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The master's tools will never dismantle pdf

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The provocative warning of gross Audre, "the instruments of the master will never dismantle the Master's house", is an adequate prudence for blacks and other color scholars trying to use traditional research of social and behavioral sciences as a tool to reach Social justice and health equity in black communities. Invoking grosses, I use the tools of the "Master" as a metaphor of conventional theoretical and methodological approaches and "Smantle the house of the owner" as a metaphor of intersection structures and oppression systems that have created and support health in the black communities of the States United. Using a mixture of personal narration and insights from a 23-year career as a black critical health career, I share 10 critical lessons for Black and other color researchers of equity health. And because the staff typically reflects structural strategies, I recommend the system and mitigation at a structural level for departments, universities, extra-structural institutions (for example, magazines), and the government, for each critical lesson. Keywords: african american; black; Health disparity; health equity; population groups; qualitative methods; breed / ethnicity; Social health determinants. Every time someone proposes to resume the market by megacorporades, ralletting capitalism or ending the cancer of non-braking growth there is a chorus of naysayers: à € œma you can't use capitalism / money / advertising to dismantle the Consumerism / globalization / mental pollution! à € but before we allow us to be derailed by hope for a global self-financed anti-global movement strong enough to bring its followers outside the breed of consumption rat, take a break a moment and consider What a gross Audre could actually mean. If we go back of 25 years at the first statative emphasis of gross, we will discover that he had no intention of developing a reactionary weapon against revolutionary experimentation. In reality it was the opposite. Speaking of her experiences of her as a black lesbian feminist, she mocked the feminist academy then misleading for her lei etterosexual white bias. He has written about the need to embrace the difference à € œls à € œlmerly tolerate the people who are different, but to embrace the difference because it provides a "background of polarities needed including our creativity can shine like A dialecticà €. The concern of her was that the feminist academy had shrunked around a false consent that left out the voices of those whose difference was essential for the project to overthrow the patriarchate. In other words, she tried to draw up an ethical principle that would have overturned the status quo: we cannot interrupt our oppression using the logic that justifies our oppression. Gross asked: What does it mean when the tools of a racist patriarchy are used to examine the fruits of that same patriarchy?â And he replied, àThis means that only the narrowest perimeters of change are possible and permissible.â Let's take back our stolen tools. One of the problems problems Those who have defined Audre Lorde are that assume everything that is good or powerful or potentially useful constitutes "the instruments of the Master." Thus the most common use of Lord's exhortation is to attack those who would use the English Language to undermine Western society. But if we learn anything from Gilles Deleuze and do © Lix Guattari, an exceptional thousands of highlands: capitalism and schizopfhrenia should be that the dominant powers are first appropriate. Take the example of war, which most people would consider as an example of the Master's tools. Not so, discuss Deleuze and Guattari. Based on anthropological, archaeological and philosophical evidence, they argue that war was originally developed by nomadic anti-state forces and was only later appropriate and directed against its developers. A similar situation has occurred today: the creative, local and artistic forces of culture were forced to subjugate by a global megacapitalism, which holds all the strings of the bag. Only because we are forced to sell our creativity does not mean that it constitutes the instruments of the Master. If this were the case, capitalism would not be necessary constantly à € œCool-Hunt, à € and turn what is authentic and genuine in trends for consumption. It is tragically ironic that a saying originally intended to be revolutionary The instrument has come to play a role of reactionary arrest. But if we give his voice Audre Lorde, we will find that he does not want us to be stuck in the fear of the Master. Instead, she wanted us to stand, to break the false consensus that limits our options and act courageously. Thus Audre Lorde wrote, à€ œà€ | Survival is not an academic skill. He is learning how to stand alone, unpopular and sometimes reless, and how to make common cause with those others identified as outside structures to define and search for a world where we can all thrive. He's learning to take our differences and make them strengths. For the Master's instruments they will never wipe the Master's house. They can allow us temporarily to beat him at their own game, but they will never allow us to bring genuine change. And this fact is only threatening for those women who still define the Master's house as their only source of support. "Micah White is the co-creator of Occupy Wall Street and the program director of Activat Graduate School.If you found this article about Audre Lorde Interesting, then you would be fascinated by our courses at the specialization school activist. Discuss to change the name of a single conference distracts from asking really challenging questions about the nature of power in Academia, and especially where such power comes. The challenge of questioning the authority of Academia (or Silicon Valley) isquickly brings into question our authority. What makes a degree confer authority on the person who owns one? is that ultimately the dominant social power structures assert that the beneficiary is to communicate, represent knowledge and thought in a way that they approve. The problem with the power of the academy is that even when it allows forms of diversity of race, sex and sexuality, it reduces diversity of expression and points of view. I do not intend to concentrate too much on the academy. Most people who make statistics to earn living work in the technological industry, which has its links with traditional structures of power, structures that perpetuate the oppression of the difference. When I grew up in a rich white suburb, the vision of equality that I had been taught at school was this: "Everyone is the same and everyone should have the chance to achieve your own success." The canonical example of this Of course I am the black