asia, and the Arab world. Bi/tri/multi-racial people Sometimes white people who “appear nonwhite”	Racism/White Supremacy
Sex	Men	Women, Intersex people, Transsexual people	Sexism
Gender Identity, Gender Assignment, & Gender Presentation	Men and Women who conform to cultural gender norms	Transgender, Transsexual, Intersex, and Genderqueer people. People who do not or cannot conform to societal gender norms.	Gender Oppression
Religion	Christians, especially Protestants	Jews, Muslims, Hindus, Buddhists, Atheists, Pagans, and followers of other “smaller” religions	Anti-Semitism, Racism, White (Christian/Aryan) Supremacy
Sexual Orientation	Heterosexual people	Lesbians, Gay people, Bisexual people, poly-folk.	Heterosexism/Heterocentrism
Socioeconomic Class	Rich people/Ruling class people (inc. Upper Middle Class)	Poor people, working class, middle class	Classism
Physical, Psychological, & Developmental Ability	Temporarily Able/TAB (temporarily able-bodied)	Disabled/differently abled	Ableism
Age	Middle-aged	Young, Old	Ageism

Key Words

The following words are words that are frequently associated with discussions on power and privilege. This list is designed to give all participants a clear understanding of how the words will be used during the week.

- **Ableism:** A set of practices and beliefs that assign inferior value or worth to people who are differently-abled developmentally, emotionally, physically, or psychiatrically.
- **Ageism:** Prejudice or discrimination against a particular age group, often the youth or the elderly.
- **Ally:** Member of the “majority” group who works to end oppression in their personal life through support of and as an advocate for the oppressed population.
- **Bisexuality:** Emotional and sexual attraction to people of both sexes and/or genders.
- **Class:** A social ranking based on income, wealth, status, and/or social and economic power.
- **Classism:** The systematic assignment of characteristics of worth and ability based on social class, and systematic oppression of those in subordinated class groups.
- **Colonialism:** The invasion, occupation, and potential destruction of one group’s culture or land by a dominant group. This also applies to colonization of the mind, wherein the oppressor eradicates the history or integrity of a group of people.
- **Cultural Appropriation:** The adoption of cultural elements not in one’s own culture without full knowledge of or respect for their value to the original culture.
- **Culture:** The behavioral patterns, beliefs, and thoughts that are expressed by a community.
- **Differently-abled:** A descriptive term for persons who are disabled emotionally, physically, and/or mentally. Target of ableism.
- **Discrimination:** An action taken based upon a pre-judgmental belief.
- **Ethnicity:** A social group based upon shared values, behavior, language, and/or cultural heritage.
- **Gender identity:** How a person identifies and sees themselves based on society’s gender roles.
- **Heterosexism:** An ideological system that denies and stigmatizes any non-heterosexual form of behavior, identity, relationship, or community and perpetuates the belief of heterosexual relationships as “normal.”
- **Inclusiveness v. Equality:** To include everyone in a community rather than attempt to treat them all equally when equality may not be as effective. (For example: You give two people the exact same set of instructions and materials to make a model airplane. After giving them both the same amount of time to construct the plane, only one person has a finished product. Why? Because only one person had the ability to read.)
- **Internalized Oppression:** People within an oppressed group believing, acting, and or enforcing the dominant system of beliefs about themselves or other members of their oppressed group.
- **Intersexed:** Persons who are born with sex chromosomes, external genitalia or an internal reproductive system that is considered to have the characteristics of both sexes.
- **Oppression:** To dominate over a group of people based upon given privilege. To be set against societal standards of “normalcy.”
- **Passing:** The ability of a person to be regarded as a member of a particular group other than their own, such as a different ethnicity, race, class, sex, or disability status, generally with the result of gaining social acceptance.
- **Person/People of Color:** People who identify themselves as non-White.
- **Prejudice:** A judgment based upon preconceived notions. In the context of social groups, prejudice usually manifests as a bias against a certain group of people, based on dominant stereotypes of that group.

- **Privilege:** Having access to or benefiting from resources and social rewards based on something you have no control over (race, gender, sexual orientation). (A lack of “bumps in the road”)
- **Race:** A group of people artificially classified together based on physical appearance, ancestral heritage, and/or ethnic classification.
- **Racism:** The belief that one race is superior to another. Found in both individual acts and dominant institutions.
- **Self-Representation:** The way someone chooses to present him or herself to the world. Often misused by someone associating one person’s representation to represent a whole community.
- **Sexism:** Beliefs and actions that perpetuate the perceived inferiority of non-male identified people and promote stereotyping of social roles based on gender.
- **Stereotype:** A label or generalized notion about a group of people.
- **Transgender:** Persons who cross gender lines and/or societal gender norms.
- **Transsexual:** A person whose internal image of themselves is different from the gender role assigned to them.

