

Transcript: Why White Feminism Hurts Transcript

[Intro. Music]

Rosemary Ferreira (Co-Host)

Hello and welcome to The Table podcast, where we unpack questions regarding race, ethnicity, culture, norms, and current events. My name is Rosemary Ferreira.

Angela Jackson (Co-Host)

And I'm Angela Jackson, filling in for The Table's regular co-host, Courtney Jones Carney.

Rosemary Ferreira

That's right. Courtney is currently out on parental leave, and we continue to wish her and her family well!

Angela Jackson

Don't worry, though. If you're missing Courtney like we are, you are in luck. We recorded portions of this episode before she went on leave, so her audio spirit is still here with us.

Rosemary Ferreira

In early May 2022, an alarm was rung across the country when the political news site, Politico, released an article that contained a leaked draft from the Supreme Court of the United States. The draft outlined the decision from the majority of the supreme court justices to strike down the historic Roe vs. Wade verdict.

Angela Jackson

For those that may not know, here's a quick overview of the Roe v. Wade decision. Made in 1973, the U.S. Supreme Court concluded that a woman's right to choose to have an abortion was protected by the Due Process Clause of the Fourteenth Amendment. The amendment includes the fundamental "right to privacy," and state laws that prohibited abortion, were considered in violation of that right. However, Roe v. Wade isn't without caveats. States are still allowed to impose regulations on abortions after the first trimester. And in the third trimester, states are allowed to prohibit them entirely, as long as states have exceptions for when abortions are necessary to save the life of the mother.

After Roe v. Wade, the abortion-rights movement in the United States, also known as the pro-choice movement, spread across the nation and around the world. U.S. pro-choice activists were even represented at the first United Nations Conference on the Status of Women, in 1975. Then and now, numerous activist groups continue to fight for reproductive freedom through political work and protests – activism that was heightened after the leaked Supreme Court draft in May.

Rosemary Ferreria

However, often times the fight for reproductive rights is limited to white, cisgender women's bodies. For example, a tweet from actress Amanda Duarte recently went viral for its explicit racism. Before I read it out loud, I wanted to make a content warning because it includes sexual assault. In response to the

leaked Supreme Court draft, Duarte wrote: "I do wonder how these white supremacist lawmakers would feel if their little white daughters were raped and impregnated by [B]lack men."

[Sound Effect: *Record Scratch*]

Um, excuse me, what?

Angela Jackson

I'm...Disgusted. Not only does that tweet rely on harmful stereotypes that have historically led to the very real lynchings of Black men, but how did Black men even get pulled into this discussion? Why mention them at all?

Rosemary Ferriera

Exactly. Responses to this tweet from Black Twitter users pointed out the hypocrisy of "liberal" white women, who claim to be feminists, but continue to uphold white supremacist ideologies. These ideologies dehumanize Black people, and all People of Color, and often white feminists leverage these ideologies for their own benefit – even if they don't know they're doing it.

So, we want to make it clear that this episode isn't about abortion. Instead, this episode is dedicated to unpacking why white feminism does more harm than good. We're calling out these harmful practices so that we can move forward towards collective liberation for all bodies, not just those of white women.

Angela Jackson

Joining us in this episode is Kinley Millett, a student at the University of Maryland School of Social Work. She is also a leader of the Intersectional Feminism and Social Work student organization. In our interview, she provides a definition of feminism, its history, and a vision of a more inclusive feminism.

[*Music Transition*]

Kinley Millett (Guest)

Hi yeah, my name is Kinley. I identify as a White bisexual woman. My interests revolve in parental leave, universal childcare and child welfare reform, and just overall including fathers in the narrative of parenthood. So that's just a little bit about me and what I'm interested in, what I've been researching throughout my journey in social work.

Rosemary Ferreira

That's excellent, I'm really excited to delve into those topics with you, but first we wanted to focus on defining feminism as a student leader, as someone who's focusing on feminism and advancing it within social work within the professional social work, how do you define feminism?

