

D-ARCH Code of Conduct

Annex: Glossary of key parity, diversity and inclusion concepts

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Ableism is discrimination in favour of able-bodied people. Able-bodied people are fit and healthy, and have no mental or physical illness or disability.

Classism (or class discrimination) is a socio-economic system that creates excessive inequality. It also refers to the institutional, cultural and individual set of practices and beliefs that assign differential value to people according to their socioeconomic class.

Dependency relation is a relation between people where one or more depend on other(s) for access to income, status, promotion, opportunity, and so on. This dependency is often hierarchical, but not always: dependency relations can also exist between peers, for example based on gender, race, level of seniority, popularity, and so on. Since there is power in the room, these dependency relations are prone to power abuse, where the person in power abuses this power to receive benefits or favours that can be sexual, professional, financial or else in nature.

Discrimination, including racism and sexism, concerns any form of discriminating actions based on actual, attributed or group-specific characteristics, including but not limited to social or ethnic origin, racial characteristics, nationality, religion, beliefs, sexual orientation, gender identity, disability, age, parental, civil or professional status. This can be conscious or unconscious, explicit or implicit, structural or interpersonal.

Diversity refers to the differences in the values, attitudes, cultural perspectives, epistemes, beliefs, ethnic background, sexual orientation, gender identity, skills, knowledge and life experiences of each individual in any group of people.

Epistemes, epistemic violence. The French philosopher Michel Foucault described epistemes as the set of ideas and assumptions, often unconscious, that underlie and constrain what is accepted as knowledge in a particular time and place. Epistemic violence exists when methods are used that lead to the invalidation, sanctioning and repression of certain forms of knowledge and its bearers, for example: the degradation or delegitimation of non-Western medicine or indigenous forms of knowledge as 'unscientific' or 'premodern'.

Favouritism is the practice of giving unfair preferential treatment to one person or group at the expense of another.

Gender (identity), sexual orientation. Gender identity involves how a person identifies. Gender is socially enforced as a man-woman binary yet in reality gender consists of a broad spectrum. A person may identify at any point within this spectrum or outside of it entirely. People may identify with genders that are different from the gender they are assigned at birth. These gender identities may include transgender, nonbinary, or gender-neutral. There are many other ways in which a person may define their own gender. Gender also exists as social constructs: as gender 'roles' or 'norms'. These are defined as the socially constructed roles, behaviours, and attributes that a society considers appropriate for men and women. Sexual orientation refers to each person's capacity for profound emotional, affectional and

sexual attraction to individuals of a different, same, none, non-defined, or more than one gender.

Gender-neutral or gender-inclusive language means speaking and writing in a way that does not discriminate against a particular sex, social gender or gender identity, and does not perpetuate gender stereotypes. Given the key role of language in shaping cultural and social attitudes, using gender-inclusive language is a powerful way to promote gender equality and eradicate gender bias. It implies a way of talking about people without assuming their gender. For example, it's referring to someone you don't know as "they" rather than using the pronoun "he" or "she," or addressing a group as "everyone" rather than saying, "hey, guys."

(Good) governance. Governance refers to all processes of governing, the institutions, processes and practices through which issues of common concern are decided upon and regulated. Good governance adds a normative or evaluative attribute to the process of governing: full respect of human rights, the rule of law, effective participation, multi-actor partnerships, political pluralism, transparent and accountable processes and institutions, an efficient and effective public sector, legitimacy, access to knowledge, information and education, political empowerment of people, equity and parity, sustainability, and attitudes and values that foster responsibility, solidarity and tolerance.

Inclusion refers to how diversity is leveraged to create a fair, equitable and comfortable organisation or community where all individuals are respected, feel engaged and motivated, and their contributions are valued. Inclusion is not the same as integration, which is often criticised as forcing people from other backgrounds to assimilate into dominant systems and worldviews in order to be accepted. Sometimes such forced assimilation is called whitewashing (see the definition on whiteness below).

Intersectionality describes the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination "intersect" to create unique dynamics and effects. For example, when a Muslim woman wearing the Hijab is being discriminated against, it would be impossible to dissociate her female from her Muslim identity and to isolate the dimension(s) causing her discrimination. All forms of inequality are mutually reinforcing and must therefore be analysed and addressed simultaneously to prevent one form of inequality from reinforcing another. For example, tackling the gender pay gap alone – without including other dimensions such as race, socio-economic status and immigration status – will likely reinforce inequalities.¹

Parity is a concept and a goal that aims to acknowledge the equal value of women and men, rendering visible the equal dignity of women and men and establishing social organisations in which women and men actually share rights and responsibilities, are liberated from pre-determined spaces and functions engendered by prejudices and gender stereotyping, and fully enjoy equality and freedom in their participation at every level and in every sphere

¹ Definition taken from the Center for Intersectional Justice. More info [here](#).