Levels and Types of Oppression: Examples

Individual Conscious

- using racial slurs, telling a good fag joke
- defacing property/possessions of people of color
- believing white people are intellectually superior

Individual Unconscious

- laughing at racist or heterosexist jokes (supporting the conscious racism, heterosexism of others)
- pointing out that People of Color sit together at lunch or socialize together (perceiving this as separatism) while ignoring groups of Whites that sit together and have their own social groups
- expecting people from oppressed groups to teach oppressive groups about their oppressive behaviors, not taking responsibility for learning how one's actions may be hurting others

Institutional Conscious

- internment of Japanese Americans in concentration camps during WWII
- instructing sales personnel to watch Black people carefully in the store for fear of robbery
- forced sterilization of poor Black, Hispanic, and Native American women by the US government

Institutional Unconscious

- assuming that White staff can meet the needs of all people but staff of color can only meet the needs of other People of Color
- destroying inadequate housing in poor Black neighborhoods and replacing it with commercial facilities/upper income housing
- including only the White cultural perspective in the development of standardized tests

Cultural Conscious

- Into the 1950s, Native American children were sent to schools off of their reservations where they were made to speak only English, prevented from and punished for speaking their own language.
- The Reagan Administration eliminated bilingual education in US public schools.

Cultural Unconscious

- Language: The English language associates white with good, righteous, pure and black with evil, dirty, death, disgrace.
- Holidays: Columbus Day and Thanksgiving are celebrated as national holidays instead of days of national mourning.

AGENT RESPONSES TO BEING CALLED ON OPPRESSIVE BEHAVIOR

WAYS TO LEARN

LET GO OF UNPRODUCTIVE EMOTIONAL REACTIONS: I notice and let go of feelings of defensiveness, embarrassment, anger, fear, guilt, or shame that interfere with my ability to listen to what you are saying.

LISTEN: I focus on understanding what you are telling me even though I am probably having many feelings about what you are saying that could interfere with my ability to listen.

SEEK MORE INFORMATION: I ask questions to make sure I understand your reaction. I read. I attend workshops. I talk with other agent group members.

RECEIVE YOUR FEEDBACK ASA GIFT: I understand that when someone offers information so that I can become more conscious of my role in maintaining social injustice it is a gift not to taken lightly. I welcome the information and believe it to my benefit to receive it.

TAKE A NEW PERSPECTIVE: I try to look at the situation from your perspective. I try to understand your perspective by thinking about one of my own target group memberships.
PROBLEM SOLVE: I take responsibility for identifying ways that I might change my actions. I do not assume that you should or will help me.

INTEGRATE NEW BEHAVIOR: I choose different behaviors in the future because I believe it is important for me to do so, not just be because I am afraid of being confronted again.

WAYS TO AVOID LEARNING

DENIAL: I did not say or do anything that was oppressive or offensive. I can't be an oppressor because I am a member of a target group.

DISMISSAL: You are overreacting, being too sensitive, blowing *this* out of proportion.

ATTACK: I say something back to you intended to hurt you or make you angry.

CLAIM IT WAS A JOKE: I insist I was only kidding and the problem is that you have no sense of humor or are taking things too seriously.

EXPLANATION: I try to convince you that you are misinterpreting my actions by explaining and rationalizing how my actions are were not really evidence of prejudice on my part.

GUILT: I am so ashamed that I offended you that all I can focus on is my own distress that you think I am prejudiced. I feel terrible and apologize even if I do not really understand what the problem is. Sometimes I get angry if you don't immediately forgive me and help me to feel better.

SHOCK: I am so surprised by being confronted that I am immobilized. I cannot hear what you have to say and I cannot think about what I want to do.

TRIVIALIZATION: I seek support from other more "friendly" target group members to reassure myself that you are being unreasonable and unfair.

GANG UP: I seek support from other agent group members to reassure myself that you are being unreasonable and unfair.

What is an Ally?

An ally is a member of the “majority” group who works to end oppression in his or her personal life through support of and as an advocate for the oppressed population.

The following quotes about what it means to be an ally were taken from discussions conducted by Student Allies for Equality at Western Washington University:

- “An ally validates and supports people who are different from themselves.”
- “An ally realizes and questions personal privilege and uses it to benefit people who are oppressed.”
- “An ally examines their own prejudices and is not afraid to look at themselves.”
- “An ally supports the oppressed group’s voice and sense of autonomy.”
- “An ally works with the oppressed group, offering support by being accountable to, but not being responsible for, the oppressed group.”
- “An ally is an advocate by challenging (mis)conceptions when the oppressed group is absent.”
- “Being an ally means: sharing the power, taking a risk, taking responsibility, opening yourself up to the unknown, realizing that you are a part of the solution, leveling the playing field, accepting differences, making allowances, and leading by action.”

