

## Transcript: Race and Language

### **Archived Recording (Voice at Protest)**

It's alright to be angry. But we are going to take our anger, and our indignation, and turn it into energy.

### **Courtney Jones Carney**

The murder of George Floyd in May of 2020 by a white police officer sparked racial justice protests across the U.S. and around the world that mobilized hundreds of thousands of people. The demand that Black Lives Matter and that Black people have the right to be treated with dignity and respect was not only being heard on the streets, but in the offices of major news outlets. In the months following George Floyd's death, the New York Times, the Columbia Journalism Review, and the Associated Press, whose stylebook is adapted by many media outlets, wrote articles on their decisions to capitalize the b in Black when referring to Black people and Black culture. AP argued that the lowercase b in black is a color, not a person, and that capital b in Black "conveys an essential and shared sense of history, identity and community among people who identify as Black, including those in the African diaspora and within Africa."

### **Rosemary Ferreira**

But Black scholars, writers, and journalists have been advocating for the capitalization of Black, years prior to the summer of 2020. In 2014, Lori Tharps, associate professor of journalism at Temple University, wrote an op-ed in the New York Times called "The Case for Black with a Capital B." She explains her argument in an interview Al-Jazeera, from 2020.

### **Archived Recording (Lori Tharps interview with Al-Jazeera)**

This question of whether or not you're gonna capitalize "black" when you're referring Black people is a sign of respect. It's saying I recognize you as a distinct group of people and you're beyond a color, right? That you have a culture. I see the culture, I respect the culture, I respect you as a human being worthy of the same level of respect as any other culture.

### **Courtney Jones Carney**

Hello! My name is Courtney Jones Carney...

### **Rosemary Ferreira**

...and I'm Rosemary Ferreira, and welcome to The Table podcast where we unpack questions regarding race, ethnicity, culture, norms, and current events. In this episode, I discuss the connections between race and language with James Wright, associate director and multilingual writing specialist in the Writing Center at the University of Maryland, Baltimore (also known as

UMB), and associate faculty member in the science communication program at UMB's Graduate School. But before we get into that... James and I are both non-Black. Courtney, you weren't able to make it to the table with James. I wanted to hear your thoughts on capitalizing the B in Black and the connections between race and language.

### **Courtney Jones Carney**

Yea so of course I don't speak for all Black people, right? Uhm and so but I think when we're talking about capitalizing the "B" in Black I'm gonna go ahead and take a page out of Lori Tharps book and say I am Black with a capital "B", right? And so this is definitely the way that I have written Black for a very long time and I don't know how long because it's just something that I've been doing but I can say in my professional life I definitely did notice this focus on whether we should capitalize the b in "Black" this summer and having conversations with colleagues about what it means when we don't do that and how that impacts folks' identity and whether or not they're seen as whole people versus being seen as colors or concept or something along those lines. And so, ya know I think that we know, most people know, that we are capitalizing the L when we are talking about Latinx. Uhm, most folks probably know that we are capitalizing the I when we are talking about folks who are indigenous but for some reason when we're having conversations about folks being Black then there's this question and "should we capitalize it?" when for me, it seems like its obvious that we should because we are talking about a group of people, we're talking about a racial classification and not a color. So, while we're think through the capital B in Black there's a lot of conversation also on how to write "white" when you are referring to a racial group. What are your thoughts?

### **Rosemary Ferreira**

Well, there's a lot of different arguments that are being made especially within the BIPOC, black indigenous people of color, community, uhm, some folks believe that in capitalizing white that ensures that we are still discussing the power that held within whiteness, right? Uhm, that lowercasing the white, the "w" in white, can sort of invisiblize what whiteness is and I acknowledge that argument, I still think there is a power dynamic.

### **Courtney Jones Carney**

But like thinking about a power dynamic, right? So, like if you are, if you do capitalize the first letter in all racial groups except for white, does that possibly carry power, right? By showing like that these folks are different and therefore we are going to treat these groups in a different way and so even if we do have it lowercased, can that somehow received by individuals as a power thing because it shows that white folks are being treated in a different way.

### **Rosemary Ferreira**

Right

### **Courtney Jones Carney**

So, I think it's complex. So ya know there's this conversation to keep the, to have the w be lowercased, uhm, because we want to ensure that we're not supporting white supremacy but possibly folks could turn that around and find power in the fact that there's a lowercase "w" that's being used for, to talk about white racial group.

