SW 510: Critical Intersectionality and Social Work Practice
Mini-course, SEED week, CILC, 2018, Room #B798

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In this mini-course, we will provide an overview of a critical intersectional framework developed by the UM-SSW Critical Intersectionality Learning Community and provide opportunities for students to apply 7 sets of capacities for doing justice in different aspects of social work practice (with examples, critiques, and skill practice). Participants will explore positionalities in their own lives, engage in a variety of interactive activities, practice applying analytic frameworks in various settings, and work together to identify how they will continue to apply these capacities in their future experiences within the SSW and as a social worker concerned about justice.

Critical Intersectionality approaches draw from Critical theories which stress theorizing and acting to “liberate human beings from the circumstances that enslave them” (Horkheimer, 1982). (e.g., Frankfort School, critical race, feminist and cultural analyses). Major emphases are on analyzing sources of power differences in society, taking action towards social, economic and cultural justice, and challenging and reshaping power inequities and the forces that sustain them.

In the learning community, we also emphasize explicit attention to goals for social and economic justice, and different ways of understanding and working for justice.

Intersectionality frameworks focus on multiple interacting systems of oppression associated with types of positionalities [e.g., race, ethnicity, economic class, age, disability, religion, gender, sexual orientation, gender expression and other TLGBQQI issues]. Positionalities include:
- structural elements (e.g., social locations, status markers),
- cultural elements (e.g., meanings, symbols, social categories),
- social and “disciplinary” processes (how systems interact with us day to day via organizational, community and group dynamics, routines, educational and supervisory activities),
- interpersonal elements (e.g., interactions, communication patterns, relationships), and
• intrapersonal (e.g., how our own characteristics—biology, self-schemas, etc. incorporate experiences and societal expectations).

How systems of privilege and oppression influence us, and how we experience our situated identities are influenced by positionality combinations and contexts.

Combining these approaches helps us to make sense of complex human conditions and especially how to address patterns of oppression and privilege that deeply affect human opportunities and barriers, well-being, and health. If we are unable to recognize, analyze and address these forces at multiple system levels, we will not be able to resist or change them.

In the current climate, there are great distortions of what is mean both by critical social theories and intersectionality. These include assertions that the former is challenging the basic values that underlie the United States, including freedom, individual rights, and equality. And that the latter is underlying identity politics, political correctness and great divisiveness. We argue that these interpretations are distortions of these frameworks, which were intended to illuminate how the systems of power that underlie these dimensions work together and are influenced by contexts. Systematic application of these frameworks should allow us to identify common purposes, as well as those that may diverse, so that we can develop alliances, and work in coalitions on mutual and diverging goals.

Objectives
• Participants will learn definitions of concepts related to critical intersectionality and key concepts and components, and apply these in various contexts.

• Participants will demonstrate understanding of seven sets of capacities for “doing justice”, emphasizing especially three of them: defining justice and barriers to justice, applying cross cutting principles (power, multi-system level, boundaries, intersectionality, decentering), and praxis and critical consciousness.

• Participants will consider themselves as agents of change and consider what types of change are useful to address different manifestations of injustice, and to work for justice.

Specifically we will
• identify seven sets of capacities for just practice, with examples,
• explore sources of approaches to justice, and the roles of ethics within these.
• engage in processes for praxis and critical consciousness development,
• apply five analytic perspectives and domains of power
• stress the importance of conflict and sources of conflict and potentials for collaboration,
• engage in systematic application of different analytic frameworks,
• and articulate and explore possibilities for action for change towards justice.

Significance
Justice is more than the absence or reduction of injustice, and the pathways and challenges to justice vary for those with different mixes of positionalities and in different contexts. Intersectionality dimensions are associated with systems of power, as well as complex social structures, systems of meanings, interactive processes, and internalized identities. Practitioners must navigate their own backgrounds, understand how others view them, and work with people similar to and different from them, in a variety of contexts. They must also learn to use analytic frameworks that can illuminate interlocking systems of privilege and oppression, in order to identify social justice goals and barriers to these for different mixes of positionalities and contexts. Thus, working for justice, and practicing socially just processes requires the ability of members of different groups to understand and navigate their own lives and environments, separately and together. We must also develop some common frameworks that allow us to recognize common and diverging agendas, and also how these can change from context to context. This mini-course will introduce participants to frameworks and skills and develop goals to continue learning about power, systems of meaning, relationships, and identities in their social work education.

