SOCIAL JUSTICE 101

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UIC

UNIVERSITY OF
ILLINOIS CHICAGO

**College of Architecture,
Design, and the Arts**

INTRODUCTION

This document evolved out of an allyship training initiative that began in the School of Art & Art History in the fall of 2019, and has evolved into a resource and primer on how to support movements for social justice and equity.

We are working toward a more inclusive climate in our College.

CADA's leadership is deeply engaged by the important, urgent national and campus conversations happening on the subjects of anti-racism, equity, inclusion, and allyship. In 2020, there have been exciting and powerful developments in the fields in which we all work, and on our campus. We have read with respect UIC's Student Demands and are examining which of these we can address on the College level, and how we can advocate centrally for others. We are committed to creating an open and inclusive culture in CADA and its Schools; and to activating CADA's role as an advocate for equity and anti-racism in our professional fields. This primer is part of how we are building a culture of allyship in our college.

It brings together resources that have been selected by faculty, staff, and current students and as a starting point for how to support the many movements striving for a more just and equitable world for all.

Special thanks to Alisa Swindell and Jen Delos Reyes for their research and work in compiling many of the resources contained here.

As leaders of the UIC College of Architecture, Design, and the Arts, we are inspired by the voices calling for change and action on our campus and in our professional communities. The creative disciplines are drivers of civic engagement and we are especially proud of CADA's students and faculty who are powerful catalysts for change.

In solidarity,

Rebecca Rugg
Dean, College of Architecture, Design, and the Arts

Christine Dunford
Director, School of Theatre and Music

Marcia Lausen
Director, School of Design

Jennifer Reeder
Director, School of Art and Art History

Robert Somol
Director, School of Architecture

ETHICS OF CARE AGREEMENT

The following is an example of an **ethics of care agreement**. This kind of agreement can be used to help build safer spaces where people can understand and acknowledge the expectations for community care when operating in that space. Feel free to edit and adapt to meet the needs of your school, classroom, group, etc.

Example:
By being here with us in this space we expect that you will not only respect, but value this way of being and learning together:

- Treat others how they would like to be treated, the platinum rule! If you are not sure, ask. We show others the highest form of support when we allow them to define themselves and how they are treated.

- Do all things with consent. Don't make assumptions on if people want to be touched, even if it is platonic. If someone shares something intimate with you, ask before repeating it to others even if it is in a public space.

- Make as much space as you take. Be aware of how much public time and space you are consuming during a discussion, and ensure that others also get the privilege of participation.

- Be gentle with one another. We are all learning. We all make mistakes. We can recover.

- Be more than tolerant. There can be a diversity of viewpoints and understandings. Respectfully disagree when opinions do not align. Approach conflict with care.

- Communicate with intention and consider the impact they may have. Words construct spaces are you constricting or expanding that space. Communication is a tool are you using it effectively.

- Make no assumptions.

- Use language with respect and care. We ask that all gender identities and expressions be respected, including through the language we use. We have included a lexicon for reference. And remember, when in doubt ask what language a person wants used for themselves.

We ask that this community engage as active bystanders. Active bystanders are first preventionist and second disruptors of abuse. Here's how we can make this space safer for all:

- By assessing and de-escalating situations before they become harmful.

- Addressing those who make personal attacks including racist, homophobic, transphobic behavior or other defamatory remarks and/or actions.

- By calling in behaviors and actions that support rape culture. Including jokes about harassment, assault and rape.

AGREEMENT

We are here to do the work. By being here we intend to make this space more inclusive, loving, moving, nourishing, and vital for everybody. Say it together:

Say it together:

YES!

BEING A GOOD ALLY 101

Do not ask about a person's body, their potential former names, their gender, why or how they know they are a certain gender, their sexual practices, or any other questions that are invasive unless the person invites you to ask.

GENDER PRONOUNS

Why are pronouns important?

The concept of gender is evolving, and therefore so are gender identities. Some people use nontraditional pronouns.

Pronouns may not seem like that big a deal, but they become a bigger deal when you try to live without them. And for some people, pronouns are a big deal because other folks don't always use the correct pronouns to describe them.