doctor. But what this message of equality is saying is actually "I want everyone to be the same, provided we agree with the idea that my definition of success is the correct one. You are free to be what you are, regardless of the color of your skin, provided you are like me." This same thought is repeated in the academic world and in the technological industry. The Academy wants to be open to all, provided that everyone agrees on what authority is and how we communicate authority. The technological community is open to all, provided you are a good worker, you accept that success increases the annual income and that the structure of capitalist power is fundamental to your identity. It is clear that anyone who has worked in these two institutions knows that "open to all" is true only in some formal documents, but not in practice. This is largely due to the fact that in this framework of equality the difference remains a problem that can only be addressed if the institutions limit this difference within a set of unified values. Sharing values is not the problem, but where do these values come from? These are values that are typically established by the ruling class, values usually consist of one race, sex and sexuality. In the academy values are those handed down by generations of patriarchal power that determine what is "true" and what is "beautiful." For the technological industry these values are simply the values of the market. Diversity within these institutions is only name diversity, the underlying pressure is always the reproduction of the dominant sources of existing power. This is what Lorde puts into question in his article, the idea that one can have "equality" or "tolerance" without an authentic and profound appreciation of the difference: Before working on a remote team, I was a freelancer and I never needed to collaborate a lot with teams. The way I used my calendar then was pretty simple, maybe a birthday here and there. But when I joined Buffer in 2015, thingsSuddenly change. I grew up as an engineer and more I supported a a And eventually it gets transferred to management, the more I noticed how essential is calendar management. Ways are the ways I worked to master my calendar. I hope they could help you, too. In almost all deployed teams, if some of your colleagues are in an office or you don't have an office at all, there will be people you won't see every day, at least physically. How do you know if someone in your team is "in the office and / or actually available? Calendars are an essential tool to check buffer availability if you want to book a call with someone. Or check if they are "workinà € –" that day. With the transparent culture of our company, individual emails and individual calendars are visible to everyone in the company. For example, if I want to book a call with an em mate to the buffer, I would go to their Google Calendar and check when they are available. It was saying that I have a doctor's appointment Next Friday at 9:30. How will my team know? I could write an email or put it in our chat tools, but this will soon drown in other messages, and people won't know when we book a meeting with me. If I put it on my calendar, the information is right where it belongs. Scheduling everything, even Breakswihle Working in distributed teams most likely also work with different time zones. Since I am in Europe, for me to chat with someone on the West Coast of the United States, I have to stay a little longer in my afternoon. My work schedule is generally similar to this: from 9:00 to 12:30 Work 12:30 PM to 15:00 Break 13:00 PM to 19:00 Work it is important to take breaks and make these breaks visible to My team, I put an event à – Àblock" in my calendar on weekdays to show them that I am not available (except for emergencies, of course). There are many different tools and settings that helped me when scheduling Meetings, scheduling search calls, letting people know they're out of the office, etc..Scheduling MeetingsCalendly is an essential tool for us to the buffer, and it helped me a ton with scheduling meetings both internally and outside the buffer. I love it can define exactly the range of the day when people can book a meeting with you. As long as the calendar is updated, the tool automatically shows the slots available only to the person booking the call. And for the other person, it's super convenient: just choose a day, a time and done ... Call booked. It takes away all the hassle of trying to figure out when someone might be free to agree availability, use Google Calendar, there are a couple of tidier things you can take advantage of to communicate your availability. to let people know that you will not be available and immediately rejects the invitation calendar. If you are booked for a meeting but need to move it, you can suggest a new time directly from Google Calendar. You can set your working hours in Google Calendar and Google will give to Note Anyone who organizes an event out of the hours of work. Conquering time zones a couple of months ago a member of my team moved to Taiwan for a while. Have a way to compare and control time zones has been crucial during that period. (He also allowed us to support asynchronous meetings). When you look at time zones, Every Time Zone is a great place to look at a lot of different time zones at a glance. Tools like Savvytime and Time. Allows you to check the time in different time zones, convert them and compare them. The World Clock setting in Google CAL allows you to keep an eye on how many more time zones you like. Set yourself and you will see them in a sidebar on the left side of your calendar. (It is also possible to set a primary and secondary time zone in the Google cal.) Settings when I read this great blog post from Lara Hogan, I excited to order my calendar à € "or what Hogan calls à € œDefraggingà €. The idea is to order your events so that you don't have too many context switches that happen and can maintain concentration. Preventing a lot of switching context can help manage your energy more effectively, and I highly recommend it. Lara proposes coloring-encoding your events in Google Calendar à € à € œBased on the type of brain that is used in each event.â € It offers these examples: listening brain / empathy for coaching strategy brain for dating planning Logistic brain for calls with potential customers when I did it, I discovered that the color-coding immediately gave me an idea of how my week seemed. He worked well for me until I went too far with grouping all my synchronizations one on one in one day. At the end of the day I was just exhausted. For the last time, my attention was sunk. If you consider ordering the calendar, learn from my mistakes and remember the rhythm themselves so you can be present and motivated in every synchronization and meeting. meeting.

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