Course Design

The instructors represent multiple positionalities among us, and will work as a team in implementing the course. The course will be very interactive, using multiple methods, including individual, small group, and entire class activities, a trip to the UM Museum of Art, and a series of generative, reflective assignments. A major emphasis will be on individual self-exploration, interacting with diverse classmates, introducing and developing 7 sets of knowledge and skill areas. We will implement principles of PRAXIS within teaching and learning methods.

Course Philosophy and Responsibilities

We are endeavoring to enact the principles, knowledge, and skills encompassed within critical intersectionality frameworks. We draw on principles of adult learning and “Brave Spaces”, in which it is important to identify what you already know and bring to a new learning environment, so you can contribute your life experiences to the learning effort as a whole, and because old learning and approaches frequently have to be modified to incorporate new knowledge and approaches. We assume that everyone will take responsibility for your own learning, and collaborate with others to create a climate for learning across multiple positionalities.

“Epistemological curiosity,” from Freire, refers to eager exploration of knowledge about our worlds, theorizing about justice issues and a vision for positive changes, causes and possible solutions to problems, and interacting with diverse others towards these goals. It especially requires reflecting on ourselves in interaction with others, and as we engage in change activities together.

Resource materials
Kimberlé Crenshaw Discusses 'Intersectional Feminism'
https://www.youtube.com/watch?v=ROwquxC_Gxc


  o Introduction, Intersectional Objectivity, pp x1-xxv11.
  o Politics, rights, and justice. Political diffractions (with excerpts from other authors), pp 227-257.


Tarana Burke on What Me Too Is Really About
https://youtu.be/GfJ3blAQOKg

OR

#MeToo Founder Tarana Burke, Alicia Garza of Black Lives Matter on Wave of Sexual Harassment Reports
https://youtu.be/q4BqsAJHziw

Optional:

Assignments

Generative/Reflective Assignments for Mini-course
A. Participation. This includes
  • being present and active for all three days of the mini-course,
  • completing the pre-class questionnaire, readings, and videos, and
  • engaging in some regular “journaling”, to capture your “take-aways,” reactions, questions, and application to yourself and social work within and after each session of the mini-course. We will give you a few minutes at the end of many sessions to capture your ideas. The instructors will not collect and review these, unless you ask for feedback. They are for your own use, and also to get you used to leaving some space for reflecting on and naming your learning and reactions. Journaling is a way to capture your immediate perceptions and reactions, in order to hone your
observation, analytic and reflection skills. We will give you specific prompts for each journalling session, but you should also feel free to incorporate your own.

B. Second, before the beginning of day three, complete some analytic and reflective analyses on your reactions to the first day’s activities, applying concepts from readings and class materials, and incorporating anything you want from our in-class reflections. We will give you a worksheet that you can use while you are at UMMA, and the frameworks for additional reflections and analyses to help you to organize your thoughts and reactions afterwards. You should start capturing your ideas for this Tuesday evening right after the trip to UMMA.

- Either bring the completed assignment sheets (or integrated essay) to class on Thursday AM August 30 in paper version or get it posted to Canvas electronically by 8 AM on Thursday, August 30. We will get you feedback on this assignment by no later than Thursday end of day, Sept 6, so this feedback can inform your work on the final assignment. We may ask for revisions on this for those that only reach level one (see below)

C. Third, after the course is over, produce a short analytic reflective paper, of at least 3 and no more than 4 pages, with an Arial 11 point font, and margins no larger than 1 inch. This final paper is due Tuesday, September 11 by 11:59pm on Canvas.

In this paper, reflect analytically (using explicit terms and frameworks) about a) what you learned in the mini-course—including the topics and experiences covered, e.g., about yourself, definitions of justice, mechanisms of privilege and oppression, about critical intersectionality, social work, different modes of teaching and learning, implications for being a social work student, b) new questions and issues, any worries. It should reflect especially the components of praxis and critical consciousness—theorizing, acting and reflecting. Include also definitions of social justice and mechanisms of privilege and oppression, and the cross-cutting themes (working at multiple systems levels, engaging with power and different types of power [use the five analytic perspectives/domains of power], multiple types of boundaries, etc.). These are the three framing clusters of the social justice capacities.