It is very important to know that you cannot visually tell if someone is transgender, non-binary, gender-queer, gender non-conforming, gender-variant, etc. Asking for pronouns can prevent emotional distress from happening, and sets an example of respect. In some instances using the wrong pronoun can endanger the person.

How do I ask what pronouns to use?

Asking for pronouns can depend on the setting. Some polite ways to ask are:

- What pronouns do you use?

- What pronouns should I use for you in this space?

- My name is Dan, and my pronouns are he and him. What about you?

If you aren't sure of someone's name or pronouns but have already asked or met the person, it is okay to ask them again or later.

What do I do when someone uses pronouns that I don't know?

As mentioned, gender and our understanding of it change. Many transgender, non-binary, gender-queer, and gender non-conforming people create their own pronouns or use pronouns that are not widely used. Many people will appreciate if you ask for clarification respectfully.

For example—"I'm sorry, did you say "ze/hir' pronouns? How do I use those?"

5 Tips for Being a Proactive Ally

Edited from the video transcript by Franchesca Ramsey

1. Understand your privilege

A lot of people get hung on the world privilege, so let me break it down for you nice and easy. Privilege does not mean that you are rich, that you've had an easy life, that everything's been handed to you, and you've never had to struggle or work hard. All it means is that there are some things in life that you will not experience, or ever have to think about, just because of who you are.

It's kind of like those horses that have those blinders on. They can see just fine. There's just a whole bunch of stuff on the side that they don't even know exists. For example, there are currently 29 states where you can legally be fired for being gay, and there are 34 states where you can legally be fired for being trans.[1]

Now, as a straight, cis woman, those are things that I never have to ever think about if I don't want to. I'm not going to be fired because I'm straight, and I'm not going to be fired because I'm cis, so it makes sense that before I can fight for the rights of others, I have to understand what rights I have and others don't.

That's privilege.

2. Listen and do your homework

It sounds like a no-brainer, but it's not possible for you to learn if you aren't willing to listen. So you've got to know when to zip up the lip.

But that's something that's cool about social media. There are so many people sharing their stories all around the world and connecting with people that they normally would never get a chance to without the power of the Internet.

So, do your homework. Start reading blogs, tweets, news articles, and stories, so that you can get caught up on the issues that are important to the communities that you want to support.

[1] As of November 22, 2014, when this video was uploaded.

3. Speak up, but not over

If the fight for equality was a girl group, the ally wouldn't be the lead singer or second lead singer. They'd be Michelle [from Destiny's Child].

An ally's job is to support. You want to make sure that you use your privilege and your voice to educate others, but make sure to do it in such a way that does not speak over the community members that you're trying to support or take credit for things that they are already saying.

4. Realize that you're going to make mistakes, and apologize when you do.

Nobody's perfect. Unlearning problematic things take time and work, so you are bound to mess up, and trip and fall. But don't worry, you can brush yourself off and get right back up.

Just remember that it's not about your intent, it's about your impact. So when you get called out, make sure to listen, apologize, commit to changing your behavior, and move forward.

5. Last, but certainly not least (actually the most important thing on this list), is to remember that "ally" is a verb

Saying you're an ally is not enough.

YOU'VE GOT TO DO THE WORK

One through four, one through four.

UNDERSTANDING THE SPACE YOU TAKE UP

You cannot be an effective ally to any community without paying attention to space you personally take up. Hand in hand with avoiding any sense of entitlement is being aware of when you are taking up too much space, both physically and verbally. Coming from a place of privilege, you should always be willing to step back when someone who affected by oppression is trying to have their voice heard.

This discussion of allyship is really about doing what you can to fight for the rights of your friends and comrades with the access you have to various spaces, the knowledge you possess, and the privileges you hold in various contexts. Equally important, if not more so, is to take a look at yourself and understand that you are not meant to act as the authority about a cause that affects others. You are meant to support their words, their feelings, and their authoritative voices.

When Criticized or Called out/In, Allies Listen, Apologize, Act Accountability, and Act Differently Going Forward

The single most important thing I've ever been told about being an ally came from a professor of color who profoundly impacted my life:

> "If you choose to do social justice work, you are going to screw up—a lot. Be prepared for that. And when you screw up, be prepared to listen to those who you hurt, apologize with honesty and integrity, work hard to be accountable to them, and make sure you act differently going forward."

