Toward the end of my days actively working with interfaith and intercultural dialogue groups, a new exercise became popular — the privilege exercise.

Everyone would line up side by side in a large space and close their eyes. A list of conditions would be read, and those for whom the statement applied would take a step forward or backward, depending on whether it was an advantage or disadvantage. For example, if you grew up in a house with more than 40 books, take a step forward. If your parents divorced, take a step backward. If your parents are college-educated, take a step forward.

At the end of the exercise, everyone would open their eyes and look around. In general, there would be a couple of people toward the front, a couple of people way back and most scattered in between.

Now, what do you do with that information? Sometimes, those in the back would tell everyone else not to feel sorry for them. Ones toward the front might express guilt for their advantages. To that, some would say the point isn’t to feel guilty for advantages, but work toward a society where more people can have those advantages (ah, but how?). And, of course, it’s all a matter of perspective — this was with Americans in the South. Imagine where the ones toward the back would be if there were a bunch of people from Third World countries in the mix.

That exercise prompted all manner of interesting dialogue. Unfortunately, for some the notion of privilege has gone from the individual results in this exercise to abstract assumptions based on groups.

In the world of intersectionality, the current fashionable idea among many activists and on college campuses, every struggle is the same, merely the different flavors of oppression. Feminism is LGBTQ rights is Black Lives Matter is the Palestinians is environmentalism.

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The bludgeon of intersectionality is privilege — if you have it, you need to “check” it before you are permitted to participate. If you are part of what is viewed as a privileged group — whites, males and heterosexuals are generally seen as the top of the privilege chart, which is actually a racist and sexist notion — you need to acknowledge and repent your esteemed status, not that you’d truly understand the struggles of the downtrodden anyway.

When certain groups are called out as being privileged, it doesn’t take a rocket scientist to figure that eventually, Western civilization’s most persistent virus isn’t far behind. And sure enough, at a university in Illinois last month, flyers were distributed talking about how it isn’t really “white” privilege, because such a large proportion of the mythic white 1 percent that controls everything is… Jews. Ending white privilege, the flyer asserted, starts with ending Jewish privilege.

This turn of events should not come as much of a surprise, given that it has become more difficult for Jews to be part of these increasingly-extreme coalitions. For example, Black Lives Matter nationally issued anti-Israel planks in its platform.

One of the organizers of the women’s strike in early March is a woman who was convicted of being part of a plot to bomb a Jerusalem grocery store in 1969, killing two college students. Faced with the possibility of being kicked out of the U.S. because she lied about never being in jail, she is now the victim and has become a celebrity of the left, even speaking at the national conference of the misleadingly-named Jewish Voice for Peace. And the women’s strike platform also contained a plank calling for Israel’s destruction.

Over the last couple of weeks there has been a huge public debate on whether Jewish women who think Israel has a right to exist can call themselves feminists, with Linda Sarsour, one of the Women’s March on Washington organizers claiming it is impossible. Actress Mayim Bialik publicly countered her, but many liberal Jewish women are stunned at how they are being kicked to the curb by their former home in the feminist movement.

It is bizarre that the group consistently ranked highest on the receiving end of bias crimes is viewed by these groups as too privileged and not welcome in their anti-bias advocacy.

It is especially perverse given the horrible track record of the Palestinian leadership, not to mention much of the Arab world, on women’s rights — such as they are.

In recent months, particularly with the waves of bomb threats and anti-Semitic vandalism across the country, there has been a huge outpouring of support from the non-Jewish community. There has been a lot of interfaith coalition building, and likely more common cause made between American Jews and Muslims than at any time in recent memory.

It is incumbent on these groups and mainstream coalitions to not allow intersectionalism to seep in and start excluding people of good will based on a lack of adherence to a laundry list of ideologies.

This world needs more coalition building and less grievance building, more dialogue and compromise, and fewer litmus tests.

President Trump may want to build a physical wall, but intersectionalism is building its own dangerous rhetorical wall.