Kinley Millett

Yeah, so I define feminism as a theoretical perspective that encourages equity for all sexes, genders, races, religions, abilities, ethnicities and sexualities. I know that and so I'm saying this as a White woman. I am very much aware that white woman feminism has caused a lot of harm. So in my personal definition, if it doesn't include everybody, it's not feminism, so you know, intersectionality was initially

coined by Kimberlé Crenshaw, who defined it as how race, class, gender, and other individual characteristics intersect with one another and overlap. There's been plenty of women of color, such as Sojourner Truth, during the first wave of feminism that addressed it, saying, like "I am Black, but I'm also a woman and I face these different faces of oppression and it intersects in a different way."

Rosemary Ferreira

Absolutely, history is so important. It's critical in the ways that like we think of ourselves now and these social movements, and I definitely want to dive more into that definition a little later on in that history but first I wanted to hear about your personal relationships to feminism, like did you come to feminism suddenly? Was this always something maybe that you grew up with? Like what has been your understanding of feminism and how has that changed, if at all?

Kinley Millett

I would say my definition of feminism has changed a lot, and you know, growing up within like around I'm in the late 90s early 2000s you I remember girl power everything and that was my first introduction to feminism, which is interesting to kind of reflect on that as like you understand the 3rd wave of feminism is kind of like a weird one where some people I don't know how to define it and other people feel like the boundaries are very clear between the 3rd and 4th wave of feminism, but so I feel like I grew up during the third wave of feminism and as I'm continuing to grow we're entering the 4th wave of feminism. But a lot of my feminism grew from the idea of, it grew from the idea that we're not, all of us are all equal, but the opportunities in life are not equitable, and there's a serious issue where we we're all equal, but there's not equity in society, meaning the opportunity for White women especially is there's more and there's more opportunities for basically anything, uhm, and so, in addressing that white woman feminism, I often think about how the isms are thought of as a hierarchy sometimes, and that one should be placed above another and one is more urgent than another and if we only focus on one, or we have like an either or perspective, we're leaving out so many people and I think that. In addressing my feminism, I've tried to address the both and perspective, where I am a White woman and a woman who identifies as bisexual and my experience is individualized, but that individualized experience as that I have creates more power as a collective experience when we all put that together and fight against oppression and without intersectionality you lose, you start to gain that level hierarchy and start creating like it from a horizontal level, if that makes any sense.

Rosemary Ferreira

Right, it's like replicating the tools of oppression that we've been given, right? So, when you analyze that there's a hierarchy, and so this like oppression Olympics, is that replication of oppression that has been kind of internalized in us and so being able to say, like you know all of these oppressions are coexisting at the same time, and so that the target really is that oppression and not necessarily placing it within a hierarchy is so important.

Angela Jackson

Okay Rosemary, you and Kinley just made a lot of great points, but let's quickly break down something that she mentioned a few times. Kinley talked about how Sojourner Truth was an activist during the first wave of feminism, but that Kinley – and by extension you and me – grew up during the third wave of feminism. But what are the waves of feminism and what do they mean?

Rosemary Ferreira

Alright, I'll do a brief history. The first wave of feminism took place in the late 18th and early 19th centuries. The official launch of the movement began in the Seneca Falls convention of 1848, where hundreds of mostly white attendees gathered together to discuss the "the social, civil, and religious condition and rights of women." Tensions erupted between the mostly white leadership of the movement and abolitionists when the 15th amendment passed, which granted Black men the right to vote. Racist ideologies within the women's suffrage movement would characterize this first wave as a movement specifically for white middle and upper-class women. Although Black women such as Frances Harper and Ida B. Well, were also actively demanding for women's suffrage while ALSO fighting against the brutal racialized violence Black people were experiencing across the country, Black women were barred from attending demonstrations or told to march behind white attendees.