There are few lessons more important for "allies" to understand than this one. When you screw up and damage trust and hurt and anger those you have allied yourself to, listening is important, but it's not enough.

Apologizing earnestly is important, but it's not enough.

Working hard to make sure you are accountable to those you've wronged is important, but it's not enough.

In addition to all of these, you have a responsibility to learn from the mistakes you've made and to do better going forward.

HOW TO AVOID BEING ABLEIST

Excerpted from
I am Disabled: Identity-First versus People-First Language
by Cara Liebowitz

In the United States, a linguistic movement has taken hold. People-first language (PFL) is considered by many to be the most respectful and appropriate way to refer to those who were once called *disabled*, *handicapped*, or even *crippled*. Instead of *disabled person*, we are urged to say *person with disability*. Instead of *autistic person*, we should say *person with autism*. I think you get the picture. The idea is to *See the person first or see the person—not the disability!*

Though person-first language is designed to promote respect, the concept is based on the idea that disability is something negative, something that you shouldn't want to see. After all, no one tells me that I should call myself a person with femaleness or a person with Jewishness. I'm a Jewish woman. No one questions that. Yet when I dare to call myself a disabled person, it seems the whole world turns upside down. That's because gender and religion are seen as neutral, if not positive, characteristics. The idea of separating the disability from the person stems from the idea that disability is something you should want to have separated from you, like a rotten tooth that needs to be pulled out.

Disability is only negative because society makes it so. For sure, there are negative aspects of my disability. (For the sake of simplicity, I'm focusing solely on my physical disability, which is both the most visible and the most integrated into my being.) Chronic pain and fatigue are no picnic. But for the most part, my disability is just another thread in the tapestry of my life. Pull it and the whole thing might unravel. Pull it and you might get an ugly hole where something beautiful once was.

Identity-first language is founded upon the idea of the social model of disability. In a nutshell, the social model says that though our impairments (our diagnostic, medical conditions) may limit us in some ways, it is the inaccessibility of society that actually disables us and renders us unable to function. The most basic example is wheelchair accessibility. If I am using my wheelchair and I can't go to a restaurant because it doesn't have a ramp, am I disabled by my cerebral palsy or am I disabled by the inaccessibility of the restaurant?

If that restaurant has a ramp, I am able to function perfectly within that situation. I am able to go in, sit at a table, order my food, eat it, and pay, just like everyone else. My wheelchair is not the problem. The inaccessibility of the restaurant is. Saying that I am disabled more accurately highlights the complex biosocial reality of disability. I am not merely a person existing with a label; I am constantly disabled and enabled by the interplay of my body and the environment.

To be sure, neither identity-first nor people-first language approaches should be applied broadly. There are some communities that strongly prefer people-first language. Those with intellectual disabilities usually prefer people-first language, and there are advocacy groups mainly run by and for people with intellectual disabilities around the globe called People First that date back to the 1970s. Conversely, the Autistic and Deaf communities both strongly prefer identity-first language for reasons that I've outlined above, as well as from a sense of disability pride.

But by no means are these generalizations hard and fast rules. In every community, there will always be exceptions. When in doubt, ask the person how they like to be described.

10 Ways to Avoid Everyday Ableism

by Erin Tatum

- **Take the stairs:** If a person with a disability needs to use the elevator, this seems like a no- brainer right? Apparently not! Often when waiting for an elevator with a disabled person a large group of able-bodied people will all squeeze on and leave the disabled person to wait for the next one. If you see a person with a disability in line behind you for the elevator, ask yourself, "Am I using this as a necessity or convenience? If it's the latter, climb the stairs or give the person with disability priority.

- **Don't use accessible restrooms:** Yet another commonsense rule, accessible restrooms are adapted for a reason, not just for the luxury of added space or privacy.

- **Don't patronize:** Don't assume someone's intellectual capacity based on their physical capabilities of lack thereof.

