

The Fraud Of Intersectionality

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Have you heard of intersectionality? Probably, certainly if you are American and follow political developments even slightly, but do you know what it is? Intersectionality was “founded” in 1989 by Kimberlé Crenshaw, a proponent of the bogus doctrine of critical race theory. Cynics call it the oppression olympics, the idea being that there are strict hierarchies of power in society which are controlled by Anglo-Saxon, heterosexual white men at the very top, who lord it over the rest of Mankind. That idea may sound appealing to a black, working class single mother struggling to make ends meet and keep her offspring on the straight and narrow, but it has no basis in fact.



Intersectionality may be viewed as an offshoot of white privilege, which is less convoluted therefore easier to understand, so we will begin there. Although she was almost certainly not the first person to use the expression, the concept of white privilege can be

said to have originated with Crenshaw fellow traveller Peggy McIntosh (pictured above) the previous year.

Her essay *WHITE PRIVILEGE AND MALE PRIVILEGE: A Personal Account of Coming to See Correspondences Through Work in Women's Studies* can be found [here](#). A white working class father working two jobs to keep a roof over his family's head might find it bizarre that a tenured female professor considered him to be privileged.

The following year, the same year Crenshaw published her essay on intersectionality, McIntosh published a slimmed down and better known version of hers. Called *White Privilege: Unpacking the Invisible Knapsack*, it is credited to the July/August 1989 issue of *Peace and Freedom*. The original contains a list of 26 statements she says identify her white privilege. A slightly later version expands this to 50 statements, a nice round number. Let's deal with [the latter](#), but first, a few words about Peggy McIntosh.

In an [August 2018 article](#), William Ray ran a skeptical eye over the lady's life and career, concluding rightly that what she called white privilege was actually Peggy McIntosh privilege, to be more specific, the privilege of a woman who grew up in a town where the median income was more than four times the national average, and Daddy appears to have earned a great deal more even than that. Winthrop Means was a brilliant man who held several patents; he was employed by Bell Laboratories. Unfortunately, his daughter Margaret did not follow him into STEM, but she did marry a doctor, a real one!

On November 23, 1964, page 48 of *The New York Times* reported:

“Mr. and Mrs. Winthrop Means of Rumson and South Tamworth, N. H., have announced the engagement of their daughter, Miss Margaret Vance Means, to Dr. Kenneth McIntosh, son of Dr. and Mrs. Rustin McIntosh of Tyringham, Mass. A spring wedding is planned.

The prospective bridegroom's father is professor emeritus of pediatrics at Columbia University, and his mother is president emeritus of Barnard College, where she was known as Dr. Millicent C. McIntosh.

The bride-to-be, a graduate of the George School and of Radcliffe College, attended the University of London. She is completing work for a doctorate in English at Harvard University...Her father, at his retirement was head of the electronic - switching - systems equipment department at the Bell Telephone Laboratories."

In other words, Peggy McIntosh grew up one of the most privileged young women in America or anywhere at any time in history. Now let us look inside her invisible knapsack:

"1. I can, if I wish, arrange to be in the company of people of my race most of the time."

And this is a privilege because...perhaps she doesn't like hanging out with blacks? Nah, can't be that. Generally, wealthy people have a wider choice of the people with whom they hang out, but this isn't necessarily an advantage. Ask [Prince Andrew](#)!

"2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me."

This is something we should all of us do, and attempt to do. For example, police officers and judges are not permitted to associate with known criminals, criminals with a capital C. To do so can damage their careers or even result in termination of employment.

"3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live."

What planet is this woman living on? She is saying in effect that all white people are rich and all non-whites are not.

“4. I can be reasonably sure that my neighbors in such a location will be neutral or pleasant to me.”

Gated communities tend to be so. Again, what has this to do with race?

“5. I can go shopping alone most of the time, fairly well assured that I will not be followed or harassed by store detectives.”

Kanye West has a different problem; he can’t go shopping without bodyguards to fend off the autograph hunters. It is also a fact is it not that some people are more deserving of the attention of store detectives and police officers than others? A well-dressed, middle-aged black woman carrying an expensive handbag is generally less worthy of such attention than a young white woman dressed in dirty jeans, with tattooed arms, straggling hair, and a ring through her nose.

“6. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.”

Ted Bundy was executed months before she wrote those words.

“7. When I am told about our national heritage or about ‘civilization,’ I am shown that people of my color made it what it is.”

That’s called history. Black “civilization” was discussed here in [a previous article](#). Apart from Ben Carson, the black contribution to America appears to be almost exclusively in the arts, but it is an enormous contribution. Perhaps she should have taken the advice proffered by a certain Mr Berry [in 1956](#)?

“8. I can be sure that my children will be given curricular materials that testify to the existence of their race.”

According to the Socialist Workers Party and their fellow travellers, if you believe race exists, you are a racist, Peggy. Care to rephrase that?

“9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.”

This one speaks for itself, sadly. However, thanks to Bill Gates, the late Steve Jobs, Tim Berners-Lee, Sergey Brin, Larry Page, and a few dozen other, overwhelmingly white men, anyone with a computer and an Internet connection can now publish a book and maybe even sell it at relatively little cost. Indeed, cyberspace is full of people like Peggy complaining endlessly about white men, using the technology developed by white men and gifted by them to the world. How ironic is that?

“10. I can be fairly sure of having my voice heard in a group in which I am the only member of my race.”

Obviously she has never met a LOUD black woman.

“11. I can be casual about whether or not to listen to another woman’s voice in a group in which she is the only member of her race.”

What does this even mean? Some black women are worth listening to, others are not. Oprah Winfrey, sometimes. Melissa Harris-Perry – take a hike!

“12. I can go into a book shop and count on finding the writing of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser’s shop and find someone who can deal with my hair.”