### **Rosemary Ferreira**

Right. I think that whiteness, white people do exist, right? That if we're making this argument that we need to capitalize letters when we are referring to racial groups, ethnic groups, than I think we do need to acknowledge that white people do exist.

### **Courtney Jones Carney**

But what I will say is that when I am writing I generally will capitalize the "w" in white when I'm referring to people but if I'm talking about white supremacy it's a lowercase "w" all the way and you know I've made sense of that in my head, I don't know if anyone who's listen if that makes sense to them, uhm, but when I'm talking about a group of people, like I do want, as rosemary said, to acknowledge that they exist, uhm, but I not going to apply that same energy to, uhm, white supremacy.

### **Rosemary Ferreira**

Absolutely. I definitely think that's the way I approach my work as an educator and someone involved in, you know, social justice education is, you know, I still see the humanity, of course I do, so I see the humanity in white people. My issue is with white supremacy, you know, and the ways that all of us uphold whiteness, right? People of color can also uphold whiteness but there is particular privileges that white people hold that I am holding them accountable to.

### **James Wright**

I'm James Wright, I am the multilingual writing specialist at The Writing Center here at UMB, but I'm also the associate director, newly appointed associate director, and I'm an associate member of the graduate school faculty so I teach writing courses occasionally in the Science communication program.

### **Rosemary Ferreira**

Awesome, thank you. So, let's just jump right into the topic which is around race and language. So last summer within the midst of a lot of protests for racial justice a lot of news media companies like the New York Times, like the Associated Press release articles on why they're capitalizing the word Black when referring to Black people and before you know their decision a lot of Black journalists and writers before them had argued that capitalizing Black would be more inclusive and racially aware because it acknowledges Black people's humanity and dignity. As someone in the writing profession what are your thoughts about this? Did you see these conversations happening before the summer and how they progressed into this summer?

## **James Wright**

Yeah, you pointed out a couple of really important observations that I've had too that this summer there seems to be a heightened awareness in the press, the popular press, but also conversations that I think have been ongoing for quite a long time. I often quote a comic from the 1906 Chicago Manual of Style that says something along the lines that you know black and white is not a settled issue and so they can't be endowed with a fixity of rock-ribbed law so it's been going on for a very long time in academic circles as well. And in fact if you look at the American Psychological Association's handbook manual, they give credit to a lot of the activist, scholars but also folks, reporters in the news media for making sure this issue doesn't disappear and that it comes to the fore of the public, in lots of different publics I guess you can say and it's continually debated and most of the sources I've noticed point out that language especially around identity and in particular, race doesn't just change on its own overtime. I mean it does that too right, but that whole time thing is problematic, and Martin Luther King pointed that out in Letters from Birmingham Jail but that it is it can be changed by the users right? By folks who use language by folks out on the street and protesting while working in the academy, working in a Writing Center, or working in an Intercultural Center, in public schools for example. So yeah there's a lot of understanding that language changes for a number of different reasons in a number of different ways especially around identity which is super heartening for somebody who's working in this field training consultants to work with writers at the graduate level where the stakes are pretty high for these folks, right?

## **Rosemary Ferreira**

Absolutely, like that makes me think about the contention around the term Latinx. That there's been a lot of debate over you know what is this X. Like Spanish speaking people can't even pronounce the X, why don't we keep Latino or Hispanic? There's a lot of sometimes that we don't want change, but language throughout centuries is constantly changing. I appreciate your point in regards to identity as well because as humans we are constantly contemplating and thinking about and discussing our identities. Those change just as much as our language does.

## **James Wright**

Yeah it's true and it matters so much because it's in our daily discourses in which the news media is increasingly intricately wound up like on the minute on the second through social media. You see these debate being playing out in Twitter in on Instagram, Tik-Tok, YouTube and you know and of course on the sites that are now doing this streaming and feeding of the news to us right and we recognize that in fact or it feels to us like language in fact is not just is not just happening to change over a long period of time but that in real time right now it's being debated and changed. And I really like your example of Latinx you know and it leads to these larger discussions of whether Latinidad really actually exist, is that a thing. And that is the root of a lot of discussions around ethnic identity writing in Latin America and beyond. It's so it's so it's so important to make sure that you know we continue to have these conversations on

podcasts like this and to continue to have these conversations in classes that for example in the sciences we may not always think that this plays an important role in the ways that we write in the ways that we think about what we write and what it does in the world. To not just a direct named audience but that unnamed imagined audience that can read this material years from now and see the record of the ways in which, for example science and scientific we actually addressed identity.

