

## CLAIMING\*SPACES GLOSSARY

The Claiming\*Spaces Queer\_Feminist Glossary was originally thought of by Mo Hartmann and developed by the Claiming\*Spaces Collective in the context of their first conference in November 2019 at the Architecture and Spatial Planning Faculty, TU Wien.

In 2021, Afaina de Jong was the first Claiming\*Spaces guest-professor at the TU Wien and for the 17th International Architecture Biennale in Venice, where Afaina de Jong contributed to the Who is We? exhibition of the Pavilion of the Netherlands, they collaborated on an extended version of the glossary. The Claiming\*Spaces Queer\_Feminist Glossary aims to provide a more accessible, ever-growing vocabulary for the fields of architecture and design to name existing power structures and work towards a language that can facilitate the shaping of spaces of diversity and multivocality.

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### A

→ **Accessibility:** The concept of whether a product, service or space can be used by all people, particularly those whose opportunities are limited to do so. Accessibility focuses on the needs of people with disabilities, on providing access to and benefit from systems or institutions and allowing all users to participate. Accessibility asks for the removal of barriers, e.g., by offering childcare, affordable housing, wheelchair-accessible architecture and city planning, Braille/large-print, etc. Even if these physical and technological barriers are removed, there also needs to be a general awareness and empowering socio-political climate for spaces to be accessible. Accessibility is not to be confused with user design.<sup>(5)</sup>

→ **Ableism:** Discrimination against and generalisation of persons with disabilities based on the assumption that abled bodies are superior. This includes the idea of said people being defined by their disabilities and their bodies being in need of repair. Like classism, racism and sexism, ableism judges and generalises entire groups of people.<sup>(24)</sup>

→ **Affirmative action:** Specific measures, politics and practices aimed at bridging inequalities, addressing apparent past wrongs and harms, preventing or compensating disadvantages and increasing access to education. These measures are linked to grounds such as race, gender, sexuality, or nationality.<sup>(3)</sup>

→ **Agender:** Can be translated as identifying oneself without gender or as not having a gender identity. Some agender people also identify as non-binary and/or transgender; others prefer to see agender to be labelled outside the gender spectrum.

→ **Ally:** Someone who supports the causes of another individual or community and fights their oppression and discrimination in solidarity but is not a member of the minority or marginalized group for whom they advocate.<sup>(1)</sup>

→ **Androgynous:** Latin from Greek, andras- 'man' + gune 'woman', referring to a gender expression or presentation that has feminine and masculine elements, mostly centred on clothes and appearance.<sup>(1)</sup>

→ **Appropriation:** An action taken by a specific group or individual who utilises/alters public space according to needs and use. This can take place by simply being present or acting in space, or can include informal, more or less ephemeral structural interventions without asking for permission, often in a different or additional way than intended by planners or prescribed by social norms. The capability, especially for marginalised groups, to appropriate space is not a given (See:

→ Public Space). For the act of taking ideas, styles, customs or practices from marginalised or minority groups by dominant society see → Cultural Appropriation.

→ Asexual: A sexual orientation in which a person does not experience, or rarely experiences, sexual attraction to any other individuals, and has little to no desire for sexual contact in general. Asexuality ranges on a spectrum and has a different meaning for each person. Not to be confused with aromantic.<sup>(1)</sup>

## B

→ Binarism: A set of harmful actions, thoughts, laws or assumptions that uplift one group and therefore erase marginalised/minority groups. A binarist is someone who promotes and upholds the gender binary and its ideology while erasing people of other genders such as nonbinary or genderqueer people. See also → Gender Binary.<sup>(1)</sup>

→ Bisexual: Coined in the 19<sup>th</sup> century. People who experience sexual and romantic attraction to people of their own gender identity and of other gender identities.