Become an Ally

Becoming an ally is a process. Take time to think about the process outlined below and about where you are and where you would like to be.

Step One: Be Aware

Who are you? Understanding your viewpoint and its origins in maleness or femaleness, religion, ethnicity, race, physical and emotional abilities, class, etc., is critical to understanding your relationship to others, to ideas, and to events.

Step Two: Educate Yourself

Learning about others is the next important step in becoming an ally. Challenge yourself to learn about persons, cultures, and groups that you do not identify with. It is only by learning about others that you can stand with and for them in the face of oppression. The knowledge you gain will enable you to be accountable to the persons for whom you are an ally.

Step Three: Gain the Skills

In order to be an effective ally, you need to develop skills to communicate the knowledge you have gained about yourself and others. This may seem frightening at first, since it involves taking steps towards action. Research venues where you can practice the skills needed to become an ally in a safe, non-judgmental environment.

Step Four: Take Action

It is only by participation that we become involved in the struggle to end oppression in our communities. Yes, it is challenging. Yes, it can be frightening. However, if we keep our knowledge, thoughts, skills, and awareness to ourselves, we deprive others not only of our own gifts, but of a life of richness and equality. Share your knowledge.

Being an Ally: Action Ideas and Tips

1. I know when to step back. I make space for the oppressed person/people to speak out, share, lead, and validate one another.
2. I acknowledge that persons from under-represented groups need to take the lead in fighting the oppression that they face. I take direction from and defer to them about how to proceed.
3. I do not expect members of under-represented groups to explain to or educate me.
4. I do not attempt to convince individuals in a marginalized group that I'm on their side. I show support through continuous action. I approach the work I do as support work. I realize it is not my job to call the shots, but to support their struggles as an ally.
5. I remember that members of under-represented groups are survivors (not victims) and have a long history of resistance. I celebrate instances of resistance. I learn and talk about forms of resistance and instances of successful struggle, not just instances of oppression.
6. I speak up when I hear people implying that under-represented groups are powerless or deserving of pity. I remind them that being oppressed does not mean being powerless.
7. I talk to other members of my privileged group about privilege and oppression. I make these conversations part of my daily life.
8. I am able to acknowledge how oppressive patterns operate in practice.
9. I listen to a person from an under-represented group express their concerns and perspectives about community issues and encourage them to take action. I also ask what they want to do and how I can help make that happen.
10. I assume that people in under-represented groups are already communicating in the best and most comfortable way they can.
11. I make the concerns of under-represented groups visible by helping people get in the door.
12. I connect with other allies.
13. I am friends with people from groups with whom I do not personally identify.
14. I treat people as individuals. I don't make one person represent all of an under-represented group.
15. I do not expect gratitude from people in an under-represented group. I remember that being an ally is a matter of choice.
16. I create a comfortable setting. I am conscious of wardrobe, mannerisms, and things used to decorate my living and work environments.
17. I know that an under-represented group may question my motive for being an ally. I know that this doubt is valid.

Ways to be an Ally for Differently-Abled People

When interacting with someone who has a disability that affects learning, intelligence, or brain function...

1. I speak slowly and clearly.
2. I allow the person time to tell me what they want.
3. I stay focused on the person as they respond to me.
4. I rephrase comments or questions when needed for better clarity, rather than repeating the same words over and over.

When interacting with someone who uses a wheelchair...

1. I ensure that my organization holds meeting in ramped buildings, with entrances and bathrooms stalls at least 32 inches wide.
2. I rearrange furniture to ensure that rooms are set up with wide aisles and that spaces are left for wheelchairs among the other chairs.
3. I don't push, lean on, or hold their wheelchair unless asked to.
4. I try to put myself at eye-level when possible.
5. I offer to share where wheelchair accessible rest rooms, telephones, water fountains, etc are located.
6. I consider distance, weather conditions, and obstacles (curbs, stairs, steep hills) when giving directions.

When interacting with someone who is deaf, uses a hearing aid, or has trouble hearing...

1. I let the person take the lead in establishing the mode of communication.
2. At meetings or events, I arrange for a sign language interpreter to be present when needed.
3. In conversations, I work to ensure that only one person is speaking at a time, to facilitate communication between hearing people and people with hearing difficulties.
4. If someone with a hearing impairment is present, I face them when speaking to them and remember to move my lips naturally. I have a pencil and paper ready in case we get stuck.
5. I speak slowly and clearly.

When interacting with someone who has a disability that affects speech...

1. If I can't understand what someone is saying, I tell them what I heard and then ask them to repeat or re-phrase, or offer them a pen and paper.
2. I pay attention, am patient, and wait for them to finish, without cutting them off.
3. I am prepared to use many different techniques, modes, and devices for communication.

