

# GUIDELINES

## *LINEE GUIDA*

**for those who are listening**

*per chi ascolta*

1. Remember that your judgment is based on your own experiences and values

*Ricorda che il tuo giudizio si basa sulle tue esperienze e valori personali*

2. Try to recognise and deal with your own emotions

*Cerca di riconoscere e gestire le tue emozioni*

3. Apply the charity principle

*Applica il principio di carità (assumere la buona fede dell'interlocutore)*

4. Receive it with acceptance and humility

*Ricevi il messaggio con accettazione e umiltà*

## about the reactions

### *riguardo alle reazioni*

1. No obligation neither to react, neither on the way of reacting  
*Non c'è obbligo né di reagire, né di reagire in un modo specifico*
2. Be precise and give examples (point behaviours, words etc)  
*Sii preciso e fornisci esempi concreti (indica comportamenti, parole, ecc.)*
3. Talking about people's identity may imply that your identity will also be talked about  
*Parlare dell'identità delle persone può implicare che anche la tua identità sarà oggetto di discussione*
4. Recognise the impact even of the best intentions  
*Riconosci l'impatto, anche delle migliori intenzioni*

advices

*consigli*

1. Accept the discomfort

*Accetta il disagio*

2. Use it (**discomfort**) as a way in instead of a way out

*Usalo (il disagio) come un modo per **entrare**, invece che come una scusa per uscire*

3. Radical honesty (with yourself, and with others)

*about what you know, what you don't know and what takes you out of your comfort zone*

*Onestà radicale (con te stesso e con gli altri)*

*riguardo a ciò che sai, ciò che non sai e ciò che ti porta fuori dalla tua zona di comfort*

4. Remember to drink water

*Ricordati di bere dell'acqua*

“The ultimate stage of colonization is the endless mutation of its engine: cultural and economic injustice. For although the colonized countries have gained their independence, they have become dependent on their former occupiers through two forms of ownership: one industrial and the other of the imagination.

[...]

For reparation is the awareness of the wound, even when the damage seems irreparable...”

- Kader Attia

“Privilege is insidious because benefiting generally involves little to no effort.

It is often the result of other people’s actions towards you, and requires simply that you look a certain way.

Conversely, perpetuating privilege means acting on invisibly socialised patterns of behaviour.”

- Catriona Elder

# REFERENCES

## BOOKS

- White Fragility, by Robin Di Angelo
- Am I not a woman ?, by bell hooks
- Afrotopia, by Felwine Sarr
- Me and the white supremacy, by Layla F. Saad
- White tears Brown Scars: How white feminism betrays Women of Color, by Ruby Hamad
- The Work of Whiteness, a psychoanalytic perspective, by Helen Morgan
- A place of speech, by Djamila Ribeiro
- Short Anti-racist guide, by Djamila Ribeiro
- Decolonisons les arts ! collective book directed by Leila Cukierman, Gerty Dambury and Françoise Vergès (*only in french*)

## ARTISTS

- Rebecca Chaillon
- Grada Kilomba
- Alexandra Badea
- Leonora Miano
- Alice Diop
- Felwine Sarr
- Leanne Betasamoke Simpson
- Kudzanai Chiurai
- Marine Bachelot Nguyen

## CONCEPTS

**Whitesplaining** – derived from “mansplaining” – is a new, zeitgeisty word, but it’s essentially an expression of privilege.

Whitesplaining is the act of a white person explaining topics to people of color, often in an obviously condescending manner, and especially regarding race- or injustice-related issues.

**Aversive racism** - avoiding direct racial language and using racially coded terms such as “urban, underprivileged, good neighbourhood, diverse, etc”

**Whiteness** - is a social construct that refers to the cultural, historical, and social norms associated with being identified as white, particularly in societies where white people are the dominant group.

Whiteness is not just about skin color but also about the social positioning that comes with being part of the dominant racial group. This construct often remains invisible or unexamined by those who benefit from it, as it is treated as the normative standard against which other racial identities are measured.