Additional thoughts about how to develop this analytic reflection.
- Revisit briefly key topics covered in the course and how we accomplished these activities, your journalling entries and other notes and handouts, and how these have evolved.
  o Visions for social justice (goals and processes) and relevant knowledge and skills.
  o Critical intersectionality concepts, boundaries, types and manifestations of power, importance of contexts.
  o What types of change goals (reform, resistance, rebellion) are you drawn to and why? In what ways might you need to navigate conflict and change across the domains of power as you work for change?
  o Assumptions, principles, skills, knowledge for your future learning and practice.
How this class has contributed (or not) to your goals for future development and progress towards these. Implications for how you will approach your work as a student.

- Describe briefly one or two accomplishments/learnings from this course and any regrets
- How will you continue learning in the future
- Anything else important for you to convey about your experience, development, etc in relation to the courses

Typically, first drafts of the paper can easily generate far more than the 3-4 pages we require. But the material is likely to be pretty rough, and not very focused or analytic. Next, you must figure out how to organize the material into themes and condense your initial reactions. This can lead to thinking and conceptions quite different than you initially thought. It can also help you to identify patterns that are difficult to articulate while you are experiencing them. The themes can be cross-cutting or follow the sequence of the course. Then you need to go back over assignment goals, resource materials, activities, etc., and make sure key elements are incorporated, and that you are using the concepts. This is likely to deepen your analyses, help you to apply new language in your analysis, may uncover new insights and themes, and often leads to some reorganization. This is likely to require additional condensations to foreground the main points and themes. Then there is the challenge of writing those themes with examples in ways that will allow us to understand what you mean (in other words, think about an audience other than yourself).

Evaluation Criteria

Level One: Your eventual analytic reflection papers will not reach minimal criteria for a pass if they stay at level one and we will ask for a total revision.

With level two, it will depend on what is strong and what is missing. If your final work is level two, we will probably ask for some additions or partial revisions to reach a pass.

Papers that come in at level three will be accepted with accolades for good work. Level three indicates some serious work in understanding and applying concepts from the readings, handouts, presentations and class activities, clear thinking and substantial understanding, and clear examples and applications.

Below are generic explanations of the three levels, with some examples.

Level One: Surface analysis: minimally examined, simple or inaccurate use and application of concepts
1. Only lists facts learned, places visited, tasks completed, and/or things observed; describes in one-dimensional, and conventional ways. Some key areas are likely missing, or inaccurately understood.
2. Tends to focus on one aspect of the class, experiences, or learning.
3. Uses unexamined personal beliefs, experiences, and/or understandings as evidence or rationale.
4. May acknowledge differences of perspective, multiple aspects of an issue, connections to application, and/or choices in medium but there is a general lack of clarity. May be repeating specifics discussed in class or readings rather than making own connections.
5. Little accurate use of explicit terminologies from readings, handouts, presentations.

**Level Two  Emerging: thorough understanding, explanations**
1. Concepts and/or observations are fairly thorough although they tend to lack a broader context.
2. Provides connections to culture, the field, and/or discipline, but fails to see the broader system. Focusing on a good first level of connections or applications, but not yet making deep or insightful connections or conclusions.
3. Uses unexamined personal beliefs, experiences and/or understandings as well as evidence but is beginning to be able to differentiate between them.
4. Demonstrates a beginning ability to interpret evidence or understand the medium to support ideas or decisions.
5. Provides some explanations, draws reasonable conclusions that demonstrate good understanding of context.
6. Perceives legitimate differences of viewpoint, interpretation, and/or choices.
7. May be missing some perspectives or topics and inconsistently noting sources for pieces of knowledge or terms.

**Level Three  Deep: nuanced, complex understandings and explanations in context**
1. Examines multiple perspectives on or aspects of an issue in context and/or nuanced, complex understandings and explanations.
2. Provides connections to culture, the field, and/or discipline in a larger system/context. Places knowledge, skills, or experiences in a broader, more complex framework. Systematically uses resources from readings, class presentations and handouts, particular activities.
3. Perceives underlying concepts, issues, or understandings and recognizes that differences in ideas or decisions can be evaluated.
4. Makes appropriate judgments or draws meaningful conclusions based on reasoning and evidence.
5. Understands that many factors affect choice in action and demonstrates clarity of understanding.

Adapted from Bradley’s Criteria for Assessing Levels of Reflection (1995).

