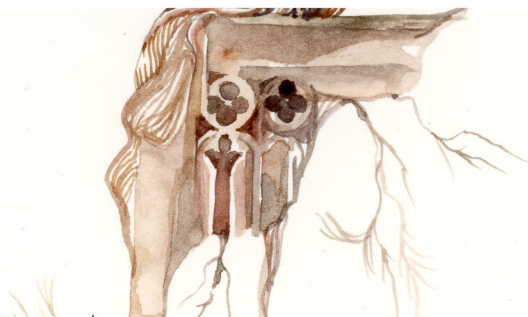




uchicago disorientation book 2016



disorient

verb | dis-ori-ent | \(\,)dis-'ôr-ē-,ent\

Full Definition of DISORIENT

transitive verb

- 1 **a** : to cause to lose bearings : displace from normal position or relationship
b : to cause to lose the sense of time, place, or identity
- 2 : **CONFUSE**

Rhymes with DISORIENT

coincident, experiment, ferro-cement,
glove compartment, inconsequent,
informed consent, misrepresent,
nonresident, oxygen tent, privatdozent,
rubber cement, self-confident, self-evident,
sentence fragment, vice president



Why disorient?

"Writing as writing. Writing as rioting. Writing as righting. On the best days, all three."

When you first arrive at UChicago, you're bombarded with information about the place that is going to be your home, from many different sources. But the first image you get is actually highly curated and manicured. As you look more closely, you'll discover just how intentional the University is about the image it projects to you, to your parents, to the public. And you'll begin to find the differences between your experience and that image. That process can be upsetting, disappointing, demoralizing... But you have to embrace it. Getting disoriented is a crucial step in finding your true community on campus, and in learning what it really means to be a student here.

DisOrientation *isn't* in opposition to the University's introduction to campus. We only intend to supplement what you see, broaden your perspective, and contextualize the university's policies and actions. DisOrientation *is* hundreds of students coming together to actively welcome you. Instead of waiting for you to find us, we are reaching out to you with open arms, with this book, with these events, so you know that we're here.

We hope you're perturbed by the big questions raised in this book, which demand big answers; we also hope you're comforted by the knowledge that there are people here to support you. We hope to provide you with a sense of place and time, a continuity with the efforts and experiences of past students. This book is filled with instances of students seeing something that needed changing, and doing something about it. We hope you are inspired and equipped to take up the mantle on issues you believe are worth fighting for.

Who owns these words?

"There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the practice of freedom – the means by which men and women deal critically and creatively with the reality and discover how to participate in the transformation of their world." -Paulo Freire

This book is not the O-Book. We are not a monolithic, anonymous, institutional voice. And staying neutral isn't always as simple as it sounds. Editing a couple hundred pages by a few dozen writers doesn't even sound simple, and it's actually even harder than that. So there are a couple points of philosophy we feel are important to share.

On each of these pages, we offer the perspective of a writer, speaking from a place of social justice, social awareness/engagement/critique, social action -- but most of all, speaking for themselves. No section in this book should be read as the final word or definitive position on a given subject. So many people contributed to this book, representing a multiplicity of voices and opinions. We respect the differences between these views, and have encouraged our writers to own the words they write - our role was mainly to collect and refine them.

We are so grateful to have had the opportunity to edit this book. The expertise, time, passion, and creativity poured into it from so many contributors is truly awe-inspiring. We're incredibly proud to present the results to you. We hope you benefit from it as much as we have.

See you around campus,

Kiran and Baci

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1.

**WE
ARE
HERE**

wait, *where?*

here, like, campus, the quad, the dorms?

no—*here*: Hyde Park.

here: neighboring Kenwood,
Washington Park, and Woodlawn.

here: the South Side.

HISTORY OF HYDE PARK & SURROUNDING NEIGHBORHOODS

Edited & Updated by Maira Khwaja

The Township of Hyde Park was founded in 1835 by Paul Cornell, built as a calm retreat from the city, with a passenger train for commuting to work. The City of Chicago annexed Hyde Park in 1889. With the construction of UChicago in 1890 and the Columbian Exposition in 1893, Hyde Park boomed with hundreds of new residential and commercial buildings. As a popular vacation spot for white city-dwellers, Hyde Park had over 100 hotels by the 1930s.

In the 1940's, Hyde Park and its surrounding neighborhoods saw a demographic shift as the Great Migration brought Chicago's African American population from 1.8% of the total in 1990 to 8.2% in 1940. Many of the hotels on the South Side became tenement housing, and many whites decided to pack up and "flee" (UChicago debated relocating to Arizona or New Mexico for a while). Hyde Park's residents largely found this change frightening, and responded with violence and restrictive covenants, which were legally-enforceable agreements with landlords to not sell or rent to people who didn't look like them. To the residents' chagrin, in 1948 the Supreme Court declared covenants illegal, so Hyde Park had to find a new way to way to keep out the "blight".

In 1949, a group of white businessmen formed the Hyde Park-Kenwood Community Conference (HPKCC). The HPKCC created block clubs with the goal of preventing false gossip, tracking zoning laws and building violations, and ran their flagship WhistleStop program which taught residents to recognize the sound of a whistle as a cry for help. UChicago watched for three years, then decided that it had a role to play too, after the wife of a professor was attacked and fears of losing prospective students rose.

UChicago created the South East Chicago Commission in 1952 to "enforce codes and track crime". Attorney Julian Levi was hired to design the Urban Renewal Program—as it was officially named by the university—with government funding, razing down entire strips of worker housing to build student dorms, townhouses, classrooms, and parking garages, without allocating public housing space for the displaced poor. The program wrenched out Hyde Park's jazz scene, closing down every jazz site, and bulldozed through the main commercial center on 55th street, leaving three new business sites that excluded nearly all of the old owners.

The Urban Renewal program (nicknamed "Urban Removal") became infamous for Levi's lack of regard for community participation, and for its anti-poor and arguably anti-black agenda. The program's work has left its legacy well. Hyde Park has kept its diversity, with a demographic of 40.5% white people, 39.5% black people, 13.5% Asian/Pacific Islanders, 4.1% multi-racial people, 2.1% people designated "other" and .2% American Indians. It also has a large middle class population (the average family income is \$90,578), reflecting well the line of the HPKCC: "Whites and blacks, hand in hand against the poor".

Since the University of Chicago was founded in 1892, the neighborhoods around it, Hyde Park and Woodlawn, have changed immensely. The year after the University opened, the Columbian World's Fair in Jackson Park transformed the area, as millions of visitors

streamed into the area to see the exhibits, the 'nation tents' on the Midway Plaisance, and to visit the world's first Ferris Wheel. The next century would yield existential transformations for the neighborhoods, much of which were instigated and guided by the University itself.

As students, we inherit the complicated legacy of University influence over the Hyde Park / Kenwood / Woodlawn area. While the University's presence has allowed Hyde Park to become a (relatively) thriving multiracial and (relatively) economically diverse neighborhood, it has also created friction with neighboring areas, and has occasionally hampered the ability of those communities to thrive.

To take Woodlawn as an example: the neighborhood—which officially stretches from the Midway in the north to 67th St in the south and the lakefront west to King Drive—has transformed radically since the early 20th century. In the 1940s, it was a primarily white neighborhood; its racial integrity was coded into law by what restrictive covenants. By the '60s, these covenants were legally unenforceable; however, in practice, the city remained (and remains) substantially segregated. Over time, the racial and economic composition of Woodlawn had changed drastically: first experiencing racial succession from white to black, and then experiencing a precipitous decline in median family income as middle-class suburbs opened to African-American families.

By 1960, the neighborhood struggled to get access even to basic municipal services like garbage collection and policing. This decline did not go unnoticed by the University of Chicago: having focused most of its money and political agenda on a revolutionary Urban Renewal project in Hyde Park, it eventually turned its attention to Woodlawn. An organization called the Southeast Chicago Commission, the University's urban development subsidiary, started work on a plan to raze a section of Woodlawn in order to build the "South Campus Extension". This plan would have displaced several thousand residents and isolated the neighborhood from public parks and other resources - there was even a plan at one point to run a 6-lane highway along 62nd St. However, the threat of this redevelopment plan galvanized the neighborhood into political activity for which it is now famous (well, among scholars of community organizing, anyway).

The Woodlawn Organization (T.W.O.) was founded in 1960 out of the basement of the First Presbyterian Church at 64th & Kimbark under the guidance of Saul Alinsky, the legendary community organizer (who incidentally had been an undergraduate at UChicago). The organization launched a campaign to prevent the University of Chicago from expanding into Woodlawn. University officials dismissed the group at first, but by 1963, T.W.O. and the University had agreed that it would stay north of 61st Street - and in return, T.W.O. wouldn't complain about that moderated expansion. The campaign transformed the neighborhood, developing local un-electoral leadership which continues to hold sway in the community.

Bishop Arthur Brazier, T.W.O.'s first president, founded Apostolic Church of God at 63rd & Dorchester; Leon Finney, its first executive director, runs the Woodlawn Community Development Corporation, which was once a subsidiary of T.W.O. and is currently one of the largest landowners in Woodlawn. These leaders developed and maintained substantial and transformative relationships with the University administrators through negotiations in the Sixties. Though the University scaled back its involvement in Woodlawn for a while, the neighborhood remains incredibly impacted by and subject to decisions that are made in the Administration building on Ellis Avenue. In May 2016, the University announced the construction of three buildings that would break this 50 year agreement to not build South of 61st street. As you enter this University, and become a resident of Hyde Park, development decisions made by and with the support of University administrators are priming the neighborhood for another transformation.

Edited & Updated
by Maira Khwaja

Hyde Park

A (RADICAL) HISTORY

“The great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do.” – James Baldwin

1850s: Paul Cornell, a businessman and abolitionist, bought 300 acres of land between 51st and 55th streets. Several houses were used as stops in the Underground Railroad. Dutch farmers arrived in present-day Woodlawn.

1861: Hyde Park Township established, spanning 39th to 63rd streets but later extended to 138th and as far west as State St.

May 1-4, 1886: The Haymarket Riots began as a rally in support of the 8-hour work day. A bomb was thrown at police and the ensuing gunfire resulted in deaths of 8 police, and over 50 civilians were killed or wounded. Eight anarchists were tried for murder; four were executed although the prosecution conceded none had thrown the bomb.

1871: The Great Fire destroy a third of the city, including the entire central business district. The south side expands quickly as rich and poor alike leave the city center.

1889: Hyde Park and Woodlawn are annexed to the city of Chicago as the Hyde Park Township disbands; much of the “south side” is created in the process.

1892: The University of Chicago is founded. Marion Talbot, first Dean of Women, becomes one of nine female faculty members at UChicago and champions education for women.

1893: 27.5 million visitors and 20,000 new residents flock to Hyde Park for the World’s Columbian Exposition. In the subsequent building boom, developers landscaped Jackson Park, created the Midway, expanded the El east along 63, and constructed large apartments and hotels.

1894: 3000 employees of Pullman Palace Car Co. on the south side strike in response to wage reductions. 125,000 American Railway Union workers joined the strike in solidarity, but thousands of US military personnel broke up the famous Pullman Strike.

1902: The University Senate voted to approve segregation of the sexes in the classroom until students’ third year. Objections poured in and the debate continued until the policy was changed a few years later.

1910-1970: New employment opportunities in northern industry and inexpensive, but sub-standard, housing led to the migration of many African Americans to Chicago (over 500,000 people by 1970), many of whom settled in Hyde Park area.

1919: During the Red Summer of 1919, race riots plagued Chicago, precipitated by the

drowning of an African American teen whose raft crossed onto the white-only section of a beach at 29th St. Seven days of shootings, arsons, and beatings (mostly ethnic whites attacking African Americans in the Black Belt) resulted in 38 deaths, 537 injuries, and 1000 residents were left homeless. A grand jury indicted 17 black people, but no whites.

1921: Georgiana Simpson, one of the first African American women to receive a PhD in the US, earned her doctorate at U of C.

1927: The Chicago Real Estate Board sent speakers around the south side urging white homeowners to sign covenants promising not to sell or lease property to non-whites. These so-called “restrictive covenants” contributed greatly to the current racial segregation in the Hyde Park area before being declared unconstitutional in the 40s.

1933: Then-President Hutchins of U of C proposed merging the university with Northwestern into “The Universities of Chicago” due to the Depression. Much student opposition on both campuses ultimately shut down the proposal.

1937: In the Memorial Day Massacre, the Chicago Police Dept. opened fire on a parade of unarmed striking steel workers and their families at the gate of the Republic Steel Co. in South Chicago. Fifty people were shot, of whom 10 later died, and hundreds were beaten with clubs. No police were prosecuted.

1945: When the Quadrangle Club refused membership to tenured black professor Allison Davis and rumored pacifist Gordon Dupee, a group led by Dean of Social Sciences Robert Redfield sought to amend the Quad Club’s constitution to end discriminatory membership practices. The amendments were defeated 182 to 85, leading Redfield and others to resign. The next day, 17 employees walked out at lunch, protesting the club’s racism. Without fanfare, the Quad Club opened its doors to women and minorities soon after.

1948: *Shelley v Kramer* ruled the common Hyde Park practice of housing covenants unconstitutional. Housing covenants were legal code written into a housing deed, saying that a property’s landlord and any future landlords could not rent or sell to a specific race (usually, black). It became harder to explicitly racially discriminate in housing contracts, leading to fear of demographic changes in the neighborhood. To prevent white flight and maintain control of which black people could enter the neighborhood, white “block clubs” and urban renewal conferences formed.

1949: Hyde Park-Kenwood Community Conference (HPKCC) formed. Over 50 area organizations, including every local church and temple, PTAs, and U of C faculty and students, were represented at the group’s initial meeting. The HPKCC played a large role in the urban renewal projects that spanned the next couple decades.

1950s – 1960s: Urban Renewal of Hyde Park consisted of HPKCC and other white resident block clubs teaming up with the newly-formed and UChicago-backed South East Chicago Commission (SECC), which was designed to “remove blight and prevent white flight.” Blocks of decayed housing and other buildings were demolished and redeveloped, meaning the housing units primarily occupied by poorer black people and other minorities disappeared and the residents could no longer afford to live in the area. The U of C’s “urban renewal” effort—called “negro removal” by some—also resulted in the demolition of a number of cultural centers on 55th St in Hyde Park and an artists’ colony at 57th and Stony. Hyde Park and South Kenwood were then established as avowedly middle-class and “reluctantly interracial” neighborhoods. The University of Chicago method of Urban Renewal was touted by its president, Julian Levi, and widely studied and praised throughout the country.

Read more about housing covenants, urban renewal, and UChicago’s role in it all in: Hirsch,

Arnold R. (Arnold Richard). *Making the Second Ghetto: Race and Housing in Chicago, 1940-1960*. Chicago, Ill.: University of Chicago Press, 1998.

1952: The UChicago Sigma Chi chapter disbands in protest of the frat's "whites only" membership policy.

1955-1960s: Chicago's first postindustrial crisis occurred, as major meatpacking companies began to close down and thousands lose jobs.

1955-1975: Leon Despres, a champion of civil rights, served as alderman of Hyde Park. He argued passionately for civil rights, fair and open housing, racial integration, and historic preservation. Known as "the liberal conscience of Chicago" and "the lone Negro vote on City Council" (despite being white), he was for many years the lone alderman in opposition to Mayor Daley and the Democratic machine.

1959: Under the threat of U of C's bulldozing Woodlawn, famed organizer Saul Alinsky, Rev. Arthur Brazier of the Apostolic Church of God, and Leon Finney co-founded The Temporary Woodlawn Organization (later renamed The Woodlawn Organization, TWO), a grassroots coalition of churches, businesses, and civic association united against the U of C's urban renewal plan and working to empower Woodlawn residents toward "black self-determination." They also fought against slumlords, exploitative local merchants, school overcrowding; made efforts to get residents involved in the civil rights movement; and challenged Mayor Daley's political machine by registering tens of thousands of black voters.

1960s: Jeff Fort and Eugene "Chief Bull" Hairston form the Blackstone Rangers (Black P Stone Nation). The group started organizing in Woodlawn in 1965, hosting dances for teenagers in the First Presbyterian Church on 64th and Kimbark Ave. While the gang is famous for extorting and terrorizing local businesses in the mid-South Side, they have also been credited with keeping relative peace on the South Side in '67-'68, following the assassination of MLK. By '69, they were up to at least 8000 members on the South Side. They were also the first street organization to set up clubs in other cities, including Milwaukee, Cleveland, and Gary by 1967. They worked closely with TWO.

Aug 1960: Norman and Velma Hill, two civil rights activists and leaders in the NAACP Youth Council, recruit young people of color, as well as some white U of C students, to protest segregation at Rainbow Beach. The protestors visited the all-white beach for a nonviolent wade-in. After two hours without incident, a crowd of angry white men arrived and pelted the protestors with rocks and slurs. Velma was hit in the head, requiring stitches, but the protestors returned and accessed the beach, this time under the protection of the CPD.

1962: Members of the student government and the local chapter of the Congress of Racial Equality occupied the area outside President George Beadle's office to charge the U of C with discriminatory practices in managing its off-campus rental housing.

1963: The U of C and TWO reach an agreement restricting University expansion of the south campus, stabilizing the relationship between TWO/Woodlawn and the University. The University agreed not to acquire property or develop south of 61st street and TWO won public housing along Stony Island (on land leased from U of C for \$1 a year) and on the west side of Cottage Grove, from the city (Grove Parc Plaza).

May 1966: President Beadle came under fire again, this time for announcing that the University would release class ranks and other academic information to the Selective Service draft boards. For six days, some 400 students waged a sit-in at the admin building while another six students held a weeklong sit-in and hunger strike at the Quad Club.

May 1967: One year later, 120 students hosted another anti-draft demonstration, this time

holding a “study-in” at the admin building for several hours. Almost half of the students were suspended, though many of their punishments were not carried out.

Nov 1967: The University releases the (in)famous Kalven Report, which declares the U of C’s ideological and political neutrality. The Kalven Report is the document that the University uses as its ode of neutrality in responding to situations of divesting from political situations, or commenting in some other form on political matters. The leader of the committee who wrote the report, law professor Harry Kalven, said that the only matter of consensus among the group was its core essence:

To perform its mission in the society, a university must sustain an extraordinary environment of freedom of inquiry and maintain an independence from political fashions, passions, and pressures.

The committee was divided on whether the University should be called to account on political or moral grounds, separate from a corporate entity, from time to time. They decided the administration would have to act on a case by case basis. This discussion around the report, along with Harry Kalven’s rejection of free speech absolutism, support of student protestors, and opposition to the Vietnam War, is widely overlooked in the administration’s. Kalven Report legacy and rhetoric. Read more in his son’s op-ed, *The Unfinished Business of the Kalven Report* [Maroon, Nov. 2006]

1967: The Women’s Radical Action Project (WRAP), the university’s first women’s liberation group, formed to discuss politics, learn about self-defense, and create art, through classes, coffeehouses, and consciousness-raising sessions.

Nov. 1968: Members of SDS (Students for a Democratic Society) and the Hyde Park Area Draft Resisters’ Union demonstrated at a civic dinner in honor of newly appointed President Edward Levi, in protest of the dinner’s main speaker, McGeorge Bundy, who was the national security adviser to Presidents Kennedy and Johnson.

1969: When the university announced it would not reappoint Professor Marlene Dixon, 400 students occupied the admin building for over two weeks, citing Dixon’s leftist political views and her status as one of few women on the faculty as reasons for her termination. In Feb., the “chickenshit guerilla brigade” barricaded a group of administrators inside the Quad Club, chanting “61!” in reference to the number of students already suspended for the protest. On Feb 24, 100 students gathered at the president’s house to demand that the disciplinary committee accept a collective defense. By March, over 100 students were expelled or suspended. In May, 60 professors stood in silent vigil outside the Quad Club in hopes of reducing the punishments, to no avail.

1969: History professor Hanna Holborn Gray is appointed the first woman president of UChicago (and the first female president of any major research university in the US).

1969-1973: U of C students and other Hyde Parkers offer counseling and arranged abortions and later performed underground abortions themselves under the name of the Abortion Counseling Service of the Chicago Women’s Liberation Union, later known as JANE. By the 1973 Roe v. Wade decision, JANE members arranged an estimated 11,000 abortions across the city.

1969: The University of Chicago Gay Liberation Front, Chicago’s first LGBTQ liberation organization, formed at U of C. The group held a 600 person dance party, in Pierce Tower, before being absorbed into the larger Chicago Gay Liberation Front.

1973: A group of Hyde Park women established the Rape Action Group Hotline.

1985: Women of the U of C campus organized the school's first sorority, Alpha Omicron Pi.

1986: Six public housing high-rises, referred to as the Lakefront Properties, were closed for renovation and the families that lived there were dispersed across the city and promised a home. Two buildings were remodeled and reopened five years later, but the other four were demolished, leading activists and public housing residents to protest.

1988: Jeff Fort was convicted of plotting against the US government for his involvement with Libyan Black nationalists. Fort was jailed, and the Black P. Stone Nation splintered into several different gangs with no centralized leadership, a situation that persists and fuels gang activity today.

1989: Rudy Nimocks retired from the CPD and became the UCPD Chief of Police. His first step was to give the private police force full law enforcement agency certification. The UCPD has primary jurisdiction over the area and full policing powers, meaning they can search, ticket, arrest, and detain.

1992: During the height of suburban sprawl, the CTA faced a large budget deficit and announced that it would shut down what is now the Green Line due to low ridership and poor infrastructure. Two years of resistance and action convinced the CTA to invest an unprecedented sum of \$300 million to rebuild the existing railways. The line reopened in May of 1996, though its southeast end had been shortened, from Stony Island to Cottage Grove.

1996: After a decade of campus organizing, faculty (including Leora Auslander, Lauren Berlant, and Elizabeth Helsinger) established the Center for Gender Studies. The Center's Lesbian and Gay Studies Project was created a year later.

1998: The U of C added sexual orientation to its non-discrimination policy. Gender identity was added eight years later.

2001: The Save The Point campaign began when the City of Chicago (Mayor's office) moved to repair the northern tip of the Promontory Point Park by replacing the concrete promenade with a monolithic concrete seawall. In response, 150 Hyde Park residents voiced their concern at a community meeting. The volunteers became the Community Task Force for the Promontory Force, engaging aldermen [local representatives for city wards on the mayor's city council], Congressman Jesse Jackson, Jr., Senator Barack Obama, and the Landmarks Preservation Council of Illinois in their fight. The protests and negotiations led to a 7-year stand off between the Hyde Park activists and Mayor Daley's office. The Hyde Park residents won, but there are still "Save The Point" bumper stickers all over the neighborhood just in case the debate springs again.

2001: The Experimental Station, current home of Blackstone Bicycle Works, Invisible Institute, South Side Weekly, City Bureau, the 61st St Farmers' Market, and Build Coffee, is born from the ashes of a fire that destroyed a complex used for socially conscious art projects.

2004: Single-occupancy gender-neutral bathrooms debuted around campus.

2004: After Clemmie Carthans, a black SSA student, was allegedly assaulted by two UCPD officers, over 100 students and community members held demonstrations.

2005: Hyde Park's first "Take Back the Night" rally, focused on ending sexual assault, empowering people to feel safe in their communities, and solidarity with survivors

2007: UChicago received an anonymous \$100 million donation, leading to the creation of Odyssey Scholarships for undergraduates.

2007: Graduate Students United (GSU) was founded as a committee to begin discussing and

working to unionize graduate student workers.

2007: The Inter-House Council passes a resolution to implement gender-neutral open-housing options for undergrads, to be available to first-years starting in the fall of 2009.

2008: Hyde Park Co-op Market (in TI's current location) closes due to debt owed to U of C.

2008: The U of C Office of Sustainability opened, headed by former Sustainability Director for Bank of America Ilsa Flanagan.

2008: The University purchases Harper Court (52nd and Harper) with plans for redevelopment. The first shops at Harper Court opened this summer.

2008: 5710 S. Woodlawn, the home of OMSA and the LGBTQ Programming Office, opened. Now, it is called Center for Identity and Inclusion (CI+I).

May 2009: A satirical article in the Maroon prompts several U of C students (mostly white men) to found the group Men In Power, aimed to provide a pre-professional platform for men to "get them ahead" in business, law, and health care careers, as well as "access to women and jobs" and to discuss issues of "reverse sexism."

2009: The 61st St Garden was shut down by the U of C in order to build a temporary parking lot for the construction of the new Chicago Theological Seminary building, despite student and community protests. The University then invested \$20,000 to set up a new garden at 62nd and Dorchester.

Oct 2009: Student protest at a lecture by former Israeli PM Ehud Olmert. About 25 protestors were puled from the audience by the police. Pres. Zimmer sent out an email calling the disruption a "disturbing rupture," effectively shutting down the dissenters' right to protest.

2010: Maurice Dawson, a black student, was arrested in the A-Level of the Reg for "criminal trespass" and "resisting arrest." After being told to quiet down, librarians called the police and Dawson was put in a chokehold and wrestled to the ground. He allegedly refused to show his ID, though witnesses say he wasn't asked to. The event resulted in a series of open forums and increased conversations about racism on campus, but little attempt to address a long history of racial profiling by the UCPD. The Campaign for Equitable Policing

April 2010: After years of lobbying by the Working Group on the Sexual Assault Policy, a student referendum and SG vote to reevaluate sexual assault policy, in particular to change the policy that charges be addressed within the department of the person accused.

May 2010: Undocumented students, organized by the UC Coalition for Immigrant Rights, the Immigrant Youth Justice League, and MEChA, rally on Bartlett Quad for scholarships and public support for immigration reform.

2012: Harper Court, a high-end 53rd street plaza designed by the University with administration offices inside, broke ground on construction, marking the modernization and upper-scale development of 53rd street.

January 2013: Students and community members protest the lack of an adult trauma care center on the South Side at the University's new \$700 million Center for Care. Four protestors, including one graduate student, were arrested. A month later, an on-duty, plainclothes UCPD officer posed as a protestor, marching during the rally and relaying information about the protest to a superior.

April 2013: Numerous anonymous racist posts are created on "Politically Incorrect UChicago Confessions," a facebook page started by U of C students. Student outrage led to some administrative action, but the page was not shut down, under free speech arguments.

June 2013: Chicago Weekly, a UChicago-student run newspaper focusing on South Side neighborhoods, ceased publication in Spring 2013 due to a fallout with its publisher, New-City. Members of the staff began to seek non-student staff and independently publish the South Side Weekly in fall 2013.

Sept 2013: Following the recommendations of a task force of transgender students' experiences, the University launched a new Preferred Name Policy.

February 2014: The Department of Education Office of Civil Rights (OCR) began formally investigating the University of Chicago after a student's complaint it mishandled her sexual assault case and violated her Title IX rights.

Spring 2014: The Institute of Politics at the U of C faces its first of regular controversies, when Dan Savage visits and says the t-slur, sparking student protests and campus wide-debate about free speech.

June 2014: The U of C agreed to open an all-ages trauma center at the University of Chicago Medical Campus, following a 5-year controversial, relentless activist campaign by The Trauma Center Coalition. The TCC was a community-led coalition, led by Southside Together Organizing for Power, Kenwood Oakland Community Organization, Interfaith Leadership Council, Jewish Council on Urban Affairs, National Nurses United, and Students for Health Equity. On campus, some U of C students were organizing through Students for Health Equity, but participation was considered highly contentious.

October 2014: 16 year-old Laquan McDonald was shot 16 times by CPD officer Jason Van Dyke.

November 2014: Campaign for Equitable Policing holds a forum on the state of the University of Chicago Police Department with community members in the Experimental Station. The UCPD has primary jurisdiction over the area and full policing powers, meaning they can search, ticket, arrest, and detain.

November 2015: The dashcam video of Laquan McDonald's death was not released for 400 days. University of Chicago law professor Craig Futterman and journalist Jamie Kalven worked to release the video and the autopsy report, which revealed that the information the city gave about the murder was incorrect. Once the video was released, the city is engulfed in protest against Mayor Emanuel's administration and CPD, and demand to vote out the State's Attorney, Anita Alvarez in the upcoming election.

February 2015: State's Attorney Anita Alvarez visits the Institute of Politics for an event on the State's Attorney race. Protestors associated with Black Youth Project 100 disrupted the event 10 minutes in, with chants that "Anita Alvarez does not believe that Black lives matter." Alvarez left the event, sparking months of campus discussion and op-eds between students and the Institute Director, David Axelrod, over what constitutes free speech.

May 2016: The U of C announced development of three buildings south of 61st street, stating there was no longer a ban on developing campus south of 61st street (HP Herald, May 2016).

August 2016: The UCPD announces a 28 percent increase in patrol force, concentrating in the newly developed areas of 53rd street. The plan includes an increase in joint patrol between UCPD and CPD in areas of highest concern, despite violent crime being lower than last year: "there have been 0.5 violent crimes per 1,000 people in Hyde Park in the last 30 days, which is down 30 percent from the same period last year." [Maroon, Aug 17, 2016]

GENTRIFICATION & DEVELOPMENT

Sofia Butnaru

Historically, the University of Chicago has had a very hands-on and deliberate approach to developing and planning the South Side. The University and the “community groups” it worked with essentially started the massively impactful urban planning strategy of Urban Renewal[1]. Since the beginning of the University’s involvement in urban planning on the South Side, its main goal has been to carefully craft a Hyde Park that aims to exclude those who are not affiliated with the University, namely, poor people of color. More recently, the University has pushed for more commercial and cultural development in Hyde Park and the surrounding neighborhoods. These projects have consisted of creating larger commercial areas such as Harper Courts, and creating an “arts district” with the Arts Block in Washington Park. The University has also created a network of charter schools in farther away neighborhoods like Bronzeville. These developments are sometimes noted as good for the community because they bring in jobs and commercial opportunities to neighborhoods that currently have issues with unemployment and lack commercial activity. However, as the Harper Courts development on 53rd Street proved, these developments also bring about more policing by the University of Chicago Police Department as well as rising rents that push residents and local businesses out of the neighborhood. Further, perhaps the largest development project to come in recent times to the South Side is the Obama Presidential Library which will be developed by the Obama Foundation and The University of Chicago. The project is expected to cost \$500M and will not be completed until 2021. Importantly, it will most likely be on parkland which means a decrease in recreational and open outdoor space on the South Side. This project will undoubtedly change the South Side on many levels. If not handled carefully, it could gentrify all of the south side and not provide the resources the south side desperately needs[2].

THE MAIN ISSUES:

The University’s real estate developments on the South Side are many and vary in type and purpose. However, they are mostly commercial areas that aim to increase the amenities and resources available on the South Side. Importantly, in creating these projects the University exhibits some pretty predatory behavior. Firstly, when the University of Chicago invests in real estate and developing an area it tends to focus on what the University wants and needs instead of what the community actually needs. Secondly, these areas are also the most policed areas by the UCPD (Harper Courts is where the most arrests and stops happen in Hyde Park). Lastly, the University always purchases much of the land around the area they are developing making it hard for locals to purchase property in the area without the consent of the University.

EXAMPLES:

Harper Courts on 53rd Street in Hyde Park and the Arts Block in Washington Park are telling examples of how the University creates developments that although provide some cool resources fail to actually meet the needs of the community. For example, the Arts Block in Washington Park has many arts resources for the neighborhood, however Washington Park seriously lacks in many necessities, namely access to groceries. Any kind of planning and development in Washington Park should consider the urgent needs of the community, the arts block that consists of the Arts Incubator and BING the arts book store, fail to do so. This is not to say that Washington Park should not have an arts center. Every neighborhood should easy access to the arts! However, it is to say that there are certain resources that Washington Park desperately needs and those should take top priority.

In terms of policing, the University of Chicago Police Department, a private police force, polices a massive jurisdiction of 65,000 people (of which 15,000 are UChicago affiliates) from 63rd street to 35 streets. Within the jurisdiction, the University of Chicago has full policing rights. This means that they can stop and arrest anyone, they can search you, they can even use force on you. If one examines the areas where most people are stopped it is always around areas of high commercial activity that is managed by the University. Harper Courts is the most policed area in Hyde Park[3]. Further, the University of Chicago Police department has always expanded its jurisdiction to cover the areas in which the University of Chicago holds property. This is especially worrisome due to the University's expansion into Washington Park with the Arts Block and the charter schools as far north as Bronzeville.

The University tends to purchase much of the land in the area they would like to develop. This makes it incredibly hard for other actors to invest in the areas and allows the University to monopolize on planning and investment in certain areas. This is seen most in Washington Park. Washington Park has been a site for development by the University of Chicago because of its proximity to the University. At first, the University developed the Arts Block in Washington Park, which consists the Arts Incubator, BING Arts Books, and the Currency Exchange Café. With the Obama Library bid, the University went ahead and purchased 26 properties in the area as well to secure it's spot as a top competitor for the Library[4]. What this has done is that it has left a void in planning and develops in Washington Park because the University is only developing projects that advance their agenda. With all the property holdings the University has, it easily was able to beginning the Arts Block expansion that was announced in June of 2016[5]. Further, there have been instances in which alderman's have refused to allow other community groups to purchase land in the area in order to develop them for community needs because they worried that the University would want to purchase that land[6]. This problem is further exasperated by the Charter Schools that the University has been expanding steadily. This is not equitable development. And more importantly, this is not development that actually champions the needs and desires of the community itself.

THINGS TO CONSIDER:

Having a neighborhood with an abundance of amenities is something we should strive for. The University should be developing the neighborhood to have great bars, restaurants, shopping etc. However, this has to be done with all of the community in mind and not just those affiliated with the university. Hyde Park and the greater South Side have an incredibly rich and beautiful history that deserves to be preserved and highlighted.

Further, the Hyde Park community (particularly those not affiliated with the university) has every right to have access to developments in their neighborhood, which is current being denied to them by policing and high prices. As rent prices in Hyde Park reach an all time high, we have to ask ourselves how our university is pushing the Hyde Park community out of its own neighborhood[7].

As UChicago students, it is our job to, firstly, bring these issues to light because they are often times overlooked on campus. Secondly, it is our job to demand that equitable planning happens and that community needs are being answered. This happens through organizing and working with community groups of course. This is especially important because the University is historically the largest developer in this area. If the university wants any kind of real estate project to happen around Hyde Park, it will.

Importantly, the argument is not that we shouldn't build a new commercial area in Hyde Park or that we shouldn't have an Obama Library in the South Side. These have the potential to be great things for the neighborhood! The argument is that we need to be careful and deliberate in making sure that these developments actually are for everyone in the community.

And, speaking of the Obama Presidential Library, this issue is even more pertinent now that the Obama Foundation will be investing 500 Million Dollars on this project and that the University of Chicago has signed a memorandum with the City of Chicago for 700 Million dollars worth in development and investment[8]. This money is absolutely needed on the South Side, let's make sure that it actually goes to the needs and desires of the community at large and not to the half a century long project of the University of Chicago to make the South Side white and wealthy!

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DECONSTRUCTING DANGER

FEAR, SAFETY, AND THE UCPD

Cosette Hampton & Tristan Bock-Hughes

“Hyde Park is one of the safest neighborhoods in Chicago.”

Most of you have probably heard the mantra that Hyde Park is one of the safest neighborhoods in Chicago a hundred times over, even before ever stepping on campus, and have heard that we have UCPD to thank for this. To most people this doesn't sound so unreasonable- the UCPD has the highest level of training and accreditation available to private police forces, it's the largest private force in the world, and the crime rates outside of UCPD's jurisdiction are consistently higher than within them. UCPD has played a large role in securing the safety and privacy of those connected to UChicago, and while at times it has conditioned students to fear dangers that don't exist, it has also protected students from other dangers seen and unseen.

But who is Hyde Park really safe for? What makes certain students feel safe, and others in danger? And, what is the solution when these parameters clash?

When the University of Chicago Police Department (UCPD) was initially created by the University in the 1960s following the University-directed Urban Renewal projects, it consisted of only two private detectives. Since then, the UCPD has expanded to employ over 140 full-time police officers with an operating budget of over \$5,500,000 per year, making it the largest private police force in the world (the Vatican has recently reduced the size of its own). The original boundaries of the police patrol of the UCPD were 47th Street, 61st Street, and Cottage Grove. However, in 2001, the boundaries were extended to 64th Street on the south and 37th Street on the north, with small extensions to cover University-run charter schools. The UCPD now patrols an area of over three square miles where 65,000 people live. The CPD has a reduced, yet still highly visible presence in this area due to an agreement between the city and the university to ease the budgetary burden of the CPD, although only slightly. Thus, the UCPD is the main police presence in their patrol area. **However, of the 65,000 people in the UCPD's jurisdiction, 50,000 of them have no affiliation with the university. Essentially, members of the public are being policed by protectors of the University of Chicago campus and its students instead of protectors of their actual communities.**

Again, this may not immediately sound troubling. But in the middle of growing tension between black people and those that police, harass, and kill them we must be aware of the setting the UCPD exists in. University of Chicago is ranked 251st on campus diversity, with an average of 4.7% of the undergraduate class being made up of black people and only 1.3% of the faculty. This is a stark contrast to the constantly shrinking 30% of Hyde Parkers who are black, 85% of Woodlawn residents, and 71% of Kenwood. This means that when 90% of the UCPD's traffic and foot stops are of black people, the vast majority of these are of local community members with no affiliation to the university with almost no avenue of recourse if they are subjected to unjust treatment. The other most likely possibility is that these stops are of one of the hundreds of part and full time service employees that work for the university who have equally little recourse to address such wrongs. In a social climate where tensions are high between community members and police, it must follow that these same tensions can be present on a campus with one of the largest privatized police forces in the country.

The problem at the center of the UCPD is that it is not subject to the same transparency and accountability that a public police force is (though, of course, standards for public police forces are also woefully inadequate). Unfortunately, neither state nor federal law require the UCPD to reveal its policies (unlike the CPD). **The only governing body with actual power over the UCPD, outside of legislation directly pertaining to private police forces, is the unelected UChicago Board of Trustees.** Due to UCPD's private status, it cannot be subject to a Freedom of Information Act request like a public police force, even though the UCPD has the ability to to stop, arrest, and shoot public citizens within its jurisdiction just like a public police force. (Just so you know--there is currently a piece of legislation frozen in the state senate called House Bill 3932 that would subject private campus police forces to the Freedom of Information Act, but UChicago lobbying to have the language changed and the Illinois state budget crisis has made it very difficult to get this law passed.)

