

## Chapter 8—The Result: White Fragility

### Summary Points

\* See Travis' Thoughts

### Reflection Questions

1. At this point in our study, have you boughten into white fragility and whiteness? If not, why?
2. What are your fragilities at the moment? Are you tired of talking about race as well?

### *White Fragility As A Form Of Bullying*

3. Why does DiAngelo think white fragility is a form of white racial control?

## Recurring Questions

1. How has your understanding of whiteness progressed?
2. How do you sense God is calling you to respond?
3. What are your lingering fragile responses and why?
4. Are you sure you understand the Cross?

## Travis' Thoughts

Strangely, this chapter is hard to get through. I simply do not want to muster up enough energy to develop questions that would guide thinking. I am sure that, more than not, this chapter is provoking within me a fragile response. I am not angry nor fearful, but tired. DiAngelo's work consistently, at least for me, proves itself correct, empirically. Put differently, the cocoon of racial comfort, centrality, superiority, entitlement, racial apathy, and obliviousness is being incessantly challenged, the consequence of which results in being racially "off balance" 111. I honestly sense that I am growing tired of the discomfort that this book is probing. At this point in preparation for the study guide, I am plainly tired of thinking about race—a *privilege* in itself. And if DiAngelo is correct—and, by and large, I think she is—then I assume that you are as well. So understood, the questions that follow

## Homework

Think through and journal:

Consider this—think about what DIAngelo is saying here: In my workshops, I often ask people of color, “How often have you given white people feedback on our unaware yet inevitable racism? How often has that gone well for you?” Eye-rolling, head-shaking, and outright laughter follow, along with the consensus of rarely, if ever. I then ask, “What would it be like if you could simply give us feedback, have us graciously receive it, reflect, and work to change the behavior?” Recently a man of color sighed and said, “It would be revolutionary.” I ask my fellow whites to consider the profundity of that response. It would be revolutionary if we could receive, reflect, and work to change the behavior. On the one hand, the man’s response points to how difficult and fragile we are. But on the other hand, it indicates how simple it can be to take responsibility for our racism. However, we aren’t likely to get there if we are operating from the dominant worldview that only intentionally mean people can participate in racism. 113-114