**Schedule**

**Tuesday, August 28: 1 to 5**

**Goals:** introduce basic concepts, overview of the course and its goals, begin praxis.
- Activities to explore key topics and interact with classmates.
• Structured activities at the UM Museum of Art (UMMA) to practice applying three sets of social justice capacities: praxis and critical consciousness; goals for justice and mechanisms of injustice (privilege and oppression); and cross cutting principles: multi-level analyses, different kinds of boundaries and conflict, intersectionality, multiple kinds of power, and decentering.
• Complete worksheets at and after UMMA visit. Start integrative and reflective assignment.
• Some journaling during the day

Schedule at UMMA
3: PM Begin the experience at UMMA. Store your belongings, get oriented. Prepare worksheets
  3:15 to 3:45: First station
  3:45 to 3:50 move to second station
  3:50 to 4:20: Second station
  4:20 to 4:25: move to third station
  4:25 to 4:55: Third Station
Pick up your belongings. Gather in Commons area, if you are able to stay, and we can have some discussion. Whether you can stay or not, you should fill in parts of the worksheets, and do some journaling about your experiences and reactions.

Wednesday, August 29: 8:30 to noon

• Debrief and reflect on UMMA experience. Deepen critical consciousness and application of three sets of social justice capacities.
• Deepen introduction to intersectionality, critical analytic frames and domains of power.
• Apply all these to a classroom scenario. Focus on applying analytic frames and social justice capacities
• Introduce remaining social justice capacities

Thursday, August 30: 8:30 to 1 PM

• First assignment due
• Deeper exploration about how domains of power work, multi-system levels, multiple interacting positionalities, how privilege and oppression evolve over time.
• Different kinds of change, and self as an agent of change (the change parts of praxis)
• Reflecting on and assessing our experiences together.

Additional Resource materials follow in this document: These include

• an initial glossary,
• diagram of PRAXIS and Critical Consciousness, and
• seven sets of capacities for social justice practice.
Partial Glossary, relevant for Critical Intersectionality

CRITICAL SOCIAL THEORY:
Bodies of knowledge and sets of institutional practices that actively grapple with the central questions facing groups of people. These groups are differently placed in specific political, social, and historic contexts characterized by injustice. What makes critical social theory "critical" is its commitment to justice, for one's own group and/or for that of other groups, and its engagement in examining what contributes to patterns of injustice and how these can be disrupted.

INTERSECTIONALITY: [involves a major critique of multiculturalism]
Analysis claiming that systems of race, social class, gender, sexuality, ethnicity, nation, and age form mutually constructing features of social organization, which shape peoples' experiences and, in turn are shaped by them. (Collins). Vary from context to context. Includes:

- Structural perspectives: Social locations: Positions of structural power, within matrices of oppression. These organize society and oppression.
- Cultural perspectives: Social categories: Shared systems of meanings associated with social locations. These explain, provide rationales and meaning to lives, and justify oppression
- "Disciplinary" perspectives: Social processes and how social systems constrain and facilitate interactions and well-being. Day to day group and organizational mechanisms that continually constitute social locations, categories, and interpersonal and intrapersonal experiences.
- Interpersonal domain: Person to person interactions within different contexts—includes enacting perceptions and attitudes, communication and interaction patterns, how power influences all of these.
- Intrapersonal domain: How people experience and internalize their social locations and social categories, influenced by their positions within social structures, and their individual characteristics, including developmental and biological factors.

Types of intersectionality: Intersectionality can focus on intersectionalities:

- within one category,
- on relationships between categories, or
- endeavor to eliminate categories.
- Some approaches also examine different steps in oppression and privilege and pathways to different consequences.

- WEAK INTERSECTIONALITY (Dill and Kohlman, 2011) – the incorporation of multiple forms of diversity and identity into research questions and practice, but has the effect of "reproducing hegemonic knowledge (and practices) rather than challenging assumptions about social worlds and systems"
- STRONG INTERSECTIONALITY works to produce counterhegemonic knowledge and approaches to marginalized and subjugated social groups and/or about the operations of power and privilege. They analyze systems of inequality in relation to one another.

SOME OTHER RELEVANT TERMS

ALLYSHIP is not an identity—it is a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individuals and/or groups of people. allyship is not self-defined—our work and our efforts must be recognized and requested by the people with whom we seek to ally ourselves. It is a responsibility, and we should not expect gratitude or emotional support from those we seek to support.