However, the Campaign for Equitable Policing (CEP), an RSO at UChicago, reminded the University that they are actually legally mandated to release traffic stop information due to a state law introduced by a young senator Obama, and the University began doing so shortly afterwards. CEP also worked in partnership with the Invisible Institute in the fall of 2014 to hold a public forum on the UCPD that prompted local house representative Barbara Flynn Currie to sponsor House Bill 3932, after which the university began voluntarily releasing data from a selection of their foot stops, though by no means all of them.

It has now been statistically proven that the UCPD participates in racial profiling and while Chief Walker acknowledged the accusations and subsequent statistical evidence has claimed that the UCPD has turned over a new leaf. However, as Black people make up 93% of UCPD's investigatory stops though they only represent 59% of the patrol area it seems that that new leaf has yet to be turned. Not only have black community residents unaffiliated with the University been especially targeted, but black university students and black non-faculty employees have also reported incidents of racial profiling. In particular, black students and employees have been frequently asked to show their IDs when they are near campus and have consequently felt unwelcome. In addition, there have been several incidents involving the UCPD that have caused the university community to question its policies. These range from UCPD officers mishandling sexual assault reports, injuring and being overly aggressive with on-campus protesters, and racially profiling black students and black community members, demanding they leave locations they are perfectly within their rights to be in.

Students of color on campus are also subjected to racial bias when it comes to who "looks like a student" and who doesn't, who should be allowed to be on campus and who shouldn't, and which people "look dangerous/like thugs" and must be avoided. Approachability has long been informed by racial stereotypes that have evolved from racial justifications for slavery, segregation, Jim Crow, and the present day mass incarceration of black people in numbers beyond those of slavery during 1850. Physical appearance has also caused many university students to be "mistaken" for students at Kenwood High School or Hyde Park Academy (HPA). UChicago Law Professor Craig Futterman published a report on police-youth interactions at HPA that stated, "...the students consistently express doubts that the police will protect them. ('Serve and Protect? Not us.') The attention they do receive from the police is almost always unwelcome. Most often, it takes the form of being stopped, searched, and having their names checked for outstanding warrants... They speak with pained eloquence about what it feels like to be regarded as a suspect rather than a citizen by the officers who stop them."

It is impossible to tell someone to not to be afraid of something. Fear is a natural response to danger that must be honored in order to stay safe. What can be questioned, however, is one's reason for assuming danger is near or present. The sensationalization of violence in Chicago

in the media has created unrealistic fears of those who people consider most likely to commit crime.

With so little ability to hold this force that polices us every single day to any mandatory standard of accountability and transparency we are forced to ask the question what and who does the UCPD actually protect?

To develop some answer to this question, it is important to see where the University directs its police. For instance, while few violent crimes actually are reported as occurring in local parks, the latest update to Safety and Security has increased UCPD presence around local parks, a main hangout spot for local black youth. While violent crimes are rarely reported on 53rd street, the corridor of University-owned commercial properties, the latest Safety and Security update is going to be increasing patrols around this area. Though the only really common violent crime to take place on our campus itself is sexual assault, which our university fails to handle up to federal standards, and the vast majority of sexual assaults on campus are perpetrated by other students, the newest Safety and Security update is making most university buildings only accessible by key card. When a friend of mine was mugged, it happened when he was alone at my doorstep on an empty section of a street regularly patrolled by UCPD vans.

What does this all suggest? More than anything else, this suggests that the University of Chicago values the illusion that a larger and more prominent police force directly equates to more safety for its students and investors. When we know that the things actually most highly correlated with community safety are attributes like, higher levels of mixed income housing, greater tax investment from the municipal government, work and education programs for low-income youth, and community connectivity we have to wonder if the Board of Trustee's main use for the UCPD is actually safety, or rather to create an illusion of safety that is code for the exclusion of black and brown people and those with low incomes.

These roots dig deeper when an institution of prestige and privilege is surrounded by underprivileged neighborhoods but consistently refuses to contribute to the vitality of that neighborhood in a democratic or sustainable way. As small businesses are eaten up and poor Black and Brown people, as well as low income students and staff, are being forced out of their homes due to the expansionist, rent hiking, prestige driven property development of UChicago's Board of Trustees and top administrators, the situation provides a perfect mirror to the rest of Chicago: underinvestment and over-policing in low income Black and Brown communities. What then becomes understood as "safety" for white people is the absence of people of color and, even more so, Black people.

All this is not to say that CPD is somehow a better alternative. CPD has a long history of corruption, torture regimes, racial profiling, stop-and-frisk, and murder, most recently and horribly brought to the public eye through cases like Laquan McDonald, Rekia Boyd, Paul O'Neal, Dominique Franklin Jr., Pierre Loury, and many more. The UCPD, in fact, is seen as far kinder and more professional than the actual Chicago Police Department by many students and some community members. Yet, this doesn't mean that the UCPD's lack of transparency and accountability does not set a dangerous precedent for private institutions physically controlling public spaces and people's livelihoods, especially in regards to low income black youth.

As Dean Boyer stated publicly last year, UChicago is a place where the elite can feel proud to send their children. More than any other goal, this is what drives the University of Chicago. UCPD's unofficial policy when encountering students breaking the law is to report them for an academic reprimand (a policy that was defended in a private meeting with students by ex-CFO of the University, Nim Chinniah, because the university doesn't want to harm its students' potential). Yet, the UCPD sees no problem in harming the potential of local black youth. UCPD

is a tool used by this university to make its investments feel comfortable and woo even more, from the high-income students and rock star academics it hopes will matriculate to the high-end commercial and residential real estate it hopes will secure its strong-hold in Hyde Park.

When we consider that these police bear the mark of our University we must also wonder what message this sends to those around us who we rarely acknowledge. “We are not here for you. You are not welcome. This will never be your world.” When Boyer talks about the elite sending their children to this school he shows that he, the rest of the administration, and the Board of Trustees are guiding the UCPD with their philosophy. “Protect the elite, the good investments, the high returns. Everyone else is extraneous, including the low income students, the disabled, the PoC, and the traumatized.” We must demand that our university treat our environment and its people better. UChicago has every ability to influence an increase in democratic control over investment in local neighborhoods while providing people with accountability and control over how and by whom they are policed. This University could be the leading model for private institutions strengthening the public system for the good of all, black and poor included. However, in order to see that vision realized, we must either first, demand better of our Board of Trustees and administration or second, demand control over our Board of Trustees and Administration.

USEFUL TIPS FOR STAYING SAFE

All said, you are still about to begin living in a city, and staying safe here is a perfectly reasonable concern. Some good practices to keep in mind while living on the Southside of Chicago (or any urban area) include not walking alone or listening to music at night, sticking to well-lit and populated streets, and using the Night Ride Shuttles if you need to travel to or from an off-campus location at night. If you feel you are truly being followed or are in danger, you can call the UCPD or contact an operator at one of many blue light stations in the campus area. Let your roommates know what time you plan on being home at night and if you decide to stay out all night, make sure someone knows where you are. Download apps like “Companion” that allow you to check when your friends are home from Harper, Mansueto, or an off-campus apartment. Be vigilant if you plan to drink at a frat party (see the ‘Partying at the U of C’ and ‘Sexual Assault and Consent’ sections of this book). Finally, if you do happen to be mugged, the safest thing to do is give the mugger your property and comply with their requests, especially if the person has a weapon.

We also must be aware that the university is extraordinarily insulated from its surrounding communities and that our neighbors may socialize differently, so we can stick out like a sore thumb in some areas just as we would in any other city where we are foreigners. The vast majority of the people around us mean us no harm and we should always be aware that just because someone may “look” or socialize different from us does not mean they are dangerous.

Crime is generally racially segregated. Based on the fact that Chicago is the 3rd most segregated city in the United States and only 4.7% of UChicago’s undergraduate students are Black, non-Black people in the city have very little to fear of Black people. As far as fears of “gang violence,” the majority of gang-related homicides are committed by white people (53.3% white, 42.2% black) and the majority of their victims are also white, same for general population where 84% of white homicide victims had white murderers. If anything, UChicago students have more to fear of other UChicago students than anyone else in their geographic realm.

It is important to think about ways you can resensitize what you perceive as dangerous or unruly activity. Ask yourself:

- Do the kids throwing rocks outside have anywhere else to play in the area?

- Do you greet people suffering from homelessness or do you ignore and mean-mug them from afar?
- You feel safe around “certain” Black people-- what makes others different?
- What is more conducive to the longevity of safety?

The more we work towards community-centeredness in our cultivation of safety, the quicker we move from being guests in Chicagoans’ neighborhood to making the campus and the city our home-- our community.

If you would like to know more about the UCPD please click here:

[vice.com/read/why-does-a-campus-police-department-have-jurisdiction-over-65000-chicago-residents-1112](https://www.vice.com/read/why-does-a-campus-police-department-have-jurisdiction-over-65000-chicago-residents-1112)

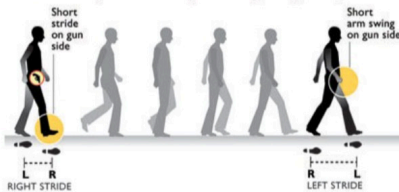
For still another view on the role of the UCPD, see Jon Catlin’s article “I Was Robbed” in the Maroon: <http://chicagomaroon.com/2013/03/12/105558/>. A victim of crime recounts his struggle with these questions of campus security and its ethical obligations.

Spotting a hidden handgun

ASYMMETRICAL GAIT

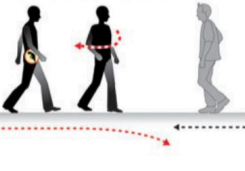
A gun in a right-hand pocket or tucked into the right side of a waistband may hinder leg movement on that side, making the right stride shorter than the left.

A slightly clipped arm swing may also signal a hidden gun: the forearm on the gun side will tend to stay close to the body, instinctively guarding the weapon.



UPPER BODY SHIFT

When approached from the front, a person with a hidden gun will instinctively turn the gun side of his body away from the person approaching, and may veer to that side to avoid a face-to-face encounter. He is also likely to pull his arm in toward his body on the gun side.



A QUICK ADJUSTMENT

A gun’s weight is distributed unevenly, with more of its weight in the grip than in the barrel. Vertical motion — like descending stairs or stepping onto a curb — tends to shift the barrel upward. A quick, circular movement of the hand or forearm adjusts the gun’s position.



RUNNING FROM THE RAIN

When running toward shelter from rain, or across a busy street, a person concealing a gun is likely to brace the weapon with an arm or hand.



CONSPICUOUS CLOTHING

Garments worn to conceal weapons often appear odd, mismatched, or out of season, and can actually draw attention to a person trying to avoid scrutiny. A closer look may reveal movements or other characteristic signs of a hidden handgun.

JACKET FITS UNEVENLY

One side hangs lower than the other, and swings like a pendulum with each step

HAND RESTS ON GUN

Hand constantly feels for gun through clothing

HOLSTER BULGES

A holstered gun appears as a lump when arms are extended or when the body bends at the waist

STYLES DON'T MATCH

Oversized or mismatched coat seems incompatible with other clothing

CLOTHES DON'T SUIT WEATHER

A coat is open in cold weather, for quick access to a gun ... or closed in hot weather, to conceal one



Source: Robert T. Gallagher, former detective, Anti-Robbery Tactical Unit, New York City Police Department

Megan Jaegerman

During your time here, people will tell you time and time again to “get out of Hyde Park” and “go explore the city as much as possible.” This can be done in a variety of ways.

Walking: Chicago is expansive and most everything is farther away than it looks. If you have time and are prepared for the weather, however, walking is lovely.

Biking: There are lots of lovely bike trails you can use, including one up Lake Michigan. Please abide by traffic laws.

Cars: There is traffic. Lots of it. Cabs in/out of Hyde Park can be super expensive and parking in Hyde Park is a pain. Ride-sharing services like Uber and Lyft, however, do offer a slightly more affordable way to drive around the city.

Metra: A commuter rail. It runs on the hour and is pretty isolated, as far as public transit goes. If you want something more expansive, cheap, and politically engaging, the CTA is your go-to.

CTA History

Although plans for an elevated railway system began in the 1870's, the actual lines didn't go into effect until around 1892. The World's Fair was a major incentive; one of the first lines, the South Side Line, went across the 63rd St. all the way to Jackson Park. Now, that track ends at Cottage Grove. Other lines include: Lake St. L (Northern Green Line Branch), Metropolitan West Side L (modern-day blue line), Union Loop (well, the loop), and Northwestern L (red/purple lines). During this time, Chicago was experiencing a population growth of unprecedented proportions: 600,000 people in the 1890's. It grew to be the 5th largest city in the world at this time, and the wealth gap was astonishing. The “L” eased the strain that such a population growth had on the city's resources.

Disparities of income are affected and reflected in interesting ways by the various CTA lines. For instance, on the North Side, there is a correlation between proximity to a CTA station and median household income. On the South and West Sides, however, this correlation becomes much less prominent. In short, Chicago is a city of neighborhoods, determined today by barriers long ago. It is these neighborhoods that determine income, although increased rail lines on the wealthier North Side are no accident.

Crime and the CTA

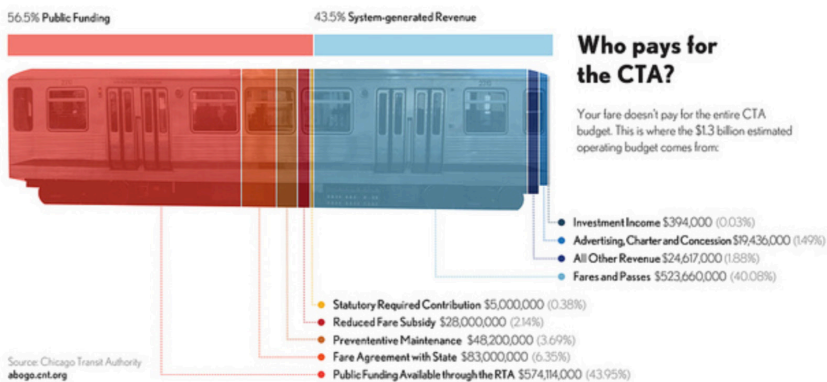
Some people have more of an aversion to taking public transit than others. These aversions stem from a fear of crime rates on the CTA, especially around low-income areas. Many of these fears are unfounded and based upon dated statistics.

Five of the six stations with the highest crime rates fall along the Red Line, which people generally prefer to use. Furthermore, between 2009 and 2012, the most crimes per station area happened in the Loop; 749 crimes happened in the Loop track itself, while 217 crimes happened on the Roosevelt station in the south loop. Petty theft took up the highest percentage of these crimes. (Source: Alex Bordens, Chicago Tribune Graphics)

While it is always important to be vigilant about your person and your belongings, precautions about crime doesn't need to turn into fear of the places where crime could potentially happen.

CTA Over the Years

Because transportation is by nature dynamic, the CTA tends to go through changes. Many of the original elevated lines and branches simply don't exist anymore. Up until 1946, Chicago Rapid Transit Company was in charge of public transit. When the CTA ultimately took over, it streamlined the entire system, removing express



services, closing stations, and even dismantling miles of track. Anyone who wishes to complain about lack of track into Hyde Park (the Green Line used to run all the way to Stony Island Avenue) can thank this decision. To be fair, the rise of the highways, which prompted many Americans to move to the suburbs and decreased CTA ridership, didn't help.

Future Projects Transportation renovations are not a thing of the past. Both the Red and Purple Lines are currently undergoing a modernization program on the North Side, meaning that several stations are currently non-operational as they undergo construction and repairs. There are buses to accommodate the displaced riders, but are those an acceptable alternative?

The CTA also plans to extend the Red, Orange, and Yellow Lines going forward. Expansions of this type are usually good things; who doesn't love easier access to public transportation? Just Phase One of the CTA's modernization program alone is estimated to cost around \$2 billion. About 40% of CTA annual revenue comes from the \$2.25 you pay every time you tap your Ventra Card. That means CTA riders will contribute \$8 billion to these projects. But which CTA riders will end up paying the most?

In the past several years, the unlimited day passes have almost doubled in price. Often, these prices affect people unequally. One recent CTA study (reported by Kevin O'Neil of ChicagoNow) found out that people living in poverty mostly paid CTA fares in cash, leaving them unable to access the free transfers that come with CTA cards. Since CTA cards can only be purchased at train stations, a lot of people are at a disadvantage. The CTA passes they do buy are often unlimited day passes, which have seen significant increases in price. In short, minority and low-income residents are bearing the brunt of these changes. Meanwhile, most of the extensions will venture into the suburbs, away from the people suffering the consequences.

When we take forms of transportation, we must ask ourselves: who's getting us from point a to point b? Who's paying the most for these services? Who do these forms of transportation primarily serve? Is this intentional? Does transportation actively encourage or discourage the integration of different neighborhoods?

Getting out of Hyde Park—or even travelling around it—is so much more than exploring different places. Often, it carries a political act in itself. However, no matter what, any form of transportation is better than staying in the Hyde Park bubble if you want to be an active and engaged member of the community. Transportation can be confusing, but so are many other important things in life.



it's not about you.
it's about uchicago.

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p o w e r a t t h e u o f c

louisa richardson-deppe

At the University of Chicago, power is officially distributed among three groups: administrators, faculty, and students. Of course, President Zimmer, the board of trustees, and co. hold the bulk of the power, but often who answers to whom or which position has what authority are unclear. With a little googling, you can access the University's Articles of Incorporation and its Bylaws, but if you don't have the time to comb through those documents, check out this section to demystify some of the University's amorphous and confusing power relations.

I. The Administration

UChicago's administrative structure is akin to the legislative and executive branches of the US Government. At the top of the executive sector is President Robert Zimmer. According to the University's Bylaws, Zimmer, as the executive head, controls the "management of the physical plant and the administration of all business activities of the University." In real life, this means Zimmer and his staff manage the university's investments, appoint academic and non-academic staff, oversee everything from Argonne National Laboratory to the libraries and the Office of Multicultural Student Affairs, and act as an intermediate between the Board of Trustees and the faculty or students. Don't expect to see much of this guy; Zimmer tends to be pretty distant from undergrads. (In recent years this has become even more true: the Spring 2016 graduation ceremony was the first one in recent years where Zimmer did not shake students' hands, perhaps due to the fact that some graduating students choose to give him a protest letter explaining their frustrations with the school instead of shaking his hand. This year students tossed their protest letters in his general direction.)

To help with these responsibilities, the Office of the President has a pretty extensive staff. Here, you might recognize some familiar (and even some friendly) faces. Directly under Zimmer's purview are a slew of VPs, Executive VPs, National Lab Directors, the Student Ombudsperson, and the Provost. You can see the entire list of staff (with minimal descriptions) on the Office of the President's website – <https://president.uchicago.edu/> – but a few of the more prominent players are listed here:

Daniel Diermeier, Provost: Diermeier was appointed to the Provost position last March following Provost Eric Isaac's two-year reign. As the University's chief academic executive, Diermeier will oversee the Deans of all the University's academic divisions and graduate schools. He's really President's right-hand man, focusing more on the academic side of the university while Zimmer does business. Diermeier, like Zimmer, will likely stay pretty distant. Prior to his appointment as Provost, Diermeier served as the Dean of the Harris School of Public Policy. His appointment is notable given current campus politics and tensions between the

administration and various student groups. He is the author of a book titled “Reputation Rules” in which he discusses strategy such as overcoming “direct challenges from influential activist and political forces” and using “external, seemingly unrelated events to boost reputation” (All of this information is readily available on his public LinkedIn page).

Michele Rasmussen, Dean of Students in the University: Rasmussen was appointed in 2013 as Dean of Students, though for the first 3 years of her position she worked under the Karen Warren Coleman, Vice President for Campus Life and Student Services. As of Spring 2016, KWC has left UChicago, leaving Rasmussen in charge of the Office of Campus & Student Life, which you’ll come into contact with on a daily basis. This office oversees almost everything non-academic: UChicago Dining, Student Housing, OMSA, Athletics, the Dean of Rockefeller Chapel, Resources for Sexual Violence Prevention, Student Disability Services – they all fall under Warren Coleman’s authority, to name just a few. The C&SL website states that they “carry the core mission of the University – changing the world through the power of ideas – to all aspects of life outside the classroom.” Rasmussen has been a controversial authority figure on campus.

John Boyer, Dean of the College: Though he’s not known for his interest in social justice, Boyer has a cult of personality among students. A renowned historian with an impressive moustache, Dean Boyer leads an annual south side history bike tour and probably knows more about U of C history than anyone else. He recently wrote a new book about the history of the University, mentioned in a now-infamous welcome letter to the class of 2020.

The other half of the University’s administration—**the Board of Trustees**—is comparatively simpler than the Office of the President. In total, the Board is comprised of 54 alumni and plutocrats, in addition to President Zimmer. Besides being Very Wealthy and putting their names on University buildings (go to trustees.uchicago.edu for more specific info), the trustees have broad legislative powers. In charge of the “governance and control” of the university, they add or alter the bylaws, appoint new presidents, and oversee the university’s policies and projects.

The trustees are inaccessible to students, and a lot of secrecy surrounds their meetings – meeting locations are changed every time and meeting minutes are never released, even to the Maroon. The Board is often elusive and has a pretty poor track record of meeting with students or discussing student asks. In the past, Student Government’s two liaisons to the Board of Trustees have had no voting power, and by all accounts were an unwanted presence in Board meetings. As of the 2016-2017 school year, the two SG liaisons to the Board have been completely removed from any access to official Board meetings. They will have a notably different role, functioning more as facilitators and connecting students to members of the Board in new initiatives. Although these new initiatives theoretically may lead to more student contact face to face with board members, it is notable (and frustrating) that the Liaisons have been further pushed away from any access to Board meetings and any ability to partake in significant university governance.

Who’s on this board? Here are a few of the finest folks:

Andrew Alper: After getting his BA and MBA at UChicago, Alper worked as an investment banker at Goldman Sachs for 21 years. When Graduate Liaison to the BOT Joe Bonni resigned in 2010 (after the University Secretary wouldn’t accept a proxy for Bonni when he studied abroad) Alper stated that student liaisons to the board would never have a vote since they aren’t sufficiently objective. If you live in Alper House, this guy is the namesake.

Ken Griffin: CEO and Founder of stock trade company Citadel, Griffin was ranked the best-paid hedge fund manager in the country in 2016. According to a recent Chicago Tri-



bune article he is the 56th richest person in the United States and the 157th richest person in the world. He is known for bankrolling austerity politicians and is very influential within state-level politics as one of Governor Bruce Rauner's biggest donors.

Joseph Neubauer, Chairman of the Board: Another Booth grad, Neubauer is the Chairman of ARAMARK Corporation, UChicago's long-standing food services provider. The litany of accusations, complaints, and criticisms of Aramark seems never-ending: fraud, over-billing, providing poor wages and minimal benefits to employees, setting up monopolies on the campuses they serve, and providing unhealthy conditions and poor quality food. In Spring 2016 the decision was made to switch away from Aramark to Bon Appétit, a different food service provider. This fall is the first test run for Bon Appétit (and as far as we know, they don't have any connections to the Board of Trustees...) A June 2016 article from Crain's notes that the bottom-line push from the Board that has led to University-wide budget cuts and layoffs was influenced by Neubauer becoming Chairman of the Board.

Thomas J. Pritzker: No discussion of power and wealth in Chicago would be complete without mentioning the Pritzker family. As the Executive Chairman of the Hyatt Hotels Corporation (which has a location in Hyde Park) and Chairman/CEO of his family org, The Pritzker Organization, Thomas Pritzker is worth more than the GDP of over 30 countries! Hyatt's subpar reputation for worker abuses--including dismissing long-term workers and reducing benefits and pay--has spawned protests and global boycotts.

Where and how are the most high-level University decisions made? According to the "Articles of Incorporation," the trustees sit on eleven committees, summarized here (and available with more detail at trustees.uchicago.edu):

Audit Committee: When it comes to keeping the financial books clean, everyone needs independent oversight. This committee appoints an independent watchdog for University finances and is put in charge of responding to those audits.

Executive Committee: Besides being given final approval on the financial decisions of all other committees, this group is the Board's filter, deciding which issues or general policies are 'important' enough for the Trustees.

Financial Planning Committee: This is the committee that makes sure the \$\$\$ keeps flowing for a long, long time. From the College to the UCMC's annual budget, this committee oversees all short and long term budget plans, the University's performance against those budgets, and its debt capacity.

Institutional Capacity Committee: Oversight and advising on everything from physical facilities and IT infrastructure to human resources and employee benefits. This is the committee that likely deals with things like the "Shared Services" initiative that is leading to huge

layoffs of University staff and may be behind the big anti-union stance coming from the University.

Investment Committee: This committee ensures EPA violations don't get in the way of short term profits. From the violator, Archcoal, to fossil-fuel companies that directly contribute to climate change, this committee monitors the University's investment assets and portfolio, ensuring that your tuition dollars will end up supporting causes you may or may not support yourself!

Medical Center Executive Committee: Where the Illuminati behind the UCMC meet. If you're wondering who is in the room when decisions on trauma-care or arresting students are made – look no further than these members. Any guesses on when they'll let actual community leaders in their meetings?

Outward Engagement Committee: Even if their instincts are to stay in their bubble, Trustees have to pay some attention to the outside world. This committee oversees (often lackluster) community outreach, connections with elected officials, and decisions that immediately affect plenty of people who are not associated with the University (such as access to trauma care via the University of Chicago Medical Center, see "Thoughts on the Trauma Center Campaign," p. 40). Their committee description notes how these various engagement efforts need to be coordinated in the context of the University's "strategic branding and communications efforts," which tie in with Provost Diermeier's expertise in Reputational Strategy and branding.

Trusteeship and Governance Committee: Where the Chairman and Trustees are knighted. Trustees only serve five-year terms – this group decides if their contributions have been pleasing enough to warrant another term plus the fancy title of "Emeritus status." It's notable that there's no external accountability within this structure, due to the fact that the only people who vote on who becomes a Trustee are the Trustees themselves.

University Advancement Committee: A group focused on ensuring the University's status as an intellectual destination for everyone they want attached to the school-- "scholars, researchers, public & private sector leaders, students, and alumni." This committee looks both at advancing the University's intellectual infrastructure as well as enhancing alumni engagement.

II. The Faculty

While admin holds a vast majority of the university's power, there are two governing bodies consisting of just faculty that handle academic issues and set programs of study.

The College Council: 40 members of the College faculty, half of whom are elected and half of whom are appointed by Zimmer, on Dean Boyer's recommendation, set admissions and degree requirements for undergrads. They determine grading policies, set curricula, and also determine the requirements for the common core.

The University Senate: Broader than the College Council, the University Senate is open to any Professor, Assistant Professor, or Associate Professor in any of the University's divisions, departments, and schools. The Council of the University Senate, a 51-member elected body (plus the President and Provost, as non-voting members), serves as the "supreme academic body of the University." This legislature sets rules for student conduct and generally has all the legislative powers not given to the Board of Trustees (i.e., barely any power).

III. The Students

Even though we're way at the bottom of the University's power structure, students have a few venues for involvement, one of which is **Student Government**. It's important to note, of course, that there are many RSOs, campus groups, and community organizations who are working with or against the University to try to change various things; SG is simply one entity that is more formally recognized by the Powers that Be. You'll see, however, that it's in the University's best interest to have Student Government that seems like it has more power than it actually does, isn't allowed to participate in some of the most critical decision-making processes, and does work that higher-ups don't want to do (SG, for example, allocates a nearly 2.2 million dollar budget to various things each year. Important? Absolutely. Meaningful to students on campus? I'd say so. Does the Board of Trustees itself allocate any money towards awareness and prevention of sexual assault on campus? No. [Does SG? Yes!]). In the last few years there has been a substantial shift within SG towards advocating for even more power and creating budgets that serve a wide range of student needs. More on that after a brief explanation of the structure of UChicago's Student Government.

Each year, a **three-person Executive Slate** (consisting of the SG President and two VPs) is determined by a student election during Spring Quarter. These three oversee SG committees dedicated to specific topics and work with the Executive Committee that includes **two Liaisons to the Board of Trustees** (one graduate student, one undergraduate) a **Community and Government Liaison**, and the Chairs of both Grad Council and College Council. While the Executive Slate and Comm/Gov Liaison positions are open to graduate and undergraduate students, most often it is undergrads who run for these spots. This year (2016-2017) the Executive Slate includes one graduate student as well as two undergrads, which hasn't happened in recent years.

In addition to these positions, SG includes two 17-member groups: the **Graduate Council** and the **College Council** (not the same as the faculty's College Council). The Graduate Council includes at least one representative from each professional and graduate division and a chairperson, and College Council includes four representatives from each year and one chairperson from any year. When meeting all together, the Executive Committee, the Cabinet (which includes Liaisons and Chairs), Grad Council, and College Council are called the Student Government Assembly.

SG is responsible for hosting some campus-wide events; administering its Finance Committee, which provides RSOs with funding; and serving as a voice and advocate for the student body. Their mission statement, taken from the SG Constitution: "To further the interests and promote the welfare of the students at the University of Chicago; to foster a University community; to represent the body more effectively before University authorities and the community at large." If you're interested in reading more, the Constitution and all SG Bylaws are available on the SG website (sg.uchicago.edu). SG has set aside \$10,000 for a Sexual Assault Awareness and Prevention Fund, which has been used to produce events and bring in speakers to discuss these topics. The Executive Slate from the 2015-2016 year was instrumental in the brand-new UPass program at UChicago, which provides unlimited CTA passes to all UChicago students as of the 2016-2017 school year. SG is sometimes a controversial figure on campus--common criticisms are that SG doesn't do enough or that their interests don't represent the student body adequately. If you are curious, concerned, or dissatisfied with the way things are, consider running to be a College Council member (first year elections in the fall, second-fourth year elections in the spring), applying to and participating in a committee (such as SGFC, the Student Govt. Finance Committee that makes all funding decisions related to RSOs, or many many others); or finding one of your CC or Grad Council representatives and talking to them!

university employees

Lily Grossbard

When you get to college, you're probably worrying a lot about people. Worrying about whether or not your roommate has a loud alarm, if your professors will be nice, and maybe (if you're like me), whether or not you'll ever make any friends (it's ok to worry, and the answer is most definitely yes). You're probably not thinking too much right now about the employees of the University of Chicago, a population totalling a whopping 24,147 (as of 2015), not even including dining hall staff (!), and of whom only a small 11.4% are academic staff such as tenure- and nontenure-track faculty.

It's very easy to exist in a bubble, and to pay attention only to the individuals the university would have you notice. But without the librarians, janitorial staff, shuttle drivers, and student housing front desk clerks, among hundreds of others, the fact of the matter is that the University of Chicago as we know it would not exist.

Furthermore, while you are no doubt being challenged by the largest pile of school-work you have ever had to manage, sometimes toiling over a paper in the Reg until two or three AM, these employees are performing some of the most physically arduous and demanding jobs themselves, and often getting paid no more than \$10.50/hour (the Cook County minimum wage) for their efforts. While the labor practices of the university are legally compliant, they are often extremely unfair, particularly for workers who don't have representation.

Many campus employees are members of unions that are actively negotiating for better contracts and fairer practices at the University. Two important unions are the Teamsters Local 743 (part of SEIU, the Service Employees International Union) and the University of Chicago chapter of the American Association of University Professors.

There are also many groups in the process of forming unions: Faculty Forward, an organization of non-tenured faculty such as adjunct professors that is also hoping to be represented by SEIU; the Harper Schmidt Fellows, a subset of Faculty Forward; and Graduate Students United (GSU), an organization of graduate students formed in 2007. Thanks to an August 2016 ruling by the National Labor Relations Board (in its own words, "an independent federal agency that protects the rights of private sector employees... to improve their wages and working conditions"), many of the barriers preventing GSU from becoming an officially recognized union are gone, so the debate over unionization is going to be highly active this year.

On the student end of things, Fair Budget UChicago (FBU) is a student-led organi-

zation that works closely with the above organizations, and which also focuses on improving working conditions and wages for student workers. This year FBU will be leading a push to challenge the increasing corporatization of higher education that has taken a strong hold at the University of Chicago.

Unfortunately, all of these active groups on campus have not been able to prevent moves by the university administration to limit the freedoms of the campus's working population. In particular, it's worth knowing about a new effort by the University to implement a strategy called "shared services." Basically, the University of Chicago has spent itself into comparatively outsized debt in recent years. While many of the burgeoning costs are associated with construction projects, academic departments are being asked to pay the price. Shared services are kind of like budget cuts on steroids, with a hugely negative impact on non-administrative employees – who are often the ones doing the thankless work that keeps a department running.

Worst of all, shared services have a particularly intimate association with large-scale layoffs. About 100 employees were laid off this past June 2016, with another round of firings expected in December. Again, the employees most likely to lose their jobs are not the administrators with six- and seven-figure salaries, but personnel considered "nonessential," like departmental secretaries and research assistants.

Rowan Miranda, hired by the University in December 2014, is the mastermind behind the shared services program. He formerly was employed to implement shared services at the University of Michigan (UM), where he tried to cut \$17 million out of the yearly operating budget by laying off a huge number of the school's employees. His efforts there were so unpopular, unfair, and non-transparent that he was actually fired by the school after faculty circulated a petition with over 1,100 signatures, and none of his program was actually pushed through. Faculty there were particularly frustrated to note that under Miranda's leadership, Accenture, a corporate consulting firm with whom he formerly worked as an executive partner, was actually benefiting from a contract with UM. Perhaps the worst thing about Miranda is that his "specialty" is in corporate Public Relations management, with a sub-focus on quashing activism against undemocratic university programs and corporations.

At the end of the day, not everyone at the University of Chicago has it quite so bad. For example, our president, Robert J. Zimmer, was, in 2011, the highest paid university president in the country, raking in \$3.4 million. In fact, while the administration maintains that some academic divisions may have to make budget cuts up to 8%, administrative staff outnumber full-time faculty, and there has been a 75% increase in administrative salaries for the eight top administrators over the past five years. To put it lightly, the administration is not living the same kind of life as many, many of the employees you walk by and interact with every day.

As students, we're told *it's our job to get lost in the life of the mind*, to pursue rigorous inquiry, to grapple with intellectual abstractions. But while you gaze out over the quad mulling over a math proof or a philosophical concept, don't let your eyes glaze over the real people who physically keep this place running - *whose job is to facilitate the life you're leading*. This basic shift in mindset may manifest itself in getting to know your desk clerk better, or in actively opposing the corporatization of higher education - no matter how you engage with this, just make sure you actually do so.

grad student unionization

what & why?

cody jones

here's the thing: you're going to spend a lot of time around graduate students, even as first-years. They're going to TA or teach your intro courses. You're going to share class space with them in seminars open to both the College and the graduate divisions. You're even going to have some graduate student friends. Graduate students are people, too. There isn't a lot that separates a graduate student from an undergrad—What affects one group affects the other. We're both integral parts of our community, and given that, we want each other to succeed.

So, it's with that in mind that I want to introduce you to the Graduate Student Union, or GSU. In short, we're the group on campus that works toward the full unionization of graduate students. What does that mean? It means that, currently, when we have a problem with the administration--with how much they pay us, with the quality and cost of healthcare, with how many resources our families get--we're pretty much limited to writing angry emails, which only achieves so much (though-- there is a place for direct action; don't worry, we'll get to that). With a union, which is a legally recognized collective of workers that, through mutual agreement and federal law, may negotiate the terms of their employment with their employers, we finally have a unified voice with which we can stand up to power (the admins) and say "what you're doing is wrong. You aren't treating us fairly." And, coming from the outside, it may be hard to see what the stakes are, but it matters: people really are getting hurt. I know grad students who've had to take out loans to pay rent. Spouses are left without health insurance, unless their student partners pay an unaffordable premium. Some graduate students have children, and those children do not receive the same benefits that the children of faculty receive, which is apparently something the administration is okay with. Here's one that's chilling: despite their 'best' efforts, sexual harassment and assault cases aren't handled with nearly the seriousness nor expediency one would expect from a university that claims to be throwing resources at Title IX funding. We're trying to change that.

More abstractly, this becomes an issue of the administration dictating what kind of behavior they deem acceptable when it comes to student expression: the right to protest is collapsing, right along with fair wages, fair healthcare, and the respect that we, as both students and workers, deserve. TL;DR: the quality of life for graduate workers is too low to be justifiable, especially because we happen to attend one of the richest institutions in the world (with, increasingly ironically, a 'best' economics department).

But something happened this summer: the National Labor Relations Board, the independent government agency responsible for determining collective bargain-

ing rights and laws, declared that graduate students are legally workers. We're employees of the University, because we are fully funded to attend school; they pay us a stipend (a really small one) to be students full-time. Therefore, according to the NLRB, we have a legal right to organize a union and negotiate the terms of our contract with the administration. That means, we now have a clear-cut, legal argument that the administration is actively attempting to undermine and ignore. That argument is pretty simple: Graduate students are workers. In so many ways both invisible and not, we are integral to the day to day academic operations of the University (but let's be clear: the support staff are the real heroes when it comes to actually running the school). We teach classes, we assist the faculty in the research and experiments that make our community one of the best academic spaces in the world. And we're happy to do it. We love our work, and we love the life of the mind. We'd happily spend a vast chunk of our lives dwelling in libraries writing books only a few people will read, and teaching classes for whoever is interested. That's the game we signed up for. It moves us. But, and here's the big thing: we have to be treated well for us to work well. That's not a threat, it's a fact: unhealthy and unhappy workers do not do good work. We say so, the Department of Labor says so, philosophy, economics, and history say so. If you hurt the people running your university, you won't have a good university anymore; everybody except Zimmer (and his supporters in the administration) says so.

There's still work to be done. To become a union, we have to rally students behind us. We have to sign graduates up for the GSU in order to show both the administration and other unions that we have the support and resources necessary to be fully recognized as a legally protected collective bargaining group. That's where direct action comes in. That's where undergraduate support is key: we believe in a school for faculty, staff, and students, not a school for what the administration arbitrarily decides is best. Many of you may one day want to go to graduate school. If we can unionize, then you can be assured that, when you go, you'll have a lot more support, and be treated more fairly, than graduate students now.

So that's the very general overview: graduate workers want legal protection, the administration is trying to stop us, we won't let them. It's a real struggle, and it affects undergraduates, too. If we can have more resources, we can help you secure more resources, as well. Or at the very least, we can be happier people on campus when we're participating in community life, teaching classes, and working with you all as advisors and peers.