→ BIPOC: 'Black, Indigenous and people of colour'. BIPOC highlights the specific violence, cultural erasure, and discrimination experienced by said people. It acknowledges the shared experiences within the group; however, one has to be aware of the divergence of individual experiences, particularly when it comes to legislation and systemic oppression.<sup>(21)</sup>

## C

→ Canon/Canonisation: is derived from the Christian procedure of declaring a deceased person an officially recognised saint, and therefore the assertion of a person or work worthy to be entered into the canon, or an

authorised list, by that dominant group. These lists are usually defined by white, cis, heterosexual men giving themselves the power to decide what and who is relevant to society.

→ Cisgender Privilege: The unearned societal advantages and benefits experienced by people whose gender identity matches their sex assigned at birth, i.e., privileges resulting from not being transgender. See: not being denied healthcare, not being fearful of experiencing violence, not being asked invasive questions in regard to genitals, not experiencing misgendering or ridicule.<sup>(1)</sup>

→ Cisnormativity: The assumption that all people are cisgender and therefore the norm, thus placing transgender and nonbinary people outside of it. The term is closely linked to gender essentialism and enables the invisibility and erasure of trans and nonbinary people and their lived experiences.<sup>(1)</sup>

Classism: Discrimination and generalisation based on one's (perceived) social class. The systemic oppression of the subordinate class denies it ability and worth, while advantaging and strengthening the dominant social class.<sup>(23)</sup>

→ Colonisation: A method of controlling people; an economic and political system; the dispossession of land and resources by one nation or state of another, often by military force. The inequalities created by dispossession and subjugation exist on an institutional level and benefit the coloniser. The colonisation and resulting exploitation of people, land and resources are often justified by a philosophy of cultural, educational, moral, or biological superiority (e.g., White supremacy). This can lead to an erasure of local culture, tradition and beliefs, which are replaced by a new cultural norm seen as desirable by the coloniser (i.e., norms of whiteness).<sup>(4),(28)</sup>

→ Critical Human Geography: Origin: academic field of geography, mid-1990s. A theory based on

the notion that spatial relations are relevant because ideas of space are shaped by socio-political structures and political behaviour. It draws on theoretical approaches such as anarchism, critical race theory, queer theory, environmentalism, anticolonialism, feminism, postcolonialism, etc. Critical Human Geography encourages alternate ways of thinking about space and its potential for creating societal change.<sup>(7)</sup>

→ Critical Race Theory: A movement that proposes race not as a biological but rather a socially constructed feature. It explores many of the same theories as the civil rights movement but goes farther in rooting inequalities and racism in social and economic structures.<sup>(33),(39)</sup>

→ Cultural Appropriation: The act of taking or borrowing something – e.g., an idea, style, custom or practice – from a group or culture outside of one's identity and using it for one's own purpose, benefit or profit. Appropriation more specifically refers to the appropriation of marginalised or minority groups' identities by members of the dominant society.<sup>(1)</sup>

## D

→ Discrimination: The unjust exclusion, restriction or distinction of people and groups on the basis of race, ethnicity, gender identity, sexuality, disability, etc. Often goes hand in hand with → Systemic Discrimination.

→ Deconstruction: A strategy of critically analysing the relationship between text and meaning proposed by Jacques Derrida. Deconstructive analysis can be seen as the criticism of Platonism by exposing overly simplistic binary assumptions and the ideas of true form taking precedence over appearances. Reading texts through a deconstructive lens shows their inherently contradictory meanings; no text can be seen as a complete whole.

→ Decolonisation: Historically: the political independence of a country that was previously colonised, mostly after WWII and until the 1970's. Today: the act of resistance against (residual) colonial power and power structures from a (formerly) colonised nation's Indigenous people. One goal is the deconstruction of colonial oppression and the shift to a political, economic, educational and cultural independence and sovereignty.<sup>(28),(33)</sup>

→ Diversity: People or groups of multiple identities participating together in an organisation or society. Diversity can be a tool to appreciate and respect what differentiates those groups and individuals from one another.<sup>(25)</sup> Sara Ahmed argues that institutions institutionalise 'diversity' as a way to protect and preserve themselves without ever adequately recognising diversity. She therefore exposes the ways in which what seems to be institutional recognition becomes institutional justification of ignoring grave problems.<sup>(26)</sup>