When interacting with someone who has a disability that affects vision...

1. I make sure written or visual materials are available on tape for people in my organization. If this is not possible, I am prepared to have written materials read aloud.
2. When greeting someone, I identify myself and introduce others who are present.
3. When I leave, I announce that I am leaving.
4. When asked to guide someone, I allow them to take my arm, then walk slightly ahead. I don't push or pull them. I point out doors, stairs, curbs, etc as we approach them.
5. As I enter a room with a person, I describe the layout, and am specific about the location of objects.
6. I don't pet or distract guide dogs unless given permission to do so.

Other things I consider...

1. I plan and facilitate meetings with an effort to avoid draining people's bodies and spirits by providing food (or snack breaks), adhering to time limits, and taking breaks frequently.
2. When planning events or meetings, I ask people about allergies, sensitivities to chemicals, scents, animals, etc.
3. I recognize that I can't always see someone's disability.
4. I avoid asking personal questions about someone's disability unless necessary.
5. If I offer assistance to someone, I wait until that offer is accepted. Then I listen or ask for specific instructions.
6. I refer to someone's disability only when necessary and appropriate.
7. I use people first language. (I say "the person who is blind" instead of "the blind person.")
8. I acknowledge and accept mistakes that I make and offer an apology.
9. I keep a sense of humor and willingness to communicate.

Being a Class Ally

1. I don't assume that it is a working class/working poor/poor person's job to educate me about class issues. I read up on class struggles.
2. I understand that knowledge from books is never as valid as knowledge based on personal life experiences.
3. I understand that a middle class/upper-middle class/rich position is privileged and not normative or average.
4. I don't assume that it is a working class/working poor/poor person's responsibility to tell me their life story. I don't force discourse.
5. I make an effort to use inclusive language, because I understand that education and overly academic language are often inaccessible to working class/working poor/poor people.
6. I realize that class is not a defining marker of intelligence and don't "talk down" to a working class/working poor/poor person.
7. I understand anger and allow space for discourse about my specific privilege and/or moneyed privilege in general.
8. I recognize how classism interacts with and is complicated by other systems of oppression: racism, sexism, ableism, oppression of parents, etc.
9. I engage in anti-classist struggles and seek to build cross-class alliances.
10. I share money when I can.
11. I investigate my own life and how I am classist. I challenge these beliefs and behaviors in myself and my life.
12. I work to make meetings and events accessible by considering where they are held, when they are held, whether or not child care is available, etc.
13. I understand that the right to have/adopt and parent/care for children should not be dependent upon class position or income.
14. I recognize that class does not equal income, but also includes education, geography, job, and many other factors.
15. I respectfully interrupt classist jokes, slurs, comments, or assumptions when I come across them.
16. I offer alternatives and/or accurate information when I hear classist stereotypes or myths.
17. I build and maintain friendships and relationships across class and race lines.
18. I use the words "class" and "classism" in my conversations with people.
19. I acknowledge the class implications of all the decisions that I make.
20. I try not to assume that others have the same level of resources as I do.
21. I support the leadership of poor and working class people.
22. I don't make assumptions about people's intelligence based on their appearance.
23. I am open to talking about my class situation and class of origin.
24. I take care to notice and critically analyze judgments I make about people and look for class elements in those judgments.
25. I take care to notice what clothing I wear and why.
26. I go to activities and events that are outside of my class comfort zone.
27. I support boycotts and strikes.

Getting Past Ageism

1. Identify the myths and mis-information.

Recognize the myths about aging and negative attitudes about older adults. Start challenging the myths. Challenge the language.

There are many erroneous beliefs in our society - e.g. that older adults' lives are less valuable and older adults are less deserving of having their rights respected; that older adults feel emotional pain less or do not have sexual feelings; or that older adults are largely responsible for growing health care or other social costs.

2. Go beyond the stereotypes of aging.

Recognize that a label like "elderly" or "seniors" tells us little about what to expect from the person. These labels do not tell us whether the person is kind or uncaring, healthy or with diminishing health, mentally capable or mentally incapable, a reliable or an unreliable worker or volunteer. Labels do not tell us about the person's capacity for friendship or creativity or accomplishment.

Address ageism by highlighting older adults' individual, collective, and lifelong contributions to our society.

3. Learn more about aging.

Recognize ageism for what it is. The better informed we are about aging and what to expect, the better we are able to evaluate and resist many of the inaccurate and negative stereotypes of aging. This will help us better understand which differences are relevant in aging, and which are not.

4. Learn more about ageism and discrimination.

It is very common for older adults to face discrimination in housing, health, and other key services. They may be treated as burdens on services, excluded from or simply refused admission to services. Learn to recognize when "neutral policies" aren't "neutral". Also recognize how ageism intersects with other "isms," such as sexism or racism.