The second wave of feminism begins in the 1960s with feminist texts such as "The Second Sex" and "The Feminine Mystique." The Feminine Mystique questioned the "stay-at-home" wife status that women were unhappily being relegated to. Women wanted to be recognized for their intellectual and creative contributions and called for the end of women being relegated to the private sphere of the home, while men experienced the power and privileges that comes with engaging in public life. Although extremely popular, the book was also critiqued for again centering the experiences of middle- and upper-class white women. With the rise of the civil rights movement, LGBTQ+ movement, disability rights movement, among others, people who were relegated to the margins of the white, middle class, heteronormative society heavily pushed back. They demonstrated that feminism could not be a single-issue movement, but must address other forms of oppression, including race, social class, sexual orientation, body size, and disability. There were a lot of important policy changes during the second wave, including, of course, Roe v. Wade.

The third wave of feminism starts in the 1990s. In 1991, Anita Hill testified against then-Supreme Court nominee, Clarence Thomas, for sexual harassment, sparking national feminist support. It was in this wave that law professor Kimberle Crenshaw coined the term intersectionality to show how someone's various identities (race, class, gender, etc.) overlap to influence how they are treated.

Although the fourth wave is still being developed in the present day, it is marked by the #MeToo and Times Up movements, which utilized social media to hold men accountable for sexual harassment and assault. Demonstrations like the Women's March of 2017 have symbolized collective organizing against what have been considered "anti-women" rhetoric and policies from former President Trump and other political actors.

[Music Transition]

Rosemary Ferreira

So, you mentioned intersectionality and womanism, and so we also wanted to ask like why is it important that feminism is intersectional? We kind of address this a little bit, but maybe more you can come just a little bit more explicitly and how is that connected to this history of womanism.

Kinley Millett

Yeah, so like I mentioned earlier, intersectionalism is focusing on intersecting identities in terms of race, gender class, ability, ethnicity, religion and the importance of intersectionalism in feminism is that it, and I and I'll keep saying the word inclusive because that's what it is, is focusing on the inclusivity of the movement together as a whole as a collective, but the individual experiences are still upheld to a high standard, but together as a group we have more power and it creates more power and by creating more power within the movement Uh, you're creating greater change, like as we know these systems of oppression are long deep rooted in history and have been perpetrated by mostly White people and that that still shows within the feminist movement, and so including womanism, which addresses the intersections of race and gender, and it's very similar intersectionality, but it is was created by women of color, and they, in order to address the feminist movement and say this is what's wrong, this is what's happening, not necessarily this is what's wrong, this is what's happening, and this is the harm that it's causing and so that's you know, the importance of that and when we're talking about White women feminism, it's so difficult to discuss, I think as white women because in a way it's also rooted in like white saviorism in my opinion Uh, where we think sometimes as White people that our job especially it is, uh, as a White social worker, our job is to fix the problems and do the work and help the helpless, but people aren't helpless, they are worth, they have so much dignity and they have. So much worth. And it's about empowering others and so when you think back about White women, it's deconstructing the white supremacist values within that, and creating a more inclusive movement.

Rosemary Ferreira

Yeah, thank you for making that connection. Uhm, White woman and social work? UM, that's really great and there's like multiple things that are like running through my mind that I also want to ask you, uhm, but one of those things is you talked about feminism being seen as a dirty word, and I think historically right, like there there's this narrative that's been constructed around feminism as something like, uhm, you know, what is it like bra burning and like, you know angry women, uhm and it's interesting 'cause I think about when I talked to my mom about feminism, she won't explicitly define herself as feminist, but when I look at what she's done with her life and how as an immigrant woman, she's kind of, you know, she's making her own money, she does what she wants now she doesn't have to ask my father for everything now, uhm, and for me I'm like I see you as a feminist, right? Like this is you like owning your life up even though there's all these limitations placed on you because of your identity as a woman, uhm, so I kind of wanted to add that into this as well, like I think there's been an interesting shift where there is more acceptance with identifying as a feminist, I think of like Beyoncé and how like in the early or what is it now like the late 2000s, early 2010s, you know she came without her album and was like you know I am a feminist. But I'm interested in hearing and Courtney you too can contribute so you know what your relationship with feminism has been. But yeah, how that changing narrative has that narrative change, especially for women of color, like I'm interested in hearing those thoughts.