For more information (and, hopefully, something more comprehensive than this short note I was asked to write), go to: uchicagogsu.org, follow GSU on Twitter @uchicagogsu, or stop me on campus (because I also happen to be your Student Government VP for Student Affairs). As you'll find out, grad students love to talk. We'd also equally love to have undergraduates come out and support us.

Anyway, that's all. Have a good O-Week.

In solidarity,

Cody Jones

@realcodyjones

RECENT CAMPUS CAMPAIGNS*

**not an exhaustive list!*

through 2013: reprinted from DisO 2013
through 2016: compiled by **Kiran Misra**

BOOT THE BELL

When: 2002

People: Anti-Sweatshop Coalition (later re-named Students Organized and United with Labor, SOUL)

Goals: Work with the Coalition of Immokalee Workers to boycott the Taco Bell on campus because of the business' abuse of its workers

Tactics: Events, meetings with admin, coalition-building.

Result: Successfully pressured the University not to renew its contract with Taco Bell

SAVE GROVE PARC

When: 2004

People: Student-Tenant Organizing Project (STOP, later re-named Southside Together Organizing for Power)

Goals: Work with low-income housing residents to prevent the University's acquisition & demolition of Grove Parc's 504 public housing units south of campus

Tactics: Saul Alinsky-style community organizing

Result: Successfully pressured the

University to back down on its attempts to acquire Grove Parc, created a grassroots community organization that exists to this day.

KILLER COKE

When: Spring 2007

People: Students Organized and United with Labor (SOUL)

Goals: Participate in national United Students Against Sweatshops campaign to pressure universities & their dining contractors to stop purchasing Coca-Cola products due to anti-union practices

Tactics: Teach-ins, direct actions.

Result: Campaign unsuccessful.

SAVE DARFUR

When: Fall 2007

People: Students Taking Action Now—Darfur (STAND)

Goals: Pressure the University to shed all investments related to the Khartoum government in Sudan, which was accused of carrying out genocide against the people of the southern region of Darfur

Tactics: Teach-ins, direct actions.

Result: Campaign unsuccessful, Pres.

Zimmer invokes Kalven Report.

ARAMARK-STUDENT WORKER ALLIANCE

When: 2008

People: Students Organized and United with Labor (SOUL) & Students for a Democratic Society (SDS)

Goals: Work with Aramark workers at the University and with Teamsters Local 743 to win workers a better contract

Tactics: Meetings with workers & students, coalition-building, rallies.

Result: Debated; the campaign did provide a means to connect students with people in the workplace

STOP THE MFI

When: 2009

People: Committee for Open Research on Economy and Society (CORES), Graduate Students United (GSU), SDS

Goals: Stop the University from establishing a "Milton Friedman Institute for Research in Economics"

Tactics: Coalition-building, rallies, educational events, debate in Faculty Senate

Result: University administration agreed to minor changes in the Institute's plan

SOCIALLY RESPONSIBLE INVESTMENT AT UCHICAGO

When: Spring 2011

People: SDS, Students for a Socially Responsible Investment Committee (SSRIC)

Goals: Create a committee that would gather and review investment-related input from the University community and provide recommendations to the Board of Trustees' Investment Committee

Tactics: Teach-ins, Student Government (SG) ballot referendum (spring '11), Senior Class Gift boycott (spring '12)

Result: Ongoing; University deposited a total of \$1 mil. into four community development financial institutions (CDFIs) in May 2012 as the result of a student proposal

SUPPORT OUR HOUSEKEEPERS

When: Spring 2011

People: Worker-Student Coalition (including SOUL, SDS, Southside

Solidarity Network (SSN), GSU, & Roosevelt Institute, among others)

Goals: Require new housekeeping subcontractors to retain current employees, maintain current wages/benefits, & continue to recognize their collective bargaining agreement w/ Teamsters Local 743

Tactics: Study-in at Pres. Zimmer's office, sing-ins, online petition, faculty letter and SG letter to Pres. Zimmer

Result: Workers remained unionized, but changes included wage cuts, workweek extensions, adjusted collective bargaining agreements, and the offering of enhanced severance packages to affected employees

TRAUMA CENTER NOW

When: Fall 2011 - Summer 2015

People: Students for Health Equity (SHE), Fearless Leading by the Youth (FLY, STOP's off-campus youth organization).

Goals: Expand access to trauma care on the South Side, particularly by re-establishing a trauma center at the UChicago Medical Center.

Tactics: Teach-ins, direct actions, rallies, marches, meetings with administration, public meetings, citywide coalition-building, and media coverage.

Result: Successful- SHE and FLY currently work for accountability for the U of C trauma center.

DINING HALL HOURS CAMPAIGN

When: Spring 2015- Fall 2015

People: Socioeconomic Diversity Alliance

Goals: Extend dining hall hours, so students can eat dinner in the dining hall on Saturday nights.

Tactics: Meetings with UChicago Dining and administration, on-campus media campaigns.

Result: Pushed by SDA UChicago, UChicago Dining inaugurated the Saturday Night Social Club as a solution to providing expanded dining options on Saturday Nights when the dining halls on campus are closed.

GRADUATE STUDENT UNIONIZATION CAMPAIGN

When: 2007- Present

People: Graduate Students United

Goals: Improve working and living conditions and gain recognition for the work of grad students.

Tactics: Petitions, direct actions, media coverage, public education, meetings with and letters to administration.

Result: Ongoing- GSU's victories include pay increases, childcare stipend, improved parental leave policies, and a freeze in Advanced Residency tuition. Created a Survival Guide with advice on everything from contesting health care bills to navigating various campus bureaucracies.

STOP FUNDING CLIMATE CHANGE UCHICAGO

When: Fall 2013 - Present

People: A coalition of students and groups including UChicago Climate Action Network (UCAN), Fair Budget UChicago, and the Campaign for Equitable Policing.

Goals: Calling on UChicago to immediately freeze any new investment in fossil-fuel companies, and to divest within five years from direct ownership and from any commingled funds that include fossil fuel public equities and corporate bonds.

Tactics: Meetings with and letters to administration, petitions, SG ballot referendum, divestment report, direct actions and sit-ins, public education campaigns, public installations, campus media coverage.

Result: Ongoing.

TITLE IX AWARENESS CAMPAIGN

When: 2013 - Present

People: Phoenix Survivors Alliance

Goals: Eradicate gender based violence on campus by educating students on their rights and holding admins accountable to follow federal law. Support and provide options for survivors and all community members. Educate the community and advocate for IX compliance.

Tactics: Education and workshops, worked with Student government, direct actions, meetings with administration to create a mandatory consent education program.

Result: Ongoing- hosted "It's on UofC"

with Student Government, created a \$10k fund for sexual assault awareness through Student Government, pressured university administration to institute a consent education program.

CAMPAIGN FOR EQUITABLE POLICING

When: Winter 2014 - Present

People: UChicago Student Action (formerly SSN)

Goals: CEP works with the UCPD and community partners with the aims: (1) the release of the UCPD's operating papers. (2) the establishment of a process providing an equivalent level of public access to internal UCPD documents that the Illinois Freedom of Information Act provides for public police forces, (3) a more accessible complaint system, specifically one which removes or deemphasizes the immediate filing of sworn affidavit by the complaining party.

Tactics: Public installations and meetings, education events and teach-ins, media coverage, protests and rallies, voter mobilization, direct actions, petitions.

Result: Ongoing- see "Police and Safety" section.

FAIR BUDGET UCHICAGO

When: Summer 2015 - Present

People: A coalition of students and groups including UChicago Student Action (formerly ISN), Graduate Students United, Students for Disability Justice, UChicago Climate Action Network, Students Organizing and United with Labor.

Goals: Students demanding a budget that puts people before prestige and profits fighting for a living wage of at least \$15/hr for all campus workers.

Tactics: Petitions, sit-ins, education, rallies, campus media coverage, direct actions and protests on and off campus, meetings with administration.

Result: Ongoing.

THE FIGHT FOR JUST FOOD

When: Fall 2015 - Present

People: The Fight for Just Food

Goals: Push the University to self-operate its dining halls instead of contracting with food service providers that profit

from prisons.

Tactics: attempted SG resolution, panels and teach-ins, campus media coverage, direct action protests and rallies, hunger strike, banner drops, political education, alliance with Chicago anti-prison groups.

Result: Ongoing- succeeded in getting the University to not renew its contract with Aramark. Currently campaigning for the university to utilize in-house dining services, rather than contracting out dining to private corporations.

CLEAN POWER CAMPAIGN

When: Winter 2015 - Present

People: UChicago Student Action working with the People's Lobby and Fair Economy Illinois

Goals: Ensure a just implementation of the Clean Power Plan in the state of Illinois that puts the needs of the low income and POC first. They currently support the Clean Jobs Bill (CJB), an Illinois state bill that would jumpstart clean energy development and create 32,000 good paying jobs in Illinois.

Tactics: Lobbying, phone banking, and forming relationships with elected officials. Escalation via direct action.

Result: 800 petitions collected, hundreds of phone calls made to elected officials, lobbied officials Springfield to support CJB more forcefully, organized meeting with Sen Kwame Raoul's office which helped push him to sign onto CJB.

U OF C DIVEST

When: Spring 2016 - Present

People: A coalition of 20 student groups and individuals have endorsed the U of C Divest resolution including Students for Justice in Palestine, Jewish Voice for Peace, Organization of Black Students, Al Sharq: Middle East Meets West, Movimiento Estudiantil Chicano de Aztlán, and Muslim Students Association.

Goals: Calling upon UChicago to divest from corporations complicit in the illegal occupation of Palestine and the violence inflicted upon its indigenous inhabitants.

Tactics: Speakers, events, teach-ins, rallies/marches, public meetings.

Result: Ongoing- passed a divestment resolution through College Council in spring of 2016.

EFFECTIVE DISPARITIES IN RA PAY

When: Spring 2016 - Present

People: Students Organized and United with Labor, initially organized by three second-years students considering applying to be RAs - Casey Mulroy, Michelle Gan, and Sara Maillacheruvu.

Goals: Fair compensation for RAs on need-based financial aid, whose financial aid grants often decrease when they became RAs due to the logistics of the compensation system. The current campaign is pushing for RAs to have a credit applied to their bill for the cost of housing (a system already in place for other positions), which would prevent it from affecting need-based financial aid grants.

Tactics: Petition.

Result: Ongoing- the petition drew support from over 1000 people, including many RAs and RA applicants. Currently, College Housing and the Office of Financial Aid are currently reviewing RA pay policies to eliminate these disparities.

PETCOKE CAMPAIGN

When: USCA has been involved from Winter 2016 - present

People: UChicago Student Action working with the Southeast Side Coalition to Ban Petcoke

Goals: Remove petcoke (aka petroleum coke, a byproduct of fossil fuel processing) from the Southeast Side of Chicago and create green jobs in its wake.

Tactics: Canvassing the affected community, educating those included recent class action lawsuit, direct action at the site of the petcoke piles and the BP refinery, forming bonds with local assembly people, seeking more accurate and well placed particulate matter indicators

Result: While uncovered piles of petcoke has been removed from the area, there is still large amounts of petcoke being moved via train. The campaign is continuing to push for stricter regulations but has been moving more towards engaging with the community in order to push for more investment in green jobs in the area.

some thoughts from S.H.E. members on the trauma center campaign

Natalie Naculich, Helena Bassett, Cindy Du

In December 2015, the University of Chicago Medical Center announced that it would open a level one adult trauma center within the next two years. This announcement was unanticipated and historic: unanticipated because five years ago, the idea that the University would ever open a trauma center was laughable to many, and historic because it was a group of young Black people who forced the university to change its stance and invest its dollars in Black lives.

Why did young Black organizers start fighting for a trauma center? In August of 2010, Damian Turner, a Woodlawn community leader and co-founder of Fearless Leading by the Youth (otherwise known as FLY, an organization of Black youth in Woodlawn dedicated to organizing and fighting for their community) was shot at the intersection of 61st Street and Cottage Grove, only two blocks away from the University of Chicago Medical Center (UCMC). But to receive treatment he was taken past the UCMC, almost 10 miles away to Northwestern Hospital, an ambulance ride that lasted 30 minutes. Because of the delay in receiving critical care, he died.

In the aftermath of his death, Damien's friends and community started asking questions: why are there no trauma centers—specialized units of emergency rooms that are designed to treat the most serious and urgent injuries, such as gunshot or stab wounds, car crashes, or falls—on the South Side of Chicago? They realized that not only Damian, but many other victims of gunshot wounds on the South Side were being taken to hospitals that could be more than 10 miles away, in ambulance rides that sometimes lasted 40 minutes, to get to the nearest trauma center. Studies would show that in Chicago, people injured more than five miles away from a trauma center are significantly more likely to die, and that the areas of the South Side with the highest rate of gunshot wound mortality are more than five miles away from a trauma center. They also realized that the University of Chicago, which is by far the wealthiest hospital on the South Side and located close to many of these areas, could help. In Damian's memory, and with his spirit, FLY began fighting for the University of Chicago to open a trauma center.

Over the years, FLY and its parent organization, Southside Together Organizing for Power, were joined in the fight for a level one adult trauma center by several other groups, making up the Trauma Care Coalition: the Kenwood-Oakland Community Organization, Students for Health Equity (a UChicago student group), Trauma Center Prayers (a faith-based student organizing group), the Jewish Council on Urban Affairs, National Nurses United, and the Interfaith Leadership Council (a diverse group of clergy). Though the campaign involved this diverse coalition, local South Side community organizers, mostly young and Black, spearheaded the effort.

When the campaign started in 2010, the University was very set against input about their medical center operation. During the first two years of the campaign, the coalition

worked with doctors to produce research to prove what everyone already knew: that trauma care was desperately needed on the South Side. Despite this research, the University of Chicago denied that trauma treatment was a problem. An FAQ document on the UCMC's website from 2012 to 2015 reads: "Q: Are trauma victims at risk because there is no adult trauma center on the South Side? A: "No...There is no evidence that adding another trauma center to the area would improve patient outcomes." Today, by contrast, the UCMC describes trauma care as "very much needed." Changing the University's position wasn't easy, and didn't happen through meetings or dialogue: in fact, for most of the campaign the University administration refused to meet or engage in dialogue with members of FLY. To change the administrators' minds, the Trauma Center Coalition educated students and community members about the issue, organized, and held peaceful but disruptive demonstrations: a sit-in at the Center for Care and Discovery in 2013, a lock-down of a construction site and 400-person march on campus in 2014, and in the spring of 2015, a shutdown of Michigan Avenue, a sit-in in the administration building, and a disruption of President Zimmer's speech during Alumni Weekend. The protests were often met with violence: protesters were beaten and arrested by the UCPD during the 2013 sit-in and dragged violently off a construction site and injured with administrators looking on during the construction site lock-down in 2014. In 2015, the administration destroyed their own building, breaking windows, knocking down walls, and arresting the members of the Trauma Care Coalition inside instead of fulfilling the coalition's demand of a meeting with President Zimmer. In many of these protests, FLY members were treated more harshly than students, and administrators and police reacted much more violently than they normally react to protests or sit-ins that include only students.

And now, even though they have agreed to open a trauma center, the university administration's actions show that they still do not think that Black lives matter. The university has refused to acknowledge the role that FLY played in the opening of a trauma center, and has excluded the Trauma Care Coalition from information and decisions about the new trauma center. The coalition is still fighting to make sure that the trauma center will provide adequate social services for the community and that the advisory board will include a representation from each organization in the Coalition. The fact that the University administration still refuses to respect the voices and needs of black South Siders shows that, although years of direct action have made them move on this specific issue, their attitudes have not changed.

As students who are members of Students for Health Equity and Trauma Center Prayers, our organizing on campus has been unique because of our concrete allyship with people who are most affected by the lack of a trauma center. We have supported FLY and the rest of the coalition by organizing students on campus and directing as many University resources as possible to young Black organizers. Although this wasn't always easy, and sometimes we failed in our role as allies, we've also had opportunities to grow and learn, and ultimately to be part of an unprecedented victory that students alone would never have been able to achieve. Being part of the Trauma Center Campaign has showed us that winning against the giant of the University of Chicago takes faith, risk, and persistence. It has been the young black leaders from FLY who have fought, even when nobody said they would win, even when it seemed like the University's position was never going to change, even when they had to put their bodies on the line and confront an out-of-control, racist UCPD, and it has paid off. Moving forward, both student groups (with Trauma Center Prayers under a new name, the Prayer and Action Collective) will continue to support the Trauma Care Coalition, and we will keep fighting until the trauma center is built and the voices and work of young black people are recognized.

money & finance

endowment, investments, and the budget

(no, not the state budget... that shit-show is beyond the scope of this book)

Elijah Wolter

The University of Chicago is a massive institution with a lot of wealth in many different forms. Its holdings include a variety of real estate, from rented-out commercial retail space to graduate student housing; an endowment of \$7.55 billion overseen by hedge-fund managers, the Board of Trustees and the Office of Investment; and recently, an assortment of fancy, new, debt-financed buildings, such as Campus North Residential Commons, Mansueto Library, and the David M. Rubenstein Forum. Beyond these investments, the University, outside of the Hospitals and research centers, operates on a budget of \$1.7 billion each year, managed by the Budget Office in the Office of the Provost.

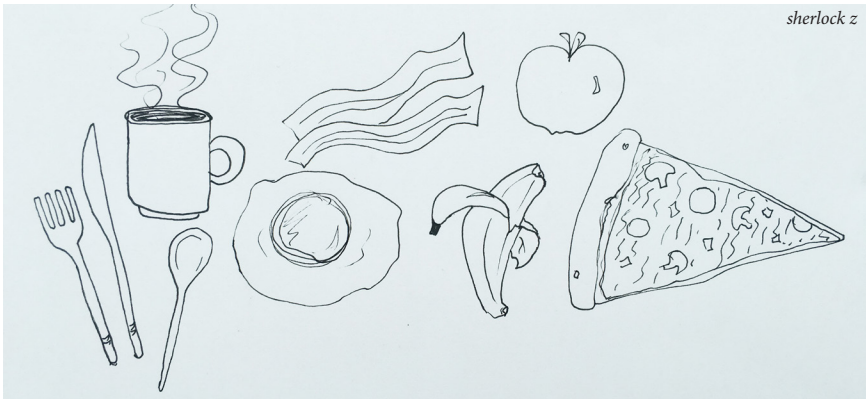
The University of Chicago, like most institutions of higher education in the United States, is a 501(c)(3) organization; this tax exempt status means most directly that its landholdings, with a handful of exceptions, namely commercial retail space, are exempt from property tax. In Hyde Park, the University rents over 1,500 units to graduate students, faculty, and staff. These units usually carry a higher price tag than other Hyde Park offerings. Recently, it has been directing its efforts towards bringing upscale housing and commercial development into Hyde Park.

The University's endowment has grown rapidly from \$1.1 billion a little over two decades ago to \$7.55 billion – now one of the largest in the country. The investments made with this money are tax-exempt and not accessible to the public. Only Trustees, administrators, employees at the Office of Investment, and enlisted external hedge fund managers are able to direct this money or even know how it's presently being directed. Until there is a new system in place that allows for campus and community input into where this money goes, it will continue to barrel forward, unchecked and unaccountable.

The \$1.7 billion operating budget at the University of Chicago is an extremely important and influential document. It sets broadly the parameters for how much academic departments, research labs, student services, and employees are able or unable to do. The structure of the University of Chicago's budget planning and implementation is extremely centralized. The Budget Office in the Office of the Provost is ultimately the sole decider of how \$1.7 billion will be directed every year. The deans of individual academic divisions negotiate with the Provost for their division's annual allocation, but at the end of the day the decision lies with the Provost.

The University of Chicago is the seventh-largest employer in Chicago and the largest on the South Side. A large percentage of its employees, both student and non-student, are paid less than a living wage of fifteen dollars an hour. All the while, the University's efforts in real estate and real estate partnerships have driven up cost of living in the neighborhood. Accommodations for students with disabilities, federally mandated under Title III of the Americans with Disabilities Act, are handled by an office that employs three people to coordinate accommodations at a school with over 15,000 students.

A budget can be seen as a list of priorities; these priorities reflect the values of those who create the budget. Concentrated wealth, both on campus and throughout the world, is being leveraged in very strategic and nuanced ways to serve the agendas of those who have it. As students, our lives are hugely shaped by the financial decisions of the Provost and the Office of the Budget, though this relationship is easily obscured by the many layers of campus bureaucracy and student life. Though we're subject to their decisions, we don't have to embody their values.



you are what you eat!

...food politics

Students are automatically placed on a meal plan in their first year at UChicago. This means that you'll very likely be spending lots of time in Bartlett, North Baker, and/or Eathey South Dining Halls this year. This also implicitly places you in a relationship with the food service contractor hired by the school. As of this year, that'd be **Bon Appetit**. But as recently as last spring, it was **Aramark**.

Although we are no longer graced with Aramark's remarkable service, you can still hear all the lore by asking upperclassmen. You'll probably hear about the screw found *inside* a piece of chicken, the five failed inspections in one year, and much more!

To be honest, I'm a little uncomfortable with how much students complain about the dining hall food here, without acknowledging that the quantity and variety of food we have access to on the meal plan is pretty astonishing.

(I'm personally very grateful for the Kosher station and the vegetarian station.)

But complaining isn't the same as critiquing. So for more juicy info, you can check out Aramark's wikipedia page. While you're there, scroll down to the "See Also" section:

See also [\[edit \]](#)

- [Prison-industrial complex](#)

...So yeah.

I'll let Anna take over now.

—baci

UChicago's Dining Contract and the Prison Industrial Complex

—Anna Nathanson

What is the Prison Industrial Complex?

Angela Davis wrote in her essay “Masked Racism: Reflections on the Prison Industrial Complex” that, “As prisons proliferate in U.S. society, private capital has become enmeshed in the punishment industry. And precisely because of their profit potential, prisons are becoming increasingly important to the U.S. economy. If the notion of punishment as a source of potentially stupendous profits is disturbing by itself, then the strategic dependence on racist structures and ideologies to render mass punishment palatable and profitable is even more troubling”. One aspect of this: the privatization of prisons and prison services has created a profit motive for mass incarceration, further entrenching prisons in our society.

A History of Complicity

One of the ways the University of Chicago has benefited from and contributed to the Prison Industrial Complex is its relationship with Aramark. The chair of the University's Board of Trustees, Joseph Neubauer, was the CEO of Aramark for over 30 years. He has donated tens of millions to the University. Until this year, UChicago's dining contract was with Aramark.

However, Aramark is one of the companies that has profited most from mass incarceration. Aramark is the food service contractor for over 600 prisons and has been under fire for years for prisoner abuse. For example:

- In **Ohio**, Aramark failed to provide sufficient food and understaffed their kitchens. There were allegations of maggots in the food preparation area.

- The state of **Michigan** canceled its contract with Aramark after food which had been thrown in the trash, partially eaten by rodents, or allowed to rot was served in prisons.

- In **New Jersey**, prisoners were underfed, causing persistent hunger, and Aramark served food which made them sick for days.

These conditions have led to demonstrations, hunger strikes and protests by prisoners in Ohio, New Mexico, Kentucky and elsewhere.

What's the Alternative?

Many colleges, including 8 of the top 10 U.S. universities, self-operate, meaning that they run their own dining programs without an outside contractor. For example, in 2008, Yale switched from contracting with Aramark to self-operation.

In 2016, UChicago Dining's contract with Aramark ended and it had to make a decision about its future. Believing that UChicago should not support a company that profits from prisons, last autumn U of C students started the Fight for Just Food, a campaign demanding that **UChicago Dining self-operate its food services**.

The dining hall workers' union, the Teamsters Local 743, supports this push for self-operation because it would allow dining hall staff to be employees of UChicago instead of Aramark. Self-operation would also offer the potential for direct student input into the University's food services.

A Missed Opportunity for Change

Unfortunately, Richard Mason refused to even consider self-operation, instead only

evaluating bids from companies that profited from prisons. UChicago Dining ended up choosing Bon Appetit for the new contract. Although Bon Appetit heavily markets itself as an ethical, boutique service, in reality it is just one of the many subsidiaries of Compass Group, the largest contract foodservice company in the world, and one that of course has a long history of involvement in prisons.

To give you just a taste of what Compass Group stands for, it built up and retains an ownership stake in Trinity, a company that profits from the food service provision of 300,000 inmates at over 400 jails and correctional facilities across the United States. Additionally, some have claimed Compass Group is the largest supplier of prison food worldwide. Its treatment of Canadian prisoners—including serving them raw eggs—has prompted prisoners to launch multiple hunger strikes.

Compass Group also benefits largely from the Military Industrial Complex. It has a subsidiary that focuses on partnering with major defense contractors and military forces, including those in Sudan, East Timor, Liberia, Burundi, Eritrea, Lebanon, Cyprus and Syria. Additionally, it was accused of trying to bribe the U.N. for a contract, and has a poor record of worker treatment.

Food Deserts

—Mari Cohen

If you take a look at the map compiled by Disorientation Book editors, you'll notice seven grocery stores in your new neighborhood of Hyde Park: Treasure Island, Hyde Park Produce, Harper Foods, Open Produce, and so on, including a new Whole Foods. And there are even more foodsellers just outside of Hyde Park: Aldi, Walmart, 61st Street Farmers Market. Considering these options, it's fair to say that fresh and healthy food is well available in Hyde Park (though in some spots it's unfortunately expensive). And depending on your background, you may have lived your whole life with several grocery stores in reach. However, the picture is unfortunately different for many neighborhoods close to Hyde Park, where fresh food can be difficult to access. Many of these communities are often called "food deserts." Here's an overview of what that means.

Food Deserts

The term "food desert" usually describes an area that lacks access to fresh, healthy foods, usually due to a lack of nearby grocery stores or markets. The United States Department of Agriculture officially calls food deserts "low-access communities." In urban areas, census tracts qualify as low-access communities when at least 500 people and/or 33 percent of the census tract's population resides more than one mile from a supermarket or large grocery store. People in low-access communities must often turn to other sources to buy food, such as convenience stores, which often don't have fresh, healthy foods. This often leads to a high rate of health problems in the community.

Low-Access Communities in Chicago

Unfortunately, many neighborhoods in Chicago qualify as low-access communities. According to Maha Ahmed's reporting for the South Side Weekly in 2015, Chicago has three food desert clusters: one on the West Side, one on the South Side, and one on the Far South Side. The food desert on the South Side is not far from Hyde Park and includes parts of parts of Englewood and West Englewood, Washington Park, Auburn Gresham, and Ashburn. *Food access in Chicago is a civil rights issue, because it tends to disproportionately affect Black communities.* Chicago is one of the most segregated cities in the country. A 2011 report found that many Black neighborhoods lacked access to full-service grocery stores, whether independent or chain stores. Hispanic neighborhoods usually had access to independent grocers, but not large chain stores.

What are some ways to increase access to fresh, healthy food?

One solution is to try to introduce a chain grocery store into a neighborhood that has historically lacked such stores. For example, a Whole Foods Market is currently about to open in Englewood, a low-income neighborhood that qualifies as low-access (read more: <http://southsideweekly.com/whats-in-store>). These stores can bring fresh food, and in some cases (such as with Whole Foods), resources and community programs, like nutrition education programs. However, oftentimes it is the more expensive stores, such as Whole Foods, that are willing to take the risk, and their food can be out of the price range for residents. Some people worry that the introduction of such stores can lead to gentrification, and that bringing in large corporate chain stores is not the way to economically empower the community.

Another solution is increasing the presence of local community gardens and farmers markets. Many organizations do this work on the South Side. (read more: <http://southsideweekly.com/milk-and-honey-in-the-desert/>) However, market food is also often expensive, and farmers can be hesitant to come and sell if they think they won't see a lot of buyers. Making markets accessible often requires a sustained outreach effort. Most Chicago farmers' markets now accept LINK (electronic food stamp) payment, and some will match LINK dollar amounts to double the amount that customers can spend.

For more info: Here is a kickass report that explains everything better than I can: www.usccr.gov/pubs/IL-FoodDeserts-2011.pdf. It's from 2011, but still gives a good overview of food deserts for those interested in learning more.

know your rights

some important bits of university policy

content warning: non-graphic discussion of sexual violence

This section gives a general description of Title IX, University of Chicago's policy, and what it will most likely be like to file a formal report of sexual misconduct with the school. Unfortunately, this section does not describe ways of seeking justice that are outside of the school, such as going to the police or hiring a lawyer. However, we do have a list of resources from both within and outside of the University.

All federally-funded institutions of education (including the University of Chicago!) 1) must prevent sexual violence on campus, 2) support University-affiliated survivors of sexual violence, and 3) appropriately handle all complaints related to sexual violence. Before going into the details of how our school deals with the topic, here is what you should know about Title IX and the Clery Act, two federal laws that spell this all out.

Simone Brandford-Altsher & Meg Dowd

THE CLERY ACT AND TITLE IX

The Clery Act requires schools to report crimes committed on and near campus to students in order to ensure that students are informed about crimes committed. The Clery Act covers acts of sexual violence, but in the case of the University of Chicago, most cases aren't reported to the student body. The rationalization that the Office for Campus Safety & Security has given for this is that if they have a known suspect, there is no ongoing threat to the student body. If you think this makes no sense, you're not the only one.

Title IX is a landmark federal civil right that prohibits sex discrimination in education. It protects students of all genders and orientations. Dana Bolger, from knowyourix.org, has provided a detailed outline regarding the rights you are afforded under Title IX (abbreviated here: visit the website for the full article).

- * Schools must be proactive in ensuring that your campus is free of sex discrimination.
- * Schools must have an established procedure for handling complaints of sex discrimination, sexual harassment or sexual violence.
- * Schools must take immediate action to ensure a complainant-victim can continue his or her education free of ongoing sex discrimination, sexual harassment or sexual violence.

- * Schools may not retaliate against someone filing a complaint and must keep a complainant-victim safe from other retaliatory harassment or behavior.
- * Schools can issue a no contact directive under Title IX to prevent the accused student from approaching or interacting with you.
- * In cases of sexual violence, schools are prohibited from encouraging or allowing informal mediation of the complaint.
- * Schools cannot discourage you from continuing your education.

While an official interpretation of Title IX from the Office of Civil Rights in 2014 is fairly specific about how to put these ideas into practice, every school is afforded some leeway about how they can make this possible (google “OCR Questions and Answers on Title IX and Sexual Violence” for more information about the interpretation). If you feel that your school is somehow in violation of Title IX, you are able to officially report that to the federal government. In fact, the University of Chicago is currently under investigation due to a complaint filed in 2013, as well as two more that were filed in 2016. Unfortunately, our school does not have a good history of treating survivors well. But mostly due to student action and Title IX investigations, large strides have been made in the past few years.

UNIVERSITY POLICY ON “SEXUAL MISCONDUCT”

The current policy regarding sexual misconduct, which went into effect in August of this year, is far more comprehensive than it used to be, and on paper, at least, is largely compliant with Title IX. The following is a list of things you might not know already about our school’s policy, which defines sexual misconduct as including but not limited to “sexual harassment, sexual assault, domestic violence, dating violence, and stalking.”

1. *The school has a decent website regarding sexual violence, found at umatter.uchicago.edu.* You can find a link to the full policy there, but it is worth referencing the summarized sections on the site if you don’t want to read the whole thing. UMatteer also has a chart detailing exactly how the process of filing a formal complaint is supposed to work, which is a victory for students who had been demanding it for quite some time. Before administrators laid this out specifically, it was difficult to know what to expect when reporting. Unfortunately, however, there are many problems with how this process works out in practice, which we will return to in a later section.
2. *You don’t have to file a report to receive “informal resolutions.” These support services must be available to you even if the assault took place before you arrived at UChicago.* This means that the Title IX office can be able to provide a survivor with accommodations, such as housing changes, class schedule changes, or a no-contact order (described in full in a later section) even if they do not want to open up a formal investigation. At UChicago, requests for accommodations are treated on a “case-by-case basis.” In the past, there have been issues with professors being unsympathetic to requests for academic accommodations, but usually the Title IX Office has the capacity to override that decision.
3. *You can easily file a report online at UMatteer.* This option is found under the “File a Report” section.
4. *Anyone can file a report with the University, regardless of affiliation.* The University is also obligated to investigate incidents of sexual misconduct even if the perpetrator is non-affiliated, though of course there are limits to this if law enforcement is not involved, or if the incident occurred off-campus.
5. *There is no statute of limitations on filing a report with the University.* This is different from Illinois state law, under which there is a time limit for reporting crimes related

to sexual violence. Obviously it is easier to investigate an incident the more recently it has occurred, but the University will honor complaints without a time limit.

6. *You can file a report and request to stay anonymous.*

7. *With this being said, there may be some consequences to reporting anonymously or even disclosing an incident to the Title IX coordinator.* Although the school will attempt to respect a student's wishes to stay anonymous and/or not follow through with an investigation, the school is obligated to actively ensure a safe environment. This means that sometimes they will decide to open an investigation regardless of what the student wants. If this happens, you will be notified and you should not be forced to participate. Additionally, although this is not found explicitly in the policy, administrators should not pressure students into filing a formal report.

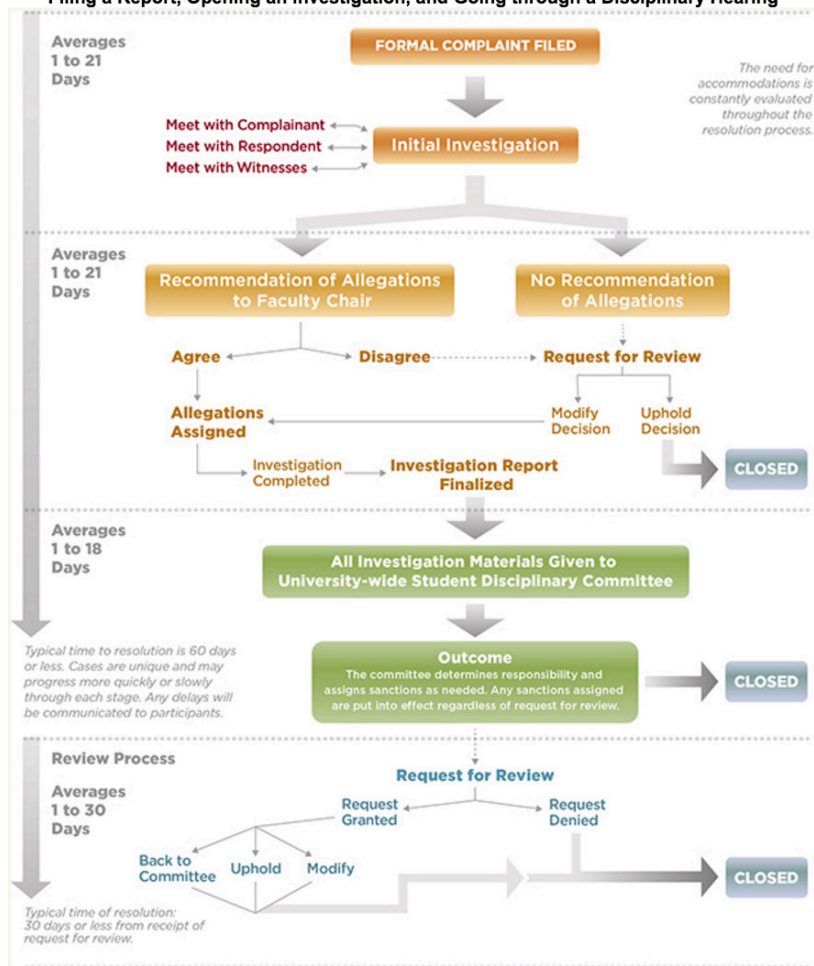
8. *When disclosing, be aware that different resources, including University employees, have different levels of confidentiality. "Responsible employees," who must report incidents to the school, includes RAs, which arguably might prevent students from seeking the support they need.* Responsible employees must report any incidents that they become aware of, even if they are not told about them directly, and they may not be able to keep that information anonymous. Who exactly is a responsible employee is one of the things that the federal government leaves for schools to decide. Sexual Assault Deans on Call (SADOCs), Student Health Services, and Student Counseling services are, on the other hand, all confidential resources. Refer to the chart about levels of confidentiality linked on UMMatter under "find support" and "choosing to disclose" for more on this.

9. *In order to encourage people to report, the University will ignore possible crimes or conduct violations related to the report "unless the University determines that the violation was egregious, including...an action that places the health or safety of any other person at risk."* The example used in the policy is that the University would not bring charges against anyone for "underage drinking by the reporting person if that policy violation [were to come] to light as the result of a sexual assault."

10. *Your sexual history should not be on trial in a disciplinary hearing.* Specific sexual history between accused and accuser might be used as context to investigate an incident if the issue is consent, or to show "proof of a pattern" on the part of the accused. However, the policy makes a point of saying that "sexual history with others will generally not be sought or used in determining whether sexual assault has occurred." In theory, this means that victim-blaming is minimized.