→ Diaspora: A group of ethnic and/or religious minorities with country- or region-of-origin ties whose identity is shaped over generations by a (traumatic) history of migration. Diasporic identities are formed by the group's loyalty, relationships with or orientations to an origin and the realities in the regions of immigration.<sup>(22)</sup>

→ Drag: Usually, dressing up in a gender-expressive way that is different to one's own usual gender expression, mostly for performance or to play with and challenge societal gender norms and assumptions. To do drag is not necessarily an indicator of someone's gender identity or sexuality, as people of all genders and sexualities can do drag. See: drag queens, drag kings, etc.<sup>(1)</sup>

## E

→ Eco-Feminism: Coined by Françoise d'Eaubonne in 1974. A feminist movement that examines and is averse to the unjust dominance of a patriarchal, male-centred society over both women and the ecosystem.<sup>(19)</sup> It unites feminism and ecology, demanding gender equality and reassessing (patriarchal) social and economic systems and human self-understanding in relation to the ecosystem, as well as acknowledging holistic connections and collaboration between living beings.<sup>(21)</sup>

→ Environmentalism: An ethical and political movement that recognises harmful human actions towards the environment, reassesses the relationship between humans and Earth's ecosystems and seeks to improve and protect the environment. Environmentalism calls for the consideration of non-human living beings and the environment as a whole within politics, economics and social policies.<sup>(18)</sup>

→ Equality: In an equal society all people are given the same chances, access, resources, etc., without adjustments in regard to their race, age, gender, sexuality, disabilities. See → Equity

→ Equity: The idea that people do not start their lives on an equal footing and therefore require the provision of different resources to aid in the building of equal chances and circumstances in life. Treating people in an equitable way requires leading bodies to distribute resources and provide access and chances based on the needs of each individual, not the same amount of resources to every person. See → Equality

→ Ethnicity: A concept or social construct that contrasts with race by referring to the characterisation of a group based on a shared cultural distinctiveness and group membership that can involve values, language, history, food, public life, music, and so on. It describes not just

a nationality or population, but a people as a cultural entity.<sup>(13)</sup>

→ Essentialism: The belief or view that all members of a certain entity have a shared set of characteristics, attributes or qualities that are necessary to their identity. The opposite belief – non-essentialism – denies the necessity of such an 'essence'. In general discourse, essentialism is often conflated with biology which stems from the dangerous assumption that social identities like gender or nationality are a necessary characteristic that define people; this forms the base of many extremist ideologies. For example, gender essentialism often defines women by their chromosomes, their attraction to men, or reproductive organs, which often leads to harmful trans- and interantagonist rhetoric and can never account for the natural complexity of humans and matter.<sup>(1)</sup>

→ Excellence: In architecture, excellence is defined by the internal and public discourse and the buildings discussed. Specific building typologies (e.g. museums, stadiums, company headquarters, etc.) and spectacular forms determine the discourse, whereas values and agency for societally and environmentally progressive changes (e.g., social housing, circular economy, etc.) play a minor role or are not examined concerning their actual execution.

## F

→ Feminism: A diverse collection of movements united by the belief in political, social, and economic equality of all genders. Feminism challenges traditional sexism and aims to establish and defend equal rights and opportunities for women. Earlier concepts of feminism have been criticised for their centring of white, middle-class, academic perspectives; this led to the establishment of more diverse approaches such as intersectional feminism, queer and trans feminism and ecofeminism.