### **Rosemary Ferreira**

Absolutely and I also appreciate you bringing up things like Twitter and Tik-Tok and social media. How do you think these platforms have allowed for larger media sites like the New York Times, like AP Associated Press to you know develop and change? Cause I'm... maybe I should reframe the question. Thinking about the history of writing, the history of language right of course people have always had access to some kind of media, some form of communication how do you think that social media platforms have now like elevated the voices of people who previously may not have reached New York Times editors, writers, or journalists?

### **James Wright**

Right yeah, and of course I have a number of scholar friends and teacher friends, colleagues who are studying this, who have written books on this so they're definitely more experts than I am, but my observation as a writing specialist has been that... and in my own experience getting on social media has been it's not so much that social media completely democratizes the process. It allows folks who historically may not have been able to clap back or respond to or write back to the different attitudes particularly around white supremacy and policies and structures that are informed by and driven by white supremacy. It does it does do some of that I think we come into access issues around you know who has access to the internet who doesn't you know. Baltimore right now for example is undergoing revolutionary push to get better internet access to folks who have historically been under-represented not only in the academy but in all circles of life and social life and political life here in the city and beyond. So you know but I also think that there has been an increase of folks who've been able to respond in real-time so for example one of the sources that I used in these presentations I give about this topic is the series of tweets by the Associated Press and the more interesting part of that series of tweets, that thread is looking at the comments with folks from all walks of life who have access to Twitter and the internet are coming at and responding to and writing back to and making different rhetorical moves and arguments about what the AP is in the process of deciding because they do acknowledge as a caveat that it's an ongoing process. So, I like how at least there's this sense that folks are able to use these media as devices to participate in the process in increasing numbers but not just numbers but also the different kinds of arguments that are being represented in the spaces.

### **Rosemary Ferreira**

Yeah and I think that again it's not completely democratic. But that word it's not completely democratic right but I do think that there are something that I've appreciated about social media and its ability to reshape our language and provide different thoughts is you know something like thinking about like again New York Times and AP and all of these organizations or companies that for a long time got to control the narrative. Now I can also follow people on Twitter who didn't graduate from high school you know, who don't have the degree from Harvard or Columbia School of Journalism or anything like that but who are still writing incredible things and who are still pushing you know for like the canceling of Latinidad or you know the importance of why we should capitalize Black right like they're pushing us to be able to move forward to be progressive, right?

### **James Wright**

Right, and it's those perspectives that have been gatekept or excluded right? And it's becoming harder and harder for those elites to exclude in the same ways and I think that's what makes those debates around privacy issues on Facebook and so forth, which ideas political and social ideas get represented on these social media sites, how that sways public opinion right are such important arguments because these are times where even in those media, those discourses that are going on, the ability of folks to get on there, the access to those sites hasn't done away with gatekeeping attempts. Gatekeeping attempts are just being reinvented. It's super interesting and that's where I think the capitalization concern comes into play as well right like you know these are all not just symbolic moves right they're also actual practical material moves that are being made to keep people in or out.

### **Rosemary Ferreira**

Yeah, I mean some folks have argued that you know like again these large media companies writing these articles about capitalizing Black is just say okay great, but also what are you doing to hire more Black journalists or you know what are more of those action steps, but I think that we can have both things. Capitalizing Black is progress because it is acknowledging the humanity of Black people and also the Black diaspora too because African American doesn't encompass everyone and also the fact that we need to hold these organizations and institutions accountable for the history and legacy of racism.

### **James Wright**

Yeah I couldn't agree more, and you know it's super interesting around the terms we're using in these debates. You point out a really important phenomenon or maybe it's more of a deliberate act or move being made by a number of outlets, particularly in the popular press around where they get their evidence to support capitalizing or not. Of course, this has to do with any symbolic and material act that happens in discourse. One of those things that happened is that Fox News which we recognize as a conservative outlet cites, that the association, the National Association of Black Journalists in its justification for including capital W white and capital B brown color for example, they quote "Whenever a color is used to appropriately describe race,

then it should be capitalized.” So, these racial categories on one hand gets taken up as very symbolic important material representation right? But then there’s these arguments that say well no we got to make sure everybody gets represented right? So, there's this equal fairness argument that’s problematic of course. And then there are other terms that are being used that aren't necessarily race but are culturally based, the word culture gets thrown around a lot too. For example, the AP says that Black folks have strong historical and cultural commonalities and differences of course like you just mentioned, but in many places that includes sharing experience with discrimination due to skin color. It’s a complex argument where different terms are being used and cast about for justification, and folks are legitimately I think probably baffled by it all because it’s really not an easy thing to understand at times.