FILING A REPORT, OPENING AN INVESTIGATION, AND GOING THROUGH A DISCIPLINARY HEARING

Filing a Report, Opening an Investigation, and Going through a Disciplinary Hearing



The flowchart to the left is taken from umatter.uchicago.edu, and it outlines the process and timeline for reporting a sexual assault and going before the University-wide Disciplinary Committee. This committee is supposed to be made up of students and faculty who have no relationship with the accuser or accused (have never been your professor, TA, advisor, etc). You should know that students are required to be on this committee by the University's own policy, and you should complain to Dean Inabinet if this is not so for your hearing. Unfortunately, this "typical" timeline has the process taking 60 days or less for a disciplinary committee resolution, but in reality the process can take closer to three months. Here are some details about and tips for reporting to the University and undergoing a hearing:

1. To minimize the amount of retellings, schedule a meeting with Jeremy Inabinet, the Dean of Disciplinary Affairs, and one of the Title IX Coordinators at the same time. Bring a friend/support person who can take notes for you.
2. After this meeting, Dean Inabinet will want you to submit your official formal complaint--written documentation of everything that happened, including dates/times, potential witnesses, sequence of events, pictures of bruises, etc. Once this is submitted he will evaluate it and decide whether he can investigate your complaint and take it to the hearing process.
3. If the investigation reaches a certain point, Dean Inabinet will submit your complaint to the assailant, to which they are able to respond. The assailant will have the ability to respond before or after reading your complaint.
4. After you view the assailant's account, you will have the opportunity for a rebuttal. Be thorough: refuting as many points of theirs that you can will help to bolster your case.
5. Next, the assailant will have the ability to write their own rebuttal to yours. This back-and-forth stage will probably end up being much longer than the "typical" 60 days, because it is allowed to be extended based on level of detail, complications, witnesses, scheduling, etc.
6. If your case goes to committee hearing, at the hearing itself you can be physically present, present remotely through telecommunication, or not present at all. There will be a barrier between the assailant's side and the victim's side. The committee will ask direct questions, even if they have already been answered in your account or rebuttal. So you have your own records of the hearing, it is a good idea to videotape or audio record the entire thing.
7. Hearings are decided based on a "preponderance of evidence" standards, lower than a criminal court standard. Once your hearing is over, you will meet with a representative of the university who tells you the decision in person. You will then be sent the "result" document.
8. The school has very strict policies for grounds for review, which is available for both sides. A request for a review must be submitted within 15 days of the committee decision. There must be new material information that would have significantly changed the adjudication, or proof that there were major procedural missteps/major departure from normal university procedure (one reason why you should have your own records of the hearing--as well as of everything else). If a request for review is submitted by the complainant, the assailant gets to write a response.
9. The review process is all behind closed doors, unlike the original hearing. The Review Board is made up of 3 people who are given the decision from the committee, the request for review, and the rebuttal. The board can 1) uphold the original decision, 2) uphold the decision with either tightened or reduced sanctions, 3) return it to the original committee, or 4) reopen the investigation.

RESOURCE GUIDE FOR SURVIVORS OF SEXUAL VIOLENCE, ALLIES, AND PEOPLE WITH QUESTIONS

Compiled by Phoenix Survivors Alliance

UOFC RESOURCES

Confidential Resources

Confidential resources are available to **provide support, resources, and information to students**. These individuals do not share identifying information about people or incidents without the student's consent.

Sexual Assault Deans on Call (SADoCs) are available 24/7, 365 days a year to answer any general or personal questions related to sexual misconduct - including questions about Title IX, University policy and processes (including the University's disciplinary process), resources and support services, filing a report with local law enforcement, or obtaining medical assistance.

Other Confidential Resources

- 1. Student Counseling Service (SCS)**
773.702.9800
wellness.uchicago.edu
☞ There is a confidential advisor on staff who has undergone 40 hours of specialized training regarding sexual misconduct.
- 2. Student Health Service (SHS)**
773.702.4156
wellness.uchicago.edu
- 3. Director of Resources for Sexual Violence Prevention (RSVP)**
773.834.7738
- 4. Ordained Religious Advisors**
spirit.uchicago.edu

Responsible Employees

All University employees not designated as confidential resources are considered Responsible Employees. Responsible Employees **must report all incidents** of gender-based discrimination, sexual harassment, sexual abuse, sexual assault, dating violence, domestic violence, or stalking to the Title IX Coordinators.

Responsible employees **cannot guarantee confidentiality**, but will treat information as privately as possible.

Responsible Employees include, but are not limited to, **faculty and instructors, RAs, Resident Heads, Resident Masters, TAs, deans of students, athletic coaches, and UCPD staff.**

Please note that staff at the University of Chicago Medicine's Mitchell Emergency Room are not considered University of Chicago employees. However, state law requires hospital emergency room staff to notify the local police department and a community victim advocate when treating an individual who reports a sexual assault. The individual has the option on whether or not to speak to those personnel.

Title IX Resources

Title IX Coordinator for the University
Sarah Wake
5801 S. Ellis Ave, Room 427
Chicago, IL 60637
swake@uchicago.edu
773.702.5671

Please contact Sarah to **raise concerns**, receive **support/resources**, or to file a complaint regarding a **faculty member**, other academic appointee, or **staff member** under the University Policy on Harassment, Discrimination, and Sexual Misconduct, or for **general questions** regarding this policy or Title IX.

Deputy Title IX Coordinator for Students
Shea Wolfe
5501 S. Ellis Ave, Room 112
Chicago, IL 60637
swolfe1@uchicago.edu
773.702.0438

Please contact Shea to **raise concerns**, receive **information** regarding University policy and processes, or to request **support/resources** (including academic, housing, financial, or other accommodations).

Reporting an incident to the Title IX Coordinator(s) is private, and does not mean the person who experienced the incident somehow loses control of the process. The Title IX Coordinator(s) informs individuals of options regarding accommodations, interim measures, and the University's disciplinary process. Individuals can choose not to move forward with the University's disciplinary process, but still receive support services. In some instances the Title IX Coordinator(s) may need to move forward with an investigation based on information already received. If this happens the student will be notified.

It is important to understand that each employee at the University has a different level of confidentiality. This chart can be found linked at umatter.uchicago.edu under “find resources” and then “choosing to disclose.”

The **Associate Dean for Disciplinary Affairs**, currently Jeremy Inabinet, manages all investigations and hearings:

Jeremy Inabinet
Edward H. Levi Hall 203
(773) 834-4837
inabinet@uchicago.edu

The **University of Chicago Police Department (UCPD)** can be reached by calling 773-702-8181 or 1-2-3 from a campus phone. Their responsibilities include:

- * Attending to your immediate needs, including personal safety and prompt medical care
- * Broadcasting a description of your assailant, when appropriate (although, as noted in our guide this is extremely rare)
- * Notifying the SAdoC, if you are a student

There are more university resources listed at the end of the sexual misconduct policy, found in the student handbook. It lists hospitals at UChicago's other campuses around the world for which we do not have space for here.

STUDENT SUPPORT!

There are many amazing groups on campus that provide informal support to other students.

Phoenix Survivors Alliance (PSA) - facebook.com/phoenixsurvivorsalliance

We can help you navigate the reporting process, answer questions, and put you in touch with more resources. Feel free to message our Facebook page!

Resources for Sexual Violence Prevention (RSVP) - This group is administration-led, but its student staff members lead workshops on many topics related to sexual violence.

Asexualitea - A support, social, and visibility group for the campus asexual and aromantic communities. This group has tea at every meeting and invites anyone to join regardless of orientation.

Q and A - Queers & Associates is a group for LGBTQ students and allies, dedicated to creating a welcoming queer community through activism, events, social activities, and discussion of issues relevant to queer life.

Tea Time and Sex Chats - The University of Chicago's sex-positive, peer-led sex education group! TTSC a panel of peer educators looking to answer all of your questions about sex.

CHICAGO AND NATIONAL RESOURCES

24/7 Hotlines:

Chicago Rape Crisis Hotline 888-293-2080

National Sexual Assault Hotline 800-656-4673

Legal and Other Kinds of Support (listed in alphabetical order):

9 to 5: National Association of Working Women 9to5.org

Their job-problem hotline provides advice and support for women in all fields dealing with sexual harassment.

Chicago Alliance Against Sexual Exploitation (CAASE) caase.org/legal-services

They offer free legal aid and can help you file a Title IX report with the federal government, get an order of protection, etc.

Chicago Rape Victim Advocates rapevictimadvocates.org

EEOC National eeoc.gov

The Equal Employment Opportunity Commission is the national clearinghouse for sexual harassment complaints. A charge must be filed within 180 days of the alleged act, or within 300 days, if there is a state or local fair-employment- practice agency that enforces a similar law.

Illinois Department of Human Rights www.illinois.gov/dhr

If you want to file a charge with the department, you must do so within 180 days of the date the harassment took place.

Know Your IX knowyourix.org

This organization has a great, detailed explanation of Title IX and your rights as a student.

Life Span life-span.org

Life Span has stellar legal advocates who can further inform you of your rights and options, and provide dedicated legal representation.

YWCA Metropolitan Chicago ywcachicago.org

Their individual counseling, immediate support, group counseling, court advocacy, information and referral services, all services are free of charge.

For Male Survivors: In addition to the resources above, check out

www.malesurvivor.org, and www.iin6.org.

THE BIAS RESPONSE TEAM

kiran misra

WHAT IS BIAS? The University of Chicago defines bias as “a preformed negative opinion or attitude toward a group of persons who possess common characteristics, such as skin color, or cultural experiences, such as religion or national origin.” More colloquially, the University website states bias can be experienced as, “thoughts and perspectives that are perceived as false, objectionable, or offensive by others.” The University has a long, cyclical history of bias incidents (see the ‘Frustrating Incidents at UChicago’ section) and there are sure to be many more in your time at the university.

SO WHAT CAN YOU DO ABOUT IT? The University’s official resource for bias incidents is the Bias Response Team (BRT), a group made up of administrators who can support and guide students seeking assistance in determining how to handle a bias incident. As the University website explains, “bias incidents that are addressed by the university Bias Response Team include actions that are motivated by bias even if they do not include the elements required to prove a hate crime or a violation of University policy.”

WHAT THE BIAS RESPONSE TEAM CAN DO: Determine whether a violation of law or University policy may have occurred, refer students to additional resources should such a violation be likely.

WHAT THE BIAS RESPONSE TEAM CAN’T DO: initiate disciplinary action or impose sanctions.

YOU CAN GET IN TOUCH WITH THE TEAM BY:

- Submitting a report online, which will be treated “as confidentially as possible”:
cm.maxient.com/reportingform.php?UnivofChicago&layout_id=9
- Calling the Bias Response Team at 773.834.4357. Team Members are on call 24 hours a day, 7 days a week.

IT IS WORTH NOTING THAT: there are extremely few anecdotal reports of students actually utilizing the Bias Response Team when experiencing bias incidents on campus, a reality which sometimes calls into question the Team’s efficacy and accessibility. Some instances in which the bias response team was contacted are detailed in the ‘Frustrating Incidents at UChicago’ section of this book.

want more dirt on the institution? dig in!

some sites & sources for further research

*compiled by Juliet Eldred, Principal Investigator of
the University of Chicago Department of Artography
(see the department's work at unspeakable.info/impact)*

University Properties

finadmin.uchicago.edu/creo.shtml

facilities.uchicago.edu

rp.uchicago.edu

hpherald.com/2015/03/31/university-of-chicago-to-sell-21-residential-properties-in-hyde-park

UCPD

safety-security.uchicago.edu/police

campus boundaries: d3qi0qp55mx5f5.cloudfront.net/safety-security/uploads/files/Campus_Boundary_Map_040814_final.pdf

ucpd patrol boundaries: https://d3qi0qp55mx5f5.cloudfront.net/safety-security/uploads/files/Extended_Patrol_Map.pdf

uchicagogate.com/2014/06/02/a-wall-around-hyde-park

chicagomaroon.com/2012/05/25/a-brief-history-of-the-ucpd

vice.com/read/why-does-a-campus-police-department-have-jurisdiction-over-65000-chicago-residents-1112

"Campus Police: Real Deal, or Rent-a-Cops?," WBEZ

"Abolish The UCPD," The Chicago Maroon

Urban Renewal

Atlas of Hyde Park Urban Renewal. Chicago: S.I., 1950-1956.

Hirsch, Arnold R. *Making the Second Ghetto: Race and Housing in Chicago, 1940-1960*. Chicago, Illinois: University of Chicago Press, 1998.

Hyde Park-Kenwood Urban Renewal Project : Redevelopment Areas and Major Rights-of-Way Adjustments. Chicago: Community Conservation Board of Chicago, 1960.

Lipsitz, George. "The Possessive Investment in Whiteness: Racialized Social Democracy and the "White" Problem in American Studies." *American Quarterly* 47, no. 10 (1995): 369-387.

Winling, LaDale. "Students and the Second Ghetto: Federal Legislation, Urban Politics, and Campus Planning at the University of Chicago." *Journal of Planning History* 10, no. 1 (2010): 59-86.

Hyde Park/Chicago History

Bachin, Robin Faith. *Building the South Side: Urban Space and Civic Culture in Chicago, 1890-1919*. Chicago, Illinois: University of Chicago Press, 2004.

Davis, Susan O'Connor, and John Vinci. *Chicago's Historic Hyde Park*. Chicago, Illinois: University of Chicago Press, 2013.

Gamino, John. "U of C/Hyde Park History." The Chicago Maroon. October 6, 2014. hydepark.org/historicpres/urbanrenewal.htm#opening
encyclopedia.chicagohistory.org/pages/1320.html
hpherald.com/chicagos-historic-hyde-park/

Restrictive Covenants/Redlining

Hirsch, Arnold R. "Racial Restrictive Covenants on Chicago's South Side in 1947." Encyclopedia of Chicago. encyclopedia.chicagohistory.org/pages/1761.html

Madrigal, Alexis. "The Racist Housing Policy That Made Your Neighborhood." The Atlantic. May 22, 2014. theatlantic.com/business/archive/2014/05/the-racist-housing-policy-that-made-your-neighborhood/371439

Residential Security Map, No. 2 Map Section (South Chicago). Washington, D.C.: Federal Home Loan Bank Board, 1940.

Onion, Rebecca. "Where To Find Historical "Redlining" Maps of Your City." Slate. May 30, 2014. slate.com/blogs/the_vault/2014/05/30/where_to_find_historical_redlining_maps_of_your_city.html

Urban Oasis. "Digital HOLC Maps." urbanoasis.org/projects/holc-fha/digital-holc-maps

Washington Park/Barack Obama Presidential Library

"Bringing Obama Home?" *South Side Weekly*. southsideweekly.com/bringing-obama-home/

Cholke, Sam. "U. of C. Buys 26 Properties on South Side Ahead of Obama Library Decision." DNAinfo. December 10, 2014.

Obama Presidential Library Foundation. "Overview Map." oplsouthside.org/news-room/images-video

"Obama library raises hopes, fears about economic boom on South Side," Chicago Tribune. chicagotribune.com/news/ct-obama-library-economics-20150511-story.html#page=1

theories & perspectives

Being Part of a Diverse Community

Vincente Perez + Cindy Ji (2013)

At any moment on campus (or in our larger Chicago community), you share the sidewalk with students with vastly different backgrounds than yours, whose way of perceiving and navigating the world around them have been shaped by experiences you can't fully understand. People who have only known the countryside. People who have been sexually abused from a young age or grew up with undocumented family members. People who went to boarding schools or alternatively, to underserved school districts. People who grew up on food stamps or haven't been part of one community for more than a couple years. People of a particular race, gender, or sexuality who have been repeatedly bullied for their identities—or who, on the other hand, haven't had to actively consider them. The range of contexts and stories goes on. And you will come with your own.

Being part of a diverse community means you'll inevitably bump arms—and always have good reasons for doing so. Oftentimes everyone in an argument can be right because the disagreement or wording of the disagreement might boil down to personal experiences and contexts. Welcome this. And intentionally respect others' contexts. We don't choose our skin color, our parents, or the community we were born into, but they inevitably shape us and inform our choices. If someone else's behaviors or beliefs don't make sense to you, ask questions. Invite conversations that question your own behaviors and values. It can be a beautifully productive process.

The following sections offer an introduction to the social theories and perspectives that might give you a glimpse of where your diverse classmates are coming from and why arm-bumping happens.

Class & Classism

Marley Lindsey (2013)

What are we talking about
when we talk about class?

One of the trickiest aspects of class is its ambiguity. Poll after poll over the past decade has demonstrated a majority of Americans associate with the term “middle class”. These sorts of labels make it hard to comprehend who is hurt most by classism—\$100k a year sounds like a fortune to myself as a single child. To a family of 6 residing in New York, it is close to poverty. When we talk about classism in the University, we have to talk about a series of experiences. There is little quantifiable data of what it is like to experience classism at elite universities. All I have are the experiences of myself, and other people who have had difficulty dealing with finances here. Further accounts can be found on the UChicago Class Confessions Page on Facebook.

What is classism?

Classism is a child of Marxist thought. To quote the Communist Manifesto: “The history of all hitherto existing society is the history of class struggle.” The interaction between the bourgeois (upper class) and the proletariat (working class) tends to be dictated in terms of capital (money). In the present day, these interactions are rarely direct—classism is a force that often permeates itself in structural and personal levels. The manifestation of this history is still visible in the present day. To be “working-class” or blue-collar tends to have a series of loaded connotations, many revolving around a failure to achieve more. Chuck Barone of Dickinson College words it like this:

“Success honors those who make it and failure stigmatizes those who fail, while liberals tend to focus on deficiency, expressing pity and concern for those unfortunate enough to fail. Although cast in terms of individuals and equal opportunities, this ideology is classist. It casts working-class people as inferior and incompetent, middle-class people as superior, perhaps blessed by God.”

This is part of a societal trend to view the working-class individual as inferior to the “Life of the Mind”. For an example of these generally unspoken sentiments, here is the description of a plumber in an essay entitled “The Disadvantages of an Elite Education”:

“There he was, a short beefy guy with a goatee and a Red Sox cap and a thick Boston accent, and I suddenly learned that I didn’t have the slightest idea what to say to someone like him. So alien was his experience to me, so unguessable his values, so mysterious his very language, that I couldn’t succeed in engaging him in a few minutes of small talk before he got down to work.”

How does classism manifest at UChicago?

The working-class individual, in the eyes of most upper-class students, is an alien thought to be below those who have gained access to schools like this one. This is a structural form of classism within society that is only magnified by being at elite institutions. Often jokes are exchanged about becoming sales clerks, or even plumbers. This reinforces moments

of internalized oppression—students whose parents are working-class have often noted feeling shame about such origins.

Structural classism also manifests itself closer to our University. The Office of College Aid promises to “meet a student’s demonstrated need throughout their four years in the College”. It seeks to create a perfect balance between your legal guardian, yourself, and the college, in terms of paying your tuition. Through this process, the goal is to eliminate class as a consideration. Regardless of whether your mother is a janitor, or a tenured collegiate professor, the University wants to make your presence here happen.

The reality is quite different. It includes having to jump through every hurdle the College sets for you in order to receive your aid—in my case, it meant finding someone who “knew my family well, but was not a friend or another biased party” to confirm that neither my mother, nor myself had been in contact with my father since I was born. It means finding out in April that the state can tax the room and board part of your financial aid, and you are liable to pay it. It means attempting to find out whether a House trip is worth selling your pride to your Resident Head, and telling them that you can’t afford the \$20 fee, but would still like to go. These are all examples of structural classism—if capital was unlimited, none of these would be concerns.

Personal levels of classism can be even worse. Rather than having the ability to blame an abstract concept for your misfortunes, the perpetrators are often your classmates, and friends. My first year, friends started a conversation about how much they were expected to pay. A friend of mine said the school expected her parents to pay \$30,000 a year. Without thinking I said, “\$30,000? That’s insane! Who on earth pays that?” to which she replied, “Yeah, well, maybe if you had a dad you’d be expected to pay more too.” This was not spoken with the intent to hurt. She simply expressed a subconscious ignorance in a very poor manner.

And here’s the clincher about personal forms of classism—because anyone can claim ignorance about what is common economic practice, any response has to deal with its perception. If I had reacted with anger towards my friend, people may have perceived me as being hostile, or even irrational. From their perspectives, she might have had a factually valid point, without recognition of the privileged context in which she exists. And because of that, their analysis would see something wrong with my emotional reaction, but nothing wrong with the formulation of her statement. The conflict between us came from our own very different pasts and contexts in terms of what we considered a reasonable amount of money, due to what our parents could afford. This personal classism can be combated simply by perhaps taking a step back and recognizing that we all come from different places, and that your normal and my normal are not the same - and that no one, except perhaps our radically unequal economic system - is to blame for their own social class.

a marxist take on

Class & Classism*

Ashley Li

**it's really about how theory informs practice
(which is a pretty good place to start this whole
"theories & perspectives" cluster)*

The Concept of Class

Colloquially, we know what class means. It refers to a certain income bracket per capita, a certain standard of living, or a certain way of life: in this sense, class is a sociological category that characterizes the stratified society that we live in. The upper class oppresses the lower class, but at the same time, the upper class cannot exist without the lower class. The very definition of "upper class," after all, exists only in contrast to that of the lower class, and vice-versa.

But the concept of class itself finds its origins in Marxist theory, in which it has a different meaning. Industrial society is divided into the proletariat (working class) and the bourgeoisie (propertied class) by their relative positions in the production process: the proletariat works to produce commodities for the bourgeoisie, and the bourgeoisie takes commodities and transforms them into capital. Each occupies a different part of the whole cycle, and each depends on the immediate functioning of this cycle to sustain their lives. The worker needs the capitalist to give them a job in order to to earn a wage, and the capitalist needs workers to work in order to turn a profit.

There is an important difference between the two accounts: Marx's concept of class describes each class' fundamental interests in production, whereas the basic sociological account only describes immediate interests, taking all of capitalism for granted. For example, while a surgeon at a hospital is probably wealthy, they are still a proletarian, as they must work for a wage. Thus, as a member of the upper-class, they may desire lower taxes for the rich, as we expect. As a member of the proletariat, however, they want higher wages and job security, just like any other proletarian. The sociological account leaves the entire system of taxes and classes unquestioned, but the Marxist account identifies the root of the problem at the fundamental, concrete activity of production. It is in the interest of a single worker to keep the system running as smoothly as possible, but it is in the interest of the proletariat to overcome the degrading system altogether.

We know that the wealthy like to claim that the poor need only to work harder, "pick themselves up by the bootstraps," in order to become successful. Persistent unemployment makes this a fantasy: how can you work when there is no work to do? This is an important issue that divides the sociological and Marxist theories in practice. According to the liberal sociological view, the lower class should pay fewer taxes, receive more benefits, etc. After all, they are poor, and the poor could always use more money. But, while these reforms are improvements, they cannot resolve the fundamental problem of unemployment. High "social mobility" only ensures that the lower stratum can displace the higher stratum, but stratified society remains.

However, if we instead treat workers not just as poor people, but as proletarians, the issue can be actually addressed: it is the proletarian's class interest to win the right to work, as inherent to the very function of the proletariat in the production process. The rich doctor and the poor plumber can both agree on this point.

In other words, it is in the proletarian's interest to fulfill the snobbish claim of bootstrap-pulling: the most permanent solution is not to temporarily redistribute wealth, but to reconfigure society such that, yes, you can actually get a better life by working harder. The Marxist concept of class points to the necessity of a qualitatively different future, in which classes are abolished by a radical transformation of the production process; the liberal concept points only to a quantitatively adjusted present. Economists have already given up on solving the problem of unemployment. This only means that they refuse to think beyond capitalism.

Ideology and Classism

A good professor of mine once wrote that ideology is not the same thing as falsehood. With ideology, there is always some degree of truth. Classism, as the discrimination against individuals from a certain stratum of society, is ideology. Its truth lies in the fact that education and wealth do improve one's life qualitatively (of course, this also depends on the type and quality of education, but that is beyond the scope of this essay). A professor who treats a plumber as inferior does so as they reflect upon the genuine importance of education in transforming their own life. At the same time, however, the classist might stretch this point, to think that their own education was truly liberating, or that all people can always bootstrap themselves through education with enough willpower. But we know that a "good" education is hard to come by. In other words, the classist ideologically imagines that society is free, when it is actually highly limited. This causes a confusion between cause and effect: education elevates people, but if poor people are uneducated because they do not try hard enough, they must deserve being poor, and must not deserve education. As a result, the stratification of society becomes naturalized in the notion that all people belong in their rightful place. A classist starts discriminating against a poor worker not out of a (still tenuous) comparison in ability, but out of a conservative impulse to identify the worker's real position in society with their "natural" position.

It is important to note that classism is in part the result of the aforementioned liberal/sociological conception of class. This liberal conception of class does not allow for the abolition of the class system, but only for the reconfiguration of existing strata. A liberal may admit that a plumber does not deserve to be a plumber, but inherent to their idea of class is the concession that someone else must deserve to be a plumber. Any sort of anti-classist politics that depends on this will contain a hidden classism in itself. However radical-seeming at the present, it must default to conservatism once the goal is attained.

A plumber should not feel ashamed of being a plumber in the society that we live in. At the same time, however, we should not glorify the plumber. The laborer suffers not only out of low wages and poor working conditions, but out of the very nature of labor. The repeated performance of standardized acts reduces the creative potential of a human to the mere turning of a cog in the production process: this is true of almost all wage work. Where work can actually be imaginative and new, it is not. Capitalism is dehumanizing, and as a result, the plumber as plumber is inhuman. The CEO, too, is inhuman, for he operates as a cog on the opposite side of production. The machine as a whole serves no one but capital. We should not glorify what is inhuman in human society. Instead, we must declare that no one deserves to be a plumber, that no one deserves to be inhuman, and that all humans deserve to be free, educated, and creative individuals.

Theory and Practice

“Anti-classism” thus comes in conservative and progressive variants. The conservative variant merely states that we should not discriminate unfairly based on class, but fails to address the existence of classes themselves. In other words, it treats the ideology of classism as a mere lie, without comprehending its partial truth. Progressive anti-classism, or socialism, comprehends the truth within the ideology, and seeks instead to fulfill it.

The only way that the two can be differentiated in practice is through theory. The following chapters in this book may contain highly theoretical passages; it is important to remember that, while theory by itself accomplishes nothing, it must nevertheless lead practice, and not justify it. Without a radical theory of class, the concrete activity of trade unions and strikes can only bring temporary concessions indefinitely, without a clear direction or end. Furthermore, while a theory developed on the basis of existing trade unionist activism will help to improve the general efficiency of activism, it will not impart any more meaning to the entire movement than activity by itself. A theory that conforms to the immediate possibilities of activity will necessarily lead to shortsighted practice, and shortsighted practice is necessarily conservative.

Theory must stand independent of direct activity. The practice of socialism, of progressive “anti-classism,” derives from the Marxist theory of class. In more revolutionary times, even independent theories had obvious implications: effective reforms struck at the basic production process and demanded for shorter working-hours, as part of a broader socialist politics. In our own time, when workers’ movements are at an all-time low, only theory can lead us back out of the charade of modern politics.

power, oppression, & racism

Julie Xu, Cosette Hampton, Ogonna Obiajunwa (2016)
Vincente Perez (2013)

What is race, anyway?

At its core, the concept of race is a social construction based on the correlation of physical attributes to specific behaviors, abilities, and lifestyles. Historically the term itself, “race” was not used to denote anything other than a perceived class of persons or things. It was not until the late eighteenth century that it became a way of officially categorizing humans through physical attributes. In fact, race was an important tool for the rise of colonialism:

“Although race is not specifically an invention of imperialism, it quickly became one of imperialism’s most supportive ideas, because the idea of superiority that generated the emergence of race as a concept adapted easily to both impulses of the imperial mission: dominance and enlightenment”.

Even though race itself is a constructed categorization, its use has become ingrained within reality and in the functionality of systems that traps our thought processes and can feel inescapable. “Color blind” narratives, then, can become harmful when they allow folks of races considered superior to “not see color” or to deny that Western society is generally rooted in racial hierarchy when people of color (PoC) are attempting to be accepted in society as they are while still identifying with their race. That is, as opposed to melding themselves to a homogeneous society. In its essence, racism and colorblindness work hand-in-hand to push people towards social, cultural, and institutionalized segregation.

Furthermore, when we talk about race, we refer to not only physical attributes, but also norms we associate with different cultures, hence the ability to say that a non-black person, “acts black” or perhaps that a well-spoken Black person “sounds white.” Thus, race does not solely refer to physical markers, but also to the cultural correlations we associate

with these markers, which are ultimately socially constructed. Some cultural traditions and institutions, however, have been a source of strength for marginalized and underrepresented groups in popular society and have worked to facilitate many of the advancements different races can be proud (or ashamed) of today. Nevertheless, these correlations become problematic when society develops a mindset that categorizes certain behaviors, abilities, and lifestyles as defined by race and uses this same mindset to specifically target and oppress groups of individuals based on the perceived superiority of their own race.

What are power and oppression?

On a very basic level, power is the ability to exert force on a person or thing and change it according to the will of the agent. As we take a deeper look at the extent to which humans are impacted by their social, economic, and political circumstances, it becomes clear that power is a substantial and sometimes daunting force behind large-scale systems and potential for change. Let's consider power's influence on the institution of slavery. The theft of and subsequent enslavement of many African people was possible only through white supremacy's ability to use capitalist ventures to manipulate the trading of Black bodies across the Atlantic, and to exert control over individuals mentally by using physical torture and brute force. Developing an understanding of white supremacy's construction and role in the creation and continuation of slavery can help us begin to unpack the origin of racial superiority among non-whites and the idea that some races are deserving of dehumanization, especially depending on their proximity to whiteness.

Power used negatively becomes oppression, or, the exercise of authority in a burdensome, cruel, or unjust manner. Although oppression can be authorized by individuals, it most commonly refers to popular historical events: Trans-Atlantic slave trade, Japanese internment camps, the Trail of Tears, caste systems and "comfort women", to name a few. In each of these examples, a more powerless group was oppressed by a more dominant group in favor of the dominant group's desires. We don't say "minority" because there are many societies where the "minority" has dominant rule and we also don't allude to complete powerlessness, because though whiteness exerts power and privilege over PoC, there are PoC that exert power and privilege over Brown people, and both exert power and privilege over Black people. This example is even present at UChicago, where more than 61% of the Class of 2019 can be considered "people of color." With such a large non-white population, "minority status" operates differently on campus, and faux "diversity" can shield non-white people from being held accountable for bigotry towards other people of color. When we look at oppression, it becomes evident that what begins as individual acts of discrimination, such as prejudice against skin color or gender, resulted in a system that works to subjugate those farthest from maleness, whiteness, and heteronormativity--especially those at the intersection of the three.

Power and Racism in Slavery

Power in the system of slavery manifested under the ultimate guise of colonialism and advancement. It subjugates native culture into animalistic, primitive and barbaric understandings that lack inclusivity of diverse, yet equal ways of socializing. According to Frantz Fanon,

"We now know that in the first phase of the national struggle colonialism attempts to defuse nationalist demands by manipulating economic doctrine. At the first signs

of a dispute, colonialism feigns comprehension by acknowledging with ostentatious humility that the territory is suffering from serious underdevelopment that requires major social and economic reforms.” (Fanon, 146)

By creating an image of people of color as incapable of managing their own societies, based on the way that “society” was defined by Europeans, the dehumanization of people of color became possible. In order to maintain this power, “people of color” were stratified in order to create divisions among them so they could keep their power, thus placing Black people at the bottom of the social hierarchy. Though the institution of slavery has been scrapped because of its inability to maintain control, other mechanisms of control have been used under the same subtle guise that other races are incapable, dumb, or subhuman.

The distinction between racism and discrimination is subtle but important, and points to the impossibility of “reverse racism”. Racism is the oppression of marginalized racial groups which is supported and perpetuated by individuals, institutional systems, cultural norms and practices, and social practices, all of which manifest in power. In contrast, discrimination involves situations that may be isolated to specific individuals and perhaps does not have as far reaching repercussions. Power is the primary way isolated instances of discrimination can become widespread systems of oppression that cannot be utilized by PoC. Because who largely lack the ability to wield power, thus do not have the same access to major institutions and systems to in turn oppress white individuals based on skin color, though there are indeed PoC who wield powers of imperialism to exert control over Black people due to internalized anti-Blackness. Without power, Black and Latinx folks continue to be targeted by racially charged policing policies such as Stop-and-Frisk, where folks are apprehended, detained, and even severely brutalized by police without reasonable grounds to prove that they have committed a crime. Power dynamics are further illuminated when protests against the racist system of policing and murders of Black and Brown people by the State are labelled as “violent riots” yet when white individuals ransack a surfing competition in California, it is considered lawful and folks are exempt from incarceration. Even at our very own University, a Black individual was arrested for being “too loud” in a section of the library that allowed talking. What could this be, if not power and prejudice?

Systemic racism allows people in power to neglect critiquing the disproportionate amount of African-Americans and other minorities in the criminal justice system. Stereotypes that paint Black people as inherently criminal and violent are pushed through in the media and popular culture to excuse mass-incarceration of a historically oppressed people-- even the United Nations Working Group of Experts on People of African Descent points to this in its recent report, recommending reparations as part of the solution. These stereotypes and subtle forms of racism normalize oppression to the extent that people not only begin to ignore the signs, but also begin to subconsciously engage in racist behaviors and attitudes. While seemingly harmless, accepting archetypal behaviors and characterization according to race sustains the same explicitly racist cultural norms that originally manifested through slavery, colonization, and imperialism. Modern racism takes on more subtle, yet still very triggering forms on campuses like ours: the fetishization and sexual abuse of women of color, the perceived intellectual inferiority of Black people and immigrants (and subsequent exclusion of Black and Brown people of spaces of knowledge production), the complexity of multi-racial identity and its resulting stigma, confusion and

acceptance concerning the multifaceted nature of race and religious identity, and the too often ignored plight of the numerous struggles that low-income and queer people of color face in prestigious institutions such as the University of Chicago. These positions are often overlooked by those who cannot identify with them, but a closer look reveals just how traumatizing the above forms of microaggressions and discrimination are to minorities. The first step towards creating an accepting, egalitarian society is educating oneself on the individual power and privilege that one has to influence society's larger power structures. While everyday racism is more subtle in the eyes of those who don't experience it, we must hold ourselves accountable for our actions, knowing that they can either undermine or support the dominant power structure of racism. The more we do to educate ourselves and mobilize each other, the better equipped we will be to imagine and create an equitable society where racial diversity is just that: diversity and not strategic stratification.

Beyond Black and White: How Race & Oppression are Tied to Global Imperialism and Class

As Audre Lorde said, "In a society where the good is defined in terms of profit rather than in terms of human need, there must always be some group of people who, through systematized oppression, can be made to feel surplus, to occupy the place of the dehumanized inferior. Within this society, that group is made up of Black and Third World People, working-class people, older people, and women." We cannot talk about current racism and oppression without recognizing the long and ugly history of colonization and slavery in this country.

Various forms of colonization and the industry of slavery allowed for masses of capital to be accumulated, creating the material foundation for our current system of global capitalism and imperialism. These systems of domination allowed oppression to move from person to person to larger systems of nations dominating others through capital. Though not praxis, when talking about race, oppression, and power- the importance of a class analysis is crucial. This systematized (economically, socially, judicially, politically, etc.) oppression uses racism in a way that allows the current system of injustice to not only prosper, but function invisibly and without consequence.

When looking at a history of revolutionary movement, it is telling that change has always been demanded by those marginalized groups. Without the blood, sweat, and tears of those who have come before us to pave the way, we would not be where we are today. Those who recognized the systems they lived under had failed them, those who had the courage to demand more, to demand better- that is who we aspire to today. While it has always fallen into our hands to demand the change that recognizes our humanity, it doesn't mean that the fight should rest solely on one race's shoulders.

antisemitism

what does today's anti-Jewish oppression look like in the U.S. and on the college campus?

By Mari Cohen

1. Intro to Antisemitism

Depending on who you talk to, you might hear wildly different opinions about antisemitism, or oppression against Jewish people. Some people might tell you that a wild tide of antisemitism is sweeping college campuses, that Palestinian solidarity work and the Boycott, Divestment, and Sanctions movement are just antisemitism in disguise and that Jewish students everywhere feel unsafe. But if you talk to someone else, they might say “antisemitism what?” They’ll tell you that antisemitism in the United States is over. They’ll point out that Jews are no longer thought of as a separate racial category, that the Holocaust is widely taught in schools, that many American Jews have never experienced an explicitly antisemitic incident. They’ll tell you that talking about antisemitism now is just an excuse to play the victim or derail conversations.

The truth is, neither of these common responses have it right. Antisemitism is often misunderstood and misrepresented for two reasons. 1: Right-wing pro-Israel groups

often unfortunately throw around the term “antisemitic” and use it to shut down any conversations on Palestinian human rights. Anything critical of Israel or Zionism might be deemed “antisemitic,” even though not all Jews are Zionists, anti-Zionism is not the same thing as antisemitism, and most Palestinian solidarity work is undertaken by dedicated anti-racist activists. 2: The form that antisemitism takes today looks very different than other forms of oppression in the US, which makes it hard to recognize and to call out. Though the safety of Jews on campus is not severely threatened, and many are able to enjoy a vibrant Jewish life at school, antisemitism does still exist in the US today. And while much of today’s American antisemitism comes from right-wing white supremacists, it sometimes makes its way into progressive spaces. It’s important for social justice activists to understand that antisemitism still exists and still must be opposed.

2. Jewish Identity in America and How it Relates to Antisemitism

Antisemitism is complicated in part because American Jewish identity is complicated. Jewishness, at various times in history, has been construed as a tribe, a religion, an ethnicity, a race, and sometimes all of these things at once. American Jews today have a variety of racial and cultural identities in addition to their Jewishness. Some American Jews identify most with the religious practice of Judaism; other Jews don't identify as particularly religious, but strongly identify with cultural aspects of Judaism and consider Judaism their ethnic background. Therefore, a wide variety of identities are possible: for example, I identify as a White Agnostic Ashkenazi Jew. Antisemitism sometimes manifests as religious oppression (e.g. the historic persecution of Jews in Christian Europe) and sometimes as racial oppression (e.g. Nazi racist ideology), and these and other manifestations sometimes bleed into one another.

Many Jews in the U.S. are descendents of immigrants from Europe (especially Eastern Europe), many of whom came during the late 19th-early 20th century and after the Holocaust. These make up the largest proportion of American Jews. However, not all American Jews are Ashkenazi Jews of Eastern European descent (more on this further on)—in fact, some of the first Jewish immigrants to the U.S. were Sephardic Jews from Spain— and it's crucial not to erase their identities.

Those Jews who were from Europe initially faced racial discrimination when arriving to the U.S., like other European ethnic groups. They were not considered “white” and were often denied access to social organizations. Universities created “quotas” limiting number of Jews who could be admitted. Jews were often targeted as “anti-American,” especially during anti-Communism efforts. However, as the twentieth century went on, many European Jews were able to assimilate further into whiteness, and were beneficiaries of government social programs (such as the GI Bill) that Black Americans were often

prevented from taking advantage of. When the structure of American society decided to let them in, many American European Jews were able to achieve home ownership, oftentimes in the suburbs, and to adopt white identity (though not all Jews are white). Many white Jews participated in “white flight” from American cities, contributing to de-facto racial segregation. Therefore, many American Jews are viewed as white today, and have been able to benefit from white privilege. Despite having internalized, in many ways, the whiteness slowly granted to Jews over the past century, Jews often still feel the gaps between their experience and mainstream white culture. But it's important for white Jews to not derail conversations about white privilege by talking about antisemitism. It's possible to benefit from white privilege and be complicit in racism against POC even if you experience antisemitism.