These consist of different strands of feminism focusing on challenging multiple forms of intersecting discrimination and marginalisation in addition to fighting patriarchal structures rather than only sexism.<sup>(1)</sup>

→ Femme: French: woman. English: generally, a gender expression or identity that is considered feminine. The term originated in the lesbian and bisexual community to distinguish feminine women from 'butch' women but is also common for trans and nonbinary people to express their identity as femme. It can also be used as a gender identity in itself and challenges masculine-centrism and femmephobia.<sup>(1)</sup>

→ Femmephobia: The misogynistic hatred of all people perceived as femme or effeminate, regardless of their gender. Femmephobia aims to maintain femininity's status as subordinate and the upkeep of a gender hegemony and the regulation of patriarchal femininity. Femmephobia exists on several levels and can be internalised as well as externalised through violence, shaming and policing.<sup>(34)</sup>

## G

→ Gender: Identities and non-essential categories that are repeatedly performed in regard to societal norms and cultural and historical variants. Usually: bodily aspects of identity such as assigned gender/sex, gender identity or expression or legal gender.

→ Gender Binary: The classification or description of people into two mutually exclusive categories of male and female (masculine and feminine) that supposedly exist in opposition to each other, by the reigning social system or cultural belief. Gender binary tends to uphold a hierarchy and reinforces negative attitudes and discrimination towards people whose gender identity is incompatible therewith. The gender binary

system is inherently European and historically has been a relevant tool to protect patriarchal norms and enforce European nationalism in the process of colonisation.

→ Gender Expression: Aspects of appearance, mannerism, interests, and other traits to communicate one's gender. Can be a combination of what is considered masculine, feminine or androgynous. Gender expression does not equate gender identity.

→ Gender Neutral Pronouns/Neo Pronouns: Third-person singular pronouns that can be used by people who do not identify with she/her/hers and he/him/his. A rather common alternative is the use of they/them/theirs in singular form, as it is already used in the English language. Neo pronouns can be: zie/zim/zir, hen/hen/hens, per/per/pers, etc. Pronouns do not define gender and should not be assumed.

→ Glass Ceiling: A metaphor for an invisible barrier within a hierarchy that prevents women and minorities from reaching upper-level positions within male-dominated organisations.<sup>(8)</sup>

→ Glass Escalator: Introduced by Christine L. Williams in her essay 'The Glass Escalator: Hidden Advantages for Men in the "Female" Profession' (1992). The way (mainly heterosexual white) men usually experience a fast track to upper-level positions when entering woman-dominated professions (e.g., care professions). The glass escalator is most present in lower levels and maintains the unequal distribution of power and resources to the benefit of organisations usually led by men. Adjacent to the popular idea of the → Glass Ceiling.<sup>(9)</sup>

## H

→ Hegemony: One group's multiple levels of dominance over another, usually the ruling class, who can manipulate society so that their beliefs

become the standard worldview. In political and military relations, the dominant state is the hegemon. Cultural hegemony, often associated with Antonio Gramsci, describes the use of ordinary practices and shared values to win consent to its rule from those that it oppresses. Through cultural hegemony, a diverse culture can be dominated, setting hegemony apart from authoritarian rule.<sup>(2)</sup>

→ Heteronormativity: A societal mindset in which heterosexuality is the default and preferred norm, thereby othering people whose sexual orientation does not fit these standards and making them invisible. Heteronormativity often assumes a gender binary and the normative ways in which relationships and families should exist.<sup>(1)</sup>

→ Homophobia: A range of negative attitudes, prejudices, hatred and hostile behaviour towards homosexuality in general, people identifying as LGBTQIA+ and/or anyone homophobes may perceive as homosexual. (E.g., institutionalised, religious, etc.) homophobia often involves discrimination in forms of verbal or physical violence implies the superiority of heterosexuality in relation to homosexuality.

→ Homosexual: A person who is exclusively romantically or sexually attracted to members of their own gender/sex. Additionally, a person's identity in regard to those attractions and membership in a community with whom these are shared. The most common forms of homosexual orientation are lesbian and gay; however, the term is sometimes informally used interchangeably with the word queer.<sup>(1)</sup>

→ Hostile Architecture: See also defensive architecture. An architectural and urban-design practise that inhibits comfort and usability of (public) space. In public space, it is often practised under the pretence of crime prevention, maintaining order and forestalling behaviour that is deemed unwanted (e.g., sleeping, hanging out or skateboarding) in order to exclude marginalised

and vulnerable groups (e.g., homeless people, teenagers, elderly people, etc.). Concerning buildings, hostile architecture often ranks aesthetic and economic values above need usability. See: slated, narrow, curved or segmented seating, spikes on windowsills and barriers on or in front of air vents, niches and potentially sheltering structures.