### **Rosemary Ferreira**

Yeah and that was going to be one of my questions I was going to ask you was your thoughts on you know capitalizing Black and not capitalizing white, I think Washington Post is capitalizing white when referring to white people but like the New York Times and AP are making the decision not to. Can you share your thoughts that?

### **James Wright**

Yeah I mean again part of it has to do with the different terms that are being used right? If we stick to terms around racial category, there are lots of outlets that are using the argument to say well all of these on the Census are racial categories so they ought to be capitalized so we just don't we don't mess with the whole argument, it’s just the way it is. So, some organizations that fall on those lines are you know CNN, Fox News, San Diego Union Tribune also in the academy some of the style guides such as Chicago style and APA the American Psychological Association, are sticking to that argument as well. Don't get me wrong there are gradations here right like so there are lots of caveats. We acknowledge for example Chicago Style says we acknowledge that usage may depend on context and you know there may be justifications for the APA particularly social work and sociology for using those terms because they deal so much with already racialized systems that have those racial categories in place to determine who has access to these resources. The AMA has a very different approach, although they do come to a similar conclusion “we will now capitalize both Black and White” and their network of journals notes that you know they've reviewed a lot of the different recommendations in a variety of sources and they’ve come to this conclusion that those who write for those journals need to capitalize Black and White, which is super interesting because the APA says almost does the opposite it seems to me that they've done their research and looked at lots of public uses of the term terms of Black and white and other ethnic and racial categorical terms and they make a cultural argument that says that we know what we're seeing is in fact that there hasn't been a great overwhelmingly convincing reason to actually capitalize the w in white but there have been excellent and convincing argument to capitalize the B in Black, particularly the fact that racial categories exist because of whiteness and white systems of power, right? And then there’s an asymmetrical power balance that’s suggested here and that is represented in the

upper and lower case in reverse which is as you said earlier a great way of demonstrating symbolically right and particularly materially that we are honoring the survivance but also the thriving that occurs in Black communities in resistance but also outside of white structures of power, which may be particularly threatening or confusing or incomprehensible to some institutional structure, right? And you know there are other arguments like Kwame Anthony Appiah, a professor of philosophy and law at New York University says you know well that's one way to look at it but you could also look at it differently, if we capitalize w and if enough anti-racists and anti-racist programs and so forth capitalize w, it kind of steals the power of white supremacists who have been capitalizing it as this provocative symbolic move to embolden themselves and empower themselves and ennoble themselves. So, you know again as a someone looking at this who needs to be responsible to talking with the UMB community, a graduate-level institution and also the larger public, I see just a lot of evolving arguments around what could potentially happen. I'm really worried about... well I'm troubled by some of the arguments that are made by capitalizing White because it may endow a new categorical power as an incentive of a coherent culture, so it might become weaponized even more. Speaking of you know our work in interculturalism and so forth at UMB. It may become a weaponized multicultural notion of equality and equity where these groups claim a new white identity that could be argued in terms of regulations, laws that promote their interests, thinking in terms of reverse racism and so forth. There are lots of implications beyond the press that could lead to political and legal based decisions that I'm concerned about.

### **Rosemary Ferreira**

Absolutely Yeah I think from hearing what you're saying like I think about often the dilemma of wanting to acknowledge whiteness, that whiteness exists that it is not the norm that we live in right? While also not centering whiteness because that can cause exactly the problem that you're highlighting right now. And again, when the conversation is on Black humanity and Black dignity, that is what we need to be centering. And I'm glad you brought up UMB because I also wanted to ask you as an instructor in the Science Education Program how do you see race and language being discussed, do you see that being discussing within University and across the academy?