Courtney Jones Carney (Co-Host)

So, I wonder if sometimes the labels don't fit, don't work for people right? And so it's like you can embody all of these different aspects that might be considered feminism, or they might be considered womanism, but those terms don't resonate with you for whatever reason, and it might be because you haven't heard the term before, or it could be because of the associations that you make with the term, and so as a person of color, if you associate feminism with White women and you're not White, you're

like, well, I can't be a feminist because that that's not my thing, right? Like that doesn't apply to me, and so I wonder if sometimes the way that we label things creates accessibility issues, creates issues with people like really connecting with those terms. Same thing like the term intersectionality. I love it like I love that it was coined by a Black woman, Kimberlé Crenshaw, but how many people really know what intersectionality means, you know? I can be in rooms with scholars where folks are using it incorrectly, where they're, you know conflating intersectionality with intersectional right? And so, I think that sometimes just the labels, the terminology that we use might be off putting or might not be accessible to some folks based off of their social identities.

Kinley Millett

Yeah, I agree, labels are really harmful. They either are great and they empower people or they make people feel smaller or they you know, so I agree, and Rosemary, your example of your mom reminded me of like one of my personal heroes, Dolly Parton, who adamantly says I am not a feminist I do not agree with anything that's feminist, but then she herself, you know, worked with in 3rd wave of feminism and wrote a whole album about sexual harassment in the work place and has gone up and had this life of feminist ideals, but doesn't identify herself as feminism, as a feminist, and so that I think that's important to remember, Courtney as you said, that these labels can be harmful itself and especially in terms of like erasure, people colored that's why feminism can be a dirty word. I think it's also been perpetrated by both Conservative and Liberal media that it's a dirty word, whether it's the Conservative side saying that. It's the bra burning and they're I hate all men and all men suck and all men are awful or it's the liberal side where it's like feminism is racist and it's been rooted in racism, it's holds up white supremacy, and it does all these things and it think it's both of those things it can be to exclusive and limiting of what feminism is, but it can also be inclusive, and that's totally possible when you apply it through the lens of intersectionality, which again is probably one of the most misunderstood concepts of sociology or social work cause like Courtney said, you can go in with scholars and scholars won't even know what it means and it's very interesting to hear that experience, uh, from others that that, that's a real thing. I mean, I think that we're constantly putting, uh, like trying to put a grasp on what intersection there where intersectionality is especially when you can't identify with different intersections in your identity.

Angela Jackson

I'm actually happy that you brought up Dolly Parton because there was a quote floating in my head around a woman who said something about specifically why she didn't identify as a feminist. It was Dolly Parton. So her quote for why like she isn't a feminist is that she associates feminism with the vilification of men and that she loves men and relates to men and that when she hears the word feminism to her, it is saying I hate all men right and so like that's why she doesn't identify with that and so I'm wondering if you can just kind of talk about that kind of association that people have with feminism equals being anti men And I know we've talked a lot about intersectionality in terms of race, but how does that affect trans people right How does that affect trans men? How does that affect trans women but also how does that affect and, Courtney and Rosemary hoping you can jump in here as well, when we are looking at White feminism and how women of color may not identify with that if we're looking historically and how the relationship between White women and men of color that potentially does that have anything to do with that as well.

Kinley Millett

Yeah, I think this is something that in terms of my journey of feminism that I'm still learning, is that men, trans men, trans women Cisgendered men should also be included in the conversation, but in different ways. In terms of like cisgendered men, toxic masculinity is a thing. There's a reason why suicide rates are higher for men in their middle age, and it's because, you know toxic masculinity and these ideals have put men in a position where they feel like they can't talk about their feelings or feel like they can't connect with one another in that way and then in terms of like when you think about the devastating amount of violent crimes that happen to Black trans women, and what that looks like for this lens of intersectionality, it's to me Part of the reason those things exist is because of the erasure of that intersection in identities and you know there's this concept of well that comes up a lot and this might not be the most appropriate example of like missing White woman syndrome that when a White woman goes missing, they're found they're all over the media. They're not always found the quickest, but they're, it's all over the media. But when a woman of color or an Indigenous woman or a Black trans woman goes missing no one ever really knows and there's always a state where it's like this were a white issues It would be talked about and the reality is, if these women were white, it would be talked about, if these if Black Trans women were white, it would Be talked about and so going back to intersectionalism, uhm, that erasure of that culture in the past of feminism has caused that harm, in my opinion, for both men and trans men and women.