I

→ Institutional Inclusivity: Institutional inclusivity or polyphony. is not about making room for others or giving them a platform, but about deconstructing and destroying the systems, institutions, and groups of the belief systems, hierarchies, and value systems that are based on paternalism, sexism and white supremacy.

→ Institutional discrimination: 'Inequality which is understood to be partly the result of more subtle, structural institutional forces rather than individual acts of exclusion by identifiable persons.' Institutional discrimination manifests as the discriminatory and unjust forms of oppression by society and specifically its institutions that are based on the e.g., racist, sexist, ableist, queerantagonist, antisemitic, etc. beliefs that the vast majority hold. The methods to enforce these against subordinate groups are often policies, laws, operating procedures or norms created by institutions.<sup>(3)</sup>

→ Intersectionality: Coined by Kimberlé Crenshaw. An analytical framework to understand the different modes of discrimination and privilege which arose out of the work of feminists of colour. Intersectionality takes a person or group's multiple intersecting and overlapping social identities such as race, class, gender, ability, etc. into consideration. Within feminism, it critiques the notion that sexism can be seen outside of these contexts and calls for taking these interlocking systems into

account when fighting for social and political equity. <sup>(1)</sup>

→ Intersex: Generally, people whose reproductive or sexual anatomy does not appear to fit the standard definitions for female or male. Intersex is a socially constructed category reflecting real biological variations. It can also be seen as an identity in regard to belonging to the intersex community. <sup>(1)</sup>

## L

→ LGBTTQQIAAP+ (and variants): 'Lesbian, Gay, Bisexual, Transgender, Transsexual, Queer, Questioning, Intersex, Asexual, Aromantic, Pansexual). An initialism for discussing gender identities and sexual minorities that can be used as an umbrella term. It originated as LGBT in the 1990s. Forms of the initialism almost always start with LGBT, with more inclusive terms added over time.

→ Liberal Feminism: Mainstream expressions of feminism focusing on achieving gender equality by reforming politics and laws within a liberal democracy. It has its roots in the first, Eurocentric wave of feminism in the 19<sup>th</sup> century and strives for women to have equal rights and opportunities. Critiques of liberal feminism include its seeming attempt to approximate women to men, thereby merely adapting existing power structures and reproducing them. <sup>(1)</sup>

## M

→ Mansplaining: Origins in the late-'00s feminist blogosphere, popularised by Rebecca Solnit in her book *Men Explain Things to Me*. A form of sexist micro-aggression; a man explaining a topic of conversation to a woman who already has (or could reasonably be presumed to have) adequate knowledge thereof. Mansplaining embodies the belief that men's opinions have more value than

those of women and can be seen as condescending and patronising. <sup>(14)</sup>

→ Marginalisation: A process that prevents individuals or groups from fully participating in social, economic or political life by pushing them towards the margins of a community or society. Marginalisation can occur in multiple facets of identity such as sexual orientation, gender, class, geography, race, ethnicity, disability, religion, etc., which can overlap in an intersectional manner.

→ Masculinity, Masculine Gender Expression: A set of attributes, behaviours, mannerisms, roles, and aesthetic styles that are commonly associated with (but certainly not exclusive to) men and boys in western culture. It is distinct from a male gender identity and its definitions can vary based on culture and historical periods. <sup>(1)</sup>

→ Misgender, Misgendering: Intentionally or unintentionally referring to a person as, or describing them as, a gender with which they do not identify. Misgendering can be harmful and invalidating to the person affected, regardless of its original intent. <sup>(1)</sup>

→ Modernism: An architecture and design philosophy and style that emerged in the early 20<sup>th</sup> century and which considered itself analytical and rational in the use of materials and structures. Modernists reduced form and broke with traditional ornament. That key concepts of modern architecture were shaped by gendered and racial thinking is often unacknowledged. See → 'Tabula Rasa' and → Universal Body

