

Response

Sensoy & DiAngelo (2017) utilize an appropriate fish metaphor to convey the concept of social privilege, indicate that the outcome does not solely depend on one's effort but affected mainly by the environment he/she lives (pp.81). Also, they analyze privilege from external/ structural dimensions and internal/attitudinal dimensions. The article brought up the fact that a standard of "normal" is made by the dominant group, which gave them invisible and un-noticeable privileges. Also, the segregation came from the ignorance (either intentionally or unconsciously) of a minority group's value.

Shakespeare (2013) identifies the social model of disability as a culturally and historically specific phenomenon (pp.195). Sensoy & DiAngelo also mentions that people's privileges are continually reproduced by time and situation (pp.82-83). For instance, an Asian man has privilege in his country by his gender, race, mentally/physically abled and well-educated background. At the same time, he would be a minority group member with his skin colour, as well as having a language barrier in western society. What he encounters would vary dramatically in two different cultures. This example indicates the sophisticated and complicated of privileges; people may be oppressed in one society and still experience privilege in another.

Besides the social identity of privilege, the standard of "normal" has two different meanings in the western and eastern classrooms. Sensoy & DiAngelo mention the example of how teacher's subjective assessment varies in child behavior (pp.86), which reminds me of reflecting on my learning experiences from elementary to high school. In my country, teachers have unquestionable and unchallengeable privileges in school. Students are asked to keep a proper manner, which is to follow the teacher's demands (be normal) and be quiet in class. Under this standard of evaluation, students who bravely express different thoughts/not following the rules in class may be evaluated as an argumentative and distractible person. On the other hand, a teacher's privilege varies between western and eastern cultures; students are more than welcomed to express thoughts in class within the Western classrooms without worrying to offence teachers. Moreover, there are some examples of students who were defined by the teacher as learning disabled but having no issue learning in other countries, even making dramatic progression. In short, there is no absolute standard on children's behaviour in normal/ disable, and good/ bad. Language is powerful that reminds educators to be aware of word-use in the classroom, as well as think in-depth and broadly when interacting with students with diverse conditions.

The society works hard to eliminate the barrier of people with disability. However, it is nearly impossible to get the *real* feelings of people with disabilities, we could only give empathy and try our best to understand, which indicates the importance of the participation of disabled people in those improvements to remove the barriers. Last but not least, one of the hardest parts of making improvements is to "notice" the issue, and it is particularly tricky to turn inward and examine oneself. Reading two articles by Sensoy & DiAngelo and Shakespeare is a head start to me to notice, learn, analyze and reflect on the fact that they are usually taking for granted. To think broadly, what educators can do is to guide students to notice, understand and embrace the diversity in their daily lives.

Reference

Sensoy, O., & DiAngelo, R. (2017). *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education*. Second Edition. Multicultural Education Series (pp.80-100). <http://search.proquest.com/docview/2013525432/>

Davis, L. (2013). *The disability studies reader*. Fifth edition. Routledge. (pp.195-203)