5. Listen to seniors who have experienced ageism.

They are in the best position to tell us how ageism affects their lives.

6. Monitor media and respond to ageist material.

Changing the typically negative ways in which older adults are portrayed in news programs, commercials, films and television shows that reach millions of people on a daily basis is necessary if ageism is to be reduced. Write a letter to or e-mail the editor, TV sponsor or movie producer.

7. Speak up about ageism.

When someone you know uses ageist language or images, tactfully let them know about the inaccuracy. Educate them about the correct meaning.

When someone disparages a senior, tells a joke that ridicules them, or makes disrespectful comments about an older person, we can let them know that this is hurtful and that as seniors or advocates we find the comments offensive and harmful.

8. Watch your own language.

Most of us, including health professionals, health advocates and consumers, use terms and expressions that may perpetuate ageism. We depersonalize older adults by referring to them generically as "the elderly" or "our seniors".

9. Talk openly about aging issues and ageism.

The more ageism and age discrimination remain hidden, the more people believe it is acceptable to act this way.

Show and recognize the heterogeneity of seniors. Let others see real older people - people who are resourceful, articulate and creative, who are familiar as valued friends or coworkers. Also include older adults who have conditions that may limit their abilities in some ways; they are not limited in other ways. People who do not fit the stereotype are a powerful way to fight ageism.

10. Build intergenerational bridges to promote better understanding.

Ageism often builds in the context of ignorance. The more generations realize they are connected to each other throughout the lifespan and affect each others' wellbeing, the greater the opportunities for reducing negative attitudes against young and old, alike.

11. Provide support for organizations that address ageism.

There are a number of organizations that advocate for better treatment and greater acceptance of older adults. Their influence and effectiveness depends, to some extent, on their membership size and the adequacy of their finances. Join. Be involved. Be part of a positive solution.

Source: <http://www.cnpea.ca/ageism.htm>

Tips on Being a Male Ally

1. I understand that empowerment of non-male identified people does not threaten my strength as a man.
2. I am willing and able to call other men out on their actions, words, and issues.
3. I model positive behavior for my friends and other men by setting an example.
4. I practice listening to women and non-male identified people and their realities without trying to fix the problem myself.
5. I work on coming to a place where I am not struggling with my manhood, and do not need to prove my masculinity to others.
6. I am present at meetings to make sure male privilege and gender oppression are part of the discussion.
7. I demonstrate knowledge and awareness of the issues of gender oppression.
8. I use the language and political worldview of gender equality.
9. I continually educate myself and others about gender oppression.
10. I recognize my own limitations as a male identified person doing anti-sexist work.
11. I raise issues about gender oppression over and over, both in public and in private.
12. I can identify sexism and gender oppression as it is happening.
13. I can strategize and work in coalition with others to advance anti-sexist work.
14. I attend to group dynamics to ensure the inclusion of people of color.
15. I support and validate the comments and actions of non-male identified people and other allies. (But not in a paternalistic manner!)
16. I strive to share power with women and other non-male identified people.
17. I take a personal interest in the lives and welfare of individual non-male identified people.
18. I listen carefully so that I am more likely to understand the needs of non-male identified people.
19. I can adopt and articulate the point of view of non-male identified people when it may be helpful.
20. I can accept and encourage leadership from non-male identified people.
21. I understand that non-male identified people often have valid experiences that cause them to feel distrustful, wary, or angry at men. I do not take it as a personal attack. Nor do I try to make them feel guilty for feeling these things about men. I remember that "it's not all about me."
22. I recognize that patriarchy has created a lot of internalized oppression in non-male identified people. Even if non-male identified people express sexist views about other non-male identified people, I realize it does not make it alright for me to act in a sexist way.
23. I recognize that patriarchy and male privilege also involve domination and oppression of children. I know that being a male ally applies to children as well, because young children often suffer their first experiences of oppression due to patriarchal domination in households.
24. I realize that men also experience patriarchal violence, including sexual assault. I know that being a male ally means recognizing the oppression that men perpetrate on others, including other men.