(One big caveat to this race discussion, though, is that in the minds of right-wing antisemites, all Jews in 2016 are still considered a “racial Other.” Neo Nazi groups target Jews based on Nazi ideology, and racist white nationalist groups (groups who want white people to live separately) do not consider any Jews white and are racist towards Jews. So, while it's important for white American Jews to understand how they've benefited from whiteness and to own their white privilege, it would be incorrect to say that racist antisemitism in the U.S has vanished.)

3. How Does Antisemitism Work in the U.S.?

Antisemitism works differently than many other forms of oppression. As brilliantly explained by April Rosenblum in the zine “The Past Didn't Go Anywhere,” antisemitism aims to make Jews around the world look not disenfranchised but extremely powerful, so that they can be a scapegoat for society's problems. Antisemitism today is often expressed in the form of conspiracy theories that claim that the world's Jews are conspiring to rule the world/control the U.S. government/control the banks/commit terrorist

acts. Antisemites see the fact that some Jews have been able to achieve positions of power in American society and claim that this is evidence of Jewish control.

Another common form of antisemitism today is Holocaust denial. Antisemites will dispute the facts of the Holocaust, either by denying any of it happened, or by denying certain facts of history (such as the existence of gas chambers), or by saying that some Jews died as part of the war, but they weren't targeted. These Holocaust deniers often style themselves as "revisionist historians."

Today, American antisemitism is generally not structural the way that it was in the past and the way that racism and sexism, for example, still are. While hate speech, bigotry, hate crimes are common, anti-Semitism usually does not interfere with American Jews' ability to access societal resources. However, that doesn't mean it's not a problem. Anti-Semites commit violent acts against Jews and others (see: recent shootings at a Jewish Community Center in Kansas City and at the D.C. Holocaust Memorial Museum). And anti-Semitic comments and abuse, like any other form of hate speech, is psychologically damaging and oppressive.

Much of American antisemitism today is on the right of the political spectrum. However, this right-wing antisemitism sometimes unfortunately infiltrates the left, and, some antisemitism comes from the left itself.

It's crucial for the left to criticize society's powerful and draw attention to inequality. However, it's important not to portray the Jewish community—an American minority and yes, an oppressed group—as uniquely responsible for things like American capitalism or foreign policy. That's actually serving the interests of the powerful, maintaining the status quo: if you blame the Jews for these injustices, you'll only ever attack Jews—you'll never attack the root of the problem.

4. Antisemitism On Campus

UChicago hasn't had a major amount of high-profile antisemitic events. (However, in February 2015, a series of antisemitic posts appeared on the Facebook page UChicago Secrets, which publishes anonymous comments from UChicago students, and Yik-Yak. The Yik Yak posts reportedly included comments like, "Gas them, burn them and dismantle their power structure. Humanity cannot progress with the parasitic Jew"--and that's just a small sample. The Campus and Student Life office and College Council promptly released statements condemning the posts.)

Even when there's no outright hate speech, antisemitism can feed into some of our speech and language, including in progressive movements. You are likely aware that Holocaust jokes, swastikas, comments about "Jewish noses," et cetera, are unacceptable. But there are more veiled instances of antisemitism, too. And one thing that reinforces antisemitism is when progressive groups fail to acknowledge that fighting antisemitism is a part of antiracism.

However, expressing frustration over antisemitism not being included in progressive movements should not lead to delegitimizing and disrespecting the experiences of other oppressed groups. It's not the "Oppression Olympics." All people experiencing oppression struggle to have their concerns recognized in various forums, especially by the administration, and this is not unique to antisemitism (in fact, at UChicago, the administration has been pretty good about responding to antisemitism). So, don't say, "Everyone talks about racism, but no one talks about antisemitism!" That's false, because people and institutions all over our country are failing to recognize their complicity in racism. Instead, your attitude should be, "I'm really glad you are raising these issues about ____ism. I'd really appreciate if you also speak up when you witness antisemitism."

5. Things Not to Do

In addition to the explicit forms of antisemitism already mentioned, here some things to AVOID if you want to be a better partner in the struggle against antisemitism. Many of these are things I have seen from my classmates at UChicago, or in other discussions, including in leftist spaces.

Disputing the use of the term antisemitism

Oftentimes, if someone brings up “antisemitism,” someone else will invariably respond, “hey, other people besides the Jews are Semites too.” This is derailing and doesn’t address the point at hand. “Anti-Semitism,” which was coined in the 19th century, is probably not the most accurate term for anti-Jewish oppression, but it’s been recognized as the term for a long time, and disputing it isn’t relevant.

Using the one word spelling “antisemitism” instead of “anti-Semitism” can help make it clear that “antisemitism” is a specific historical term and doesn’t actually mean anti-all-Semitic-peoples

Claiming all Jews are white and Ashkenazi and erasing the existence of nonwhite and non Ashkenazi Jews

Not all Jews are white. American Jews of Color are often subject to having their existence erased and ignored within and without the Jewish community. Please don’t contribute this by lumping all Jews in with white people or assuming that Jews and POC are always separate categories.

Not all Jews are Ashkenazi immigrants from Eastern Europe. American Jews also include Sephardi and Mizrahi Jews, who have different traditions than Ashkenazi Jews. (so, not all Jews eat the same kind of food or have the same kind of holiday celebrations.)

In order to avoid excluding Jews of Color and Mizrahi and Sephardi Jews, be very specific when you are talking about white Jews or Eastern European Jews and when you are talking about Jews in general. If you want to talk about the position of Jews who have be-

come white, specifically say “white Jews.”

Derailing conversations about antisemitism to talk about Israel even if the antisemitic incident has nothing to do with Israel. Or, assume that all antisemitism is related to Israel/Palestine.

I can’t tell you how many times I’ve seen a Jewish person mention an anti-Semitic incident unrelated to Israel, such as a graffitied swastika, only to have a non-Jew immediately jump in and say, “Well, I’m sorry to hear that, but I hope you don’t think all criticism of Israel is anti-Semitic.”

This is derailing and distracts from the issue of antisemitism at hand. Plus, it contributes to the erroneous presumption that all Jews must be connected to Israel.

Automatically calling all criticism of Israel antisemitic.

As mentioned, there is a problem with the term antisemitism being inappropriately applied to all criticism of the state of Israel’s actions against the Palestinians or criticism of Zionism. If you contribute to this, you are impeding Palestinian solidarity work, and you are effectively “crying wolf,” making it harder for Jews to make claims about real antisemitism.

If you are concerned something related to Israel is antisemitic, look into it carefully. There are helpful guides online (some linked at the end of this post) that help identify when anti-Zionist rhetoric can veer into antisemitism.

Saying “My Jewish friend agrees with this so it’s okay” or “I have Jewish friends so I’m not antisemitic”

Jews sometimes have divergent opinions on what is antisemitic and it’s good to acknowledge that. But if you’re citing your token Jewish friend as the only excuse for why you’re not being antisemitic, that’s a bad excuse. What you do matters more than whom you know.

Example: Trump has often come under fire for attracting antisemitic followers and retweeting antisemitic social media ac-

counts. People often argue, “Trump can’t be antisemitic because his daughter’s family is Jewish!” But if Trump is pandering to antisemitic groups and retweeting antisemitic memes and stereotypes, I personally don’t give a flying fuck if he has a Jewish daughter. I care about whether or not he’s enabling antisemitism.

Claiming the Holocaust was just “white-on-white crime”

For various political and historical reasons, the Holocaust is well-taught in American schools and well-understood in the American imagination, while other mass atrocities, such as slavery or other genocides, can be poorly taught. It makes sense to question why other atrocities don’t get as much discussion and to argue that they should.

But we can debate and discuss that without disrespecting and distorting the Holocaust itself. Nazi ideology was heavily based in scientific racism, and was all about targeting Jews and other peoples as inferior races. So, while we might consider it “white on white” today, that is an ahistorical reduction and minimizes the severe racial implications of Nazism.

While we’re on the subject of the Holocaust, don’t compare Jews/Israel to the Nazis.

It crosses a line.

Claiming Jews in the U.S. have “Jewish privilege”

I see “Jewish privilege” come up a lot, but it’s usually a false claim.

There is Jewish privilege in Israel, where some laws privilege Jewish citizens over Arab citizens. This is a deplorable injustice.

But in the United States, there is no system of privilege set up to favor Jews. When some Jews have privilege, it is because of their whiteness or other identities, not because of their Jewishness. Claiming “Jewish privilege” contributes to conspiracy theories that Jews are exerting their power over the U.S.

Side note: don’t claim that all Jews are wealthy and educated. Jews are a diverse group of people from different walks of life.

Equating all actions of the State of Israel with Jews, or assuming Jews are more connected to Israel than to their home countries.

Israel does not represent all Jews. There are many Jews who fiercely criticize Israel and who are not Zionists.

Furthermore, a lot of support for Israel in the U.S. doesn’t come from Jews. The Israel lobby includes Jewish groups, but also non-Jewish groups. Many of the loudest American supporters of Israel are non-Jews, including Christian Zionists.

The anti-Semitic stereotype of “Dual loyalty” presumes that Jews always care more about Israel than they do about the U.S. But polls show that most Jews are more concerned with domestic political issues than Israel. Jews rarely base their vote only on a candidate’s stance on Israel (though, unfortunately, candidates don’t seem to understand this and continue trying to pander to Jews by talking about Israel).

Therefore, it’s important to distinguish between Jews and Israel/Zionists.

However, be careful when you just replace the word “Jew” with the word “Zionist.” That doesn’t necessarily put you in the clear if you’re still expressing an anti-Semitic idea or thought.

For example, neo Nazis use the term “Zionist” with abandon to refer to all Jews—for example, they call the U.S. government the “Zionist Occupational Government” as a way of conspiring about Jewish control—and have turned it into the slur “Zio.”

6. Strongly Recommended Suggestions for Further Reading

(some of these sources also inspired and informed this article and I am indebted to them!)

>April Rosenblum “**The Past Didn’t Go Anywhere**” (really wonderful in-depth zine)

>Yotam Marom “**Towards the Next Jewish Rebellion**”

>Jonathan P. Katz, “**Dealing With Anti-Semitism and It’s Not About Israel**”

>**How to Criticize Israel Without Being Antisemitic**

islamophobia

hoda katebi

inside the classroom

As Muslims living in the USA and attending an institution of higher education, we understand that Islamophobia is systematically and directly a part of departments' curriculum. Of course, given that UChicago actually has an "Oriental Institute," our expectations were never very high.

Beyond the normal exclusion of non-white philosophers, thinkers, and scholars in the majority of "repudiable" required reading within the CORE, the way that Islam and the Middle East are taught are drenched in Orientalism—a particular way of speaking of and for the "Orient" in a degrading, backwards, and "traditional" manner—something that hasn't largely changed in academia and anthropology since colonialism.

outside the classroom

Outside the classroom, the prevalence and normalization of Zionism on campus (see Zionism section below) is not only responsible for helping to cultivate a climate of xenophobia and anti-Palestinian sentiment, but also an accepted Islamophobia. The word "terrorist" is tossed around pretty lightly if you wear a Hijab or are named Mohammad—but especially if you are running for Student Government. In fact, in the past four years we have documentation that anyone who has ran for Student Government wearing the hijab has been called a terrorist on social media and, now thanks to the infamous AEPi email leak on Buzzfeed, private emails to "bros." The emails also revealed that, along with calling Muslim students a terrorist (and being incredibly anti-Black, misogynistic, and anti-Palestinian) they also were thoughtfully planning to invite the Muslim Student Association, "In an effort to foster better relations between Jewish and Muslim students," to an event about C4s and Dynamite as "long-held fixtures of your culture!"

The administration of course, took minimal action and called the hate speech prevalent in the emails as "freedom of speech" and told Muslim students to get over it because "a little discomfort" shouldn't deter being able to focus in class. This response from administration came after also several years of targeted harassment, libelous claims spread online about Muslim students on various websites with links back to personal social media, and anonymous and non-anonymous threats of physical violence. All of which was ruled "freedom of speech."

The Israeli-Palestinian conflict has increasingly become part of campus discourse, and many students with a range of ideologies have been moved to take action on bringing their hopes for resolution closer to reality.

Below, a few members of J Street UChicago shared their personal relationship to Israel and why they oppose the occupation.

Supporting a Two-State Solution, Opposing the Occupation

“I am anti-occupation because the Torah calls on us to pursue justice throughout our lives, and the occupation perverts Jewish laws and values for the exploitation and oppression of the Palestinian people. I am pro-two-states because I believe in both the Jewish and Palestinian peoples’ right to national self-determination and self-governance.”

“Jews need Zionism because for millennia we lived under the rule of other peoples and were denied self-determination. But if Zionism is the Jewish national liberation movement, it can only succeed by working hand in hand with the Palestinian people, who are themselves in need of liberation. That’s why I’m working to end the occupation and to establish a Palestinian state alongside Israel.”

“Nothing, not my religion, my heritage, or even my family, is capable of blinding me to the injustices of Israel’s ongoing occupation in the West Bank. I’m not going to stay silent and let the world think that the occupation speaks for me as a Jew. American voices have real power in this conflict, and J Street U is an opportunity to build and direct this power toward the goal of peace, two states, and the human rights of both sides.”

“I became involved in J Street U because of my family’s history of involvement in issues such as labor rights, civil rights, women’s rights, and anti-occupation activism in Israel. I believe I have a unique role in ending the injustices faced by many Palestinians while supporting the right to Jewish self-determination as realized in the existence of the Jewish state of Israel. I fell in love with the community organizing work that allows me to actively come closer to the world as it should (and will) be under a two-state-solution.”

“Growing up as a Reform Jew, I was consistently asked to engage with Israel: to attend ‘Celebrate Israel’ events, to participate in Israel trips, to learn about it in religious school classes. I was excited that there was a nation somewhere where I wouldn’t be the minority. But after meeting and learning from some Palestinian friends, I realized that the country I had been asked to unconditionally support was a source of pain for many people, and that many of Israel’s policies were causing Palestinians to suffer. The liberation of my people should not be at the expense of any other people.”

"I'm pro-two-states and anti-occupation because I believe in promoting equality and dignity for all people. In this complex issue it's important to have empathy and recognize that both Palestinians and Jews have deep cultural, historical, religious, and personal ties to the land.

I deeply love Israel which is why I want to fight to end injustice and ensure that both peoples have equal rights in the land they call home."

"I became interested in the issue of Israel/Palestine at the beginning of my second year at UChicago. I came from a family with a history of social and political activism in Argentina, and I had also grown up immersed in a Jewish community that taught me to care deeply about and feel connected to Israel. When I came across a J Street U meeting in college, and learned for the first time about the occupation, I felt instantly compelled to act. The notion that the Israel I'd grown up knowing and loving was also committing home demolitions, restricting freedom of movement, and keeping millions of Palestinians living under military law, was simply irreconcilable to me. So, I threw myself into action that promised a better, safer, future for Israel, in which it held true to Jewish and democratic values, and independence for Palestinians, who have now lived for fifty years under occupation. Today I continue that work with J Street U, on the ground, in Israel."

J Street U is a student movement that advocates for American leadership towards a two-state solution to the Israeli-Palestinian conflict. In the past, J Street U students at UChicago and in the broader movement have advocated for the 2015 Iran Deal, supported the most recent peace talks initiated by John Kerry in 2013-14, and lobbied prominent Jewish communal leaders to speak out against the occupation. They are working hard to oppose settlement expansion and home demolitions in the West Bank, which destroy Palestinian communities and make it more difficult to ever reach a peace agreement. As one aspect of their community organizing, they are working to prevent the demolition of the Palestinian town of Susya. This fall, J Street UChicago calls upon the broader campus community to join their #SaveSusya campaign. J Street U students have diverse backgrounds and political views but come together to advocate for the self-determination of Jews and Palestinians.

Zionism

& Anti-Palestinian Climate

by Students for Justice in Palestine

General Climate

Although a growing portion of American students are in support of Palestinian liberation from Israeli occupation and settler-colonialism, campus climate for Palestinians is still often volatile and traumatic. While Palestinian, Jewish, Christian, Latinx, Black, etc. students are actively organizing at UChicago to challenge this toxic campus climate, we're fighting a lot more than just a few racist students. It's institutional. The University of Chicago administration actively erases Palestinian voices and identities, condones the demonization of Palestinian and pro-Palestine students, and normalizes the illegal Israeli occupation of Palestine.

Erasure of Palestinians

Despite the fact that there exists a population of Palestinian students on campus, UChicago consistently fails to recognize their homeland. Year after year the Palestinian identity is erased and ignored. Just this past year (2015-2016), Palestinian students suffered incidents of harassment for merely existing without much response from the administration. BuzzFeed published leaked emails that were disturbingly racist, Islamophobic, anti-Black, and misogynistic from the AEPi fraternity listserv last year, in which they regularly referred to an empty, barren lot next to their fraternity as "Palestine." Despite a coalition of frustrated Muslim, Palestinian, and Black students constantly meetinging with UChicago administration, they failed to even recognize Palestinian students as being affected by this reflection of campus climate.

Demonization of Palestinian and Pro-Palestine Students

Palestinian and pro-Palestine students on campus are often labeled as anti-Semitic for criticizing Israel, its war crimes, and the illegal occupation of Palestine, delegitimizing the real threat of anti-Semitism in our society and silencing anyone who opposes the violation of Palestinian human rights. Groups like Students for Justice in Palestine and Jewish Voice for Peace are routinely forced to pay for security at "high-profile" events with Palestinian speakers, though administration has no problem with Charles Lipson, a well-known professor of political science at UChicago, admitting that he monitors the actions of Palestinian and pro-Palestine UChicago students and works with Zionist organizations in the city to limit their behavior and visibility on campus. Further, last year, Palestinian and pro-Palestine students suffered consecutive incidents of harassment, libel, and vandalization, and posters were hung up around campus that read "SJP = Stabbings Jews for Peace." Administration refused to respond/protect students from any and all of these incidents.

Normalization of Israeli Occupation

The normalization of occupation occurs on the micro- and macro-scale at the University of Chicago. From inviting international war criminals such as former Prime Minister Ehud Olmert to speak on campus, to barring students studying abroad in Jerusalem from even visiting the Occupied Palestinian Territories, the University of Chicago whitewashes and normalizes the illegal occupation of Palestine. When a resolution passed through undergraduate student government last year, which called on administration to divest from corporations that profit off of and perpetuate the illegal occupation of Palestine (uofc-divest.org/resolution), UChicago News published a statement less than two days later, announcing that the University “will not divest,” despite having never engaged in so-called dialogue with a single author of this resolution. Rather than addressing the ways in which our university invests in the continuous dispossession of the Palestinian people and their land, University administration has ignored and silenced student voices in support of the liberation of the Palestinian people.

A Couple of Definitions

Zionism is a political ideology that seeks to create a Jewish state in historic Palestine that privileges Jewish Israelis above Palestinians/non-Jews, and that seeks to establish a permanent Jewish majority within the borders of historic Palestine. In doing so, the Israeli government has enforced a system of apartheid and ethnic cleansing.

Palestine is located in the region now known as the state of Israel. Its indigenous population suffered a wave of ethnic cleansing at the hands of Zionist paramilitary groups in the late 1940s, leading to the founding of the State of Israel. The Palestinian population can be split up into four main groups: internally displaced Palestinians within Israel who lack equal rights, residents of the West Bank under illegal military occupation, residents of Gaza under a strangulating blockade, and refugees who fled Palestine during “al nakba” to areas around the world (this group makes up the largest and oldest refugee population in modern history). Fun fact: Chicago is home to the world’s second largest Palestinian population outside of Palestine!

Organizing

Students for Justice in Palestine (SJP) and UofC Divest are the only anti-zionist, pro-Palestinian organizations on campus actively and peacefully educating on and working to fight injustices against Palestinians by apartheid Israel. SJP and UofC Divest bring together a wide variety of students. On campus, both organizations face much opposition by both left and right wing zionist groups. Together, SJP and Divest worked to pass a divestment resolution through College Council this past spring. During the academic year, we put on Israeli Apartheid Week in the fall and Nakba Week in the spring, ending with the well-loved Palestinian Culture Night!

Culture & Appropriation

—Cindy Ji (2013)

What defines culture, exactly?

Our default mode of thinking about culture consists mostly of food, clothing, and/or holidays—we think of udon, saris, celebrations like Ramadan and the Lunar New Year, but culture pervades our lives in far deeper and more complex ways than its seemingly simple manifestations. To give a more technical definition, culture is the product of a person's accumulated, learned behavioral patterns, the sum of experience, beliefs, values, attitudes, religion, notions of time, roles, concepts of the universe, etc. Culture can be attached to a specific ethnicity, religion, or region, but it can also come from less obvious group identities, including social class, level of education, or gender—and from formative experiences that can't be pinned down as easily, like the values learned from a specific organization or the way one's family does or does not eat together and exchange gifts.

Why does this matter?

At this university, you'll be interacting with students who follow a particular diet or set of rituals, who might have an arranged marriage or only partake in certain sexual acts, who may or may not have complex feelings about the cultures they identify with, perhaps partly because they fall beyond the bounds of the dominant elite college culture. Keep in mind that individuals choose to follow a cultural practice. No matter how relatively bizarre (relative to what? What's the norm and why is it the norm?) or how self-admittedly problematic someone's cultural practice might be, it's safer to ask why that person chooses that practice instead of joking about "leaving your culture," pretending it doesn't exist at all, or feigning tolerance.

What constitutes cultural appropriation?

All cultures borrow from all other cultures to an extent, but when does borrowing become appropriation? Think sports teams like the Redskins. Think cultural symbols used as fashion trends: bindis, headdresses, Geisha costumes. Think a celebrity or fashion designer coming out with a new product in animal print and calling it "Afrika." In each of the above examples, 1) a cultural symbol has been stripped from its cultural significance or 2) someone from outside of a culture takes assumed symbols under the name of that culture and misrepresents it. It's disrespectful to market a symbol as fashionable when the person wearing it has little understanding of the culture it comes from or does not commit to lifestyle, values, or attitudes of those who have earned the right to don that symbol. In the latter case, there's an added layer of a power play. Because cultures that are often appropriated tend to be underrepresented, when someone from the dominant society misrepresents that culture, people from that culture have little means to properly represent themselves to the same wide audience. Genuine curiosity and a desire to learn about another culture is always welcome, but it's becomes problematic when culture is wrestled from the people who are part of it by people who are not. Especially when the people who appropriate make a culture "cool" while the people who are part of the culture are considered "exotic" or even "uncivilized."

INTERSECTIONALITY

addie barron & payal kumar

First applied by black scholar Kimberlé Crenshaw in the 1980s, intersectionality has since become a household term for social justice advocates and well-meaning internet users alike. But what does it really mean, and how should we use it? Nominally, it is a theoretical framework that allows us to recognize and analyze different levels of identity, experience, and privilege that may enhance and complicate our lives. Some people interpret the “intersection” part literally: each of us, individually, is at an intersection where many different streets (representing forces that oppress or privilege us) intersect. We cannot describe that experience without accounting for every street that crosses our path, not just the widest or the busiest ones.

Of course, in reality, the number of streets is nearly uncountable and the intersection is more like a 26-dimensional crease in spacetime. But we shouldn't think of intersectionality as a metaphor, or take it at face value—the word came into usage more as a cry for help. In the name of political expediency, many movements have narrowed their lens to only account for one type of oppression. Some examples: since the founding of the first women's movement, mainstream feminism has had a hard time recognizing the distinct and varied experiences of women of color and transgender women, often to the extent that these women became targets of emotional, physical, and institutional violence. Likewise, anti-racism efforts have historically been cast as the projects of men, whereas women have contributed equally (if not more) to their political advancements.

So, when we say “intersectionality,” we aren't necessarily asking for a perfect theoretical lens (we aren't all as smart as Ms. Crenshaw). But we are asking for people in positions of relative privilege to build their politics and live their lives with open ears and closed mouths, making plenty of room for the voices and experiences of those who haven't been heard. It's very rare that any of us can claim only one type of identity or experience; we are multifaceted beings, and understanding these nuances helps us move past ineffective single identity solutions to further look into the connections between various systems of power so that we can get to a more collectively inclusive solution. When we rely on single identity “one-size-fits-all” solutions to social inequity, we run the risk of leaving out the people who may need the most help and communicating that we think one type of identity may be sufficient and more important than others.

Why does it matter at UChicago? Well, despite our use of the third person, it is vital not to assume that this mindset only applies in activist circles, or on the internet. Every single one of us can benefit from recognizing the complicated aspects of ourselves and the ways these aspects invite certain treatment from the world. It is important to listen to those calling for change without questioning the validity of their experiences with different forms of oppression.

The hard lesson is to remain vigilant, make mistakes, learn from them, and never assume that you are somehow exempt.

PRIVILEGE

kiran misra

As a student at UChicago, you have the privilege of attending one of the most elite colleges in the country - but this is not quite how the word “privilege” is commonly used. Privilege is usually invoked in conversations of context and perspective, functioning often unnoticed in the background of our lives. It stops us from experiencing some negative situations while allowing us to experience some positive ones.

“We can define privilege as a set of unearned benefits given to people who fit into a specific social group.” -Sian Ferguson

In the paper “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies,” (1988), Peggy McIntosh lists 46 manifestations of privilege (specifically white privilege). Some of these include:

- I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.
- When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.
- I did not have to educate my children to be aware of systemic racism for their own daily physical protection.
- I can easily find academic courses and institutions that give attention only to people of my race.

The above examples show only a few of the myriad of ways privilege is experienced by those who have it, but also illustrates a broader commonality among many types of privilege- that the benefits and advantages that come with privilege are largely accepted as sort of a status quo. For this reason, those with privilege rarely have to think about and critically engage with these systemic advantages and disadvantages. As the often-invoked privilege proverb goes: “If you don’t have to think about it- it’s privilege.”

Though many manifestations of privilege often go unnoticed, privilege and the systems that perpetuate it are no accident. The systems of power that create and maintain privilege are inextricably and intimately linked to the systems of oppression. In fact, privilege and oppression can even be seen as two sides to the same coin. Privilege, put differently, is the absence of the obstacles and challenges that come with oppression, and is not in itself a bad thing. What we call privilege are the set of advantages that should be afforded to all members of society, regardless of their identity. Everyone should be able to turn on the television or open to the front page of the paper and see people of their race widely and positively represented. Everyone should be free from the obligation to educate their children to be aware of systemic racism for their own daily physical protection. Privilege shouldn’t be a privilege, but the reality of our society dictates otherwise.

Privilege is inherently political-- privileged groups dominate positions of institutional power – for example, they’re more likely to exercise control over politics, be economically well-off, have influence over the media, and hold executive positions in companies – which allows them to control and exploit oppressed groups. Thus, systems of privilege and oppression serve to maintain themselves.

Privilege is complex, multilayered, and intersectional- most of us are marginalized in some ways and also privileged in others. If you have one type of privilege, it doesn't mean you are privileged in every respect. If you don't have one type of privilege it doesn't mean you don't have any privilege at all. Privilege is positional and dynamic. Privilege is transient- it can be acquired and lost over a lifetime. Sometimes it is stubbornly fixed, and sometimes it is subject to immediate, drastic change. Different settings and circumstances result in different manifestations of privilege with different consequences. Our privilege is not something we have control over, and it isn't necessarily something we can account for in the complexity of daily life.

Everyone has a somewhat unique set of privileges and when entering college or any new setting, it's likely you will interact with people who have a different set of privileges than yourself and/or the people you are used to interacting with. It's worth your while to spend some time thinking about what your and your peers' privileges mean in the setting you are in and how they've impacted your experiences and perspectives. Understanding and being aware of privilege is not about suddenly not having privilege. By understanding privilege, you equip yourself to be better able to understand both the context in which you exist and the fact that other people do not exist in the same context. Therefore, others may perceive a situation very differently and still be right, because they are seeing the situation through very different lenses. Acknowledging privilege means accepting that your perspective and the perspectives of others are necessarily limited by advantages and disadvantages you have experienced as a result of unequal power distribution in society.

Privilege is often invoked to weigh validity in the marketplace of ideas and perspectives. You've probably heard or perhaps even used the phrase, "check your privilege." Ideally, instructing someone to "check their privilege" would result in a simple calibration of one's viewpoint to incorporate and include the implications of living with systems of power that afford benefits to only certain individuals. In practice, the phrase often, unfortunately, serves to shut down discussion rather than nuance it.

If someone seems to be coming to an issue from a privileged position, it doesn't mean that their perspective is inherently unworthy or incorrect, just that it might be incomplete. It is important to understand that they might not even realize their privilege – their privilege is the context of their life. Instead of criticizing, you can explain your point of view and the effects their privilege might have on their perspective, if you feel comfortable and ready to do so in the moment. No one comes out of the womb with a working knowledge of the complexities of privilege, prejudice, and oppression. Education can't happen without willingness to communicate.

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Becoming aware of **privilege**

should not be viewed as a burden or source of guilt, but rather,

an opportunity

to learn and be responsible so that we may work toward

a more just and inclusive world.

Whether you realize it or not, you likely benefit from some types of privilege and while this isn't your fault, it is your problem as a member of a community and citizen of the world. However, thinking or talking about privilege often brings about feelings of guilt and shame over having unearned privilege and creates a sense of powerlessness over not being able to control one's possession of privilege or lack thereof. Feelings of guilt can be paralyzing. When it comes to dealing with privilege, it is more constructive to leverage your privilege to uplift and amplify the voices of those who are oppressed to create a more equitable society.

feminism

&

sexism

clair fuller & cosette hampton

Dissecting Feminism at the Intersection

Within almost every social movement of every kind, women have been fighting for rights that they deserve in conjunction with better policies and social conditions. Because a decent amount of feminist activity tends to be activism within activism, conversations concerning sexism and patriarchy are incomplete without teasing out and eradicating women's internalization of patriarchy and other oppressive structures at play in the denigration of women as well. In essence, this discussion seeks to draw out what we call intersectional feminism, which is a recognition that race, class, appearance, able-bodiedness and sexual orientation cannot be seen in silos in the makeup of womanhood. We are complex beings with multiple intersecting identities that must be engaged when we are centering discussions on male-supremacy. Society has unfortunately given us a feminism that is dominated by cisgendered heterosexual white women, who often control the narrative of how women should be seen and interact with patriarchy, giving no effort to their role in the subjugation of other women. At the University of Chicago, feminism also suffers from an incomplete, underdeveloped practice that often excludes poor, working class women and women of color (WoC). A few popular sororities at UChicago have been known to whitewash Black and Brown women for the sake of a homogeneous theory of collective womanhood-- our fight against the patriarchy is one and the same.

On the issue of the need for a distinct differentiation between intersectional feminism and mainstream feminism, Patricia Hill Collins states that,

“One approach claims that subordinate groups identify with the powerful and have no valid independent interpretation of their own oppression. The second approach assumes that the oppressed are less human than their rulers and therefore, are less capable of articulating their own standpoint... a subordinate group not only experiences a different reality than a group that rules, but a subordinate group may interpret that reality different than a dominant group. Groups unequal in power are correspondingly unequal in their access to the resources necessary to implement their perspectives outside their particular group.”

When speaking of race and heteronormativity, women along the intersections are placed at a difficult crux: be a part of mainstream feminism and have your voice drowned out and knowledge production invalidated, or reject mainstream feminism and be completely ignored by institutions of power. Arguments devoid of intersectionality erase

the truth that white women do have power in society. In the same way that Black people cannot be racist towards white people because racism is based on having access to power and privilege and simultaneous protection from institutional oppression based on race, white women exercise their place in feminism as the “dominant group” that Collins speaks of above.

Collins continues by saying, “One key reason that standpoints of oppressed groups are discredited and suppressed by the more powerful is that self-defined standpoints can stimulate oppressed groups to resist their domination.” The argument is not ahistorical-- in 1913 Ida B. Wells was told to march at the back of the Suffrage Parade in Washington D.C. Black women are more likely than any other group to work minimum wage jobs and Black and Hispanic women have median hourly earnings \$4 and \$5 less than white women. If Black and Brown women were to reject white-centered mainstream feminism, then it would cause a simultaneous demise of white women’s domination of non-white women and a powershift. Before we can fully develop an understanding of feminism that recognizes these inconsistencies in the struggle, “women’s liberation” will continue to mean “white women’s liberation and subjugation of Black and Brown femme bodies.”

Womanism is to Feminism, as Purple is to Lavender

Up until this point I have only made a distinction between “mainstream” feminism and “intersectional” feminism on the basis of mainly whiteness, and also heteronormativity and able-bodiedness and the negation of these identities. The analysis is incomplete, however, without an engagement with misogynoir. Misogynoir is a term coined by a Black queer woman, Moya Bailey, to describe how Black women’s experiences with gender, racism and anti-Blackness create a complex oppressive system under white supremacy. The word is a derivative from misogyny, which harms all women. Womanist writing states that,

“Misogynoir’ is not expandable and consumable under the term ‘women of colour.’ ‘Black women’ and ‘women of colour’ overlap as identifies only because Black women can be considered women of colour... it is naming the actual violence that Black women uniquely face for which a politics like womanism would be needed... Controlling images (i.e. Jezebel, mammy, Sapphire), stereotypes (i.e. welfare queen, welfare mother, emasculating matriarch, mule, gold digger, prostitute [where sex work is used as an automatic tool of degradation via anti-Blackness and must be examined intersectionally, not via a cis White middle class lens]) and archetypes (i.e. Angry Black Woman, Strong Black Woman) are all racist, sexist, misogynistic, misogynoiristic, ableist, some classist and all anti-Black constructions. They exist to make Black women not just harmed, insulted, objectified and oppressed, but to reify the non-human status of Black women when juxtaposed to non-Black women. This is not only in juxtaposition to White women, because anti-Blackness allows non-Black women of colour use these constructions as weapons against Black women...”

UChicago’s incoming class of 2019 is 28% Asian, 8.5% Black, and 15% Hispanic/Latinx, this means that more than half of students in this class are considered “people of colour,” making UChicago a “diverse” institution. The illusion of diversity paints a detrimental picture for Black people, especially Black women, who are now seen as women of colour and have little support to call out anti-Black racism. The harmful tropes Trudy gave light to in the quotation above are present in the classroom when discussing welfare policy, criminality, and even sexual liberation and rape culture. At a University that

understands very little about trigger warnings or safe spaces, especially outside of sexual violence, it is likely that some of you may experience this (or have a role in this, smh) first hand before you graduate. Supporting Black women in these spaces look like giving space for them to speak, while not making them the authority of all things Black, all things poor, and all things feminist. It looks like rejecting stereotypes while recognizing that even if a Black woman is angry, she has a right to be just like any other human-- perhaps even more-so. It looks like pressuring professors to use more literature and class material by Black people, especially when studying issues that have a stronger impact on Black people. Black women are often not allowed to be a part of “social institutions of knowledge validation” because most are forced to take low-profile jobs that do not allow them creativity, professionalism, or the high-intellectualism we see from other academic leaders. It also means not calling Black women who speak up for themselves “sasssy” or “outspoken” because Black women have been creating spaces for themselves in institutions of privilege for years.

What is Rape Culture?: Raised to rape and be raped

When you see a person you deem attractive, what is the first thing you look at? What are your thoughts about that person? What is it that makes them attractive? What do you like about what that person is wearing? Dislike? When you go out for a party what physical features of yours do you enhance? What physical features do you look for? Most people's answers to these questions, regardless of gender, will illuminate the ways in which attractiveness is engrained in our psyche.

A large part of the UChicago first year undergraduate experience is attending frat parties. Frat parties will be fun places you can go to make friends, make cliques, drink free beer, and dance for the first couple of weeks. After week two, however, you will sense an instinct that urges you to find romantic companionship-- frat parties have gotten more serious and people are there on a mission. Yup, thats right-- people “gettin chose.” Sure, most first years have probably already had sex before or had a sip (or two) of alcohol-- but with exclusive dorm rooms and little after school supervision, the freedom can have a serious impact on your practicality. Subconscious (and conscious) norms you have been socialized into since childhood are becoming more at play-- you are using the tools society gave you to plunder: strength, height, breasts, boobs, shape, weight, race. So during this time, a lot of people get raped and sexually assaulted. I did not say “because” of the freedom a lot of people get raped, this has more to do with the college environmental conditions that are conducive to make rape and sexual assault socially acceptable. The difference is opportunity, not values-- rape culture is embedded within patriarchy, which is embedded in all men-- even those who are unlearning oppressive structures.

Rape is not just the “scary, violent, get pulled into a dingy alley and raped” rape; most would agree that to do that would be wrong (then there are others like Brock Turner...). Rape also happens when someone is drunk or high and has little agency over their ability to make choices but you have sex with them anyway. Rape happens when someone comes to sleep over with you at your dorm and you put your mouth on their genitals while they are sleep. “Netflix and chill” can be rape if they actually just came over to netflix and chill but you have sex with (rape) them anyway. In some very homophobic places so-called “corrective rape” happens to queer women and lesbians to “cure” them. Rape happens when someone isn't interested in having sex with you but you get them drunk so they are more “agreeable.” Rape can happen during consensual sex if you do not stop if that person

tells you to stop. Rape is when someone says “No” or “I’m not ready” and you do it anyway. Rape is when someone doesn’t say anything. It is even possible to rape someone who you actually had consensual sex with before. It even happens to sex workers. Rape often happens because young boys are raised to believe that they deserve to have the things they want.

On UChicago’s campus, too many students get raped and not enough people are held accountable for it. Though the last sentence mentioned “young boys,” the others were gender neutral because rape happens to young boys, men, and masculine presenting folks as well, and because, though rarer than the opposite, women rape as well. However, rape is rooted in an issue of patriarchy so it has to be addressed as such even when women take the role of the aggressor and men are manipulated into having sex for fear of denigrating their masculinity or other reasons. Nevertheless, though the former is just as important, harm towards female bodies is perpetuated in the media where women’s bodies are denied autonomy and made into capitalist prizes to be consumed-- likewise, disgruntled white feminism comes into play when women demand attention from men based on women’s own internalization that their bodies are for consumption. This situation becomes even more complex when race is introduced and Black women are essentially seen as “unrapeable” and less-harmed by non-consensual sex (rape) because they are not pure, dainty and innocent like white women, and Black men get accused of rape or sexual violence because of white women’s convoluted fantasies and false projections that they are the most desirable among all Black men (see The Medium’s Mara Jacqueline Willaford “Lena Dunham is a F*ckboy”).