## N

→ Neo-colonialism: Coined by Ghanaian politician Kwame Nkrumah. The period after decolonisation that expresses as a new form of oppression, mostly using capitalism and globalisation. Rich countries (often former colonisers) ensure power and control over poorer countries (often

previously colonised) by offering economic support, thereby getting involved in economic, social, political and cultural aspects of these nations and their sovereignty. It's a way for powerful nations to spread their hegemony to other nations and to assert cultural and economic imperialism without asserting a 'colonial status'<sup>(29),(30)</sup>

→ Non-binary: A gender identity that does not fit within the gender binary and generally falls under the umbrella term of transgender; however, individual nonbinary people may identify with nonbinary alone.

## P

→ Pansexual: A sexual orientation that describes the sexual and/or romantic attraction to members of more than one, or any, gender or sex.<sup>(1)</sup>

→ Parity: Gender equality and diversity especially regarding pay, access and opportunities.<sup>(36),(37)</sup>

→ Patriarchy: A social system centred on men and on upholding their power and dominant roles in society. Especially prevalent in social, legal, political and religious organisations and has the effect of marginalising women and nonbinary people.

→ Post-colonialism: The period surrounding decolonisation, fights and liberation struggles. Deals with political and social conditions in former colonies and the consequences and lasting impact of colonisation on these countries and their population. Reflects the forms of subordination and control that emerged since decolonisation.<sup>(29),(31)</sup>

→ Privilege: From Latin, *privilegium*, law for just one person. The benefits or advantages an individual or group may experience solely on the basis of being part of dominant society.

Characteristically, absence of privilege causes awareness thereof; conversely, its presence is often ignored and allows for an extended comfort zone to operate within. One can be privileged in one regard and marginalised in another.

→ Public Space: Comprised of physical places with the possibility of assembly, expression and exchange – squares, parks, streets and sidewalks – which are open and accessible to everyone, regardless of the person's race, ethnicity, gender, age, ability or socio-economic level.<sup>(16)</sup> The actual reality of public space is one of control, where the ideal of freedom of expression and assembly is often contested and is not a given for all. The idea of public space is an ongoing practice and social struggle in which many who are not seen as normative have to actively make space for themselves.

## Q

→ Queer: A reclaimed word that has since become an umbrella term for people whose gender and/or sexuality does not conform to dominant normative expectations and which carries a strong political connotation. Not all people who identify as LGBTTQIAAP+ describe themselves as queer, since the term has historically been used as a slur.<sup>(1)</sup>

→ Queer Ecology: A series of interdisciplinary practices that aim to reposition nature, biology, geography, ecofeminism, environmentalism, gender and sexuality in the context of queer theory and, through this, break up existing dualistic notions like 'natural' and 'unnatural' within the cultural and material dimensions of human understanding. Queer ecology rejects anthropocentrism and generalisations while disrupting heterosexist and queerantagonist ideas of nature to draw important connections between multiple layers of power and matter.<sup>(6)</sup>



→ Queer Theory: An academic field that has its origins in many critical and cultural contexts. Generally coined in the 1990s by Teresa de Lauretis in *Queer Theory: Lesbian and Gay Sexualities*. Queer theory critiques the existing hetero- and cisnormativity dominating society and challenges essentialist beliefs in regard to gender, sexuality and desire. In its queer, intersectional analysis of society and its norms and structures, it offers a tool to deconstruct the binarist categories of human understanding.<sup>(1),(35)</sup>

→ Questioning: In the LGBTTTQIAAP+ context, someone who is in the process of exploring their identity in regard to gender and/or sexuality.

## R

→ Racism: A complex set of systems, beliefs and behaviours that have their foundation in a presumed superiority of the white race over others. These beliefs and behaviours can be conscious and unconscious, intentional and unintentional, personal and institutional. They result in the harm and oppression of people of colour as well as aid in upholding power within the dominant white western society.<sup>(11)</sup>

## S

→ Sexism: Any prejudice, discrimination or behaviour based on a person's sex or gender. Sexism primarily affects women and girls. It often has its stems in social or cultural norms and the belief that men are inherently superior to other genders.