Ways to be a Straight Ally

1. I take the time to examine and understand my own personal feelings around LGBT issues.
2. I understand why I feel it is important to be an ally.
3. I understand how heterosexism and homophobia affect both LGBT people and straight people.
4. I am aware of my socialization, prejudices, and privileges.
5. I take responsibility for educating myself by attending LGBT events, attending or renting films featuring LGBT characters or issues, talking to LGBT people, reading about LGBT issues, etc.
6. I notice my heterosexist language and work to change it. (I use partner instead of boy/girlfriend, and use neutral pronouns.)
7. I talk with friends informally and openly about LGBT events or issues in the new.
8. I critically consider and analyze media presentations of LGBT issues and people and call, email, or write the appropriate parties with complaints, suggestions, or praise.
9. I don't "out" people unless given permission to do so.
10. I ask about things and issues I don't understand. I ask such questions at an appropriate time and in a respectful and non-judgmental way.
11. I risk discomfort and take risks so that I can learn and grow.
12. I am comfortable saying, and do say, the words lesbian, gay, bisexual, transgender, transsexual and queer aloud and in conversation.
13. I don't assume everyone is heterosexual.
14. I don't ridicule people for non-traditional gender behaviors.
15. I challenge homophobia and heterosexist jokes and comments from others.
16. I don't wait for an LGBT person to confront heterosexism; I do it myself.
17. I provide support to LGBT individuals who are targeted or are subjects of heterosexist or homophobic jokes, slurs, comments, or assumptions, either publicly or privately.
18. I provide correct information when I hear myths and misperceptions about LGBT people.
19. I support non-discrimination policies and same-sex domestic partner benefits.

Ways to be an Ally for Trans People

1. I use the right pronouns. When I am unsure, I ask.
2. I think about what, if anything, makes me feel uncomfortable and why. I work to expand my comfort boundaries.
3. I don't ask trans people what their "real" (birth) name is.
4. I do ask trans people when and where it is safe to use their chosen name and pronouns so that I do not accidentally "out" them around people to whom they are not yet ready to come out, or in a situation that is unsafe for them.
5. I don't out a trans person. If they are living as a woman, I refer to them as a woman, rather than a trans woman.
6. If I know the birth name of a trans person, I do not tell it to people without their given consent.
7. I use terms like "trans/non-trans" and "female/male assigned at birth" instead of "real woman/man" and "born as a female/male."
8. I don't confuse gender with sexual preference, and realize that trans people can be straight, gay, bisexual, pansexual, asexual, etc.
9. I take responsibility for educating myself on trans issues, and do not ask transpeople to educate me.
10. I don't ask trans people about their bodies, how they have sex, if they have a penis/vagina, etc.
11. I don't ask about a person's surgery or hormone status.
12. I don't assume that the only way to transition is through hormones or surgery.
13. I recognize that transwomen deal with sexism in a real way, as well as transphobia.
14. I don't assume transmen are exempt from male privilege because of a female past.
15. I recognize that transwomen deserve access to "women-only" spaces, programs, and shelters.
16. I don't assume that all trans people identify as either "man" or "woman".
17. I recognize my privileges and prejudices as a normatively gendered person.
18. I listen when a transperson wants to talk to me about their experiences. I do not barrage them with theory, judgments, or beliefs. I listen.
19. I talk openly about trans issues and rights. I engage people in discussion and share information and knowledge.
20. I call out stereotypes and assumptions and provide information when possible.
21. I provide resources to trans and non-trans people.
22. I respect and support trans people in their lives and choices.
23. I use gender-neutral pronouns, (they/them/their) for all people, not just trans people.

Ability Privileges

1. I am not labeled based on what I cannot do.
2. My sexuality is not fetishized or taken away from me because of a disability I may have.
3. I am viewed as a whole, adequate, able, and complete person by most everyone I meet.
4. I am able to move around my city, school, stores, friend's houses, etc without obstacles or impediments.
5. If I want to rent or buy a house, chances are I won't be constricted by its architectural design.
6. If I want to attend a lecture, conference, or talk, chances are I won't have to worry about whether or not there will be an interpreter present.
7. Strangers do not stare at me or ask me to explain my body to them.
8. People do not avoid conversations with me because they find me hard to understand.
9. If I apply for a job, the chances are that I'll get the position over someone with a disability.

Some Daily Effects of White Privilege

Based on Peggy McIntosh's "Unpacking the Invisible Knapsack" as it appeared in "Creation Spirituality" Jan/Feb 1992

1. I can, if I wish, arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure I can rent or purchase a house in an area that I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be pleasant or neutral to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. I can go into a music shop and count on finding music of my race represented, into a supermarket and find staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who knows how to handle my hair.
9. Whether I use checks, credit cards, or cash, I can be sure my skin color will not work against my appearance of financial reliability.
10. I can arrange to protect my children most of the time from people who might not look like them.
11. I can swear, dress in second-hand clothes, or not answer letters without people attributing these choices to the bad morals, poverty, or illiteracy of my race.
12. I can speak in public to a powerful group without putting my race on trial.
13. I can do well in a challenging situation without being called a credit to my race.
14. I am never asked to speak for all the people in my racial group.
15. I can remain oblivious of the language and customs of people of color, who constitute the majority, without feeling, within my culture, any penalty for such oblivion.
16. I can criticize my government and talk about how much I fear its policies and behavior without being seen as a cultural outsider or threat to national security.
17. I can be pretty sure that if I talk to the "person in charge," I will be facing a person of my race.
18. If a traffic cop pulls me over, or if the IRS audits my tax return, I can be sure that I haven't been singled out because of my race.
19. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
20. I can go home from most meetings of organizations I belong to feeling someone tied in rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.
21. I can take a job with an affirmative action employer without myself or others suspecting that I got it because of my race.
22. I can choose public accommodations without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
23. I can be sure that if I need legal or medical help my race will not work against me.
24. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
25. I can choose blemish covers or bandages in "flesh" colors that more or less match my skin tone.