### **James Wright**

That's a great question, yes, I think it's been an ongoing conversation. I come from a tradition that's rooted in what's called writing studies which was basically created in the early 20th century as a strategy for gatekeeping and managing new students who were entering the academy that weren't traditionally represented in the past and along with those new students came different linguistic repertoires, different ways of using language, different languages themselves but then also language use that even questioned what language actually is, that crossed all kinds of borders. And of course, it came with what we say increasing diversity, it looks like increasing diversity in these spaces, like classrooms because historically folks were kept out. The diversity has been there all along but as we see more and more of these

differences showing up in linguistic and identity differences in the classroom, those folks those students have compelled instructors, programs, whole administrations to start reconsidering what gets counted as clear and accurate language in the expression of public and academic knowledge. It even crosses the boundary between public and elite academic, right? I think in terms of what's happening with COVID and the kinds of negotiation that it have had to happen between public health officials and folks developing vaccines and the political powers that are able to get these things distributed. There has to be a recognition that difference exists and that communication is not necessarily about adhering to some kind of mythical standard code but language instead its more about the negotiation and in that negotiation there necessarily has to be a conversation about identity, there necessarily has to be a conversation about the ways in which ways for example, as an umbrella term that many academic use, Black language is part in parcel of Black folks identities producing academic knowledge in the Laboratory doing scientific research. So yeah there's a lot of there's a lot of this constructivist experience, where we're kind of recognizing that things are fluid man and that makes in some sections a lot of avenues and silos of science very uncomfortable because there's a very different worldview. Two different worldviews that are coming into play here one that sees objective truth as very important right and one that sees truth as lots of truths and fluid and being reshaped by folks who actually make the knowledge. So that translates into you know a lot of kind of dissonance, I'll call it dissonance among scholars who look at writing and say hey you know there's a lot of variety here it's all legitimate it can all be used in the production of knowledge. It doesn't undermine you know the historical struggles of Black communities to be recognized as using particular linguistic strategies and language or linguistic practices but what it means is that these need to be incorporated and welcomed, not just included but be centered in scientific discourse. Well you know it's been done in a certain way for so long and in certain particular disciplines the language of English has been used in certain ways, that you know it becomes a challenge to figure out how does that actually look and then we get all tangled up in like whether or not you know for example: a lab report should be written in a particular multilingual you know what some might view as chaotic way instead of actually recognizing that its less about the actual words on the page and much more about our orientation to difference. And recognizing that folks who speak multiple languages or come from traditionally underrepresented groups and communities who use language in different ways can also engage in standardized language, in ways that don't look exotic but that actually still represent a long history of hard work and doing that work and doing that labor and that's where I think, I hope the conversation is going specially on UMB's campus is recognizing more explicitly the critical dispositions that people are taking, students are taking when they write in whatever form of language and recognizing that this standardized version that we assumed to exist has a racializing and terrible history behind it.

**Rosemary Ferreira**

Absolutely, yes, I love that and I wanted to see if you know of an example like throughout your work like, have you seen this being utilized and practiced of these multiple truths and not just that standardized language?

### **James Wright**

Well, I see it every day in the Writing Center. You can definitely walk into certain classrooms and talk to certain administrators and folks who are developing writing programs who have had this not only the training and read the research but lived the experience themselves. Who recognized that folks take up different forms of the English language for different reasons right and who try to shape their classroom so that that becomes a central component of critical thinking that's developed so it leads to understanding how to read and how to respond to arguments that have been written, or how to imitate or not or how to deviate from conventions and so it becomes a question of why? what English? where? when? how? and when you come into the Writing Center what I hope you'll see is consultants who are thinking and openly talking about this so when they sit down with a client with a piece of writing, that there are conversations about the different moves that writers are making, it's a descriptive process there's a conversation about hey let's look like at what we see you doing here to particular audiences plural who are increasingly diverse in terms of identity and language practices and how do you feel like that's going to affect those audiences and in having that kind of rhetorical attunements, being tuned into the different moves that might be made for particular audiences that have very different ears is one example of the ways that we are able then to have conversations about what is standard English in this context right here. Is that really what these audience want or need, what are you trying to say and accomplish and if deviating from those conventions is appropriate right and I don't mean appropriate in terms of what will become like an interest convergence where everybody kind of agrees in which has skip over the difference, that erases differences. I'm talking about accomplishing the purposes the writer wants to accomplish. Do you want to provoke those audiences or some of the audiences by deviating? Okay let's talk about how to do that. The consultants are trained to talk about specific moves that might work, they don't have all the answers, none of us have all the answers when we're living in such an amazing moment in the history of the English language where it's being taken up and transformed by these folks who are writing. And so a lot of it isn't open a journal and notice that oh wow look this particular article has been written in African American Vernacular English, there are articles being written like that now which is amazing and they demonstrate lots of different strategies and moves that can be made through different forms of English but more commonly you see evidence of scholars and writers, folks paying very careful attention to the choices they make in terms of what they're going to do to their audiences rather than just assuming their audience is this monolithic audience that has one particular concern, don't make any grammar mistakes and make a good argument. Whatever that may mean so then we're unpacking things mean and how at times to resist those.