- **Don't address disabled people through an able-bodied person:** Because of physical impairments some disabled people are perceived socially as small children. Sometimes this results in the assumption that they are incapable of processing direct speech. It is also important not to equate verbal ability to the presence of comprehension. Plenty of my nonverbal friends communicate and process at the same rates as everyone else.

- **Don't ask what happened:** People with disabilities are often subjected to a barrage of questions. Namely, able-bodied people will often assume that disabled people's existence represents some kind of mystery that they need to get to the bottom of.

- **Avoid misguided comments like 'I wish I had a chair!":** Statements like the above inadvertently cherry pick the disabled experience and reduce it to the "luxury" of having an easy mode of transportation.

- **Stop assuming we want to be able-bodied:** Enough of hypothetical "if you were normal" scenarios. What is normal anyway? The life trajectories of people with disabilities may be a little different, but that doesn't mean they're inherently miserable and inferior.

CONSIDER YOUR LANGUAGE

Ableism/Language

by Lydia X. Z. Brown

Language is inherently political. Both as individuals and as larger social and cultural groups, it is self-evident that the language we use to express all sorts of ideas, opinions, and emotions, as well as to describe ourselves and others, is simultaneously reflective of existing attitudes and influential to developing attitudes.

One important note: Many people who identify with particular disabilities or disability in general may use descriptors from this list in an act of reclaiming the language. You may well too! But if you do not identify with a particular disability/disabled identity, it is probably appropriative to use some of those terms. (Some examples are mad and crip.)

Appropriate ways of speaking to and about disabled people:

For describing people with disabilities/disabled people in general:

Disabled

Has a disability

With a disability

Has a chronic health condition

With a chronic health condition

Neuroatypical

Neurodivergent

For describing people on the autism spectrum:

On the autism spectrum

Autistic

With autism (if preferred by individual)

Aspie (if preferred by individual)

For describing people with intellectual disabilities:

With an intellectual disability

Has an intellectual disability

With a cognitive disability

Has a cognitive disability

For describing people with sensory disabilities or impairments:

Blind

Low vision

Deaf

Hard of hearing

For describing people with physical or mobility disabilities:

With a physical disability

With a mobility disability

Uses a wheelchair

In a wheelchair

Uses crutches

Uses a cane

Uses a walker

Has/With (specific condition here)

FIGHT HATE AND BE ANTI-RACIST

Excerpted from

Ten Ways to Fight Hate: A Community Resource Guide

by The Southern Poverty Law Center

1. ACT

Do something. In the face of hatred, apathy will be interpreted as acceptance by the perpetrators, the public, and—worse—the victims. Community members must take action; if we don't, hate persists.

2. JOIN FORCES

Reach out to allies from churches, schools, clubs, and other civic groups. Create a diverse coalition. Include children, police, and the media. Gather ideas from everyone, and get everyone involved.

3. SUPPORT THE VICTIMS

Hate crime victims are especially vulnerable. If you're a victim, report every incident—in detail—and ask for help. If you learn about a hate crime victim in your community, show support. Let victims know you care. Surround them with comfort and protection.

4. SPEAK UP

Hate must be exposed and denounced. Help news organizations achieve balance and depth. Do not debate hate group members in conflict-driven forums. Instead, speak up in ways that draw attention away from hate, toward unity.

5. EDUCATE YOURSELF

An informed campaign improves its effectiveness. Determine if a hate group is involved, and research its symbols and agenda. Understand the difference between a hate crime and a bias incident.

6. CREATE AN ALTERNATIVE

Do not attend a hate rally. Find another outlet for anger and frustration and for people's desire to do something. Hold a unity rally or parade to draw media attention away from hate.

7. PRESSURE LEADERS

Elected officials and other community leaders can be important allies. But some must overcome reluctance—and others, their own biases—before they're able to take a stand.

8. STAY ENGAGED

Promote acceptance and address bias before another hate crime can occur. Expand your comfort zone by reaching out to people outside your own groups.

9. TEACH ACCEPTANCE

Bias is learned early, often at home. Schools can offer lessons of tolerance and acceptance. Host a diversity and inclusion day on campus. Reach out to young people who may be susceptible to hate group propaganda and prejudice.