Playing hard to get and playing being coy should not be misunderstood to mean that all women want to be chased and sexually captured. At the same time, cisgendered men regardless of sexual orientation must step back and allow women to move through a society where they do not have to fear being called a slut or a hoe and treated as such or deemed “dirty” because of how one dresses or who one chooses to sleep with so that women feel more comfortable vocally giving consent. The argument that criticizes women for not speaking up needs to center that women are often told to keep quiet about their ideas, questions, and pains and just listen doesn’t engage how women’s sexuality is often oppressed by patriarchal norms in our institutions. How can women be active in a discussion of consent when she’s being told she wanted sex because of the way she was grinding in that short skirt like she has no autonomy? Further, if she’s being called a hoe for it as if she should have no sexual desires? Sexual abuse must not be tolerated among your friend groups and colleagues, and if you notice someone taking advantage of someone else, grab a couple friends and please intervene-- you all may save that person’s life. Even if the University refuses to hold rapists accountable, we must practice vigilance to protect each other from harm.

Feminism as a movement/an identity

In the past few years alone, we’ve seen a rapid increase in the amount of public conversation and debate about feminist issues. It’s easier than ever to share and connect with others about feminist theory, history, and your own experience. It’s also easier than ever to dash off a thousand clickbait-y articles glorifying the tiniest gestures towards gender equality made by mainstream celebrities and debating whether a television show/body hair/a snapchat filter/Jamba Juice “is feminist.” On the one hand, our grandmothers would probably never have imagined a world where “popular feminism” was anything more than

an oxymoron. On the other hand, it's easy to lose sight of feminism as a movement with goals of collective liberation when mass-produced "this is what a feminist looks like" merchandise and buzzwords like "empowerment" cloud the field of what we talk about when we talk about feminism.

Are slogans fundamentally bad? No. Am I saying women don't deserve to feel empowered? Of course not. But in the words of theorist bell hooks:

"Currently feminism seems to be a term without any clear significance. The 'anything goes' approach to the definition of the word has rendered it practically meaningless [...] This definition of feminism is almost apolitical in tone; yet it is the type of definition many liberal women find appealing. It evokes a very romantic notion of personal freedom which is more acceptable than a definition that emphasizes radical political action." (bell hooks, "Feminism: A Movement to End Sexist Oppression")

This "anything goes" brand of feminism is often called "liberal" or "neoliberal" feminism, or its close cousin, "White Feminism." It triumphs feminism as an identity rather than a critical/theoretical framework through which we see the world and political movement that we are part of. It celebrates choice as the paragon of feminist success--or, rather, as the pinnacle of "being feminist"--without broadening the scope to critically analyze the structural forces that might limit which choices are available and to whom. It is at best tone-deaf and at worst actively oppressive in its lack of nuance with regards to class, race, gender and sexuality, disability, etc. And, unfortunately, it's the brand of feminism that any given person is likely to be most familiar with.

In the spirit of remembering the roots of the feminist movement, here's a summary of the three so-called "waves" of feminist activism in the United States.

The first wave, in the late 19th and early 20th century, was about women fighting for basic legal protections--the right to vote, property rights, etc. Spurred by industrialization and its socialist backlash, the Seneca Falls convention in 1848 has become known as the first women's rights convention ever. Suffragettes are jailed and beaten in their campaigns for voting rights, finally granted in the US in 1920. Activism is dominated by white, wealthy women; black suffragettes are literally asked to march behind white women at demonstrations (source), and many leading activists publicly support horrendously racist social policy. Big names from this period include Elizabeth Cady Stanton, Susan B Anthony, Alice Paul, Sojourner Truth, and Margaret Sanger.

The second wave, from about the 1960s to the 1980s, explodes the cult of domesticity and challenges notions of a women's place in the home, fights for equal pay in the workplace, advocates for abortion and reproductive rights, and questions femininity and the social place of women more broadly. Unsuccessful attempts are made to pass the Equal Rights Amendment, an amendment officially guaranteeing equal rights for women. Inspired by Simone de Beauvoir's 1949 treatise *The Second Sex*, Betty Friedan's book *The Feminine Mystique* identifies the malaise of women confined to homemaking in 1963. *Roe v Wade* is decided in 1973, protecting abortion access. Women of color and working class women have more of a voice in this part of the movement, and there is a strong contingent of lesbian feminists, but transgender women are notably excluded. The Combahee River Collective, active from 1974 to 1980, joins Black radical tradition to revolutionary Womanist thought in order to begin creating a feminism that works to liberate Black women, lesbians and femme folks from misogynoir (source). Big names at the time include Audre Lorde, Betty Friedan, Gloria Steinem, Barbara and Beverly Smith, Kimberle Crenshaw and Adrienne Rich.

The third wave began the 90s, and continues today (though some argue that today's feminism is more accurately considered a fourth wave). The second wave ends when intra-movement debates erupt over sexuality and porn; these conversations continue as third wavers examine casual sex, sex work, and pornography as contentious sites for either empowerment or oppression. "Riot grrl" music and social scenes emerge in the 90s as a response to misogyny in punk, and conversations about rape culture and sexual liberation are brought to the forefront (think Slut Walk). Awareness of trans issues and expanded conceptions of womanhood begin to slowly increase. There is less of a consensus on what activism should be focused on, as conversations about gender are wide-ranging and often center on "micro-politics." The third wave is hard to pin down because, well, it's still happening.

Sexism at UChicago

Even at an supposedly "progressive" institution like UChicago, gender discrimination is all-too prevalent. Sexism is everywhere in our day-to-day lives, but it also comes in some unique, academia-specific flavors...

- * Repeated Title IX violations and blatant neglect, on institutional and social level, of the needs to sexual assault and rape survivors.
- * Underrepresentation of women on faculty--take the physics department, for instance, which has as many women professors as male professors named "David" alone.
- * Frat parties that let women in for free, presuming that men will pay for the privilege of being around drunk women who are more likely to go home with them.
- * Men talking a lot more than women in your classes... like, a lot more. Even when they (clearly) don't know more.
- * Extreme scarcity of women authors read in classes that aren't specifically focused on gender issues; books by women of color are almost nowhere to be found on most syllabi.
- * A Gender Studies department that is limited in the course offerings and resources they can offer students due to budgeting, and even then, that is extremely Euro-centric.
- * Men who are constantly talking over, talking down to, or ignoring the intelligence and expertise of women in conversation (mansplaining).

How do we take care of each other in the face of sexist bullshit? First, by taking care of ourselves (see our sections on feeling good). Second, by prioritizing the women, femmes, and women-aligned non-binary people in our lives, and helping each other out when others won't. Chances are, no matter what your gender identity, this is something that involves some active un-learning. Finally, especially if you're a man or masculine-identifying person--listen. Listen to the women and feminine people who are your classmates, teammates, partners, and friends. Understand their frustrations and pay special attention to how you can help (see our section on being an ally!).

1 Gender and Knowledge

The gender binary is the result of the congealment of an array of traits, particularly regarding bodily sexual dimorphism, gendered behavior, and sexual desire, into a pair of mutually exclusive and exhaustive classes (“woman” and “man”) that are naturalized along every dominant line of knowledge from the sciences to common sense, such that the power and inscrutability of divine or mathematical law are granted to its rules. It is our task, as persons interested in mitigating the domination of marginalized classes and individuals, to critique this system in search of its causes, effects, and breaking points. To approach this problem in praxis is to work to overturn the legal restrictions, subvert the actions, and reform the power structures that both enable and are enabled by this domination; to approach it in theory is to interrogate the imposed and internalized axioms, observing the ways in which this ideology creates and is created by power relations and understanding how knowledge itself is constrained under what it deems coherent. While this credo of destabilizing common knowledge may seem brash and destructive, it is not without gainful precedent; it is the ethos that has guided feminist movements in attacking repressive, falsely naturalized notions of womanhood (e.g., women’s work, sexuality, and socialized behavior as innate), as well as gay rights groups in the effort to destabilize notions of “proper” sexual orientation. Despite these waves in the social current, gender predictably continues to inform every relation between persons in society and thus remains a point of interest for us in our attempts to alter the flow of power.

One bracket of feminist inquiry regarding the matter, perhaps the most famous, centers on critiquing the alleged implication of gendered behavior by the sexed body; it is often referred to as the sex/gender dichotomy and has gained acceptance in liberal society, at least in part. We here aim to rebut those biological-determinist theories that lend an inherence to self-identification within, and behavior according to the rules of, the ontologically-ascribed gender classes. Instead, medicalized sex assignment is followed with a bombardment of coercions both material, as in the disincentivization of gender nonconformity, and ideological, as in the ceaseless presentation of the gender system as assumed and unquestionable, towards self-recognition within the class assigned. This is not to say that there is no such material thing as a woman or a man, but that these material classes are brought into being by a system that purports their naturalness as justification. We refer here most immediately to the specific binding of traits and roles to each other, but also to the logic of this system as a whole. Continuing along this line of reasoning to a new approach, not only is the view of the linking of sex traits, gendered behavior, and sexuality as a preordained system called into question; one also may observe that our discourses on these topics requires the very framework of the gender system to function, and so each invocation refreshes and reinscribes it. It is not that gender obscures an intrinsic meaning or truth in the subject; rather, gender is the language from which the meaning of the subject is assembled. Each person is only able to think and speak with the language they are given, and thus knowledge arises as a social product, the gender system forming

Gender

the very basis of structured thought on contained topics. Fortunately, this closed loop may be disputed at its fault lines by other social forces and ideologies, and, while degendering knowledge and the self may be inconceivable, altering these relations is very possible.

2 Gender and Power

These abstractions regarding the gender binary's complete enclosure of social relations should supplement, not distract from, another feature gender shares with other ontological systems of identity: its predication on power relations. The gender system perpetuates and is perpetuated by the subjugation of the women as a class, specific material examples of which can be found in the preceding "Sexism" section. There are many theoretical frameworks with which the oppression of women, and anyone with whom the class is associated, is explained: for the Marxist-feminist, womanhood is an obscured labor relation, as in the burden of emotional labor and the upkeep of the feminine; for the radical feminist, women are subjugated by inescapable systems of sexual relations; for the liberal feminist, women are entrapped by rules, both formally legal and cultural, to their disadvantage; for the poststructural feminist, whose framework this mini-essay roughly follows, women are a class defined by their limitation of self-definition by the social frameworks given. All are demonstrably correct in some sense, although the causal chains and best courses of action are disputable. (It is worthwhile to note

Binary

that while men may be said to be similarly "ensnared" in this system, being placed into the role of dominator and being placed into the role of dominated are asymmetrical situations.) Women are not the only group called into being by the language of the gender binary then subjugated as a result, of course; LGB persons, significantly, are policed for their inherent subversion of that "alleged naturalness of binary oppositions" in affectional relations, specific material examples of which can be found in the following "LGBTQ Rights" section. Homophobia, direct and indirect, is a particularly vile form of the broad policing of those who defy the axioms of gender.

The inability of the individual to opt out of gender, due to the predication of all cultural exchanges upon it, also creates troubling results for those who cannot situate themselves within the structure. The cross-binary transgender person, for instance, is typically one who for whatever reason, be it sociological or biological, has located themselves within the gender-class at odds with their birth assignment, typically producing intense feelings of isolation, dislocation, and dysphoria. The cross-binary transgender person, a situational category resulting from a unique historical moment, is far from the only way of attempting resolution of the system's first-order failures; butch and drag subcultures specifically have been significant sites for the mediation of the trauma of gender, and indeed all gender nonconformity rebels, if in some cases minutely, against the limitations of the meaning-system imposed upon all of us. The present surge of self-identification outside of the constraint of the binary classes is a phenomenon with historical precedent: the gender binary, as an incidental system resulting from a historical congealment of power and not any divine truth, did not develop identically in

by Dana V Dzik

all pre-global civilizations, and a limited body of knowledges exists to document the forms such alternate gender systems took before European cultural colonization. Presently, many are once again locating themselves similarly outside of the classes of “man” and “woman,” as a result of an inability (or perhaps a refusal) to recognize oneself within either identity-class; this is not a pre-colonial action but a post-colonial action, an attempt not to return to a before-gender situation but to repurpose the system as one generative of new meaning. This is not to say that this or any other mentioned action frees its performer from the gender binary, which is still the system upon which all gendered relations are predicated, but each represents a negotiation to make the burden of identity more bearable without spurning it altogether.

3 Resistance

Despite the defeatism implied by this absolute entrapment within gendering, the inescapability of gender does not imply that it is a monolithic, unchanging, and all-powerful system. When we speak of the ontology of gender, that inviolable set of rules ingrained within internalized meaning-systems, there is no reason to suggest that it is, or even could be, identical between cultures, people within a culture, the same person at different times, or even the same person in different situations. Critical subjects can work to mitigate, reform, and abolish the controls of the dominant ideology by disputing their claim over both consciousness and material conditions; indeed, such subjects are necessarily produced by the situating of a dynamic subject within a supposedly static system. Women’s, LGB, and trans movements have all been mentioned here; each has reshaped, albeit often in very different ways, not only the legal constraints regarding what is permissible for the sexed subject but also the ontology of gender itself. While “woman” and “man” are classes that have been inescapable by Western consciousnesses for some millennia, they are historically contingent categories and thus subject to both demonstrable change and theoretical dissolution into the traits they bind together. We have the fortune of having historical record of seeing the categories of “gay” and later “trans” written into existence, transformed from behavior patterns into selfhoods, by medical discourses then evolving into the identities we see today, often to the gain of the persons of the interpellated identity. This history is a case study of how categories of oppression can be hijacked by the dominated class into a new and useful counterforce.

These struggles are often dichotomized as either liberal, seeking to work within the system to make it more adequate to live in, as in LGB marriage rights, transgender workplace protections, and women’s economic empowerment, or radical, seeking to tear down the structure from the base and abolish gender relations. Perhaps neither is fully adequate to address the problems at hand, for while the former limits itself to the language given, the latter places a faith in a before-gender ideal to which return is impossible. While it is limiting to accept the axioms of, say, sexuality offered by the present ideological regime, it is also inadequate to speak of an innate sexuality that is unmediated by the gender system, for the apparatus of sexuality arises as a component of the gender system and does not precede it except as an unordered collection of meaningless physical stimuli. We will not destroy the situation of gender, but move beyond it: every oppressed class, be it women, people of color, LGB people, transgender people, the poor, etc., is a category called into being by the language given by the oppressor yet also the basis of a discourse to act towards the adjustment of power relations for the better.

LGBTQ Rights

sara rubinstein with additions by abi hunter

(fun fact: sara wrote the 2013 version of this section, too!)

What is an “LGBTQ issue”? The topics most frequently covered in the news in recent years include Don’t Ask, Don’t Tell, hate crime legislation, trans inclusion in the military, and of course, gay marriage. However, in this article I introduce the idea (which some of you may already be familiar with) that the focus on these types of issues amongst people and organizations dedicated to “LGBTQ rights” does more harm than good: by directing scarce resources away from what is most needed by racially and economically marginalized LGBTQ communities, by reinforcing and legitimizing oppressive institutions (such as the military, police, and criminal justice system), and by reifying the false notion that LGBTQ people are disproportionately white, wealthy, and male.

LGBTQ people doubtlessly continue to face enormous issues in the United States. 40% of youth experiencing homelessness are LGBTQ. LGBTQ people are significantly more likely to be living in poverty than the general population, particularly if they are people of color. They are more likely to be victimized by the criminal justice system, with one report noting that “16% of transgender adults have been in a prison or jail for any reason. This compares with 2.7% of all adults who have ever been in prison...While an estimated 4-8% of youth are LGBT, a major study of youth in juvenile detention found that as many as 13-15% are LGBT...In these settings, LGBT people are especially vulnerable to abuse and mistreatment...prisoners who identified as “non-heterosexual” were 3 times as likely to report sexual abuse. A study of California prisons found that transgender women in men’s prisons were 13 times as likely to be sexually abused as other prisoners”. The 2011 National Transgender Discrimination Survey documented countless ways in which trans people experience discrimination and outright violence when attempting to access employment, housing, education, and healthcare; or when interacting with the criminal justice system. As part of the Movement for Black Lives policy platform notes, these statistics are particularly bad for Black trans people. The platform points out that “38 percent of Black transgender and gender nonconforming people who interacted with the police reported harassment; 14 percent reported physical assault, and six percent reported sexual assault....Black trans people are more than eight times as likely as the general U.S. population, and more than four times as likely as the general Black population to live in extreme poverty...21 percent of Black trans respondents had been refused medical care because of bias, and...There is also a great need for mental health services, as nearly half of all Black trans people have attempted-suicide.”

These statistics are bleak. But how do mainstream LGBTQ advocacy campaigns interact with these realities? The legalization of same-sex marriage allows married same-gender couples to get on their partner’s health insurance, access tax benefits, more easily overcome immigration barriers (if one partner is a citizen), and face fewer barriers in becoming legal co-parents to a child. However, most of the benefits of marriage can only be accessed by a small and comparatively privileged subgroup of LGBTQ people; something which has been

highlighted again in a recent New York Times article which found that despite the higher poverty and unemployment rates LGBTQ people experience overall, “Pretax household income of same-sex married couples is higher than that of heterosexual married couples. Most of that is driven by the average earnings of male same-sex couples: \$176,000. On average, they make \$52,000 more than married lesbian couples and \$63,000 more than married straight couples”. Most obviously, in order to marry one needs to be in a long term relationship. But also, in order to get on a partner’s health insurance, one’s partner needs to have stable employment with good health benefits; and in order to access marital tax breaks, a couple needs to have a certain level of wealth. None of these marital benefits can be accessed by the disproportionate number of LGBTQ people experiencing unemployment, poverty, and homelessness. Therefore, the push for marriage equality not only failed to prioritize the problems causing the most harm and suffering for LGBTQ people, it also left unchallenged the ways in which what should be fundamental human rights remain highly conditional privileges in the United States. People should not need to get married in order to receive health care, escape brutal deportation, or raise children, but instead of making these arguments, the national campaign for marriage equality sought assimilation for certain (disproportionately white and wealthy) LGBTQ people into a fundamentally oppressive and unfair system.

Other examples of harmful LGBTQ advocacy priorities includes hate crime legislation. These laws do not prevent homophobic and transphobic violence from occurring, but instead function as largely symbolic, punitive measures that can allow harsher sentences to be handed down during the prosecution of a crime. Such legislation usually includes additional funding for law enforcement agencies. Worse, these laws accept the validity and legitimacy of police, prisons, and other aspects of the American criminal justice system as being effective tools for keeping LGBTQ people “safe”; without recognizing that the police and prison system are themselves one of the most destructive and violent forces in the lives of many Black, brown, indigenous, and/or poor LGBTQ people. Calls for harsher sentences and more resources for police are incompatible with liberation movements working to defund/ abolish police and prisons and to construct new, transformative approaches to justice. Therefore, campaigns for hate crime legislation prioritize the feeling of safety for white middle class and wealthy LGBTQ people at the expense of non-white and impoverished LGBTQ communities.

Similarly, campaigns to include LGBTQ people in the military fail to acknowledge the hundreds of thousands of deaths and subjugation of non-Western countries the US military industrial complex is regularly responsible for; or the hundreds of billions of dollars it consumes annually. Instead of working to abolish or defund oppressive military institutions, advocacy to include LGB or trans people in the military embraces and affirms destructive mythologies of “serving the country” and “defending freedom” through military enlistment.

At this point, you likely get the idea. But, this raises the question of why are mainstream LGBTQ advocacy priorities so bad? That’s a complicated question I don’t want to go into too much detail about here, but very briefly: In recent decades, LGBTQ organizations with a lot of power and influence have been large non-profits. Non-profits have funders, boards, employees, and supporters they try to engage. People who have the resources and ability to fund (or even work for, to an extent) non-profits are disproportionately white and wealthy, with priorities that reflect this. A white cis gay man looking to donate \$10,000 to an LGBTQ organization is impacted by being unable to marry his partner, but not by poverty, lack of access to health care, or police brutality. Additionally, wealthy funders and elected officials are likely to oppose measures seeking profound systemic changes, since they often reap real or perceived benefits from the status quo. A well-off white lesbian might

oppose defunding the police because they have always made her feel safer, and she supports the way they “cleaned up” her neighborhood by displacing poor Black and brown people. A “pro LGBT rights” congressman is not going to support defunding the military when he’s voted for increases in military spending multiple times. These inherent structural problems in the large non-profit/legislative approach to LGBTQ (and other forms of!) social change work indicate that more grassroots movements are crucial.

Luckily, despite the obstacles, powerful and transformative LGBTQ social justice organizing is occurring presently, primarily from people and groups fighting for Black liberation, other forms of racial justice, and/or against imperialism and capitalism. For example, the Black Lives Matter movement has been disproportionately led by women, queer people, and especially Black queer (cis and trans) women and femmes; #BlackLivesMatter itself was founded by 3 Black women, two of whom are queer (Alicia Garza and Patrisse Cullors), and many organizations in the movement (such as BYP100 and Assata’s Daughters) operate from an explicitly Black feminist framework.

The following suggested readings, then, further flesh out the basic critique I’ve proposed here, plus introduce a few organizations and campaigns (particularly in Chicago) operating from a more liberatory and transformative framework. These articles are far, far from exhaustive, but are meant to be potential starting points for folks who are new to these topics and ideas but would like to learn more.

Suggested Further Readings

Spade, Dean, and Craig Willse. **Marriage will never set us free.** 2015.

organizingupgrade.com/index.php/modules-menu/beyond-capitalism/item/1002-marriage-will-never-set-us-free

Excellent, accessible introduction to why the push for same-sex marriage was a harmful strategy.

Movement for Black Lives Platform--End the War on TQGNCPeople Policy Brief

policy.m4bl.org/wp-content/uploads/2016/07/End-War-on-TQGNCPeople-Policy-Brief.pdf

Highly encourage folks to read the entire Movement For Black Lives Platform, but this is a good introduction to some of the LGBTQ+ specific aspects

Against Equality <http://www.againstequality.org/about/marriage/>

Online archive that compiles numerous articles critiquing prisons and the movements for marriage equality and LGBTQ military inclusion

Alicia Garza. **“A Herstory of the Black Lives Matter Movement.”** Black Lives Matter (2014). * thefeministwire.com/2014/10/blacklivesmatter-2/

Important, short account of development of the Black Lives Matter Movement that emphasizes the importance of not erasing the labor of Black queer women.

Cathy J. Cohen. 1997. **Punks, Bulldaggers and Welfare Queens: The Radical Potential of Queer Politics?** GLQ: A Journal of Lesbian and Gay Studies May 1997 3(4): 437-465. * lgbtrc.uci.edu/events/week5%20article

Great overview by UChicago professor Cathy Cohen about erasure and exclusion of Black people and communities from queer political movements

Stanley, Eric A., Dean Spade, and Queer In Justice. “**Queering Prison Abolition, Now?.**” American Quarterly 64.1 (2012): 115-127.

againstequality.org/files/queering_prison_abolition_now.pdf

Includes informative critique of hate crime legislation and the prison industrial complex's impact on marginalized LGBTQ people

Black Girl Dangerous (blackgirldangerous.org), **Raddical Faggot** (radfag.com)

Both excellent blogs with crucial perspectives on contemporary LGBTQ and Leftist politics

Queer Dreams and Nonprofit Blues: Understanding the Nonprofit Industrial Complex

sfonline.barnard.edu/navigating-neoliberalism-in-the-academy-nonprofits-and-beyond/dean-spade-hope-dector-queer-dreams-and-nonprofit-blues-understanding-the-npic/

Great short videos explaining the issues with the LGBTQ non-profit sector, as well as the non-profit industrial complex in general

Aisha C. Moodie-Mills. January 2012. “**Jumping Beyond the Broom: Why Black Gay and Transgender Americans Need More Than Marriage Equality.**” Center for American Progress.*

americanprogress.org/wp-content/uploads/issues/2012/01/pdf/black_lgbt.pdf

Good statistics and discussion of policy issues

Chicago Specific Articles

These are both good introductions to contemporary Chicago activism that emphasize the crucial role Black queer women play:

Queer women are shaping Chicago's Black Lives Matter movement

<http://www.chicagoreader.com/chicago/queer-black-women-shaping-black-lives-matter/Content?oid=21692933>

The New Black Power

<http://www.chicagomag.com/Chicago-Magazine/March-2016/black-leaders/>

Organizations to know and follow

Assata's Daughters

BYP100

Black Lives Matter Chicago

Black and Pink

For the People Artist Collective

Transformative Justice Law Project

Lifted Voices

Broadway Youth Center

ICAH

Chicago Women's Health Center

Project FIERCE Chicago

FIERCE NYC

Silvia Rivera Law Project

Audre Lorde Project

Streetwise and Safe

Theory of Drugs

Tim Juang

This article is split into two parts, one in the Theories & Perspectives section and one in the Community section. This section goes beyond harm-reduction briefings to introduce ways of *thinking* about drugs beyond the frayed advice of “don’t do them” and “if you do, do them safely.” Unfortunately, limited space means that these sections may appear scrappy and underdeveloped; I hope they nevertheless provide references and chewing material for the interested reader. I introduce two critical perspectives on drugs. The first is a ‘political theology’ of drugs, whose argument shows how the so-called therapeutic state structures drug practices as “normal” or “abnormal”. The second perspective on ‘queering consciousness’ draws from queer studies in order to articulate a way of thinking of drugs and drug use beyond these given confines of normal/abnormal.

1. Definition and Political Theology of ‘Drugs’

The more one thinks about “drugs”, the harder it becomes to define. A common definition of the word drug is any substance that in small amounts produces significant changes in the body, mind or both. This definition does not clearly distinguish drugs from some foods, nor does it clear up differences between drugs and poisons. Most drugs become poisons at high doses, and many poisons are useful drugs in low enough doses. Is alcohol a food, a drug, or a poison? Perhaps it is more than bureaucratic expediency that led the United States government to create the Food and Drug Administration. Even ordinary usage of the term “drug” is ambiguous. We assume that it is possible to draw a clear distinction between drugs taken for medical purposes and those taken for recreation, but this boundary is far from rigid. Cocaine, opium, and heroin were lauded as panaceas before they were subsequently treated like poisons. Marijuana is in the process of crossing back over into medical treatment. As cultural theorist David Lenson says, “The difference between Prozac and Ecstasy is mostly a matter of marketing.”[1] It is assumed that when we speak of “drugs,” the subject is “illegal drugs.” This usage of words is strategic for the marketers and pharmaceutical companies and law-makers to invest certain classes of substances with certain “normal” expectations.

Yet how is that the “normal” is defined? After all, practices of intoxication has been with homo sapien longer than written history, and every human culture has its form of drug use and meanings attached to it. This fact alone prompts us to look beyond our own drug-culture as inherently truthful or accurate, and take heed of the social and historical processes that give drug practices their meaning.

Again: the meaning of drugs is constructed by people in social contexts. Apply this to the idea that our definition of “drugs” is drawn from an ‘unbiased’ scientific measurement of ‘abuse potential’ and one realizes that it is assumed that scientific judgement takes place outside of a social context, as if these measurements were determined impartially and absolutely. We know that these judgements are not always accurate (when, say a contradiction arises between social organization and social practice, for example in the contradiction between the

medicinal and recreational consumption of marijuana and the 'scientific' proclamation of its illegal status by the state), but for the most part, we take this scientific and official judgement as a structuring force that takes place 'outside' of society and not within it.

Thomas Szasz argues that the official scientized worldview is provided by a therapeutic state which codifies a scientific/medical ideology and treats it as absolute. This ideology organizes society under a set of norms that provides its subjects with a relatively static account of the social order and a vision of social organization. One of the main structuring powers of this worldview is the figure of an enemy other: dangerous drugs, wicked drug addicts, and drug pushers. It is around the idea of this 'other' of prohibited substances that others are granted legitimate sanction. And so, as in political and religious systems, the therapeutic state formulates its community across a boundary of inside and outside, complete a comprehensive vision of the world, and a sociology (i.e., an legitimated and guided process) for its specified agents to carry out its ostensible aim for the future.

Hence, when someone says that "X drug is good/bad," a two-fold assumption is made that there are objects that can be specified as a "drug" – most prominently, illegal drugs – and that there are certain standards to what is legitimate or illegitimate drug use, and that these standards carry normative and absolute weight. In college, you will hear advice like, "Smoking is fine, but you should never do cocaine or heroin." This advice is taken from a certain normative point of view that separates some "good drugs" from "bad drugs". There is usefulness to these judgements, but the point here is to show that these judgements emerge from social structure and practice, not the inherent essence of any drug itself.

For example, one may ask, why was crack cocaine considered an "epidemic" while powder cocaine remains associated with upper-class elitism?[2] Why are the psychedelic drugs associated with mental insanity and countercultural spirituality?[3] How could it be that the coca and opium leaf were both used widely as medicine at some historical times, going so far as to be considered a 'panacea' (cure-all), yet in others they are seen as 'panapathogens' (root of all illness and evil)? One must look at how the meaning of drug-users and drug-effects are constructed historically, and not merely by the bio-chemical structures and interactions of drugs on the brain. In my opinion, the singular focus on the latter is one of the failures of contemporary drug education. The following section offers one alternative method to thinking about drugs.

2. *Queering Consciousness*

In an interview titled *Sex, Power, and the Politics of Identity*, Michel Foucault discusses S&M subcultures when, unprompted, switches the subject to drugs. He states, “The possibility of using our bodies as a possible source of very numerous pleasures is something that is very important... I think that drugs must become a part of our culture [as a pleasure]. We have to study drugs.”[4] My reading of this section, one of the only in which Foucault mentions drugs specifically, is that drug practices, like S&M practices, appear to invent new possibilities of pleasure by eroticizing the whole body. Drug use ‘desexualizes’ pleasure insofar as sexual pleasure located in the genitals loses its idealized place as the foundation of all possible pleasures.

At UChicago, there are queers, there are drug users, and there are queer drug users. But few are the former two categories that think in terms of the latter. I invoke Foucault here to suggest that his method of analyzing power and sexuality may be fruitful for thinking drugs. If transgressive sexuality has its pair with recreational drug use, how can thinking sex help us think drugs? The purpose of this section is to leverage queer thought to do work in drug theory. I outline some overlaps between queer studies and drug studies mainly so that students acquainted with the former can better think the latter. And if this gets too heady, or outside of your own experience or understanding, you may feel free to disregard it.

“Sex and drugs.” Let us think these terms together. Operating under similar rubrics of pleasure and the body, these activities are often culturally scapegoated and legally restricted. They operate perhaps according to rules of ‘recreation’ rather than ‘reproduction’ so as to be considered a threat to the social order if they resist the idea of the normative model of the family. Any ‘deviance’ from the sanction norm of these activities is constructed as morally reprehensible and fearful – they (queers and drug users) are “not like us.” They stand against the values of The Family and Good Work Ethic. Deviating sexualities and states of consciousness are constructed against a primary and ‘natural’ condition of heterosexuality and ‘straight’ consciousness, and variability of consciousness, like variability of gender, sexuality, and kinship ties, is not merely a private matter, but publically mediated and symbolically ordered.

It was shown above that the very definition of “drug” versus “non-drug” hinges on standards of “normal” and “abnormal” bodily functions, defined as such by medical, political, and ideological authorities. It is against the standards of normality that queering consciousness becomes a heuristic for thinking of drug practices. The word queer here refers to identities, practices, spaces and sensibilities that are positioned against normativity. While the term is often deployed to designate non-normativity in gender and sexuality, I follow the spirit of Foucault and other contemporary theorists that seek to broaden its scope.

Queer is by definition whatever is at odds with the normal, the legitimate, the dominant. There is nothing in particular to which it necessarily refers. It is an identity without an essence. ‘Queer’ then, demarcates not a positivity but a positionality vis-à-vis the normative.[5]

Drugs are queer not only to the extent that their experiences are defined in opposition to ‘normal’ sobriety, but also to the extent that their effects can claim “an identity without an essence,” i.e. a relational position with regard to the self, others, and the environment.

This has been emphasized in the notion that there is no singular “drug-effect”—the effect of drugs is a complicated interaction of the individual body, the mental state and disposition of a person, the physical and social environment, and the larger cultural landscape that gives a drug definition its meaning.

The politics of sexuality and drug experiences share a common interest. In both cases, the goal for some queer thinkers is not to ‘liberate’ sexuality or drug use from legal or cultural sanctions by treating them as ‘rights’ to be acquired through a reverse discourse of the dominant culture (as seen for instance in the homonormativity of some gay marriage discourses), but rather to exploit and explore queerness, whether in sexuality or in consciousness, as “a position from which one can know,” an “eccentric positionality” of knowledge for the criticism of cultural discourses.[6]

Queer identity, as an “empty placeholder for an identity that is still in progress and has as yet to be fully realized” is politically and conceptually useful in present-day discourses on drugs. For instance, to the objection that drugs are bad because they are “artificial,” the framework of queer identity nullifies the relevance of a ‘natural essence’ to our technologies of pleasure and our forms of ethics. One objection to psychedelics, for instance, is that such an experience allows men to escape “the world of selves, of time, or moral judgment, of utilitarian considerations – precisely the things with which the Christian who in gratitude seeks to do God’s will must be concerned.” Yet a queer undertaking would take exactly this line of approach to its ethics to attempt new cultural forms.[7] In other words, new synthetic inventions can provide a baseline for a new and creative way of life. To use the late-Foucault’s terms, drugs can be seen as certain technologies of the self, and these queer technologies may be used for self-transformation not only to the extent that their experiences are defined in opposition to ‘normal’ sobriety, but also to the extent that their effects can claim “an identity without an essence,” i.e. a relational position with regard to the self, others, and the environment. What follows is a description of how drug usage may make this statement of queer identity into a phenomenological reality.

David Halperin defines the self as “a new strategic possibility... because it is the point of entry of the personal into history,” as well as “the place where the personal encounters its own history – both past and future.”[8] This encounter of the self is one that drug experiences may open. One cultural theorist suggests just as much when he states that

LSD serves both experimentally and logically...to reveal how becoming a subject in relation to a discursively ordered cultural totality is always a matter of ‘co-ordination’ between the two... to use the drug’s effect as a technological aid to becoming-oneself is to acknowledge its power to distort the horizontal surface of sense to the point of making it crack or tear...it is therefore reasonable to suggest that drugs could serve the undertaking of making the subject-life of ‘oneself’ a work of art (Boothroyd 2006: 174-178).

The queering of consciousness implies that within every 'oneself' lies a multiplicity and diversity of thinking, perceiving, feeling, behaving, and augmenting the human being. It implies that through certain technological aids, one may transform oneself, fracturing the self to open up a space of freedom understood as a space of possible transformation. Indeed, in one articulation, a queer praxis "ultimately dispenses with 'sexuality' and destabilizes the very constitution of identity itself." [9] When the queer theorist Leo Bersani thinks of "jouissance as a mode of ascesis," he suggests a movement in the sexual experience between a "hyperbolic sense of the self and a loss of consciousness of self," a movement that reminds us of various drug effects from stimulants to psychedelics to disassociatives. The self hyperbolically swells not only in the excitements of sexual thrusting, but also in the experiences of one's whole being becoming enhanced and extended into reaches of drug-induced ecstasies.

Ultimately what grounds queer thinking is its ability to empty the notion of a self or identity of its positive reference and allow for eccentric positions by which one may know oneself beyond terms of normal/abnormal. The project of 'queering consciousness' is one attempt to 'keep queer politics queer' by resisting the notion that queerness itself must have a reference in sexuality. This is but one starting point to think the overlapping and slippages between sexuality and drug usage. [10]

[1] David Lenson, *On Drugs*, chapter 1, 3-4

[2] Hint: it has less to do with chemical differences than a construction of a scapegoat, a common motif in drug histories. See Emma Bracy's "Crack vs. Cocaine: Here's the Real Difference," *attn*, 2015. <http://www.attn.com/stories/2643/crack-vs-cocaine>

[3] LSD was first thought by medical researchers to be a 'psychomimetic', that is, a drug that mimics the symptoms of psychosis. However, even after those researchers disregarded that theory, the idea that psychedelics make one "crazy" remains popular in War on Drug discourse. For substantial work on the spirituality of the psychedelic 60's, see Grinspoon, L. and J.B. Bakalar, "Psychedelic Drugs Reconsidered," Basic Books, Inc., New York: 1979. Grinspoon has additionally written substantial histories of marijuana, cocaine, and amphetamines.

[4] Foucault, M. "Sex, Power, and the Politics of Identity," in *Ethics: Subjectivity and Truth*. The New Press, 1994, pp. 165

[5] Halperin, David. *Saint Foucault: Toward a Gay Hagiography*, Oxford University Press, 1997: 62

[6] Halperin, 60-61

[7] Hoffer, A. "A program for the treatment of alcoholism: LSD, malvaria and nicotinic acid." 1967, 361

[8] Halperin 106

[9] Halperin, 96-97

[10] This section is based on academic work I did on queer theory and Foucault. It was later on that I discovered that there is published material that follows a very similar thread and justification. See Devenot, Nese (2013) *A Declaration of Psychedelic Studies*, in *Breaking Convention: Essays on Psychedelic Consciousness*, eds. Cameron Adams, David Luke, Anna Waldstein, Ben Sessa and David King, Strange Attractor Press, pp. 185-96.

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ableism & disability

claire ducanto & michael weinrib

“Disability” is a term that is seemingly thrown around without much explanation, and, when combined with the stigma it carries, it often feels like a euphemism. Disabilities take on a wide variety of forms and can be a combination of visible or invisible; physical, cognitive, intellectual, mental, sensory, or developmental in their manifestation. With this in mind, disability is far more inclusive than simply the “figure in a wheelchair” that is the International Symbol of Access. It includes anyone who does not fit the normative model of health which presumes able-bodiedness.

But it is clear that this model of health fails to adequately represent the diverse forms that the human body takes, and those who are defined as “others” in this system face certain kinds of discrimination. Because they are considered chronically “unhealthy,” incapable, or dangerous, disabled people are often denied autonomy, they are discriminated against while seeking employment and once in the workplace, their accessibility needs are neglected, they are disproportionately victims of police violence and mass incarceration, and they are treated as less valuable or burdens upon society. These ideas, practices, and social relations are what we call ableism: the kinds of discrimination faced by disabled people.