Partiality is an unfair attitude that you show when you support one person, group, or opinion more than any others.

Race, ethnic origin, nationality. Race refers to the social group that people are assigned to or believed to belong to based on their physical characteristics: their skin colour, eye shape, etc. Race is not a scientific concept, in fact biologically there are no different races. However as a cultural construction, race has greatly defined history and it continues to impact till today. Ethnicity or ethnic origin refers to the cultural expression and identification of people of different geographic regions, including their customs, history, language, and religion. Ethnicity is thus something you can learn or acquire, contrary to race. Nationality refers to the nation where you are legally a citizen of, often but not always the nation where you were born. These three concepts are often mixed up, even though they are distinctly different. Especially ethnicity and race are often confused, sometimes leading to the eradication of race as a separate term. A Swedish black girl can feel ethnically Swedish, being born and raised in the country, but still live her very real experiences of being black in Sweden², despite the absence of the word race in Swedish.

Racism is an attitude of systematic hostility or contempt for particular individuals or groups of individuals based on their racial characteristics, ethnicity or nationality.

Retaliation is the act of hurting someone or doing something harmful to someone because they have done or said something hurtful or harmful to you, for instance stopping your relationship, giving you a negative evaluation, or whistle-blowing your bad behaviour.

Sexism is prejudice or discrimination based on a person's sex or gender identity. Sexism can affect anyone, but it is particularly documented as affecting women and girls, non-binary and trans persons. It has been linked to stereotyping and may include the belief that one sex or gender is intrinsically superior to another. Sexism appears in different forms and degrees. It ranges from small verbal comments, jokes or even compliments, to global issues of wage inequality.

Sexual harassment³ is described as a range of actions involving the harassment of a person due to their sex or gender identity. Actions may include unwelcome sexual advances, requests for sexual favours, verbal or physical harassment of a sexual nature, sexism, and the creation of a hostile environment. Sexual harassment can involve bullying or coercion, and the harassers often have a certain degree of social or economic power over the victim.

Tokenism is a policy or practice that is mainly symbolic, and involves attempting to fulfil one's obligations with regard to established targets, such as voluntary or mandated parity objectives, with limited efforts or gestures, especially towards underrepresented groups, in ways that will not change dominant power and/or organisational arrangements.

² See also Miri Song (2018) Why We Still Need To Talk About Race, *Ethnic and Racial Studies*, 41:6, pp. 1131-1145

³ More information on sexual harassment at ETH can be found here. ETH also provides an excellent e-learning tool on sexual harassment that all D-ARCH staff and students should follow.

Unconscious bias (or implicit bias) is often defined as prejudice or unsupported judgments in favour of or against one thing, person, or group as compared to another, in a way that is usually considered unfair. Many researchers suggest that unconscious bias occurs automatically as the brain makes quick judgments based on past experiences and background. As a result of unconscious biases, certain people benefit and other people are penalised. In contrast, deliberate prejudices are defined as conscious bias (or explicit bias). Although we all have biases, many unconscious biases tend to be exhibited toward minority groups based on factors such as class, gender, sexual orientation, race, ethnicity, nationality, religious beliefs, age, disability and more.

Whiteness, white innocence, white institutions. Whiteness refers to the way in which white people - their customs, culture, history, episteme and beliefs - operate as the standard to which all other groups are compared. Whiteness created a culture where non-white persons are seen as different and lower in hierarchy; inferior or abnormal. This white-dominant culture also operates as a social mechanism that grants advantages to white people, since they can navigate society both by feeling normal and being viewed as normal. Persons who identify as white rarely have to think about their racial identity because they live within a culture where whiteness is the norm. White innocence reflects the idea that white people, because of their dominant racial status in a white dominant society, are generally naive about the realities of race and racism, particularly in systemic and structural senses (see for example the work of Gloria Wekker⁴). This sometimes leads to what is called 'racial stress': discomfort, anger or defensiveness of white people when confronted with their racism. White institutions are institutions largely dominated by white people and with whiteness as explained above at full play.

⁴ Gloria Wekker (2016) *White Innocence: Paradoxes of Colonialism and Race*, Duke University Press