10. DIG DEEPER

Look inside yourself for biases and stereotypes. Commit to disrupting hate and intolerance at home, at school, in the workplace and in faith communities.

"IN A RACIST SOCIETY IT IS NOT ENOUGH TO BE NON-RACIST, WE MUST BE ANTI-RACIST."

—ANGELA DAVIS

10 Ways To Be Anti-Racist

Edited from 2019–2020 Peer Inclusive Educator (PIE) Team,
Office of Multi-Ethnic Student Affairs (MESA), University of Michigan

1. **Hold your friends and family accountable.** Challenge yourself to engage in respectful conversation with people close to you when they make problematic comments by actively listening and utilizing the E.A.R.S strategies (credit: Dr. Kathy Obear).
   - Explore, inquire and ask questions(s)
   - Acknowledge their feelings
   - Restate what they said to check for accuracy
   - Exploring Solutions together

2. **Attend workshops, events, conferences, and protests that focus on race-related issues.** Actively seek race-related events on campus through UIC Office of the Vice Provost for Diversity and the collaborative group of Centers for Cultural Understanding and Social Change. (https://diversity.uic.edu/). Conduct research on local or online organizations to locate resources and opportunities to engage. Many of these events are free and open to the public!

3. **Diversify your knowledge and check your information bias.** Subscribe to newsletters from nonprofits focused on racial equality and diversify your news outlets to include different viewpoints, ideologies, etc. Utilize different resources (i.e. educational videos, news articles) with more nuanced analysis through a lens of race/ethnicity, including updates and action steps.

4. **Engage in race and ethnicity-focused courses through different departments and programs.** Take race and ethnicity-focused courses outside of what is required for your major or area of study. Engaging in classes you wouldn't otherwise take allows you to gain more-in-depth perspectives and knowledge of current racial disparities through history exploration, contemporary issues, and theory. Some departments and programs that offer classes related to race may include Black Studies, Anthropology, Global Asian Studies, Latin American and Latino Studies, Art History, and Sociology.

5. **Have intentional conversations with peers, friends, co-workers, etc. with respect to each other's boundaries.** Step out of your comfort zone to engage in conversations that challenge the way you see the world by exchanging stories and sharing different perspectives.

6. **Learn with humility.** Try to practice active listening by listening to understand rather than listening to respond. When you choose to engage, do not assume you know or understand the experiences of marginalized communities, especially those you do not identify with. If people share their experiences with you, be sure to affirm and validate their experiences while being cautious of the space you are occupying.

7. **Support the work, art, and businesses of people of color.** Institutional and systemic barriers have led to a lack of representation and support for many marginalized communities in mainstream media, politics, and organizations. It is important to champion their work in movies, art shows, books, and music by promoting it on social media, purchasing their materials, and recognizing their contributions to their respective industries.

8. **Become involved in organizations that support racial justice issues.** Locate organizations that are working within communities to enhance the lives of those disproportionately affected by racism. Support them by donating money (if possible), volunteering time, or spreading awareness of their mission.

9. **Avoid usage of stereotypical and normalized, microaggressive comments.** Examples include:
   - "Where are you really from?"
   - "What are you?"
   - "You sound white" or "You're really well-spoken."
   - "I don't really see you as Indian."
   - "You have really big eyes for an Asian person."

10. **During a national crisis, such as the COVID-19 pandemic, do not scapegoat certain racial and/or ethnic groups for the crisis.** Blaming entire communities for crises can lead to increased violence and overt discrimination towards the targeted group(s). Remember that the U.S. consists of a diverse group of people and one's race/ethnicity and/or skin color does not determine one's claim to being American. Recognizing the racism behind certain comments or actions will allow you to become a better ally to the targeted group(s).

GLOSSARY

To quote writer, activist, and organizer adrienne maree brown:

"Language changes so quickly these days. The right way to speak about
people, about identities, about gender, about geography—everything
is in motion on a regular basis. I know that in writing this I am creating
something instantly dated."

We understand that to commit this glossary to paper does not mean that
this language, our relationship to it, or how we use it is fixed. What this glossary
signifies is our commitment to respecting, knowing, understanding,
and valuing each other.