Many stigmas are attached to disability, and disabled people are often patronized, pitied, stared at, and feared. But these reactions are misplaced. Disabilities are not personal “afflictions” or tragedies that can be “fixed,” nor do disabled people want your pity. These types of attention do not solve the problems of ableism in our society or achieve the intended goals of welcoming those with impairments into society; rather, it infantilizes and disempowers people who are capable in many other ways and are complex human beings just like anyone else.

When analyzed through a socioeconomic lens, the meaning of “disability” becomes even more clear: Disability is a label applied to people who cannot function fully according to the norms of our society, including but not limited to a lowered ability to produce or perform to the degree demanded by our capitalist economy. When people are treated as economic assets to be calculated and valued, disabled people become viewed as nothing more than liabilities or unsound investments. Whatever its form, disability prevents us from being fully welcomed, appreciated, and accommodated in our capitalist society.

This analysis not only gives us a broad understanding of disability, but it also points to some of the reasoning behind why ableism is so endemic in America and also on UChicago’s campus. If a disabled person costs more to meet their accommodations, then the University administration sees them as a bad investment. Our university chooses not to make all of its buildings ADA compliant or to invest in a fully functional Student Disability Services (SDS) because these might be not be as profitable as investing millions in hedge funds and expensive new buildings: operating on the logic that this money is better spent elsewhere. To give an example of the University’s economic valuation of its students: The University has hired twenty-one (21) staff members for Career Advance-

ment's UChicago Careers in (UCI) program, yet it employs only three (3) staff members for all of Student Disability Services. Think about the ways this reflects which populations the university prioritizes investing in.

Requesting accommodations for a disability at the University of Chicago is often not a simple or efficient process. With an undergraduate and graduate student population of over 13,000, a staff of exactly *three* people in SDS cannot adequately meet their needs. While College Admissions boasts about UChicago's 6:1 student-to-faculty ratio, the University has a measly 4300:1 student-to-SDS staff ratio.

Most of the information the University releases about SDS is on their website, disabilities.uchicago.edu, where the steps for seeking accommodations for specific disabilities can be found. When applying for accommodations, it is helpful to have doctors on board with proper documentation prepared to fax over or speak about over the phone. The more materials you have prepared ahead of time, the less painful the process will be.

The categories on the website include (in the order listed): learning disability, physical disability, psychological disability, food allergy, and injured student accommodations. They also have sections for both service/assistance animal policies. If you do not fit in one of those categories, you must contact the Assistant Director of SDS for a review of 'disability eligibility' and reasonable accommodation.

The process of receiving accommodations at the beginning of a school year can take up to ten weeks total, however provisional accommodations can be provided before your review is complete. These large wait times are due to a staffing shortage and the rigorous process applications are put through. During these first busy weeks, the SDS office becomes flooded with requests and follow up emails, making it difficult for the overworked employees to keep up. One staff member of SDS claimed over the phone that they often are in the office from early morning until 10PM or later every day throughout the school year just replying to emails and returning phone calls. This indicates that UChicago can and must work on expanding the already stretched thin staff of Student Disability Services, where at least 1 in 5 of the over 13,000 UChicago students likely has a disability (statistics found on UChicago census and the Census Bureau).

The lack of timely accommodations for disabled students does not further the University's message of diversity and inclusion. It does not progress academia or the programs students are a part of, as it directly prevents academics with disabilities from accessing their education. It frustrates professionals in the SDS office who are unable to help students in an efficient manner, and leaves many without proper access to their education for weeks. In such a fast-paced environment, we need a staff at SDS to match the tempo of an ever-fleeting quarter system. The University Administration claims to be in compliance with section 504 of the ADA, but the lack of accessibility to accommodations through SDS and the numerous inaccessible buildings on campus proves they are not in accordance with the spirit and letter of the ADA.

Freedom of Expression and the University of Chicago

Daniel Tracht

This piece is intended as an extremely short introduction to the recent discussions of freedom of expression and speech at the University of Chicago. It will cover the three documents critical to understanding the University's position, opposing positions held by some activists, and a short statement on effective tactics for seeking to change the University community. This is by no means meant to be a comprehensive history or account of these debates, but merely provide a starting place for incoming students. While I obviously bring my own biases to this piece, I will endeavor to represent each position as well as I can.

The Positions of the University

The University's position can be surmised from three documents: Dean Boyer's monograph *Academic Freedom and the Modern University: The Experience of the University of Chicago*, the Kalven report, and the Report on the Committee on Freedom of Expression. Both reports are discussed heavily by Dean Boyer, and I would suggest reading his monograph for a greater understanding of the history. For the sake of brevity, these sections will consist mostly of quotation from the key document with a little commentary.

Dean Boyer's *Academic Freedom and the Modern University*

Perhaps most crucial to this discussion is what the University believes the matter to be. Boyer writes:

Broadly understood, academic freedom is a principle that requires us to defend autonomy of thought and expression in our community, manifest in the rights of our students and faculty to speak, write, and teach freely. It is the foundation of the University's mission to discover, improve, and disseminate knowledge. We do this by raising ideas in a climate of free and rigorous debate, where those ideas will be challenged and refined or discarded, but never stifled or intimidated from expression in the first place. This principle has met regular challenges in our history from forces that have sought to influence our curriculum and research agendas in the name of security, political interests, or financial considerations, to name a few desired ends.

It is clear than the University believes the issues of academic freedom and freedom of expression in an academic setting to be of the utmost importance. Furthermore this freedom has

met many challenges over the history of the University and it has maintained its commitment to maintaining such freedom. The University believes that this freedom, which is at the very heart of the proper functioning of the University, is being attacked once more. As Boyer writes:

The most pressing questions about academic freedom today come from internal protests over what kind of speech is acceptable and intellectually edifying on campuses. These protests have drawn intense participation at colleges and universities across the country, which have seen efforts to suppress speech that has the potential to alienate or cause discomfort to individuals and groups. In recent years colleges have seen demands to have certain texts and lecture topics removed from syllabi or tagged with “trigger warnings” that announce in advance their disturbing content; protests organized to disinvite or disrupt speakers whose views are controversial; petitions to fire instructors who are seen as insufficiently sensitive to certain student perspectives; and calls for registries, where students can post anonymous complaints about “microaggressions” or disagreeable classroom experiences connected to faculty and staff. This is merely an abbreviated list, but it reflects a wider range of causes intended to suppress free speech in the name of creating a more politically congenial, and what some would argue to be a more nurturing academic environment for our students.

Looking to other universities in the country, the University sees numerous instances where institutions face demands to place some sort of limitation or impediment (no matter how big or small) on the sort of expression that is viewed to be vital to the functioning of the University. These examples can be found easily by searching through organizations such as the Foundation for Individual Rights in Education or the popular (often conservative) press. It is with the media focused on these issues of free expression in the university setting that the University realizes that it is primed for the spotlight. Boyer writes:

But [current challenges to academic freedom] have particular importance at the University of Chicago and call for a response based upon our history and educational mission. Jonathan R. Cole, the distinguished former provost at Columbia University and an astute analyst of trends in higher education, has recently argued that the University of Chicago functions as a bellwether for these debates because “academic freedom is part of the DNA” of our institution.

Simply put, the University’s reputation, one of its most valuable and persistent assets, is on the line. Reaffirming academic freedom is what the University is expected to do and sees as vital for the University’s continued prominence.

The Kalven Report *(with additional information/perspective from Natalie Naculich)*

If you’re involved in organizing on campus, you’re bound to hear before too long about the Kalven Report, usually from an administrator. Why does a document that was written decades ago still hold so much weight with the University of Chicago administration?

The Kalven Report on the University’s “Role in Social and Political Action” was written by a committee of seven faculty members in the late 1960s, in the wake of debates on campus about the Vietnam War, civil rights, the University’s role in the South Side and neighborhood development, and a variety of other issues that had sparked protests and sit-ins. The report aimed to determine the appropriate boundary between the actions of individual members of the University and the actions of the University as an institution and emphasizes the University’s commitment to freedom of expression. The Kalven Report states that the University

as an institution must not take stances on social or political issues in order to maintain an environment where faculty can take a variety of stances, some of them controversial. It argues that there is no way for the University as an institution to reach a collective position without censuring a minority, and concludes that there is a “heavy presumption against the university taking collective action or expressing opinions on the political and social issues of the day.” This report was the basis for a more recent report from the University of Chicago Committee on Freedom of Expression, which was published in 2014.

As Boyer explains:

Kalven argued that the University’s role was “for the long term” and it had a special responsibility in being “the home and sponsor of critics.” To fulfill its mission the University needed to “sustain an extraordinary environment of freedom of inquiry,” and it had to embrace and defend “the widest diversity of views within its own community.” In fulfilling this role the University was a community, but a community of a special and limited sort in that it existed “only for the limited, albeit great, purposes of teaching and research. It is not a club, it is not a trade association, it is not a lobby.” Since the University was a community “only for these limited and distinctive purposes,” it was not authorized to “take collective action on the issues of the day without endangering the conditions for its existence and effectiveness.” Further, “it is a community which cannot resort to majority vote to reach positions on public issues.”

However, Kalven did recognize that the University as a corporate entity and would sometimes need to take actions, such as purchasing real estate, that are not essential to the University’s existence and could appear to take a non- neutral position on political or social issues.

The objective of the report - to create a University which will be an environment for the “discovery, improvement and dissemination of knowledge” and will “provide enduring challenges to social values, policies, practices, and institutions” - is laudable. The Report is misguided, however, in that it assumes that the University can be a neutral institution. The idea that it is an option for the University to not take social and political stances is flawed, now even more so than in 1967. The report even acknowledges this, as Kalven recognized that the University as a corporate entity and would sometimes need to take actions, such as purchasing real estate, that are not essential to the University’s existence and could appear to take a non- neutral position on political or social issues.

As the group Stop Funding Climate Change argues in its report on Fossil Fuel Divestment at UChicago, “The University’s investment in fossil fuel companies is an action with social and political consequences; it is not a neutral stance or a lack of action. Just as divestment is an act undertaken by an institution, so is investment in a company; even actions as basic as participation in a market economy are inherently political.” The University also takes a multitude of political actions for which it does not invoke the Kalven Report: for example, installing an Office of Sustainability, banning ROTC on campus, and lobbying in Congress.

Although the Report was meant to spur discussion, it has frequently been used to shut down the conversation on divestment and other political issues: for example, when students lobbied for the University to divest from South Africa during Apartheid and from Sudan during the Darfur Genocide. More recently, the administration invoked the Report in response to calls for fossil fuel divestment. Although 70% of the student body voted for divestment in 2013, Zimmer responded that “the University and the Board have long taken a position about divestment in general—that it’s not something that the particular views of some group of what’s politically important should be taken as the basis for, and that has been the ongoing view of the Board.”

Zimmer's response demonstrates that the Kalven Report is used more often than not to prevent discussion and any sort of process of democratic decision making about the social and political stances that the University necessarily must take. Therefore, these decisions fall into the hands of those who already have power: high level administrators and the board of trustees. The Kalven Report has been used again and again to uphold the status quo, under the guise of neutrality and protection of free speech. Therefore, when we see the University using the rhetoric of protection of free speech it is important to ask: What is the status quo that is being upheld? Who has the power? Whose speech is really being protected, and who is not being given the chance to speak? As expected, there is considerable debate over this sentiment and its application.

Report on the Committee on Freedom of Expression

In 2014, a the Committee on Freedom of Expression was formed, chaired by Geoffrey R. Stone, a professor in the Law School. The purpose of this committee was to articulate "the University's overarching commitment to free, robust, and uninhibited debate and deliberation among all members of the University community." However, the most interesting part of the report was not what types of expression is protected, but rather but what the University can prohibit:

The freedom to debate and discuss the merits of competing ideas does not, of course, mean that individuals may say whatever they wish, wherever they wish. The University may restrict expression that violates the law, that falsely defames a specific individual, that constitutes a genuine threat or harassment, that unjustifiably invades substantial privacy or confidentiality interests, or that is otherwise directly incompatible with the functioning of the University. In addition, the University may reasonably regulate the time, place, and manner of expression to ensure that it does not disrupt the ordinary activities of the University. But these are narrow exceptions to the general principle of freedom of expression, and it is vitally important that these exceptions never be used in a manner that is inconsistent with the University's commitment to a completely free and open discussion of ideas.

The exact meaning of this paragraph is left open, with substantial leeway for the University to determine what are "ordinary activities of the University" or what "reasonable" regulation actually looks like.

Opposing Positions of Activists

The negative responses to the University's position on academic freedom and the freedom of expression have been legion. Since Dean Ellison sent his letter to incoming students nearly a month ago, a great number of essays and letters have been published in newspapers and magazines and across many websites, such as The New York Times, The New Yorker, The Atlantic, Jacobin, Vox, Medium, and in many widely shared Facebook posts. Many of the arguments presented in these pieces fall into a few camps:

1. The University has decided to make "freedom of expression" an issue because it is simply the best thing for the University's coffers. By making such pronouncements, the University can further its reputation as what potential donors would see as the last bastion of a liberal education in the country. These donors will act accordingly, having been scared by the bogeymen that the University successfully created.
2. The University is practicing the worst sort of disingenuous debate. Rather than use the

terms “trigger warning” and “safe space” as many activists do, the University chooses to intentionally misunderstand these terms so as to more successfully argue against them as infringements on freedom of expression. This is a deliberate mischaracterization of the opposition’s view and a shameful practice for the University.

3. By saying that the University does not support trigger warnings, the University is implicitly impinging on the pedagogical freedom of the faculty which, as enshrined in the Kalven report, should be free from an official position of the University.

There are, of course, many more arguments made both recently and in the past against the University’s positions and actions.

Tactics for Future Activism

It seems pertinent to discuss what sorts of actions future activists (which I imagine is a great proportion of the readers of this piece are) might find efficacious in bringing about change in the University community.

1. The University will very likely be around long after you are dead and gone. The University will not do anything that endangers its mission of academic inquiry and research. The University cares about the people who have the money and power and influence to ensure that the University can continue this mission. The University does not care about you as an individual voice. Your voice matters only when you can influence the people with the money and power and influence.
2. Don’t think that the University does not know what activists mean when they talk about “trigger warnings” or “safe spaces”. By using the words the way they want, they force activists to either concede to the University’s definition, spend time and energy trying to educate the University and the people the University cares about, or find different terms for the concepts behind them. Finding new terms for the same ideas seems to be the best option.
3. As freedom of expression is highly valued by the people the University values, you must make sure that your actions are not seen as a threat to freedom of expression. Better yet, make sure that your actions are actively supporting it. Call out administrators who hide in the safe spaces of their offices and refuse to meet with activists and members of the University community. Call out speakers who refuse to take part in open inquiry about the vile bigotry they speak and the oppression they cause.
4. Don’t stop trying to make the University a better place.

On Being An Ally

Hannah Gitlin

I'm sure everything I say here has been said before and has been said better. But if you're white, straight, cisgender, non-disabled, and especially if you find yourself rolling your eyes at social justice a lot of the time, consider taking a couple minutes to read this and interrogating the way you think about your role in American ideology, and what you can do about that role. To put it succinctly, take a few minutes to think about allyship, and the ways that it isn't a bullshit concept.

Education—real education, education that means something—necessarily means being willing to tear down your preexisting ideas and to build them up stronger. Between the time I walked through Hull Gate for the first time and the time I received my diploma, I built up and tore down more ideas than I could have ever imagined as a sheltered freshman from the suburbs.

There's nothing wrong with being a sheltered freshman from the suburbs. I get it. I've been there.

But if you're a white cisgender heterosexual Christian and you think you're being persecuted for your race, gender, sexuality, or religion in today's America, then you're part of the problem.

If you don't think there's a problem with racist policing in America, if you still think it's just some bad apples, then you're part of the problem. (For some reason, in America, a thousand apples could go bad, and not a lot of people would think to see if it's a problem with the tree, or with the soil the tree was planted in. And, come on, that's just bad farming.)

If you accuse the typical ~millennial~ of being too "sensitive" and "PC," and yet you practically cry your eyeballs straight out of your face every time someone suggests you might be racist, then you're part of the problem.

If you really think it's acceptable that police officers practically NEVER get convicted for murder or even manslaughter, if you think that every single one of them was "probably just doing their job," then maybe there's something wrong with the job they're doing, and you're definitely part of the problem.

If you use phrases like "super sketchy" or "a bad area" to describe the neighborhoods surrounding UChicago's campus, as if the problems those communities face comes from the soil they live on rather than the essential resources they've been denied for so long, then you're part of the problem.

If you don't consume media made by women, POC, queer people, trans people, if you know they're saying stuff but you don't bother to listen to it, if you're "just not really into" the kind of art that depicts people you're not used to seeing, then you're part of the problem.

If you believe, even secretly, that more kids from your fancy boarding school or hy-

per-funded magnate school “deserved” to get into to UChicago, and that their places were “taken” by “less deserving candidates”, then you’re part of the problem.

If it’s just “so hard to remember people’s preferred pronouns” then you’re part of the problem.

If you resort to what they told you in third grade about “sexual dimorphism” to make a biological-essentialist argument about why you don’t respect nonbinary people, if you can’t think a little bit harder about “science” to realize that even science can be made up, then you’re part of the problem.

If you wouldn’t date a trans person, then you’re part of the problem.

And even if you do NONE of these things, there are probably ways that you are, and have been throughout your life, part of the problem. I know I am, and have been, part of the problem.

I don’t know the particulars of your life, but I know the particulars of my own, and I can say one thing for certain—it’s hard to look at yourself, to REALLY look. To put your values under a microscope. To figure out where they came from, how they got there. How they’re always running in the background of your thoughts, how they imperceptibly alter your worldview.

It’s equally difficult to look at your community through a critical lens. That’s true of your hometown, and it’ll be equally true in Hyde Park. It’s hard to look a little closer at the memories in the places you hold the dearest and to begin to see the self-replicating structures of oppression coming into focus through the haze of childhood ignorance, or through the glossy veneer of college admissions pamphlets. It’s easy to tell outlandish stories about your racist uncle, or to roll your eyes at something ignorant the “that kid” said in SOS. It’s hard to confront the ways that your racism could be like theirs, but probably quieter and more socially acceptable.

It’s hard to change the way that you think. And it’s hard to suggest that someone should. It feels offensive, feels wrong, to suggest that the problem is that someone isn’t thinking right. That’s rude.

But the macro-level Problem of the capitalist heteropatriarchy requires all of us to play our part in replicating and furthering the problem, and that’s how we end up with the fucked-up ways we think. The problem is way bigger than you. It’s a monster that, in order to be fed, requires us all to be ignorant to the ways that we’re feeding it. It’s no accident that you’re not aware of all the ways that you’re part of the problem—you’re not supposed to be. Awareness is a threat.

You can take responsibility for your thoughts, though. You can strive to realize how you’ve benefitted from the very same systems that have made life a living hell for countless people, people who deserved, on a fundamental level, the same opportunities that you did. Taking responsibility for your complicity, even if it’s accidental, is important. That’s allyship.

And, yes, it’s hard. It’s very hard. It requires hard work on your part, requires you to think uncomfortable thoughts, and sometimes, requires you to feel like a bad person. I’m not saying that’s easy. But you know what else I imagine is hard? Knowing that racist policing is as much of a civic reality, as much of a day-to-day risk, as potholes and long lines at the DMV. Fearing for your life because people feel weird when you wear a dress. Knowing that the deck is stacked against you. Having to constantly argue for your right to exist. That’s hard.

Let's take the ways we think about racist policing as an example. Racist policing is a fact of life, but it shouldn't be. If you, a white person, think police brutality is just "the way it is", it's easier to be complicit in it, because if it's just the way it is, it's not your fault, right? By way of comparison, 55 people were killed by the police in England in 24 years. That might even seem like kind of a lot, but here in America, the police have killed over 800 people so far in 2016. That's around half the number of people that constitutes your graduating class.

Did they all deserve it? Were their deaths truly that unremarkable--just a necessary byproduct of American Democracy? Are we that callous? Or should we, as white people, begin to change the way we think about police violence?

Because whose fault is all this? Sure, it's not YOUR fault, but it's the fault of a nation full of people who think just like you. It's not YOUR fault, but in the way you think and act, you are responsible for it. It's not your fault, but it's your problem. But instead of thinking it's "our problem," we tend to believe instead that it's really NOT a problem. So maybe we should change what we believe.

It makes a lot of people uneasy to consider being anything but proud of their Americanness, but make no mistake--oppression is a part of your Americanness. But it shouldn't be.

You can only chase hyperbolic fictions about America to protect the fragile window through which you view the world for so long. Eventually, the unpleasant, inconvenient realities of that world begin to intrude, like pebbles on a windowpane, each bouncing off until finally the whole thing gives in and shatters. The things you learn and the people you meet at UChicago have the power to shatter your window. UChicago has the power to build you a much better, much clearer window—if you let it. That said, it's also entirely possible to cherry-pick the lessons that stick with you, to apply layers and layers of duct tape to the window until you're incapable of figuring out what "clear" even means. UChicago can teach you everything, or nothing, depending on how wrong you're willing to be.

This is not a series of isolated incidents.

So start figuring out how you're part of the problem. Start figuring out how you can be part of the solution.

How? Let's start with the classroom. You know, where Rigorous Intellectual Debate happens. There are a number of fairly easy ways to be cognizant of institutionalized oppression in the classroom—this is by no means an exhaustive list, but it is my hypothesis that everyone's HUM and SOSC classes would be way better if everyone followed these basic guidelines. Institutionalized oppression isn't just about police brutality—police brutality is one of its uglier symptoms, but racial microaggressions, homophobia, transphobia, ableism, and classism are all a part of the same "thing". With that in mind...

Here's what Rigorous Intellectual Discussion DOES NOT MEAN:

- References to the “sketchiness” of the areas surrounding Hyde Park
- Any argument that uses the phrase “black on black crime”
- Arguments predicated on a “bootstraps” narrative that puts oppressed people at fault for their own misfortune by not “really wanting to change things for themselves”
- Conflating “political correctness” with “basic respect for other people’s experiences”
- “Not all men/white people/cis people”
- Assuming classmates’ pronouns
- IGNORING classmates’ pronouns
- Insisting that gender is a “biological fact”, as if your transgender classmates didn’t also get a 5 on the AP Biology test (this is called biological essentialism, and it is bad)
- Insisting that gender neutral pronouns are “grammatically wrong”, as if your nonbinary classmates don’t also have a basic understanding of the syntax of the English language (this is called linguistic prescriptivism, and it is bad)
- Belittling your classmates’ intelligence if they’re having trouble understanding something that you think is basic
- Discounting people’s arguments by calling them “crazy” or “idiots” rather than by speaking to the substance of what they’re saying
- Insisting that you know more about someone’s lived experience than they do, because you read a really great thinkpiece about it once

Here's what Rigorous Intellectual Discussion DOES mean:

- Listening.
- Openness to being wrong.
- Listening.
- That’s it.

You’re all intelligent, thoughtful human beings with the potential to use your active imaginations to change the world.

So do it.



who are all these people?

who am *I*?

why did this happen?

what do I do?

what *can* I do?

*“A **climate survey** is a method for assessing the beliefs, behaviors, attitudes and experiences of a group of people in a particular organization or environment. These surveys are a means of evaluating the extent to which individuals can participate freely and fully as a member of the organization or environment while feeling safe, respected and valued. Climate surveys can help universities identify populations that feel marginalized or unsupported by the institution, and inform efforts around training, awareness and deployment of resources to ensure that all community members can participate freely and fully in the activities of the institution.”*

-University of Chicago

During the fall of 2014, several groups of faculty and students raised concerns about issues of diversity, inclusion, bias, and prejudice on campus and called for administrative action to address these climate issues. After much student and activist (campaigning), negotiation, and university- wide discussion, the President and Provost agreed to undertake two campus climate surveys.

Phase 1, conducted in 2015, focused on issues of sexual misconduct and had a University-wide response rate of 31.7%. The results showed that sexual misconduct, harassment, sexism, and homophobia are concerningly prevalent on campus and most students feel unequipped by the University to address these issues and seek recourse. Below are some of the findings, from the NORC report on the survey results.

Table 6. Experiences of climate, by location, gender in the University system of record, and student level

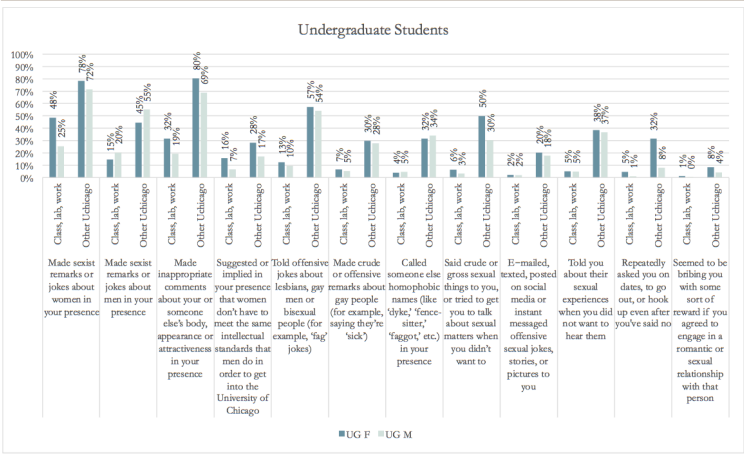


Figure 7. Respondent beliefs about consent and sexual misconduct (percentage who strongly agree or agree), by gender in the University system of record and student level

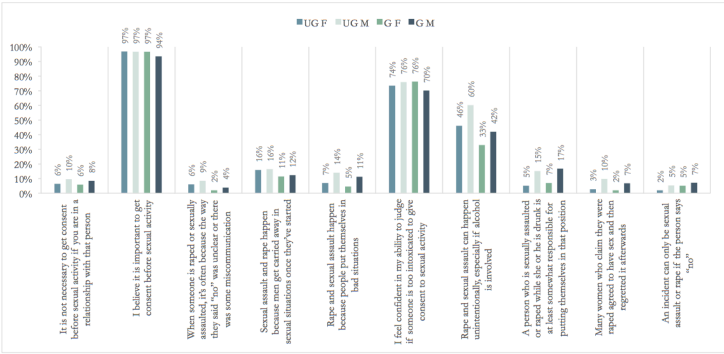


Table 16. Respondents experiencing at least one unwanted sexual experience, by gender in the University system of record and student level

	Undergraduate Female	Undergraduate Male	Graduate Female	Graduate Male
Had any unwanted sexual experience	572 (52.0%)	191 (20.5%)	172 (18.2%)	79 (8.1%)

Table 30. Respondent perceptions about fellow students' response to reports of sexual assault, by gender in the University system of record and student level

		Undergraduate Female	Undergraduate Male	Graduate Female	Graduate Male
If you were to report an incident of sexual harassment or assault, how many of your fellow students do you feel would support you?	Nearly all	198 (18.0%)	278 (29.9%)	240 (25.3%)	333 (34.0%)
	Most	458 (41.6%)	377 (40.5%)	352 (37.2%)	395 (40.4%)
	Some	349 (31.7%)	204 (21.9%)	250 (26.4%)	178 (18.2%)
	Only a few	81 (7.4%)	48 (5.2%)	84 (8.9%)	42 (4.3%)
	None	<10	10 (1.1%)	<10	10 (1.0%)

Figure 27. Respondent perceptions about University response to reports of sexual assault (percentage stating that each outcome would be "very likely" or "likely"), by gender in the University system of record and student level

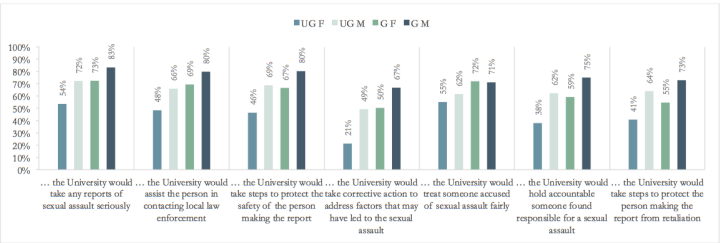
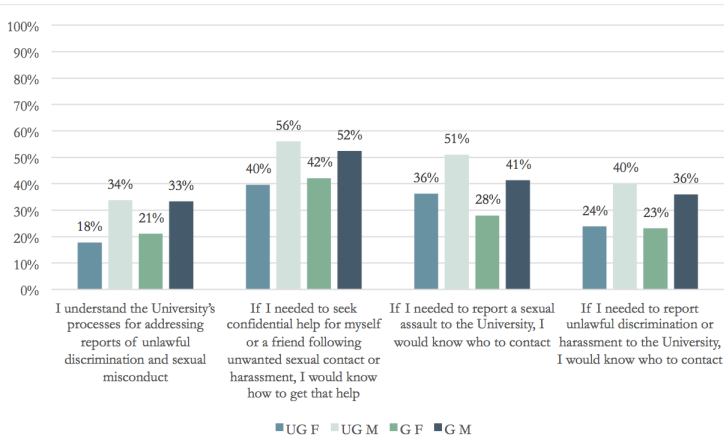


Table 11. Respondent experiences of sexual misconduct (attempted and successful), by gender in the University system of record and student level

	Undergraduate Female	Undergraduate Male	Graduate Female	Graduate Male
Someone kissed me without my consent (attempted)	298 (27.1%)	107 (11.5%)	77 (8.1%)	36 (3.7%)
Someone kissed me without my consent (successful)	226 (20.5%)	83 (8.9%)	60 (6.3%)	33 (3.4%)
Someone touched, fondled, or rubbed up against the private areas of my body (breast/chest, crotch or butt) without my consent (attempted)	383 (34.8%)	122 (13.1%)	78 (8.2%)	39 (4.0%)
Someone touched, fondled, or rubbed up against the private areas of my body (breast/chest, crotch or butt) without my consent (successful)	391 (35.5%)	119 (12.8%)	79 (8.3%)	39 (4.0%)
Someone removed some of my clothes without my consent (attempted)	123 (11.2%)	37 (4.0%)	19 (2.0%)	<10
Someone removed some of my clothes without my consent (successful)	104 (9.5%)	23 (2.5%)	18 (1.9%)	<10
Someone put a penis or inserted fingers or objects into my vagina or anus without my consent (attempted)	118 (10.7%)	11 (1.2%)	16 (1.7%)	<10
Someone put a penis or inserted fingers or objects into my vagina or anus without my consent (successful)	108 (9.8%)	10 (1.1%)	17 (1.8%)	<10
Someone performed oral sex on me or made me give them oral sex without my consent (attempted)	62 (5.6%)	15 (1.6%)	10 (1.1%)	<10
Someone performed oral sex on me or made me give them oral sex without my consent (successful)	53 (4.8%)	19 (2.0%)	<10	<10
Someone put my penis or fingers in their vagina or anus, or made me put objects in their vagina or anus without my consent (attempted)	20 (1.8%)	19 (2.0%)	<10	<10
Someone put my penis or fingers in their vagina or anus, or made me put objects in their vagina or anus without my consent (successful)	21 (1.9%)	18 (1.9%)	<10	<10

Figure 26. Respondent perceptions of University sexual misconduct reporting procedures (percentage agreeing or strongly agreeing with each statement), by gender in the University system of record and student level



FRUSTRATING INCIDENTS AT UCHICAGO

During your time at the University of Chicago, you or someone you know may experience frustrating, unsettling, and upsetting incidents and times when University administrators exhibit disregard for student concerns, suppress student protest, or otherwise fail to live up to reasonable standards of behavior. Many of these experiences are extremely personal and individualized, others are highly diffuse and ongoing. However, if you look back through Maroon archives or simply Google “UChicago racist party,” you’ll find that this list is also cyclical in nature. The “incidents” described in 2015 are eerily similar to the “incidents” of 2012, 2011, 2005, and you may wonder if there’s hope that anything can change. We hope to contextualize the world into which you are about to enter, provide you with the history and memory to grapple with any such incidents you encounter here, and supply you with information and resources for possible responses.

Through 2013: reprinted from DisO 2013

Through 2016: compiled by Olivia Stovicek & Naureen Kheraj

MAURICE DAWSON (SPRING 2010)

In February 2010, UCPD officers arrested Maurice Dawson, a black undergraduate, on the A-level of the Regenstein Library for criminal trespass on the requests of a library employee, who called the UCPD with a noise complaint. A UCPD officer requested that Dawson leave the building and show his student ID. When Dawson questioned the request, he was put in a chokehold and subsequently arrested. This incident was upsetting and frustrating for a number of reasons- not only was noise allowed on the A level, the A-level is often very noisy, so arresting and placing a university student in a chokehold for laughing loudly seemed an extreme response. Most importantly, many students believed that Dawson’s race played a key factor in this incident, from the early suspicion of the library employee to the overreaction by the UCPD, starting a campus-wide discussion on race and the UCPD’s racial profiling. Even now, the UCPD disproportionately asks Latino and African-American students for their IDs.

DU AND ALPHA DELT (SPRING 2012)

During May 2012, two fraternities came under fire for racist incidents. The first one occurred on May 8th, when first-year students mowed the lawn at Alpha Delt wearing oversized sombreros and blasting Latin music in a rather blatant display of stereotypical and racist caricature. Despite a meeting with the Bias Response Team and others after the incident was reported to Dean Art, the fraternity did not apologize. However, the national Alpha Delt leadership was notified and the local Alpha Delt chapter leaders were required to attend a meeting with members of the Bias Response Team, ORCSA, and the assistant vice-president for student life.

On May 21st, DU presented a party with the theme, “Conquistadores and Aztec Hoes”, with the tagline, bring “an unlimited need to conquer, spread disease, and enslave natives.” Students involved in organizations such as MEChA and OLAS emailed DU within 24 hours with their complaints. By that night,

DU issued an apology over email to the students and publicly over facebook. When confronted with the fact that many felt the apology was insincere, DU committed to an open forum and a meeting with members OMSA's student advisory board and Latin RSOs.

Over the summer, OLAS worked with College Programming in order to eliminate a racially-tinged question about "two African-American men walking towards you" during Orientation Week. They met with Nicole Woods, the Provost, and proposed new scenarios, which were enacted in the Chicago Life Meetings from 2012-2013, one of which touched in the incident with DU. They also reviewed the demographic survey, pushing for a broader, more inclusive survey.

DU CONFEDERATE FLAG (FALL 2012)

At the end of the Fall Quarter, DU hung a Confederate flag out their window, facing the OMSA offices, leading to OBS contacting the Bias Response Team and various members of the school administrations. Meetings between DU leadership and the school administration occurred, as well as a re-evaluation of the effectiveness of SORT, a required RSO leadership training, in order to include cultural training. OBS also pushed for study abroad programs south of the equator

POLITICALLY INCORRECT MAROON CONFESSIONS (SPRING 2013)

In Spring Quarter, the Politically Incorrect Maroon Confessions page launched, following the lead of more benign anonymous submission pages like UChicago Crushes. Within a day of its launch, outcry emerged from a portion of the student community regarding the anonymous submissions, which ranged from racist to sexist to downright threatening.

As a result, students formed the coalition CCC (Concerned with Campus Climate), and worked with the ORCSA to generate a statement of values, as well as producing a document of recommended Administrative reforms, laid out in the document below. The Blackness at UChicago Tumblr was also created in response, in order to provide a forum

to voice the experiences of black students at UChicago, as well as the UChicago Class Confessions page, which aimed to open up a dialogue in the University about social class.

UCPD DETECTIVE INFILTRATES PROTEST (MARCH 2013)

In February 2013, Fearless Leading by the Youth (FLY) and Students for Health Equity (SHE) marched to President Zimmer's home to protest the University's refusal to establish a level one adult trauma center, timing the protest to respond to the opening of a new \$700 million hospital facility. Prior to the protest, organizers had met with University and UCPD officials multiple times to communicate their intentions and work to avoid breaching laws and restrictions on protest after the arrests the previous month. However, several days after the protest, a Maroon investigation obtained evidence that a UCPD detective had infiltrated the protest without identifying herself as an officer and participated actively.

Students were outraged that the UCPD had chosen to, as the Maroon Editorial Board put it, "spy on a peaceful demonstration by students and community members," a sign of the University police force acting inappropriately in a way that could suppress dissent.

After the Maroon publicized the incident and pressed the University for information, Chief of Police Marlon Lynch said he was not aware of the undercover operation and that the UCPD plan for the protest had not involved an officer posing as a protester. He also acknowledged that officers had been assigned to videotape the protest in plainclothes, which demonstrators were not aware of. President Zimmer and the provost at the time sent out a statement condemning the incident as "totally antithetical to our values" and saying that "such activity, which is deeply problematic for discourse and mutual respect on campus, cannot be tolerated." The then-provost assembled an Ad Hoc Committee on Dissent and Protest to reevaluate campus protest policies. An external review, and an internal UCPD investigation, were both begun, and two employees placed on administrative leave; SHE released a statement expressing concern that

“a few officers will be scapegoated” and that the administration would not take responsibility for creating an environment with implicit approval for such tactics.

The external review, completed almost three months later, found that only the commanding officer who ordered the detective to work undercover had violated University policy, and it did not find evidence that undercover police were used in other protests. That officer was fired. In 2015 he sued the University, alleging that he was improperly fired and defamed, and that the UCPD had made him a scapegoat when the undercover officer was exposed. He said that the plan had actually been created by UCPD Deputy Chief Kevin Booker, that he had argued against using plainclothes detectives but been overruled by Booker, and that he believed the entirety of the UCPD and Zimmer should have been aware of the plan.

PHI DELTA THETA/RACIST PACKAGES DELIVERY INCIDENT (SPRING 2013)

During Memorial Day Weekend 2013, an African-American postal carrier had an order to deliver 79 boxes to the Phi Delta Theta fraternity house. After making several trips between his truck and the house to deliver the packages, one fraternity brother told the postal carrier that the packages were a practical joke, and another told him to read the name of the intended recipient (“Reggin Toggaf”) backwards. The fraternity maintained that the prank was not on the postal carrier but rather on the fraternity itself and that they were innocent in the prank.

SUSAN ART’S MISDEALINGS WITH SEXUAL ASSAULT (FEBRUARY 2014)

The University of Chicago came under investigation by the U.S. Department of Education’s Office of Civil Rights for a possible breach of Title IX, an important section of an education law dealing with sex-based discrimination, after a student, Olivia Ortiz, filed a complaint against the school alleging mishandling of her report of sexual assault. She said that she had gone to Dean of Students Susan Art about being sexually assaulted, and Art suggested an “informal media-

tion,” which would bring the accuser and accused into the same room to talk about the incident. Not only would this put Ortiz in a situation with her accused attacker, informal mediation in matters involving sexual assault is prohibited by Title IX (not to mention University policy). After the mediation, Art told that her case was not considered sexual assault and characterized the assault as a “dispute between students.”