→ Sexual Minority: An umbrella term for people whose sexual identity, orientation or autonomous and consensual practices differ from what is considered the norm within society. Primarily referring to LGBQAAP+ individuals, who often

face discrimination due to being a sexual minority.<sup>(1)</sup>

→ Sexual Orientation: A person's romantic and sexual attraction. Though emphasis is on sexual relationships, sexual orientation also refers to a wide range of feelings, desires, behaviours and experiences.

→ Social Constructionism: A theory of knowledge and communication in sociology that analyses how meanings, connotations and beliefs develop in relation to one another as social constructs, and how they are projected onto humans or matter in our reality. For example, social gender is a construct, as are the expectations and assumptions that are made based on it and vary depending on culture and historical period.<sup>(1)</sup>

→ Sovereign Eye: A privileged way of viewing the world that enhances latent categories and boundaries that tacitly inform who has the right to look, judge and represent. The sovereign eye may represent the relationship between (white western) architects and planners and for whom and what they plan.

→ SWERF: Sex Worker Exclusionary Radical Feminist (sometimes Sex Work Exclusionary Feminist). A person who believes that any form of sex work is in opposition with feminism and feminist values, and therefore sex workers and all themes surrounding sex work should be excluded in feminist fights (for example on employment, salary parity, safety, etc.)

## T

→ Tabula Rasa: A presupposition of modernist architecture that defines potential sites for radical renewal and the construction of utopian dreams.<sup>(17)</sup> The concept ignores that any given site is never devoid of history, context, non-human ecosystems, and pre-existing (urban and architectural) practices and cultures, and therefore renders them unworthy and

replaceable.

→ Toxic Masculinity: Cultural notions that are associated with an overtly harmful form of masculine gender expression that negatively affects society as a whole. It usually includes three core components: (1) Toughness and the idea that men have to be aggressive and strong at all times; (2) Antifemininity, i.e., the rejection of anything that could be considered feminine or effeminate, often also involving homo- and transphobia; (3) Power and the belief that men can only be respected when they are socially and financially powerful. These norms and ideals often normalise violence and gender-based discrimination and put an onus on men to adhere to them, which can cause mental health problems and emotional suppression.<sup>(12)</sup>

→ TERF: Trans Exclusionary Radical Feminists, also known as 'gender critical' feminists that base their feminism on → Gender Essentialism and actively exclude trans people from their activism.

→ Trans Feminism, Transfeminism: Attributed to Diana Courvant and Emi Koyama. A feminist movement by and for trans people that resists and challenges the societal norms of sex and gender that traditional women's movements often rely upon.<sup>(1)</sup>

## U

→ Universal Body: The universal individual or the ideal figure of modernity continues to be defined by the male body. The white, cis, able-bodied man is the model, and his body is taken as the ideal example for the human body. The Universal body is therefore a very specific body, particularly regarding measurements. See: Vitruvian Man.

## V

→ Void: The idea in architecture and urban planning that an unbuilt site is empty or devoid of content. A void can refer to an empty lot where informal uses, ecosystems, etc. are in place but are not considered used space.

## W

→ White Saviourism: The ways in which white people try to 'fix' or 'help' non-white people in a self-serving manner without understanding their actual needs or history. Teju Cole coined the related term 'white saviour industrial complex', which describes the hypocrisy of white western society destroying communities of colour, and then donating resources to make 'save' those communities without considering the bigger context and their own complicity.<sup>(38)</sup>

## X

→ Xenofeminism: From Greek, *Xenos*, stranger, the other. A project created in a collectively written online manifesto by the group Laboria Cuboniks, which aims to provide another form of feminism which is inherently gender abolitionist and which embraces technology and the unnatural. It is meant to be a world-building concept aiming at interdisciplinarity and the creation of meaningful change.<sup>(15)</sup>

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