Even though language is a shifting landscape, this is about creating and
maintaining respect for each other in the here and now, and together this
week. The following* is a starting place. It is how we are currently using
language to respect and make space for one another.

*The basis for this glossary was adapted from the LGBTQIA Resource Center at UC Davis and
includes added definitions gathered by The White Noise Collective.

Ableism: The pervasive system of discrimination and exclusion that oppresses people who have mental, emotional and physical disabilities. In ableist societies, able-bodiedness is viewed as the norm; people with disabilities are viewed as deviating from that norm. A disability is seen as something to overcome or to fix, for example, through medical treatments.

Adultism: Adultism is the behaviors and attitudes based on the assumptions that adults are better than young people, and entitled to act upon young people without agreement. Adultism is popularly used to describe any discrimination against young people and is distinguished from ageism, which is simply prejudice on the grounds of age; not specifically against youth.

Ageism: Any attitude, action, or institutional structure, which subordinates a person or group because of age or any assignment of roles in society purely on the basis of age (A. J. Traxler).

Ally/Allyship: An action, not an identity. Members of the advantaged group who recognize their privilege and work in solidarity with oppressed groups to dismantle the systems of oppression(s) from which they derive power, privilege and acceptance. Allied behavior means taking intentional, overt and consistent responsibility for the changes we know are needed in our society, and does so in a way that facilitates the empowerment of persons targeted by oppression. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.

Anti-Black Racism: Describes how white supremacy creates a racialized hierarchy that requires blackness (and people of African descent) to occupy the most marginalized position in the hierarchy. Anti-Black racism often appears as prejudice and racial animosity toward black people by both white and non-Black ethnic minorities in the United States. Anti-Black racism is buoyed by the Model Minority Myth and racial resentment.

Body Policing: Any behavior which (indirectly or directly, intentionally or unintentionally) attempts to correct or control a person's actions regarding their own physical body, frequently with regards to gender expression or size. (ASC Queer Theory)

Calling in: Communicating with the intent to change problematic behavior. Contrary to calling out, which has the possibility of being needlessly preformative, calling in is primarily patient and empathetic to those willing to learn.

Classism: Differential treatment based on social class or perceived social class. This systematic oppression subordinates poor and working class groups to advantage and strengthen the dominant class groups. Through classism, characteristics of worth and ability are established depending on your social class (economic status, family lineage, job status, level of education, etc.)

Cisgender: A gender identity, or performance in a gender role, that society deems to match the person's assigned sex at birth. The prefix cis- means "on this side of" or "not across." A term used to call attention to the privilege of people who are not transgender.

Collective Liberation: Recognizes that all of our struggles are intimately connected, and that we must work together to create the kind of world we know is possible. We believe that every person is worthy of dignity and respect, and that everyone suffers within systems of oppression.

Colonialism/ Colonization: The policy and practice of a power in creating borders, then extending control past those borders over other land/people. Usually includes acquisition and expansion of property, creation of settler colonies, spread of disease, exploitation, enslavement and displacement of indigenous populations, and absorption and assimilation of the colonized into the culture of the colonial power in order to destroy any remnant of the foreign cultures that might threaten the colonial power by inspiring rebellion.

Colonialism is often based on the ethnocentric belief that the morals and values of the colonizer are superior to those of the colonized.

Colorism A form of discrimination based on skin color within a racialized or ethnic group wherein those with lighter skin are more likely to have access to spaces and institutions of power compared to people with darker skin who are seen as incompetent, unintelligent, undesirable, aggressive, by comparison. Definitions of light and dark skin vary in different geographic locations and cultures.

Decolonization: The undoing of colonialism, including dismantlement of outside rule, reclamation of indigenous practices and reconnection to self, family and community.

Disability/ (Dis)ability/ Dis/ability: Disability can be defined from an individual model or a social model. The individual model is dominant and assumes that the difficulties faced by disabled people are a direct result of their individual impairments or lack or loss of functioning. The social model of disability recognises the social origin of disability in a society geared by, and for, non-disabled people. The disadvantages and restrictions, often referred to as barriers, permeate every aspect of the physical and social environment. Disability can, therefore, be defined as a form of social oppression.