More at https://theantioppressionnetwork.com/allyship/

BOUNDARY: A dividing line or border. Marks “territories” or indicates that differences exist on either side of that boundary “line”, about purposes, roles, domains, perspectives, functions, experiences, types of power, ways of accomplishing something. Boundaries can be structural, cultural (about different beliefs and systems of meanings), different modes of operating, between and among people and types of people, and within a person (across roles, older and newer modes of thinking and goals, emotions vs rational thinking, etc.). There is always differences across boundaries, and the potential for conflict (from the need to recognize and navigate differences, to more difficult, serious and protracted struggles.

COLLECTIVE IDENTITY: The shared sense of belonging to a group, whereby the identity of the group becomes part of the individual’s identity.

COLLECTIVE MEMORY AND HISTORICAL TRAUMA. Many forms of evidence are accumulating that experiences of mass oppressive events (e.g., colonialism, slavery, war, genocide, cultural destruction) exhibit higher levels of traumatic reactions and related consequences (physical, psychological and social) over many generations. These contribute substantially to current disparities. Thus current experiences of oppressive circumstances are frequently compounded by intergenerational transmission of historical trauma and on-going distrust and compensatory coping strategies. These can greatly inform work across group boundaries, but can also be very difficult to understand and navigate.

- Patterns of collective memory pass on not just memories, but also frameworks for understanding past and current events, and emotional reactions to them. Traumatic reactions can also be passed on, through collective memory, socialization, and probably epigenetics. Cognitive schemas, emotional processing, and physical reactions are all part of traumatic reactions.

CONFLICT: a situation in which there are opposing demands or ideas, that may or may not have some compatible elements. Engaging constructively with conflict is an especially necessary when there are power and experience differences at play (and there always are). There is always the potential for learning and change from conflict, and change almost always produces conflict—
between the old and the new, at minimum. When differences are not encouraged, recognized and engaged, those with more power will likely dominate, and assumptions will go unexamined.

Conflict is an important, expected, and necessary component of all interactions, planning and working for change, especially if one is working for social justice, using socially just processes. Navigating boundaries and faultlines within and across groups are important aspects in all social work. Most of these issues occur both within and across groups.

- Boundaries represent any kind of structural or cultural division.
- The term faultlines may be used when the potential for fractures or tremors, or earthquakes may be possible across those boundaries.

Conflict can arise from intersectionality alliances and tensions, processes that are normal within group development, differences in ideologies or preferred strategies, navigating across many kinds of boundaries, and a whole variety of other forces. What is perceived as destructive conflict and skills and approaches in how to navigate it may vary substantially by gender, cultural differences, and sources and types of power present.

Boundaries can be across organizational components (vertical and/or lateral), across group and organizational memberships (representing different constituencies, agencies, departments), or boundaries of identity and perspectives. Sources of differences and potential tension can be structural, cultural, procedural, or many others.

As noted, conflict is a necessary stage in the development of groups, and allows group members to work out ways to handle differences in a group. Without acknowledgement of conflict and procedures for using conflict to further group goals, member differences are suppressed, and usually those with the most position power dominate. Groups and individuals that cannot use conflict to learn and problem-solve will be less effective.

**CONSCIOUSNESS:** Process of bringing into awareness the multiple aspects of one’s experiences including historical, environmental, cultural, interpersonal and intrapersonal. The quality or state of being aware especially of something within oneself. The state or fact of being conscious of an external object, state, or fact. Awareness; especially: concern for some social or political cause.

**CONSCIOUSNESS-RAISING:** Experiences that help individuals or groups become more aware of the workings of political, social, economic, and/or cultural issues in their everyday lives. (PH Collins) The activity of seeking to make people more aware of personal, social, or political forces.

**CONTESTED IDEOLOGICAL TERRAIN:**
A theoretical framework that looks at cultural practices that reinforce both the existing power dynamics (and potentially different ideologies within these) and the agency of human groups and individuals that challenge those existing frameworks and understandings.
CRITICAL CONSCIOUSNESS: A process of continuous self-reflection and action to discover and uncover how we, our approaches to social work practice, and our environments have been and continue to be shaped by societal assumptions and power dynamics: an essential tool to help us to recognize, understand and work to change the social forces that shape our societies, ourselves, and the lives of our clients and work for social justice. Elements of critical consciousness include:

- Reflecting on oneself historically, in relation to others, including an awareness of intersectionality—how one’s race, gender, class, and other group identities simultaneously work together to create one’s perception & experiences (Freire, 1972 p.16; Collins 2000);
- Developing “structural perception” – the ability to see or “unveil” the social, political, and cultural forces that shape our everyday experiences (Freire, 1985);
- Developing “critical epistemology” - a radical curiosity re: the nature of knowledge & how different truth claims support social inequalities (Freire, 1972 p.18; Agger, 1998);
- A commitment to learning dialogically in specific contexts with others (Freire, 1972);
- A commitment to ethical actions to end injustice (Freire, 1972).