Courtney Jones Carney

And just this idea that like White women issues are national issues, and then if it is an issue that is related to Uhm, people of color Then it's there is like this ranking that takes place and that doesn't become an ah national issue necessarily, like the circumstances, have to be exactly right in order for it to become a national issue, and so it's like this again, this default to white supremacy culture, and like whose issues or concerns matter or have value in our particular society. And so, when White women were saying like they needed to be liberated, right? Then, like their liberation came by many women of color, then picking up the slack and then going into homes and with White women are saying “we want to work”, “we want access to work” and women of color then are in domestic positions in individual houses. My grandmother washed clothes for White women so that White women could have free time, right? So, they didn't have to worry about those sort of things right, and so their liberation came with a cost that was associated with my maternal grandmother and so many other folks in her generation and prior to her generation.

Rosemary Ferreira

Yeah, and going back to Angela's points and questions, I think it's important for us to So define like what is gender liberation, I guess right? 'cause I feel like you know we talked about we're talking about women and you know historically what White feminist feminism has the finest women is assigned that female or assigned female at birth, and so the particular sex female Uhm, but in the later movements on this acknowledgement that trans women are included, and then what womanism is also arguing is that men, particularly men of color, also needs to be folded into feminism and so I guess asking you all like what is gender liberation? What would that look like to be freed from patriarchy, oppression based off of one's gender?

Courtney Jones Carney

Well, as many folks probably know, I'm very pregnant, super pregnant, and so thinking about paternity leave a parental leave is really important to me and paternity leave came up right like because my husband has no parental leave where he works and so ultimately his company has decided it is my responsibility my responsibility only to care for this child after I have a cesarean, I need to just get it together and take care of a child and my husband is not really afforded any leave. Now he can use his personal leave where he can go unpaid, but he has to make those decisions and so that organization has sent this message to us that he doesn't really have a place in either taking care of me after a very major surgery or taking care of our child. And so there's going to be this expectation then that I've recovered Or and care for a child by myself without really the support that is necessary and so even thinking about the parental leave for those who have children, I'll have three months, but it's only like 3 months paid If I don't have enough time to cover it and so three months really is not enough time for me I've had a child already and I know that three months was not enough time for me, especially after having a cesarean having very intense drugs in my body and just how long it took me to recover from that. Now there might be some other folks that after you know they have a child they would like less than three months and that is their prerogative as well. But it just having systems in place that allow for us to have this choice whether you want to spend 2 weeks at home with your child and then you want to go back to work, that's on you that's great if that is what makes sense for you and makes sense for your family and not just like you have to go back to work after two weeks because you need money but that's the actual choice that you're making because that that's where you know some of your values are, or if you want a full year. You know that would be ideal too, and anything in between where folks are able to make choices and again, like I don't think that this should be connected to your gender identity, it's just connected to your identity as a parent, and so if my husband wanted to stay home for a year, he should have that option. Uh, if I want to stay home for a year I wish I had that option and also if there were other supports in place so that I didn't have to feel pressure to clean my house while trying to take care of a child like that would be amazing as well so if they It was like national support, like national paid for doulas, postpartum doulas that come into your house and helped to create community that would lead to a bit of liberation for me in this current stage that I'm in.