Environmental Racism: The set of structures, institutions, practices and ideas that produces unhealthy, poisoned environments, concentrated in low-income communities and communities of color worldwide

Eurocentrism: The practice of viewing the world from a European perspective and with an implied belief, either consciously or subconsciously, in the preeminence of European or European-American culture. (Frontline Communities)

Gender: A sense of one's self, for example, as transgender, genderqueer, woman, man, non-binary, or another identity, which may or may not correspond with the sex and gender one is assigned at birth.

Gender Expression: How one expresses oneself, in terms of dress and/or behaviors. Society, and people that make up society characterize these expressions as "masculine," "feminine," or "androgynous." Individuals may embody their gender in a multitude of ways and have terms beyond these to name their gender expression(s).

Hegemony: Hegemony refers to unchallenged, unquestioned systems and practices of power that are maintained not only by those who benefit from these practices, but by those who are subordinated by them. Hegemony is a form of social control that coerces people through cultural means and without the use of brute force to act against the interests of their own communities as a result of internalizing the logic and demands of those in power.

Heterosexism: Structural, interpersonal, or other forms of discrimination or prejudice against anyone who does not conform to binary gender norms based on the assumption that heterosexuality is the normal/correct sexual orientation.

Intersectionality: A term coined by law professor Kimberlé Crenshaw in the 1980s to describe the way that multiple systems of oppression interact in the lives of those with multiple marginalized identities. Intersectionality looks at the relationships between multiple marginalized identities and allows us to analyze social problems more fully, shape more effective interventions, and promote more inclusive advocacy amongst communities.

Intersex An umbrella term that refers to people who carry variations in their reproductive and sexual anatomy that differ from what is traditionally male or female.

Latinx: Pronounced "La-TEEN-ex", Latinx is a non-gender specific way of referring to people of Latin American descent. Other commonly known ways of referring to people of Latin American descent are Latinos, Latina, Latin@, Latino. The "x" at the end replaces "o" and "a" which have been gendered suffixes, it moves beyond terms like Latino/a & Latin@, which still reinforce a gender binary.

LGBT: Abbreviation for Lesbian, Gay, Bisexual, and Transgender. An umbrella term that is often used to refer to the community as a whole. [The LGBTQIA resource center at UC Davis] uses LGBTQIA to intentionally include and raise awareness of Queer, Intersex and Asexual as well as myriad other communities under our umbrella.

LGBTQIA Allyship: The practice of confronting heterosexism, sexism, genderism, allosexism, and monosexism in oneself and others out of self-interest and a concern for the well being of lesbian, gay, bisexual, transgender, queer, intersex and asexual people. Is founded on the belief and believes that dismantling heterosexism, monosexism, trans oppression/trans misogyny/cissexism and allosexism is a social justice issue.

Micro-aggressions: Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults about one's marginalized identity/identities. (D. W. Sue)

Misgendering: Attributing a gender to someone that is incorrect/does not align with their gender identity. Can occur when using pronouns, gendered language (i.e. "Hello ladies!"Hey guys"), or assigning genders to people without knowing how they identify (i.e. "Well, since we're all women in this room, we understand…").

Non-binary: A gender identity and experience that embraces a full universe of expressions and ways of being that resonate for an individual. It may be an active resistance to binary gender expectations and/or an intentional creation of

new unbounded ideas of self within the world. For some people who identify as non-binary there may be overlap with other concepts and identities like gender expansive and gender non-conforming.

Oppression: Systematic, institutional, individual (and often unconscious and/or internalized) domination, devaluing, disadvantaging, targeting or marginalizing of one social identity in contrast to a more powerful social identity for the social, economic and political benefit of the more powerful group. Prejudice plus power.

Patriarchy: A historically based, institutionally perpetuated system of exploitation and oppression in which those assigned male, or at times those exhibiting characteristics that have been assigned male, hold ultimate authority and privilege central to social organization, occupying roles of political leadership, moral authority, and control of property. It implies and entails subordination of women and other gender identities.