CULTURE: Behavior patterns, arts, beliefs, language, institutions, and all other products of human work and thought.

- CATEGORICAL APPROACHES—examination of distinctive traits that categorize a culture, e.g., language, values, assumptions and expectations about appropriate behavior and relationships, beliefs about what is important, social institutions and structures.
- TRANSACTIONAL APPROACHES—recognizes that how people behave and perceive the world and organize their institutions, are changed by the context of a particular environment or situation, and by the key characteristics of others involved in relevant transactions. Would also incorporate analysis of...
- The "CULTURE" of the SETTING or CONTEXT (e.g., norms, roles, interaction and decision-making styles)

DECENTERING: The unseating of those who occupy centers of power, as well as the knowledge that defends their power. Typically applied to elite White male power, the concept of decentering can apply to any type of group-based power. (PH Collins)

- Also often refers to interrogating “taken-for-granted” meanings, from the perspectives of those closer to the margins in any social system, and creating new, more inclusive meanings, of those that reflect perspectives from those marginalized in particular systems.
- Displace from the center or from a central position. Remove or displace (the individual human subject, such as the author of a text) from a primary place or central role. (Google)

DECONSTRUCTION: In its most general sense, a constellation of methodologies used to dismantle truths or perceived norms. Deconstructive methodologies generally use three steps: identifying the binaries or oppositions that structure an argument; revealing how the dependent, negative term creates conditions for the existence of the positive term; and replacing binaries with more fluid concepts. The goal is to transcend binary logic by simultaneously being both and neither or the binary terms. (PH Collins) A method of critical analysis of philosophical and literary
language that emphasizes the internal workings of language and conceptual systems, the relational quality of meaning, and assumptions implicit in forms of expression.

**DILEMMA:** A difficult situation/problem. Multiple challenges, no fully “right” or comfortable options.

**DOMAINS OF POWER** (PH Collins, drawing on Foucault): Note that 4 of the 5 analytic perspectives we are using draw on these.

- **Disciplinary domain of power**—a way of ruling that relies on bureaucratic hierarchies and techniques of surveillance

- **Hegemonic domain of power**—a form or mode of social organization that uses ideas and ideology to absorb and thereby depoliticize oppressed groups’ dissent. Alternatively, the diffusion of power throughout the social system where multiple groups policy one another and suppress one another’s dissent.

- **Interpersonal domain of power**—discriminatory practices of everyday lived experiences that because they are so routine typically go unnoticed or remain unidentified. Strategies of everyday racism and everyday resistance occur in this domain.

- **Structural domain of power**—a constellation of organized practices in employment, government, education, law, business, and housing that work to maintain an unequal and unjust distribution of social resources. Unlike bias and prejudice, which are characteristics of individuals, the structural domain or power operates through the laws and policies of social institutions.

**DOMINATION/DOMINANCE:** The systematic attitudes and actions of prejudice, superiority, and self-righteousness of one group (a non-target group) in relation to another (a target group). Internalized dominance includes the inability of a group or individual to see privilege as a member of the non-target group. The exercise of control or influence over someone or something, or the state of being so controlled. (Google)

**EMOTIONAL LABOR** is the process of managing feelings and expressions to fulfill the emotional requirements of a job (or contribute to classrooms). More specifically, workers are expected to regulate their emotions during interactions with customers, co-workers and superiors (or classmates and faculty). Emotional labor is also needed in caretaking, and in navigating privilege and oppression.

**EXPLOITATION:** Benefitting from the labor of others The action or fact of treating someone unfairly in order to benefit from their work. The action of making use of and benefiting from resources. (Google)

**HISTORICAL DISTRUST.** When a group has a history of exploitation, violence, dominance, cultural imperialism, systematic disempowerment, or other forms of oppression, ordinary distrust becomes much stronger and deeper between groups. Through processes of collective memory (and maybe via epigenetic processes), experiences and feelings about past experiences are
passed through the generations. This can also include historical trauma (see collective memory in glossary).