Social Class Privilege Checklist

1. I don't need to worry about learning the social customs of others.
2. It is likely that my career and financial success will be attributed to my hard work.
3. People appear to pay attention to my social class.
4. When I am shopping, people usually call me "sir" or "ma'am."
5. When I purchase things with a check or credit card, my appearance doesn't create problems.
6. When I am taught about history, people from my social class are represented.
7. I can easily speak with my attorney or physician.
8. Experts appearing on mass media are from my social class.
9. There are stores that market especially to people from my social class.
10. Law enforcement officials will likely assume I am a non-threatening person once they see me and hear me.
11. Disclosure of my work and education may actually help law enforcement officials perceive me as being "in the right" or "unbiased."
12. My citizenship and immigration status will likely not be questioned, and my background will likely not be investigated, because of my social class.
13. I can afford to seek medical help when I need it.
14. I can afford to provide childcare for my children when I cannot be home with them.
15. If I wish to send my children to private schools, I can.
16. I can find colleges that have many people from my social class as students and that will welcome my child or me.
17. If asked to go out to lunch with a friend, I don't have to turn them down because I can't afford the restaurant.
18. I can go to social events and concerts that I would like to attend.
19. If I apply to a prestigious job competing with people of a lower class, my social class will be to my advantage.
20. I can apply to jobs that require you own a car, because I can afford to have one.
21. I do not have to rely on public transportation; I can afford to own a car.
22. The decision to hire me will be related to my background and where I went to school.
23. When I watch TV or read newspapers and magazines I can see people of my class represented well.
24. My elected representatives share a similar background as mine.
25. It is likely that the person in charge in any organization is likely to be sympathetic to my status.
26. My child is not ignored at school, and if there are problems, I am called by the teacher or principle.
27. People are usually careful with their language and grammar around me.
28. I can afford to go out drinking with my friends.
29. My neighborhood is well taken care of and has a grocery store nearby.
30. If I am charged with a crime, I will be able to afford a competent attorney and will not have to rely on a court-appointed lawyer.
31. In a court of law, it is likely that a jury will find in my favor.
32. If I am convicted of a crime that requires I either pay a large fine or spend a period of time in jail (such as drunk driving, in most states), I can avoid going to jail.
33. I am able to save enough money to ensure that my family and I will not go hungry if I unexpectedly lose my job.
34. When I die, I will be able to leave my family an inheritance, instead of debt.
35. I have the ability to "choose" to be poor or working class as a lifestyle choice, while my privileged background continues to affect my present status (what's in my head, how safe or comfortable I feel at any given time/situation, skills and behaviors privileged folks hold, etc.).

Normative Gender Privilege

1. Strangers don't ask me what my genitals look like and how I have sex.
2. My validity as a man/woman/human isn't based upon if I've had surgery or how well I "pass" as a non-trans person.
3. When becoming sexually intimate with someone, I don't have to worry that they won't be able to deal with my body or that having sex with me will cause my partner to question their sexual orientation.
4. My politics are not questioned based on the choices I make with regard to my body.
5. I don't have to hear questions like, "So have you had surgery?" or "Oh, so you're *really* a man/woman?" every time I come out to someone.
6. I do not have to defend the medical decisions regarding my body.
7. People do not ask me what my "real name" (birth name) is and then assume they have the right to call me that.
8. I do not have to worry that someone wants to be my friend or have sex with me in order to prove their "hipness" or good politics.
9. I do not have to worry about whether I will be able to find a safe bathroom to use or whether I will be safe changing in a locker room/using public showers.
10. I do not have to worry about the gendered repercussions of being arrested. (What will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender? Will I be safe?)
11. I do not have to defend my right to identify as "queer."
12. I am not told that my sexual orientation and gender identity are mutually exclusive.
13. If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment.
14. My medical issues will not be seen as a product of my gender.
15. My health insurance provider does not specifically exclude me from receiving benefits or treatments available to others because of my gender.
16. My gender identity is not considered "mentally ill" or a "disorder" by the medical establishment and others.
17. I am not required to undergo an extensive psychological evaluation in order to/ when I ask to receive medical care.
18. The medical establishment does not serve as a "gatekeeper" which disallows self-determination of what happens to my body.
19. People accept, rather than question, my preferred pronoun usage.
20. My legal documents match my gender identity.
21. My sexuality is not fetishized or abhorred.