Power: Many kinds: personal power, people power, co-power, institutional power, positional power, referred power, expert power, obstructive power, cultural power, structural power, transcendent power (simplified to power over, power with and power within)

Privilege: Benefits or an advantage available only to people who fit into a specific social group. In the context of social inequality, it means some people are treated better than others (often in the form of basic human rights being denied to others) based on their race, gender, class, sexuality, or physical and mental ability, etc. Someone who is wealthy has class privilege, someone who is a cisgender man has male privilege, etc.

Pronouns: Linguistic tools used to refer to someone in the third person. Some examples are: they/them/theirs, ze/hir/hirs, she/her/hers, and he/him/his. In English and other languages, pronouns have been tied to gender and are

a common site of misgendering (attributing a gender to someone that is incorrect.)

Racism: Racial prejudice plus structural power. Often manifests as actions, practices, or beliefs that consider individuals to be divided into races, based on color of skin, that can be ranked as inherently superior or inferior to others, or that members of different races should be treated differently.

Reverse Racism A non-term. People of color do not have the same institutional power to back up individual or group prejudices that white people have.

Sexism: Gender or sex prejudice + power. Often involves imposing a limited or false notion of masculinity and femininity on individuals along with a belief that a person of one sex is intrinsically superior to a person of the other.

Socialization: The process of consciously and unconsciously learning norms, beliefs, and practices from individuals, media and institutions about who does/does not have power and privilege as it relates to social identities and how the self is positioned in relationship to them.

Trans/Trans*: The asterisk placed after trans has been used in many different ways. Some folks think of it as being more inclusive towards gender non-conforming and non-binary folks. But others have offered critique that it feels exclusionary towards GNC and non-binary folks for enforcing a binary expectation to "fill in the blank" for trans man or trans woman. There have also been discussions/critique regarding the origin of the asterisk.

Transgender: Adjective used most often as an umbrella term, and frequently abbreviated to "trans." This adjective describes a wide range of identities and experiences of people whose gender identity and/or expression differs from conventional expectations based on their assigned gender at birth. Not all trans people undergo medical

transition (surgery or hormones). People outside of the male/female binary, those that do not have a gender, and those that have multiple genders can be transgender.

Whiteness: A social construct that has changed over time. As a racial term, it now refers to people of primarily European background with a light skin color. British colonists referred to themselves as "people," "citizens," or "Christians," and others were referred to by their racial categories. In the U.S., the term did not always include Jews, the Irish, Eastern Europeans, and Italians. These groups were included within the concept of whiteness as a response to chattel slavery in order to prevent interracial uprisings.

White Fragility: White people in North America live in a social environment that protects and insulates them from race-based stress. This insulated environment of racial protection builds white expectations for racial comfort while at the same time lowering the ability to tolerate racial stress. It is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. (Robin DiAngelo)

White Supremacy: A historically based, institutionally and culturally perpetuated system of exploitation and oppression of continents, nations, and people of color by groups of white people and nations of the European continent for the purpose of establishing, maintaining and defending a system of wealth, power and privilege.

White Savior Complex: The idea that what a white person has to offer is better than what others have and they should share it. The action is ultimately self-serving and reinforces white, colonial "norms."

CAMPUS RESOURCES

African American Cultural Center
Addams Hall, 830 S. Halsted St., 2nd floor
http://aacc.uic.edu/

Arab American Cultural Center
111 Stevenson Hall, 701 S. Morgan St.
http://arabamcc.uic.edu/

Asian American Resource and Cultural Center
101 Taft Hall, 826 S. Halsted St.
http://aarcc.uic.edu/

Disability Cultural Center
235 Behavioral Science Building 1007 W. Harrison St.
http://dcc.uic.edu/

Gender and Sexuality Center
181–183 Behavioral Science Building, 1007 W. Harrison St.
http://gsc.uic.edu/

Rafael Cintrón Ortiz Latino Cultural Center
Lecture Center B2, 803 S. Morgan St.
http://latinocultural.uic.edu/

Women's Leadership and Resource Center
1200 W. Harrison, 1700 SSB (MC 363), Chicago, IL 60607
http://wlrc.uic.edu/