Kinley Millett

I love that you brought up community because community looks different for everybody, but I think that's one of the strongest aspects of the feminist movement and the womanist movement is that for me, liberation looks like community. It looks like people getting together forming collective power and creating change within the systems that have put women in difficult places to begin with and in terms of like dissecting gender just in general 'cause we know that in the third wave of feminism was probably the first time that the feminists ever had addressed sex and gender as two different things, as gender as a social contract and sex is biological, was probably the first time that that was done in terms of the feminist movement. Uh, so when I think of liberation, I think of this collective power to dismantle the social constructs and the political constructs that have plagued women, men, those of differing abilities for a very long time, and I'm reminded too, this is not exactly what we were talking about but when we're talking about feminism for men of color, I think a lot about like the tough on crime and incarceration that happened because there were really large stories of White women being hurt, not necessarily by men of color, just violent crimes against White women that were being publicized. Those violent crimes were still happening for women of color, and they weren't necessarily happening by men of color but then what ended up happening is in in the justice system made it along with the 13th

Amendment, possible for the incarceration rates to shoot up, and the justification was “well, White women are being hurt or women are being hurt”, but it was specifically White women and I'm reminded of that quite a bit, but because when you're thinking about liberation that used to be some people point of view with that's what liberation looked like, but it really wasn't inclusive in its in its, in its concluded it it's sorry, it wasn't inclusive at all in terms of the guidelines that it's set for everybody. It was might have been liberating for some women, but not for all, and I think that that's an important thing to know.

Rosemary Ferreira

There's this book on called “They Were Her Property”, which talks about how White women owned enslaved Black people, right? And so, your point like some white women probably felt, thought, felt really liberated by that, right? Like that they had a property, human property, that they were making money off of that they can then buy a land with or, you know, buy a house with or things like that and again, and I think that's the same, although it's not no longer in enslaving people, I think it's still an issue of like White women and their experiences of having power and privilege over women of color and men of color and it's very it can become very complex, right? I think about my for my personal, uhm, perspective like I think that there are commonalities between the experiences of women and White women when thinking about the patriarchy and the harm that we've experienced and then is also this huge gap that I feel that for me as a woman of color, that White woman would never be able to understand, the particular pain and harm on Black and Brown women, ~~uhm, so I have a whole bunch of things running through my head right now,~~ but I wanted to go back to your point on white feminism as white saviorship and share a little bit about my experience working in nonprofits, which also is a little connected to social work since a lot of social workers go into the nonprofit world and in my personal experience a lot of White women were leading these organizations and their perspectives ~~were~~ ~~are~~ were often harmful and limiting on communities of color, low income communities. So, I also wanted to hear from you on like what are your hopes for the field of social work having this like intersectional feminist lens or womanist lens like how do you hope the field of social work progresses to address these to historical harms and current harms of White women leading the fields.

Kinley Millett

One thing in mind is the difference between social services and social change? Social services are great, and they help a lot of people, but do they really create meaningful social change that actually prevents the problems from happening in the first place or dismantling the problems that have been upheld? So, in terms of like white saviorism, it probably does help some people, but that doesn't mean it creates change and so meaning from social work what I would like to see uhm, through a feminist and womanist lens is that we form a focus on social change and how is social change made within social work. There's a really great and that establishes something called the SHARP framework by Wendy Shaia, who is from University of Maryland, Baltimore. She works in the social work community outreach services. She's amazing. But there's a lot of in in social work there's a lot of neglect on addressing structural oppression in clinical work, because clinical work is a lot of focusing on the individual problems and maybe not how things like structural oppression of women and of people of color can impact the individuals of person. So, I say SHARP framework, the SHARP framework stands, the S stands for structural question, the H stands for historical context, the A stands for analysis and roll, the R stands for reciprocity and mutuality, and the P stands for power. So it's all about addressing the historical context of structural oppression, finding the power that you can give to your client, whether that's through advocacy or something as

simple as addressing to them that things like racial trauma can cause significant harm and we can't just neglect it because it may not seem like the most obvious problem in a whole plethora of things but it establishes that framework and then in terms of the macro focus again, I would like to see a shift from social services to social change. Making that meaningful social change within the systems is what matters so the problems actually stop, and we're not perpetuating them and just continuing them and creating more dependence on these services because we're not creating the change to eliminate the services. I think that one of the hardest things about going into social work is the fact that if everything was how it should be, I wouldn't have a job. There would be no need for social work and so my that sounds a little bit silly, but my goal is as I'm working as a social worker is not to perpetuate social services so that I have a job. It's to create social change so that I don't have a job, because ideally that's what the world would look like.

