

# EDI Network / On the Same Page – February 2020

- **Article:** Peggy McIntosh, *White Privilege: Unpacking the Invisible Knapsack*  
[https://nationalseedproject.org/images/documents/Knapsack\\_plus\\_Notes-Peggy\\_McIntosh.pdf](https://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf) (7 pg)
- **Book:** Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (154 pg)
- **Video:** Dr. Robin DiAngelo Breaks Down White Fragility  
[https://www.youtube.com/watch?v=CC\\_iJQQKQOU&feature=youtu.be&ab\\_channel=ElisaKreisinger](https://www.youtube.com/watch?v=CC_iJQQKQOU&feature=youtu.be&ab_channel=ElisaKreisinger) (6 min)
- **Article:** Kimberle Crenshaw, *Demarginalizing the Intersection of Race and Sex*  
<https://philpapers.org/archive/CREDTI.pdf> (30 pg)
- **Audio:** Author Interview: 'Fresh Air' Favorites: Ta-Nehisi Coates  
<https://www.npr.org/2020/01/02/793037135/fresh-air-favorites-ta-nehisi-coates> (20 min)
- **Video:** Amber Ruffin Shares a Lifetime of Traumatic Run-Ins with Police  
[https://www.youtube.com/watch?v=8o6OEyfuJU8&feature=youtu.be&ab\\_channel=LateNightwithSethMeyers](https://www.youtube.com/watch?v=8o6OEyfuJU8&feature=youtu.be&ab_channel=LateNightwithSethMeyers) (20 min)

- **Be present** – Honor the space with our attendance, attention, and energy as best able.
- **Be respectful** – Each person’s life, needs, external realities, & prioritization of time are individual to them. There is no one true way to design and in the same way there is no one way to understand our lives. Be respectful of individual experiences as we all learn together.
- **Share space / Make space** – Sometimes named as “Give space/Take space,” this is intentionally reworded to prioritize a collective, collaborative exchange where we are all encouraged to recognize the needs of the group, the power dynamics at play, and our roles in creating space for one another.
- **Embrace conflict and discomfort** - Sometimes written “ouch/oops” we acknowledge that any exchange of ideas is likely to include discomfort and unintended missteps. It is important to assume positive intent but prioritize impact and accountability.
- **Use “I” statements** – Speak from personal experience rather than assumptions or generalizations.
- **“Speaking in draft”** – permission to make mistakes and accept correction.

# The difference between racial prejudice, racial discrimination, and racism

*Definitions from Chapter 2 of White Fragility by Robin DiAngelo*

- **Racial prejudice:** Pre-judgement about another person based on the actual or perceived race to which that person belongs. Prejudice consists of thoughts and feelings, including stereotypes, attitudes, and generalizations that are based on little or no experience and then are projected onto everyone from that race.
- **Racial discrimination:** Action based on prejudice. These actions include ignoring, exclusion, threats, ridicule, slander, and violence. [...] When the prejudice causes me to act differently – I am less relaxed around you or I avoid interacting with you – I am now discriminating.
- **Racism:** When a racial group's collective prejudice is backed by the power of legal authority and institutional control, it is transformed into racism, a far-reaching system that functions independently from the intentions or self-images of individual actors.

- What does it mean to say that racism is “a structure, not an event”?
- Consider your own socialization. In what specific ways has your life been shaped by racism? (If you are white, try to answer this question without mentioning people of color). What are the earliest racial messages you can recall?
- In what settings have you experienced the expectation of white solidarity/racial silence? How has that expectation been communicated to you? How have you responded? What consequences have you faced or fear you will face by breaking with white solidarity? If you are a person of color, how have you witnessed white people enacting white solidarity?
- The author opens this chapter [*chapter 11*] with the story of a woman of color in a multiracial group stating that she did not want to be subjected to white women’s tears. Why were white women asked not to cry in the group? Why do white progressives cause the most daily harm to people of color? What are some constructive ways to use your emotional reactions when your opinions on racism are challenged?
- Consider how emotions function in public space. For instance, how do white people often read the emotions of women of color, and peoples of color generally? Consider how emotions are read racially by white people with cultural figures such as Serena Williams, Nicki Minaj, Cory Booker, Maxine Waters, and Mazie Hirono as well as the way that institutions (like media) respond to emotions in racialized ways. Conversely, how are the emotions of white people read (and the intersections between race and gender in all readings)? Consider cultural figures such as Christine Blasey Ford, Elizabeth Warren, Brett Kavanaugh, Lindsey Graham, and Donald Trump.
- The author writes, “Since many of us have not learned how racism works and our role in it, our tears may come from shock and distress about what we didn’t know or recognize. For people of color, our tears demonstrate our racial insulation and privilege” (pp. 135-36). Discuss this passage and the ways that white emotional distress and shock (tears, defensiveness, anger, grief) shape conversations on racism. What do these dynamics reveal about the sociopolitical function of emotions?
- What are some of the misunderstandings about affirmative action and what do these misunderstandings reveal about anti-blackness? Why haven’t affirmative action programs changed our racial outcomes?
- If we accept that racism is always operating, the question becomes not “Is racism taking place?” but rather “How is racism taking place in this specific context?” How does awareness of that change how we think about our lives and our actions?
- Very little if anything in society at large supports us to persist in the work of antiracism. In fact, much pressures us not to continue the work. Because of this, we need to set up support for ourselves to continue. How will you set up support for yourself to stay on the journey? How will you resist complacency? Consider both in-group support and racially mixed group support networks. How will both settings be important in different ways?
- Discuss suggestions for continuing work of anti-racism. How do we meet this challenge?

# Next month – Friday, March 26

- **Book:** *The Yellow House: A Memoir* by Sarah M. Broom (456 pages)
- **Article:** *Black Landscapes Matter* by Kofi Boone (18 pages)  
<https://groundupjournal.org/black-landscapes-matter>  
Black Landscapes Matter was originally printed in *Ground Up Journal - Issue 06: OF PROCESS*  
The Landscape Architecture & Environmental Planning Journal of University of California, Berkeley
- **Audio/Video:** TBA

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<https://www.architects.org/knowledge-communities/edi-network/on-the-same-page>