**MATRIX of DOMINATION:** The overall organization of hierarchical power relations for any society. Any specific matrix of domination has 1) a particular arrangement of intersecting systems of oppression, e.g., race, social class, gender, sexuality, citizenship status, ethnicity and age; and 2) a particular organization of its domains of power, e.g., structural, disciplinary, hegemonic, and interpersonal (Collins).

**MICRO-AGGRESSIONS:** Casual degradation of any socially marginalized group, such as the poor or the disabled. Psychologist Derald Wing Sue defines microaggressions as "brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership". Some argue these concepts contribute to a culture of victimhood. Often described as three forms.

- microassault: an explicit racial derogation; verbal/nonverbal; e.g. name-calling, avoidant behavior, purposeful discriminatory actions.
- microinsult: communications that convey rudeness and insensitivity and demean a person's racial heritage or identity; subtle snubs; unknown to the perpetrator; hidden insulting message to the recipient of color.
- microinvalidation: communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person belonging to a particular group.

**"NON-CONSCIOUS" IDEOLOGY:** Widely shared beliefs within a society about why things happen as they do. Most of these are incorporated into routine expectations about events and relationships, and those who hold them may not be aware of them. Such beliefs help to sustain the social order (e.g., Blacks or women are weak and unable to care for themselves).

**OPPRESSION:** An unjust situation where, systematically and over a long period of time, one group denies another group access to the resources of society. Race, gender, class, sexuality, gender expression, nation, age, and ethnicity constitute major forms of oppression. [also disability status, religion] (Collins) Arbitrary and cruel use of power; using severe or unjust force or authority. The ways that people face barriers to participation in society, exercising rights and taking advantage of opportunities. Mechanisms that create and sustain oppression are multiple, work together, and are often not recognized (e.g., powerlessness, marginalization, exploitation, cultural hegemony, violence [I. M. Young]). An unjust situation where, systematically and over a long period of time, one group denies another group access to the resources of society. The exercise of authority or power in a burdensome, cruel, or unjust manner. An act or instance of oppressing. The state of being oppressed. The feeling of being heavily burdened, mentally or physically, by troubles, adverse conditions, anxiety, etc.

**PERSPECTIVE TAKING:** the act of perceiving a situation or understanding a concept from an alternative point-of-view, such as that of another individual, or from different social locations.
POSITIONALITY: One's locations along the various axes of social group memberships imposed by society and associated with differential access to power (e.g., ethnicity, race, sexual orientation, religion, economic class, gender, disability status, age. Can include immigration status and others in different contexts).

POWER
Many other terms are also relevant for different kinds of power (in addition to domains of power listed earlier).
- Position power is a type of structural power, deriving from one's formal roles, and positions within systems of hierarchies, within organizations, for instance.
- The power to control definitions and understandings.
- Expert power arises from earned knowledge and skills, recognized by others.
- Reward and punishment power arises from control of resources and the ability to withhold or punish those with less status and resources.
- Reference power arises from mutual respect, in which people aspire to acquire characteristics in an admired group or person.
- Collective power—arises from working with others.
- Power over, vs power with, power to do (get things done), power within.

PRAXIS: Iterative processes of action, reflection, action. Using one's own agency as situated knowers to identify and deepen knowledge of your own standpoint and to use knowledge gained from practice to inform theory and vice versa. [from Collins—simultaneously, ideas that inform practice and practice that shapes ideas. The struggles of Black feminist through for self-definition and self-determination constitutes a Black feminist praxis] Practice, as distinguished from theory. (Google) Exercise or practice of an art, science, or skill. Practical application of a theory. (Merriam-Webster)