Male Privilege Checklist

1. The odds of being hired for a job, when competing against non-male identified applicants, are probably skewed in my favor.
2. If I fail in my job or career, I can feel sure this won't be seen as an indicator of my entire gender's capabilities.
3. The odds of me encountering sexual harassment on the job are very low.
4. If I do the same task as a non-male identified person and if the measurement is at all subjective, the chances are people will think I did a better job.
5. If I'm a teen or adult, and if I can stay out of prison, my odds of being raped are exponentially lower than that of a non-male identified person.
6. I am not taught to fear walking alone after dark in average public spaces.
7. If I have children and pursue a career, no one will think I'm selfish for not staying at home with them.
8. If I have children but do not provide primary care for them, my masculinity will not be called into question.
9. Chances are my elected representatives are mostly people of my sex. The more prestigious and powerful the elected position, the more likely this is to be true.
10. I can be somewhat sure that if I ask to talk to "the person in charge," I will face a person of my sex. The higher-up in the organization the person is, the surer I can be.
11. As a child, chances are I was encouraged to be more active and outgoing than my sisters.
12. As a child, chances are I got more teacher attention than girls who raised their hands just as often.
13. If I'm careless with my financial affairs it won't be attributed to my sex.
14. If I'm careless with my driving, it won't be attributed to my sex.
15. If I have sex with a lot of people, it won't make me an object of contempt or derision.
16. There are value-neutral clothing choices available to me; it is possible for me to choose clothing that doesn't send any particular message to the world.
17. If I buy a new car, chances are I'll be offered a better price than a non-male identified person buying the same car.
18. I can be confident that ordinary day-to-day language will always include my sex. ("All men are created equal...mailman, chairman, freshman, etc.)
19. My ability to make important decisions and my capability in general will not be questioned depending on what time of the month it is.
20. I am not expected to change my name upon marriage or questioned if I choose not to change my name.
21. The decision to hire me will not be based on assumptions about whether or not I may choose to have children sometime soon.
22. Every major religion in the world is led primarily by people of my sex. Even God, in most major religions, is usually pictured as male.
23. Most major religions argue that I should be the head of my household, while my wife and children should be subservient to me.
24. If I have children with a wife or girlfriend, chances are she'll do most of the childrearing.
25. Magazines, billboards, television, movies, pornography, and other areas of media are filled with images of scantily-clad women intended to appeal to me sexually. Such images of men exist, but are much more rare.
26. If I am heterosexual, it is very unlikely that I will ever be beaten up by a spouse or lover.
27. I have the privilege of being unaware of my male privilege.

Source: <http://colours.mahost.org/org/maleprivilege.html>

Heterosexual Privilege

1. I can go where I want and know that I will not be harassed, beaten, or killed because of sexual orientation.
2. I do not have to worry about being mistreated by the police or the criminal justice system because of my sexual orientation.
3. I can kiss, hug, and hold hands with my partner in most social situations and not face hostile or violent reactions from others.
4. I am more likely to see sexually explicit images of people of my sexual orientation without the images provoking public consternation or censorship.
5. I can discuss my relationships openly and acknowledge my partner without disapproving reactions from others.
6. I can legally marry the person I love anywhere in my country without controversy.
7. In the US, I automatically receive tax breaks, health insurance coverage, and spousal legal rights (such as the right to visit my partner in intensive care, the right to receive my partner's social security benefits and the right to inherit jointly owned property without be levied an inheritance tax) through being in a long-term relationship.
8. I can express myself sexually without fear of being arrested.
9. If I want, I can join the military and be open about my sexuality.
10. As a child, I was taught curriculum in schools that implicitly supported my type of family unit and did not teach me that my sexual orientation is "perversion."
11. I can raise, adopt, and teach children without people believing that I will molest them or force them into my sexual orientation.
12. People will not try to take away my children or call into question my ability to parent because of my sexual orientation.
13. I can belong to the religion of my choice and know that its leaders will not denounce my sexual orientation.
14. I can easily find a neighborhood whose residents will accept the structure of my household.
15. I will not be fired from a job, denied a job, or denied a promotion because of my sexual orientation.
16. I can see people of my sexual orientation positively presented on nearly every television show and in nearly every movie.
17. I can expect to be around others of my sexual orientation most of the time.
18. I don't have to worry about being the only person of my sexual orientation in a class, office, or social situation.
19. I can act, dress, and talk as I choose without it being considered a reflection on people of my sexual orientation.
20. I can expect my family and friends to openly support my sexual orientation.