This is white privilege? Firstly, bookshop is one word. Secondly, much of her pablum concerns the same nonsense. For example, “24. I can be reasonably sure that if I ask to talk to ‘the person in charge,’ I will be facing a person of my race. ”

How is that an advantage? If she were living in Japan, what would she expect the person in charge to look like?

Let’s jump to number 46; this one is really idiotic. (It is quoted here verbatim):

“...I can chose blemish cover or bandages in ‘flesh’ color and have them more or less match my skin.”

Presumably she is alluding primarily to Elastoplast and Band-Aids. As these were invented by white men – like almost everything else in this world – their colouring is hardly surprising, but does it really matter? A bandage or plaster is a medical aid, not an ornament, and certainly not a symbol of white supremacy.



If you go through the rest of this essay exercising a little critical faculty, you will realise how far off the planet Peggy McIntosh is. Unfortunately, this kind of rubbish is now being taught not only in our universities but in schools and even to the military. Now let us move on to intersectionality. Crenshaw is pictured above.

Intersectionality takes white privilege, male privilege, homosexuality, disability...and constructs a pyramid of oppression. So a homeless white man is higher up the totem pole than Oprah Winfrey?

Crenshaw’s [original essay](#) doesn’t go that far, but it isn’t an easy read; she starts with the assumption that black women are somehow “erased”. For people who make so much noise about sweeping generalisations, she and Peggy McIntosh sure do make a

lot of sweeping generalisations. She examines a number of legal cases concerning allegations of racial discrimination in employment. It is a standard ploy when a disaffected employee is fired to raise allegations of discrimination, be it racial, sexual, or whatever. How did this turn out [for Ellen Pao](#)?

If white employers were so “racist”, why would they employ blacks in the first place? On page 148, Crenshaw claims:

“...in the few cases where Black women are allowed to use overall statistics indicating racially disparate treatment Black men may not be able to share in the remedy”.

Playing games with statistics is a favourite of all race agitators, feminist airheads and social justice warriors generally, but statistics without context are meaningless. She continues on page 154 with the claim that feminist theory remains “white”. No, it remains idiotic. One is tempted to ask what Peggy McIntosh and other white feminists think of this claim of “racism”.

Her entire essay is saturated with nonsense about sexism and the mythical patriarchy, and of course no feminist discourse would be complete without mentioning rape. Best not go there, but on page 163 she attacks Daniel Patrick Moynihan for his 1965 report on the black family. Many people recognised its racism, she says, but not its sexism. Three decades and more on from Crenshaw’s essay, many sane black commentators agree with his position, namely that the absence of fathers from black homes is a far bigger social problem than so-called racism. Crenshaw’s solution is to expand feminist theory and anti-racist politics. Again, this is no solution at all.

While intersectionality is largely a problem for the social sciences, it has increasingly been infecting STEM fields, as pointed out by Janice Fiamengo [here](#). Exactly what has astronomy to do with *diversity*? And can anyone take seriously the claim that [the study of glaciers](#) needs to be *gendered*?

Intersectionality's most notable victim of late is Kizzmekia Corbett, that rarest of creatures, a black woman with impeccable scientific credentials earned on her own merit rather than gifted by affirmative action. Sadly, a stratospheric IQ and awards galore do not immunise anyone against idiocy, as can be seen from this *Mail Online* [article](#) about her views on the coronavirus.

So if intersectionality is a delusion and white privilege ludicrous, what is the truth? As most people know instinctively, privilege comes primarily from money. This doesn't mean the wealthy are necessarily happier than the rest of us, the long list of celebrity suicides is surely proof of that. It does mean though, as somebody once pointed out, they enjoy their misery in greater comfort.

In 2013, Oprah Winfrey was said to have been a victim of racism in Switzerland. She wanted to look at a \$38,000 handbag but was told by a shop assistant it was "too expensive" for her. Clearly the assistant didn't recognise her, but was Oprah a victim of anything? A woman who is worth \$2 billion can be called a victim if she is mugged in an alleyway, has her car stolen, or even if she catches the coronavirus, but not because she is undervalued by a humble shop assistant.

There are too other forms of privilege, some of which come with immense responsibility. The Queen of England is believed by many to be a woman of immense privilege. At 94, she has certainly enjoyed the privilege of a long life – her mother lived to 101. But in many ways she is a bird in a gilded cage. She could never have smoked a spliff or got blind drunk at a party, even if she had wanted. And has she ever insulted anyone in public? She is the head of state, but not a mere president like Donald Trump!

There is also [the privilege money can't buy](#), one the death of George Floyd will hopefully [help eradicate](#).

Then there is the privilege we all enjoy, namely that we are living in the Twenty-First Century which is built on the genius of mostly long dead white men and the suffering of all our ancestors. Intersectionality has no solutions to any of the problems we

currently face, indeed it can only make them worse or create new ones. The current wave of madness sweeping the United States is proof positive of that.

One final word, about the origins of white privilege and intersectionality. Some people trace them to Saul Alinsky's book *Rules For Radicals*; some to the Frankfurt School and what has been called the long march through the institutions. Some go back even further, to Karl Marx, the Order Of The Illuminati, or even the Elders Of Zion, but McIntosh, Crenshaw and those who followed them have not a clue about the origins of such dogmas, which can probably be traced back in one form or another to some ancient Greek philosopher, or more likely some long forgotten ancient Greek housewife. Alexandria Ocasio-Cortez for example isn't simply a political lightweight she is a political illiterate who believes there was a famous economist named Milton Keynes, and that the White House is one of the three branches of the US Government.

The above article was first published by *The Duran* in two parts (due to website limitations) on July 9, 2020:

<https://theduran.com/the-fraud-of-intersectionality-part-1/>

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