PRIVILEGE: An unearned advantage, immunity, permission, right, or benefit granted to or enjoyed by an individual because they are members of a category of people that is accorded higher societal status, often non-conscious. A special advantage, immunity, permission, right, or benefit granted to or enjoyed by an individual or a class. A privilege is not a right and in some cases can be revoked. For example, in some countries driving on publicly maintained roads is a privilege; in others it is a right. If one violates certain rules, driving privileges can be revoked, and if one causes harm to another while exercising the right to travel just compensation may be sought and awarded. Most of us have privilege related to one or more of our social categories, and this is often invisible. Unexamined and unrecognized privilege makes it difficult to recognize oppression that others experience. It also makes it difficult for us to be allies across categories. McIntosh noted two major kinds of privilege. One type are benefits that everyone should have, but that some are denied. We should be working to have these privileges work for everyone. The other are circumstances in which some people benefit because they do not have to contend with situations that disadvantage them (surveillance, violence, marginalization, exploitation, etc). These we should recognize and work to eliminate them.
RESISTANCE: “An act or instance of opposition; An opposing or retarding force; An underground organization” (Merriam Webster, 1998). In psychology, “resistance” is used to describe personality factors that we use to both avoid and cope with change and stress (Wade & Tavris, 1998). In literature on privilege, “resistance” is used to describe an individual or group’s difficulty to reflect upon and understand the inherent benefits of their position in the social matrix (Fine et al, 1997; McIntosh, 1989). In literature on oppression, “resistance” describes the subversive ways in which people who are oppressed exert dignity and agency in the presence of dehumanizing circumstances (Kesselman, et. al, 1997)

- In systems, ecological, and field theories, “resistance” is a force that helps organisms and social systems to remain stable, to retain homeostasis.
- The refusal to accept or comply with something; the attempt to prevent something by action or argument. The ability not to be affected by something, especially adversely. (Google)
- A psychological defense mechanism wherein a patient rejects, denies, or otherwise opposes the therapeutic efforts of a psychotherapist. (Merriam-Webster)

RIGHTS: The power or liberty to which one is justly entitled or a thing to which one has a just claim. Rights serve as rules of interaction between people, and, as such, they place constraints and obligations upon the actions of individuals or groups (for example, if one has a right to life, this means that others do not have the liberty to murder him; if one has a right to a free public education, this may impose on someone else the requirement to pay taxes to pay the costs of that education). A moral or legal entitlement to have or obtain something or to act in a certain way. (Google)

SUBJUGATED KNOWLEDGE: The secret knowledges generated by oppressed groups. Such knowledge typically remains hidden because revealing it weakens its purpose of assisting them in dealing with oppression. Subjugated knowledges that aim to resist oppression constitute oppositional knowledges (Collins).

SURVEILLANCE: A strategy of control whereby people’s words and actions are constantly watched and recorded (Collins). This term originally comes from Foucault as does disciplinary as Collins uses this.

Example of a positionality

Transgender Person: An overarching term applied to a variety of individuals, behaviors, and groups involving tendencies that diverge from the normative gender role (woman or man) commonly, but not always, assigned at birth, as well as the role traditionally held by society. Characterized sometimes as a continua, mosaic, or fluid and shifting. Many other terms and categories are relevant for particular positionalities.
This is a diagram of the components of Praxis, with theorizing, and acting happening iteratively with regular reflection/analyses. The reflections and analyses need to include the larger contexts, yourself, and all those with whom you work (these can include collaborators, co-workers, and also those who are clients, targets of organizing efforts, and people located within your organization and other locations relevant for your work.

All of this should occur within conscious and explicit consideration of what your social and economic goals are longer term, differences and similarities among the positionalities of those involved, and what mechanisms of privilege and oppression are likely to be most important in particular contexts.
Social Justice Capacities (7 sets)

Develop and update a vision for (social) justice (Goals include outcomes and processes, not just reducing oppression)
- Knowledge about sources, models and history of theories of justice, ability to analyze and critique
- Develop and critique frameworks for justice, that can evolve and be applied in various situations
- Analyze and attend to multiple, often simultaneous mechanisms of oppression and privilege

Take actions towards Social Justice Vision: enacting vision and change, through information gathering, planning, engaging in practice steps towards change.

Conflict, Dialogue, and Community: engage and work with others towards justice, work with others within and across groups in various contexts.

Critical Contextual/Structural Thinking and Theorizing for Change: engaging in critical analyze to identify sources, manifestations, consequences and mechanisms of injustice and develop more diverse and just theories and practice.

Praxis and Critical Consciousness: Regularly & iteratively theorize, act alone and with others, and reflect/learn from this

Critical Awareness, Use of Self, & Strengthening Strategies for Resilience & Generativity: Locate and analyze our social categories (positionalities), deepen critical consciousness, stay whole and engaged (integrating social/political dimensions with individual experience).

Apply Cross-Cutting Principles:
- Consider multiple sources, types and manifestations of power
- Examine relationships among multiple system levels simultaneously
- Expect and engage with boundaries and faultlines, value conflict at boundaries
- Consider multiple positionalities simultaneously, work intersectionally