Rosemary Ferreira

Yeah, that also reminds me of the racial justice protests of 2020 when there were a lot of calls for the defunding of the police and increasing social workers in their place but then there was also pushed back against that, right because of the harm, the historical harm that social workers have, also, and the field of social work has also played in harming communities of color, specifically Black communities, so it's completely having to radicalize the field of social work into something that's completely different than what it historically has been in order for it to really uphold these values of feminism and womanism.

Courtney Jones Carney

Yeah, I just think that like when thinking about the field of social work, it becomes important to consider like which scholars are taken seriously, which scholars are introduced into the curriculum? And so, you mentioned the SHARP framework by Dr. Wendy Shaia, who's a Black woman, and so really thinking about like how do BIPOC voices get included into the curriculum, not in a supplemental way. Like "if you have time. I go ahead and look at the SHARP framework and see how you can apply it", but no, this is what we're focusing our course on, and we're going to highlight the SHARP curriculum and recognizing that at historically Black institutions, and I would imagine at Latinx serving institutions that have social work programs, the emphasis is different, the curriculum is different, the approach is different, the scholars are different, right? And so, recognizing that what happens at a predominantly white institution in a school of social work is not the standard, and it's not the norm, it doesn't have to be, and it shouldn't be and that there are other voices, other concepts, other thoughts, other histories that need to be included in the curriculum, and again, not just in a supplemental manner. So like, really as an institution like looking at peer institutions that are predominantly serving communities of color what books are they using?, what frameworks do they talk about?, are they teaching folks how to be a White social worker and serve people of color? Absolutely not. So then there must be another way to do it, and figuring out like how do you know, properly compensate folks to do that work and how do you know, show value for the individuals who are doing that work and you know replicate that at predominantly white institutions.

Rosemary Ferreira

Courtney provides an excellent example of how to apply theoretical frameworks that are rooted in intersectionality into our practice as students, staff, faculty, and practitioners. Another example of moving from theory to practice is in Kinley's work as a leader of the Intersectional Feminism and Social

Work student organization. Kinley and the other members discuss issues relating to feminism and intersectionality with other members of the School of Social Work, and how they all can create a deeper understanding of feminism, and the works of the womanist movement, without erasing those who are already at the margins.

Angela Jackson

So, you may be asking why should anyone practice feminism if it's so flawed? To answer that, we're turning the mic over to Kinley:

Kinley Millett

I say this as a White woman to leave space for women of color and people with differing abilities and those that have not been the well, I don't want to say the leaders because that's not true, 'cause there's been, in order to change white feminism we need to change the people that we're listening to and so if you are like me and you're a white woman sitting down and listening to podcasts, and you're like "oh my gosh, how could I how could I've supported the feminist movement if it was so racist in the past and so exclusive to White women?" and you're sitting down. And I think that one of the biggest things that you can do is listen and learn and unlearn all the things that you've been taught and really analyze what you think you know and the so called social constructions because that that is how change is made and I think it's really important to when you get called out or called in, however, you prefer to say that instead of taking offense to it, take a moment and say "ok, where did my statement come from in the first place? What did that mean to me and how could that what could that mean for others?" There's a lot of like intentions matter, but your impact matters more. Uh, so even if someone has the best intentions, it can hurt and harm, which I think a lot of that is white feminism has done so I think it's so important to examine your impact constantly, not just your intentions.

[Music Transition]

Angela Jackson (Outro)

The Table is a production of the Intercultural Center in the Division of Student Affairs at the University of Maryland Baltimore. It's normally hosted and produced by Courtney Jones Carney and Rosemary Ferreira, but this episode was co-hosted by me, Angela Jackson, senior marketing specialist in the Division of Student Affairs. This episode was also written by Rosemary and me. A big thank you to our guest, Kinley Millett, for joining us at the table. For more information about the Intercultural Center, including events where students can learn more about race, ethnicity, culture, norms, and current events, visit umaryland.edu/ile. See you in August.