## **Rosemary Ferreira**

So for someone who has written in social sciences not in the natural sciences but for someone who has written articles, I've also noticed that you know when you do want to capitalize, right People of Color, or Black or when you do want to make those changes in language there's push back because it isn't again the standard and it isn't what we see as you know whatever academic language is and so my hope is like what you're saying that you know at least that's one less barrier for us that when we are trying to communicate our language so that is that gate like what you're saying is one less struggle, one less obstacle to have to get through in order to be seen as legitimate, in order for our voices and our work to be seen as valuable.

## **James Wright**

Right, yeah the gates have gone for so long who are inside invisible and I'm very careful around talking about invisibility in terms of identity because it gets very dicey but I will say that this is an opportunity to make much clearer distinctions about which mechanisms that the gatekeeping are extraordinarily problematic driven by white supremacy and different structures of power and why? and coming to terms with the material reality which is sometimes those in terms of language sometimes standard English as a very important mechanism of that gatekeeping can be taken up right? It can be taken up along with lots of other kinds of linguistic practices to accomplish what you just said right? Bring the gates down, to bring those barriers down and to compel a more critical understanding and conversation about how we communicate with one another and the fact that we are living in a time that's in many ways similar to other times but in many ways very much not and we talk about social media earlier that in real time we are generating and hybridizing language even within those kinds of versions of the language where you think are standard and fixed. Even those are constantly undergoing change and I think it's difficult for institutions to accept that much change. It threatens integrity to some folk's interpretations of institutional structures but we gotta recognize that our institutions need to be more dynamic in their response to these writers. All of us who are showing up and ready to have these conversations and if certain institutions are not willing to do that then writers and students and their tuition money are going to go down the road to an institution that will.

## **Rosemary Ferreira**

Love it, is there anything else that you want to share, any thoughts or suggestions for us?

## **James Wright**

For anybody who's interested in learning more about this stuff the great news is that there so much available and it's not just academic articles. We're working hard in The Writing Center to provide some of these summaries and connections that we discussed here on the podcast today in terms of like materials that are going to be available on the website but also just conversations. I'm always available to talk on and on about this stuff and because it's exciting to

me and I think that I've seen a lot of students who've shown interest in my presentations, students who want to stay way beyond the hour and can continue the conversation about how to do more around raising awareness and not just raising awareness but actually bringing down some of the barriers in terms of linguistic justice in the academy and beyond the academy. There are fabulous recent books, the research is just amazing and accessible, a lot of it is being written for and by folks in education and they're very much interested in application so they are examples. They're often in terms of how to do this work in a classroom or maybe even a writing program but that doesn't mean that some of those suggestions are transferable they really are transferable the work that other folks are doing. It's a team effort, we need a united front that is dedicated to internal deliberation constantly, cause there's no one answer to this. We're not looking for a solution, we're just looking for ways to continue the process of thinking critically, exploring, and interrogating these questions of white supremacy in language. So, I would encourage to reach out to me, reach out to folks on your campus who...this is to anybody who may listening off-campus, to on your campuses across the state across the country or in the world to reach out to folks who are doing this kind of research. Folks who are doing this kind of work in application like in writing centers and engaging conversation start trying to read some of the material available and make this a part of diversity equity and inclusion conversations that sprung up since the summer as you mentioned earlier. Make this an explicit part of the conversation and an explicit part of the pillar of social justice at institutions. I think we will come closer to having a more consistent, constant recognition of a very important thread of social justice that just goes unnoticed in conversations.

**(End Credits) Angela Jackson**

The Table is a production of the Intercultural Center in the Division of Student Affairs at the University of Maryland Baltimore. It's hosted and produced by Courtney Jones Carney and Rosemary Ferreira. This episode was also written by Rosemary. The show's executive producer and editor is me, Angela Jackson, senior marketing specialist in the Division of Student Affairs. A big thank you to our guest, James Wright for coming to our table and joining the discussion. For more information about the Intercultural Center, including events where students can learn more about race, ethnicity, culture, norms, and current, visit [umaryland.edu/ile](http://umaryland.edu/ile). Thanks for listening, see you next time.