Ortiz had spoken out about Art’s handling of her case in a Maroon article in 2012, but Art merely emailed her to say that her “recollection of our conversation was quite different.” After seeking legal counsel, she decided to file a Title IX complaint in 2013. Not only was the case accepted by the U.S. Department of Education’s Office of Civil Rights (OCR), but after an initial investigation, OCR decided to broaden its investigation to the entire campus and all University policies and practices related to sexual misconduct.

Since then, OCR has added investigations into two new complaints, including allegations that the University did not educate students appropriately about sexual violence and related policies and resources. The first investigation is still ongoing. Susan Art retired right as the OCR investigation into Ortiz’s claims started to gather steam; she insisted the decision was unrelated. Ortiz and two other students started a support and advocacy group for survivors of all genders, Phoenix Survivors Alliance. In late In summer 2014 and again in 2015 and 2016, the University announced significant revisions to its sexual misconduct policies, including centralizing the complaint process and updating the policy on sexual misconduct to include a detailed explanation of consent and other changes. In early 2016, the school launched the UMatte website, which for the first time pulls together in one place information on policies and resources for individuals who have been sexually assaulted. At the beginning of the 2016-2017 academic year, the University also began to implement mandatory training on sexual violence, consent, and Title IX, which student activists had been calling for for years, announcing the new program a week after the announcement of additional OCR investigations.

DAN SAVAGE AT THE IOP (SPRING 2014)

Dan Savage, a prominent gay rights activist and writer, was invited to speak at the Institute of Politics during an off-the-record fellows seminar. While discussing his personal history as a gay man, Savage used the t-word slur in an anecdote about reclaiming language. The IOP fellow hosting, Ana Marie Cox, added that she “used to make jokes about t---ies”. A student asked the speakers to use “t-word slur” instead of the actual word. Savage then named other slurs, asking the student if those were suitable to use instead. The student eventually left the room in tears, after Cox started talking about gender identification. Afterward, a member of the IOP Student Executive Board, a member of the IOP staff, and the Dean on Call met with the student. Later, concerned students met with IOP staff after the event; those students alleged that the IOP characterized the incident as harassment and “dehumanizing,” which the IOP denied. However, after the IOP released a statement after the incident, refusing to censor offensive speech out of a desire to stay true to the organization’s mission, students from QUIP (Queers United in Power) launched a petition demanding that the IOP formally apologize and articulate “a commitment to preventing the use of slurs and hate speech in the future.” Although pretty much everyone seemed to agree that Savage had at a minimum acted poorly, the petition itself became controversial, with pushback from students involved with the IOP and allegations that the petition statement and its allegations were misleading and frequently changed. No apology came from the IOP.

HYDE PARK LIST RESPONSE HACK (SEPTEMBER 2014)

A Tumblr account called the “Hyde Park List” was shared around campus and on Overheard and quickly gained national media attention. The Hyde Park List named six students as “people known to commit varying levels of gender-based violence,” labeling each as a “code red” or “code orange” offender to indicate the degree of warning about the person, with red indicating the “most severe offenders.” Print versions of the list were also distributed around campus at the start of that year’s orientation week. The list was

itself controversial, but the stated intention was to help fill the gaping hole in protecting students left by UChicago’s lackluster (and often illegal) response to sexual assault. The university did not comment on the list.

Within a week of the list’s being posted on Overheard, a person or group calling itself the UChicago Electronic Army hacked the website of the UofC fashion magazine MODA and altered the site to satirize the Hyde Park List and accuse a specific student, a sexual assault survivor, of creating the list. In addition to harassing a particular individual (the person’s personal information was shared on the site), the hacked site ridiculed feminists, “SJWs” (social justice warriors) and “privilege checkers” and threatened to “rape harder” if they and the incoming first-year class didn’t remember “who’s boss around here.”

The university said it had contacted the operators of websites on which “anonymous, unsupported allegations have been made against University students” and asked them to remove the content. The same day as the website hack, almost 100 students marched in solidarity with survivors of sexual violence and denouncing the threats, then held a speak-out at Hull Gate about sexual violence. The following day, President Zimmer sent an email announcing the appointment of a faculty committee to draft a statement about the university’s commitment to free expression; it was unclear whether the timing was related.

HALLOWEEN COSTUMES & FACEBOOK THREAT TO STUDENTS (OCTOBER-NOVEMBER 2014)

Facebook pictures appeared on Overheard of two students dressed up for Halloween. One student, of Asian descent, was dressed up as a cholo, wearing a red bandana, dark sunglasses, a plaid flannel shirt with only the top button buttoned, and sagging pants. Another student, white and dressed as a cop, pretended to beat him. In response, student Vincente Perez and others delivered a written statement to the university demanding “change in the way that diversity is understood at this institution.” After an unsatisfactory response from the administration, they circulated an online petition demanding required courses on race and ethnicity; more effort to hire and retain diverse faculty; disciplinary protocols to deal

with students who engage in discriminatory actions; and a survey of the campus climate to inform these efforts. Organizers of the petition also launched the hashtag #liabilityofthemind, encouraging students to share instances of discrimination and intolerance that they had experienced on campus.

The movement took a turn when in November, a status was posted on a first-year's Facebook account that purported to be a hack by the UChicago Electronic Army. It criticized efforts to address racial intolerance on campus, using a racial slur; promised that Perez was "next"; and threatened, "This is the beginning of our rape season."

President Zimmer sent an email condemning the post as hate speech, stating that the University was pursuing an investigation with federal law enforcement and would criminally prosecute the person behind it. This response was critiqued as reactionary, focusing on a specific incident rather than overall issues with campus culture. Protesters marched into Harper Reading Room and read comments from the ongoing petition, discussing problems with UCPD, resources for students who are children of immigrants, and the experience of minority students. 41 faculty members signed a petition addressed to President Zimmer and then-provost Eric Isaacs praising the protesters and demanding the provost meet with faculty from the Center for the Study of Race, Politics, and Culture to "discuss a long-term plan around these issues." A few days after Zimmer's letter, a letter from by John Boyer, dean of students in the College, and Karen Warren Coleman, vice president for Campus Life and Student Services, was posted referring to the hacking as "part of a larger pattern" and saying the University would work with Perez and Jaime Sanchez '15 and other students to "improve the campus climate." In 2015, the school launched a campus Climate Survey Project with two parts, a survey about sexual misconduct and assault and a survey about diversity, inclusion, and the experiences of underrepresented groups; the results of the second have not yet been released.

Investigation by the University and federal authorities revealed that the account was not

hacked, and the student whose account it was claimed responsibility, saying, "There is no excuse for hate, which includes what I did." The student eventually received a three-quarter suspension. Many students were upset about the student's use of threatening language and the perception that the hoax had reduced the credibility of student activism and protests around issues of race. Activists pointed out that the incident highlighted how the University's problems were so deep that people thought they had to go to extremes to draw attention to it; both activists and University spokespeople highlighted that the revelation shouldn't detract from discussion about campus issues.

POLICE, FIREFIGHTERS BREAK INTO ADMIN BUILDING AT PROTEST (JUNE 2015)

Nine protesters barricaded themselves inside the main administration building, Levi Hall: after asking staff to move to parts of the building that remained accessible, they locked the windows and locked the main double doors with a bike lock. They said they would not leave until President Zimmer agreed to meet with them to discuss opening an adult trauma center or met one of their four other related demands. After 2 hours, UCPD and firefighters forced their way in, cutting through dry-wall with axes, breaking windows with crow-bars, and cutting the bike lock with a power saw. All nine protesters (mostly neighborhood community members, with one student) were arrested and held for over 45 hours, more than three times the Chicago average.

President Zimmer and Provost Isaacs sent a University-wide email alleging that the protesters had locked employees into their offices, prevented people with disabilities from entering or exiting the building, and otherwise endangered occupants. UChicago decided to press charges for trespassing, resisting arrest, and mob action, and the non-student arrestees were banned from campus under threat of arrest for trespassing. Students for Health Equity released their own statement, discussing why civil disobedience is a necessary tactic, criticizing the University's aggressive response

to the sit-in, and pointing out factual inaccuracies and omissions in the Zimmer-Isaacs email. The Trauma Care Coalition continued its weekend of actions. Today, after many more efforts, UChicago is scheduled to open a Level I adult trauma center in 2018.

See the SHE / Trauma Center reflections section for more detail on trauma center activism and progress.

BUDGET CUTS SIT-IN/PEACEFUL PROTESTERS TOLD THEY WOULD NOT BE ABLE TO GRADUATE (JUNE 2015)

More than 12 graduating students held a sit-in in the admission building in caps and gowns to protest proposed budget cuts, particularly their effect on low-wage workers and student employment and the lack of transparency with which they were made, and calling for action on a variety of issues (including campus sexual violence, racial profiling by UCPD, and the need for a trauma center). They pointed out how the cuts' backdrop of a \$4.5 billion capital campaign and \$1.5 billion in spending on campus remodeling illustrated the University's pursuit of prestige at the expense of students, faculty, staff, and community members. A larger group of students and alums protested outside the building in support. Protesters demanded details about the budget cuts and asked for a meeting with an administrator to negotiate a list of further demands. However, the sit-in ended when University officials threatened the peaceful protesters, saying if they stayed they would not be allowed to graduate on time due to pending disciplinary action. Only one demand was met: a meeting with the administration to address Title IX violations. Today, increasing budget cuts are ongoing.

SJP HARASSMENT (OCTOBER 2015)

Excerpted from the sections on Islamophobia & anti-Palestinian climate: Last year, Palestinian and pro-Palestine students suffered consecutive incidents of harassment [including threats of physical violence], libel, and vandalization, and posters were hung up around campus that read "SJP = Stabbings Jews for

Peace." Administration refused to respond/protect students from any and all of these incidents.

AEPi EMAILS (FEBRUARY 2016)

A number of emails from the AEPi list host were leaked to BuzzFeed by two brothers who had reportedly become frustrated by the "toxic" culture perpetuated by older members of the fraternity. They spoke to the press on the condition of anonymity. Names on the emails were redacted. In the emails, fraternity members referred to a Muslim student on campus as a terrorist, joked that "dynamite and C-4" explosives were fixtures of Islam, planned on celebrating Martin Luther King Jr. Day at Harold's Fried Chicken, debated the offensiveness of the n-word, referred to an abandoned lot as "Palestine," and shared a "floor constitution" that mandated that brothers not date "fatties" and "crazies" and contained rules for calling "dibs" on women.

Please note: all your UChicago listhost emails are archived.

A national spokesperson for AEPi assured the press that an investigation had been opened into the UChicago chapter. An email was sent out by Karen Warren Coleman and Michele Rasmussen to the student body—they called the actions and attitudes of AEPi "unacceptable" and urged students to participate in the campus climate surveys. Several campus groups (including OBS, SJP, MSA, and Multicultural Greek Orgs) called for the suspension of AEPi, further release, investigation, and threat assessment of the redacted emails, a public apology from both AEPi and the administration for its long history of silence on issues of Palestine, and a comprehensive look at the University's policy on Greek Life.

The UChicago chapter of Jewish Voice for Peace spoke out strongly against AEPi. Hillel and Chabad also issued public statements, expressing disappointment in the actions of AEPi. Hillel held open events, encouraging students to talk about what could be done going forward, as did 5710/Center for Diversity and Inclusion.

The "AEPi email incident" brought to light a recurring theme—the University's policy on

Greek Life is conveniently vague. What exactly is the nature of that relationship? Where is the liability? What kind of punishment can the University hand down, if they even wanted to? These questions remain open. AEPi continues to operate at UChicago.

Side note: There is a small but mighty network of Multicultural Greeks at UChicago. Look them up! (AEPi had actually requested to join the Multicultural Greek Council, shortly before the email incident).

PSI U ALUM INAPPROPRIATELY CONTACTS SEXUAL ASSAULT SURVIVOR (MARCH 2016)

There were a number of reports of sexual assault at fraternity houses in 2015 that were investigated by the CPD, including allegations that two Psi U brothers committed assaults two months apart (both were found responsible for sexual misconduct and eventually expelled from the fraternity). Though both the sexual assault survivors criticized the fraternity's responses, and one specifically expressed disappointment at the University's handling of her case as well, perhaps the most egregious part of the response to the reports of assault was the conduct of the president of Psi U's alumni board, Chuck Werner. The Chicago Maroon brought to light that Werner had used a fraternity contact in the CPD to obtain information about one of the reports, including the survivor's cell phone number. Werner then called her to ask for the alleged assailant's name. His intrusive action was frightening, she later told the Maroon, and made her feel too unsafe to go to work for a week.

Psi U's president published a letter to editor in the Maroon addressing criticism of the fraternity regarding sexual assault, apologizing for causing the survivor further distress. However, the letter also stated that all Werner had obtained was "a heavily redacted, publicly available version of the police report, which included the survivor's cell phone number"—which the Maroon found was impossible, as the only information they could obtain from the CPD did not contain the phone number. The survivor told the Maroon, "I'm angry that what is my private information was given out

in the name of 'brotherhood.' I'm angry that Psi tried to downplay my concerns in their response, saying my information was publicly available when that wasn't true...The fact that an organization has the power to do this, and act so nonchalantly about it scares me."

TYLER KISSINGER DISCIPLINARY CHARGES (JUNE 2016)

In late May 2016, a group of students, alumni, and staff held a protest to "democratize the University," responding to administrators' refusal to attend a public meeting of RSOs meant to be an opportunity to discuss concerns and proposals about issues including a living wage for campus workers, equitable policing, and accessibility for disabled students. TV news reporters were prevented from entering the quadrangle to cover the protest by University communications office staff. Then-Student Body President Tyler Kissinger '16 gained entry to the locked Levi Hall, the administration building, by saying he was on official business as student body president. He then let in a group of 33 others students and alumni who intended to occupy Levi Hall until a meeting with the administration was arranged. The occupiers were told they could be arrested or, if students, expelled, and left the building. A few days later, Kissinger was charged by the University with "premeditated and dishonest behavior to gain entry to Levi Hall, creating an unsafe situation," and he was scheduled for a disciplinary hearing the day before graduation and told that possible sanctions could include permanent expulsion.

A petition was created urging the University to drop the charges and calling out the contrast between its public statements on free speech and expression and its crackdown on student protest. 180 professors signed a separate statement offering support for peaceful student protest and urging that the charges against Kissinger be dropped. After coverage from national media such as the New York Times, Senator Bernie Sanders tweeted his support as well. Kissinger was not expelled, but was placed on disciplinary probation for his remaining day as a student.

learning while trans_

_dana v dzik & skylar spear

Being Trans in Housing

Being trans is hard; being trans in college housing is no exception. The policies and format of housing is not set up for you: rooming is usually gendered, bathrooms are almost always gendered, and you don't always know the people who surround you well enough to know whether you are safe around them. Here are some things you will need to know as you go into your new home.

If it hasn't already passed, on the first day you'll have a massive house meeting with every first year. You'll do introductions here, and you can **ask your RAs and RHs to include pronouns in this introduction** (if it is comfortable for you). If this has already passed, you can also ask them to do introductions with pronouns at the second house meeting, when all of the upperclassmen will return and intros will once again be necessary.

When you've moved into your room you'll meet your roommate, roommates, or suite-mates, if you have them. Unfortunately, **as a first year you must be housed according to gender on your school records** (as a note: once you are past your first year, you may room with anybody you want to). If this is unacceptable to you, you can strongly request a single room and a house in which floors are not gendered (it is clearly too late to do this before entering, but you can move to a new room in the future). If your roommate is a problem for you, for any reason, you can most definitely request to move to a different room. There are technically a few weeks at the beginning of the year in which you're not yet supposed to move rooms, but I think it is possible housing would make an exception for a trans student who was placed with a transphobic roommate.

The **bathroom policies** of housing suck for trans students. This is probably not intentional on the part of housing -- they are probably outdated, from a time when nobody was taking trans students into consideration. They are as follows: all common bathrooms in a house are gendered by default (although some houses may have single user bathrooms, and in Max Palevsky there is one private bathroom per suite); at any point in time, a house can take a vote on whether the bathrooms (by floor) should be available to people of all genders; if one person on a floor opposes having an all-gender bathroom, that floor's bathroom will remain gendered; if nobody on the floor opposes, that bathroom will be available to people of all genders.

There is a trick to this policy, however, that most RAs and RHs (and people in general) don't know: the policy is specifically about strict opposition. It is not about preference. If you are a trans student in housing and the bathrooms in your house end up gendered, I would encourage you to go to your RA and ask whether your house can re-vote, taking into consideration the note about strict opposition. At times, this has worked to un-gender certain bathrooms. You can also take a revote every quarter. People move around in housing; they may change houses, leave housing, or even just change their minds. This won't always work to make a change, but it may be worth trying.

The other thing I will say is to always, always, always be aware that you can push for gender neutral bathrooms. RAs will always be willing to at least try to figure out a way to get you a safe bathroom. You can always ask them how to get in touch with the Housing Department, and can probably ask them to help you to do so (or even to meet with them on your behalf). Often the only way to talk to the housing department is to include "Meeting Request" in the title of your email. This is a safe option; Sophia Chaknis, the Director of Housing, absolutely knows how to interact with trans students. She has not yet met with a trans student who says they need a gender neutral bathroom available to them, so it is unclear what will happen if you go to her and ask for this. However, even if she does not give you a bathroom, if multiple people go to her with this request she is more likely to change the policy to be better for trans students.

Another thing to note is that during the school year this year there will be a student committee on whether and how to change the bathroom policy, this time taking trans students into consideration. You may hear your RAs or RHs talking about this and asking people whether they would like to be on this committee. If it feels safe to you, I would encourage you to join this -- again, the more trans voices there are, the more likely it is that the new policy will be trans friendly.

You may have somebody in your house who is not great about trans issues. However, it is almost definitely the case that the number of people who are good about it will far outnumber the people who are bad about it. **It's okay to be nervous about coming out, but it will probably be fine.** Even if there is a considerable group of people who aren't so great, your RAs and RHs will definitely be on your side and do their best to shut down any negative reaction.

Speaking of RAs, they are always, always your allies. It may not feel like it, and it may be intimidating to ask them, but they will always know where to direct you for help, if not know exactly how to help (that is, there is a possibility they may be a little overwhelmed, but they are there to help and to not judge). There are usually even a few trans RAs somewhere in housing (this year there are two who are currently out), about whom you can probably ask your own RA and who would likely be happy to adopt you, so to speak. In general, **RAs care a lot about the health (including mental) and safety of their residents** and are passionate about knowing and using resources that a lot of people don't know about. Trans issues are no exception to this.

I cannot promise the same of your RHs, although 95% of the time they will be fine. Or rather, RHs will always try to be helpful, and can always point you in general direction of the most visible campus resources. The only reason they may be a problem is that not all of them fully understand what it means to be trans -- and some may have blatant misconceptions, and there are a few more "hidden" resources that they may not be as aware of -- tricks of Student Health Services, how to change your name on school records, support groups for trans students on campus, for example.

At the very least, both your RAs and RHs will help you notify the proper department of any discrimination that happens (if you want -- there is no obligation to do this!); probably this will be the Title IX office or the Bias Response Team.

In the case that you do decide to contact Title IX, they can help you to get a no contact order against your harasser/s and will sometimes move them to a different house. Unfortunately, the latter will not always happen. In this case you have the option of requesting your own move; this is certainly not ideal, but most houses will be much safer options to move into, even if not perfect. If you want to know whether the new house you are assigned to will definitely be safe, ask your RAs to get you in touch with the RA of your new house or one of the trans RAs; they should have some idea of how comfortable a house will be for you.

In general, I will say that policies may not be on your side, but housing teams almost always will be, and as long as you push them they can try to help you figure out how to navigate the policies in the way that's best for you. Remember: if your team seems hesitant, ask to talk to the housing department (or ask them to talk to the department), or ask to talk to one of the trans RAs.

Fun fact: UChicago was one of the earliest universities of its bracket to have an Open Housing Policy (which is the policy that states that any student may live with whomever they want, after their first year).

Bathrooms

There is an official gender-neutral/single-user restroom list located at lgbtq.uchicago.edu/restrooms, which lists gender-neutral bathrooms available in the 1155 Building, 5710 Woodlawn, the Admin Building, Beecher, Billings, Center for GNSE, Cobb, Eckhardt, Edelstone, Foster, Goodspeed, Green, Haskell, Hinds, the Hillel Center, Ida Noyes, I-House, Jones, the Reg, the Law Quad, the Logan Center, Rockefeller, the School of Social Service Admin, the Smart Museum, Walker, Wieboldt, Young, and the Zoology Building. A more comprehensive, although as of yet incomplete, list with the aim of monitoring the policies for all bathrooms on campus is kept at bit.ly/2cNw6iL.

Healthcare

The Office of LGBTQ Student Life lists the following three resources on their website at <https://lgbtq.uchicago.edu/health>:

Student Counseling Service: SCS, while having a lacking reputation among older students “particularly in regards to sexual assault counseling and sensitivity to low-income, LGBTQ and other marginalized populations,” to quote this article’s predecessor, seems to have made strides since. SCS is nonetheless not a long-term solution for ongoing gender trouble; its counselors will see students in a therapeutic position for at most ten meetings before providing a referral to an outside therapist; notably, the institution does seem to have a knowledge of trans-friendly or -specializing therapists around the city. Dr. McPherrin has offered gender identity support groups in the past; however, none are currently active – to those seeking such a service, Pronoun Hoedown, a student group to the same end, is recommended.

Student Health Insurance: Fortunately for transgender students interested in medical interventions, U-SHIP currently covers both hormone replacement therapy (HRT) and surgical treatment. Information about the latter offering is scarce and scattered; however, it seems that this includes any surgeon covered by United Healthcare and entails a split cost up to a cap. The U-SHIP coordinators are available for contact on the matter, but can give limited information on the matter to students not presently enrolled in U-SHIP. As an aside, it is strongly advised that any person interested in surgical intervention familiarize themselves with the requirements of the WPATH-SOC such that they are prepared to meet its restrictive requirements at their relative convenience.

Howard Brown Health Center: The Howard Brown Health Center, a clinic offering HRT with an informed consent model, offers four full-time clinics in Devon, Uptown, Lakeview, and, most recently and thrillingly, Englewood. Students interesting in obtaining HRT with few barriers may schedule an appointment at any of these locations, be informed about the effects of HRT, have their blood drawn for testing, and receive a prescription within a few days. This is analogous to services offered by Planned Parenthood in much of the East and West, and is strongly advised for anyone who is certain about wanting HRT.

Names and Pronouns

MyUChicago allows students to add a “preferred name” that will be visible on most of your interactions with the University’s computer system and will appear alongside your legal name for instructors; however, it will not appear on official documents (e.g., diploma, transcripts) unless you legally change your name and submit the proper documentation. It may be also possible to have one’s first legal initial listed as one’s name (e.g., Dana Dzik becomes D. Dzik) on such documents by contacting the registrar directly. In individual courses and in housing, instructors and RHs/RAs will generally respect students’ wishes, and failing this the Office of LGBTQ Student Life can intervene if the student wishes. The situation for pronouns is similar, but there is no official option to list preferred pronouns; the University operates off legal sex alone. Once again, individuals will generally respect students’ wishes and if a problem should arise it can be appealed through the Office of LGBTQ Student Life.

Student Groups

Pronoun Hoedown is the student-run group for transgender, non-binary, genderqueer, and/or questioning students. The best way to get in the loop is through the listhost; any interested students may contact Ilias Bowen-Sicalides at bowensicalides@uchicago.edu for more information or to be added to the listhost. Q&A is the largest broad LGBTQ group; more information about it can be found on its Facebook page, UChicago Queers & Associates.

The UChicago Bathroom Guide

An index of all single-user bathrooms on campus

All bathrooms gender-neutral and accessible unless otherwise noted.



North of the Quad

Regenstein Library: third, fourth, fifth floors (1 each), A53 ("accessible reading room")

Smart Museum: first floor (1)

Cochrane-Woods: first floor (1)

Ratner Athletic Center: first floor (2 "family locker rooms")

University Church: first floor (1)



Northwest Quad

Kent Lab: third floor (1)

Levi Hall: first floor (1 in each wing); second floor (1 south wing, 2 north wing)

Jones Lab: third floor (one "women")



Sciences Quad

Hinds Laboratory: first floor (1 accessible, plus one "female" non-accessible)



Southwest Quad

Haskell Hall: first floor (1, "men", non-accessible)

Swift Hall: first floor (1), third floor (1)

Cobb Hall: first floor (1), third floor (1)

Goodspeed Hall: first floor (one "men", one "women", non-accessible)



South of the Midway

Logan Center: first, second, fourth, sixth, eighth floors (2 each), green rooms (6)

Social Service: first floor (2)

Edelstone Hall: first floor (1)

Law School: first floor (1)

Harris School: first floor (1)

Cathey: basement (1)



Northeast Quad

Erman Center: second floor (1)

Ryerson: first floor (one "men", one "women", non-accessible)

Zoology Building: third floor (one "women"); basement (1)

Reynolds Club/Hutch: first floor (1, non-accessible); WHPK (2, non-accessible)

Eckhart: first floor (1); third floor (one gender-neutral, one "men"); fourth floor (1); basement (1)



East of the Quad

CSGS/CSRPC: first thru third floors (1 each)

Saieh Hall: second thru fourth floors (1 each); basement (2)

Rockefeller Chapel: first floor (1, non-accessible, next to organ)

5737 S University: second floor (1, non-accessible)

Ida Noyes: first floor (1 accessible, plus one "female" non-accessible); basement (1)

Booth: basement (multiple); dean's office

Seminary Co-op: first floor (1)

IOP/Paulson: second floor (1); third floor (1)

Brent House: first floor (1); basement (1, non-accessible)

Hillel Center: first floor (2)



Southeast Quad

Walker Museum: third floor (2)

Green/Kelly Hall: first floor (1), fifth floor (1, non-accessible)

Beecher Hall: first floor (2)



South Quad

Wieboldt Hall: third floor (1); fourth (one "women", non-accessible)

Harper Memorial Library: first floor (1), third floor (3), west fifth floor (1, non-accessible, locked), east sixth floor (1, non-accessible, locked)

Foster Hall: basement (1, non-accessible)

Attending UChicago as an International Student

Alex Jung, Shiro Wachira, Syeda Akila Ally, Vo Ram Yoon

1. The Handy Logistics! Work Authorisation & Taxes

As an international student at UChicago, by far the best legal/logistical resource that we have access to is the Office of International Affairs (OIA), located on the second floor of International House (59th & Dorchester). This section is really intended to give you a general idea of some responsibilities and resources to keep in mind. For the detailed rundown of each item, refer to the relevant linked OIA pages.

On and Off Campus Employment

- On-Campus Employment: You should be able to legally obtain any on-campus employment going through University payroll during the school year, in quarters that you're registered as a part- or full-time student. All undergraduate student employees, whether domestic or international, are limited to 19.5 hours/wk of work during the academic year.
- Off-Campus Employment: While you are a registered student, you can apply for Curricular Practical Training (CPT) authorisation to work in any off-campus employment counted as a Jeff Metcalf Internship for up to 20 hours/wk. You can either apply directly to positions labelled "Jeff Metcalf Internships", or find a paid internship not labelled as a Metcalf and have it turned into one via Career Advancement. (*Important Note: If you exceed 20 hr/wk on CPT, the employment period will cut into your period of OPT allowance period after graduation.) CPT application takes around 1-2 weeks. You cannot begin your employment until you have the required authorisation, so make sure you do this in advance!

Taxes

All international students under F-1 and J-1 status are required to file a tax return with both the **federal U.S. government (Internal Revenue Service)** and the **state government (Illinois Department of Revenue)** at the end of the year. This is true regardless of whether you received scholarships or received income as an on/off-campus employee. File by mid-April of each subsequent year (check for specific dates--it can vary according to year!).

Here's an excellent rundown by the OIA:

internationalaffairs.uchicago.edu/page/tax-responsibilities-international-students-and-scholars

The OIA also hosts regular tax workshops throughout the year, so look out for e-mails alerting you to upcoming sessions. You'll be provided with all the required forms by the employer in the mail, and if you're a non-U.S. resident, you'll be granted free access to the Glacier Tax Prep software which makes tax filing a lot easier.

(*Pro-Tip: All documents must be physically mailed to the IRS and IDR. The post office gets very busy on tax day, so it saves a lot of time if you send in all your forms even just a few days in advance. Take out Certified Mail to track your mail and ensure that it's received.)

2. Student Life: Getting Involved in the University Community

International student organisations on campus

- International Students Association (ISA) organizes social events open to both international and domestic students on campus.
- International Student Advisory Board (ISAB) meets monthly and advises the OIA on community initiatives and concerns. The Board is selected through each spring for the following academic year.
- International Student Advisory Committee (ISAC) advises UChicago College Admissions and serves as a resource for prospective and incoming international students.
- Office of Multicultural Student Affairs promotes events from numerous cultural student organizations, many of which have international members.
- African and Caribbean Students Association (ACSA)
- Asian Student Union
- Brazilian Students Association
- Chinese Undergraduate Students' Association (CUSA)
- Hong Kong Student Association (HKSA)
- Korean Student Association (KSO)
- Kababayan: The Filipino Students Association
- Movimiento Estudiantil Chicano de Aztlán (MECHA)
- Muslim Students Association (MSA)
- Native American Student Association (NASA)
- Organization of Black Students (OBS)
- Organization of Latin American Students (OLAS)
- Panasian Solidarity Coalition
- Puerto Rico Students Association (PRSA)
- Singaporean and Malaysian Students' Union (SAMSU)
- South Asian Students Association (SASA)
- Taiwanese Students association
- Vietnamese Students association

This link provides a list of the various performance, cultural or international-focused student associations: <https://omsa.uchicago.edu/page/multicultural-college-student-organizations>
Other than that, the Institute of Politics often hosts journalists, politicians and policy-makers from around the world.

Be sure to check out these organizations on Blueprint and on Facebook.

3. Practical tips

Food

If you are on a budget, you can carry around a portable thermos that you can fill up with hot chocolate or coffee in the dining hall. The first year dining plan gives you unlimited meal swipes, so don't hesitate to go into the dining hall as many times as you want to.

Halal food - Both South (Cathey) and Bartlett dining halls have a zabiha halal station. If you notice any pig-based items in the halal station, please alert the dining hall staff, Dining Services, and the MSA so that they can take care of it.

Shuttles & Buses, & UPass

The Friend Metra shuttle is a convenient ride from International House.
Make use of the UPass to explore Chicago's various neighborhood

Housing

South campus remains open during winter break and students from other dorms are able to stay there for the duration of the break. International House also remains open during winter and spring breaks, however students from other dorms may not stay there during the breaks.

When the family isn't around

Moving, the holidays, getting sick...these are some of the moments that can leave you feeling most isolated as an International student. You may find that your American peers turn to their families at these times and if you don't have family close by, it can trigger some pretty bad homesickness. You'll probably get offers to spend holidays with friends, people may offer to support you through the more logistically demanding periods of college and there are a number of low cost solutions to some big headache problems like moving. Be open to accepting help even when it's an offer of emotional support and don't force yourself to do it alone when you don't have too. These moments tend to get harder not easier as you move along in college so it's a good idea to start trying to figure out what you need to feel stable and supported from the get go.

Contending with Race as an International Student

Shiro Wachira and Akila Ally

Being an international student at an elite institution was an experience riddled with contradiction. For those of us coming from the developing world, there is often a sense of relief at dealing with “systems that work” for the first time before realizing that they just fail in more subtle ways. There's excitement at diving into the “life of the mind” before realizing that knowledge about your part of the world isn't deemed to be part of the lexicon of the educated by your institution. Elation at your new found fierce independence, tempered by the constant expectation that the move was “really hard for you.”

International students often have very few options when it comes to financing our education, which does tend to mean that many international students at UChicago come from very wealthy families. Those of us who don't tend to come from backgrounds that gave us access to the language of Western elite spaces and we often went to foreign education system schools (the IB, American schools, British schools etc). This means that although we may be read as black or as brown, we are read as a “different” kind of black or brown. We are always both non-White and non-American. Much of this difference reflects attitudes towards non-white Americans who have class privilege; the infamous, “But you're not like other [...] people.” However, when applied to the foreigner, especially the foreigner from the developing world, there tends to be an additional tinge of neo-imperialist paternalism. Paternalism that rings through mis-guided praise that, “It's so noble of you to want to go back home” or in a classmate's inquiry, “How did you hear about UChicago?”

Often, it is a growing frustration at the (often) implicit condescension and a lingering sense that something is not being fairly understood or represented that prompts foreign students to begin to think more about how they are positioned within the race-class hierarchies in America. I've said it more times than I've heard it said, and I've heard it said countless times, “I was first racialized when I moved to America.” It's a common narrative, it's an easy

narrative and in many cases it can be the narrative that helps us cope. But is important that we challenge ourselves to push beyond this narrative because it is at best simplistic. As a black girl growing up in a pre-dominantly black community, I still knew to hate my natural hair. My dark-skinned South Asian friends speak about learning that they were “too dark” before colorism was explicitly connected with proximity to whiteness. Many international students who went to foreign-system/international schools knew that this put them a notch “above” in local social hierarchies before this was symptomatic of White supremacist valuations of education.

Why is this important to the UChicago experience? The Class of 2020 is coming in at a juncture: the letter that you received from Dean Ellison was an indication of the administration's desire to re-assert an institutional legacy that is more committed to the maintenance of a status quo than to genuine free speech. Meanwhile many students and professors alike are increasingly energized to make the University a safer space for minority students; the revival of the DisO book being only a minor example. Particularly when campus tensions run high, international students sometimes are called on by our White American peers to offer the “minority perspective.” We can be perceived as safer or easier sources of information for we are seeing not to carry the “baggage” of American minority groups. We all more readily offered the opportunity to be the model minority.

It's true that the ways we come to be racialized when in America are different from our previous experiences of race. It is also often true that the narratives of American minority groups that “look like us” might not ring true for us. And it is certainly true that there's no “international account of race” so it might be difficult to know how to even participate in these conversations. Nonetheless, we will be read into the context we now find ourselves, and so we will have to make a decision about how to handle that. In our time at UChicago, we will be asked to comment on other group's narratives and that can be hard to do while presenting an honest account of our own experiences but we must constantly be aware of the power we have as students of color to undermine rather than diversify perspectives.

As the conversations about diversity at UChicago intensify, it will fall on us to complicate intersectionality in ways that allow it to become global. Our different commitments to the life we're building here and the attachments we may have to where we came from should not silence us but rather should be used to nuance understandings of the needs of students of color. Our different encounters with alternative political and economic systems, and alternate race and class hierarchies can allow us to include a demand for postcolonial analysis alongside critical race and gender theory in offering a model for a safer UChicago.

It is important to caution that this comes with a unique baggage of its own. You might be considered an authority on a subject matter simply because you share an identity, such as religion or race with them. While many international students know that studying abroad in the US means that you are a representation of your country and background to the local students, it is hard to predict how much of a burden that might feel from time to time. Sometimes when there is an airstrike on Aleppo, or the Rohingya crisis comes to the forefront you might be the “insert identity” friend who is called upon to comment and explain that situation. And, it's okay if you feel comfortable doing so. But, I often found it helpful to remind myself that I did not owe that emotional burden to my peers. I also needed to assuage myself that declining to provide viewpoints on race, nationalism or religion when it emotionally exhausted me wasn't stepping away from the spirit of “inquiry of the mind”. Because, at the end of the day, the mind itself needs restful reflection and mental health is a priority.

Navigating Campus as a Low Income Student

by **Corson Barnard, Kent Fernandez,
Cosette Hampton, & Olamide Ogunbambe**

Welcome to the University of Chicago, where \$250,000+ and four years of hard work equals one undergraduate education! UChicago, like many of its peer institutions, has pledged to meet 100% of its students' demonstrated need. This type of admissions policy represents the first step to dismantling the many systemic barriers to higher education that low-income students face; however, this does not eliminate the marginalization that low-income students experience while on campus, due to their status. With a growing number of low-income students on campus, the University is beginning to realize the importance of providing for them. It's an ongoing process, but the resources and tips compiled here are some that we have found the most helpful.

CAMPUS OFFICES

The following offices are sponsored by the University. Not all of them are designed to advocate for low-income students, but they are the campus offices we found most important. Many of these offices provide resources for students on financial aid (especially Odyssey scholars), although you will often have to hunt for them. Best of luck!

Academic Advising

Every student is assigned an academic adviser who will work with them to establish a plan for graduation throughout their four years at the University. Your adviser exists to generally check in with you on your well-being and how it relates to student life on campus. They are there to listen to your concerns during scheduled and as-requested meetings, and offer resources on campus that you may or may not have heard of yet; these could be new RSO's, mental health resources, study abroad info sessions, etc. I have heard some stories of neglectful advisers, but this does not seem to be the norm. You can always request to change your adviser if absolutely necessary. Your adviser is also able to advocate on your behalf when a student is experiencing emergency or severe difficulty. Many professors may reach out to your adviser if you seem to be struggling or are not attending class very often so that they may in turn reach out to you and offer assistance. Every adviser is different, so when experiencing difficulties or trauma be sure to communicate with your adviser effectively; you do not have to tell them everything you are experiencing, but at the very least being in constant communication with your adviser will allow them to give you space by streamlining communication from the University for a period of time.

Office of College Aid

I have heard many people in the UChicago community refer to this office as “the worst department at the university.” Most of the aid counselors can/will only offer information which is useful for understanding processes of applying for and utilizing your financial aid. For these types of concerns, you can simply do a walk-in appointment at the office on the third floor of Walker. If you are experiencing anything more adverse than complications with the FAFSA, however, these workers usually cannot actually make progress on your work since it requires a committee to meet. In these cases, it is more effective to use online or phone correspondence with the office to check on the status of your case, and when necessary schedule a 1-on-1 with the head of financial aid, Tina Baskin, or her assistant.

***NOTE:** If you're an Odyssey scholar and plan to enroll in the University Student Health Insurance Plan (U-SHIP), contact the Office of College Aid and request that your Odyssey Scholarship be extended to cover health insurance! This is a service that the University provides but does not advertise, and is usually worth about \$4,000.*

The Office of College Aid is not the safest space for your sensitive concerns about your finances. Unfortunately, most of their office's work involves a large amount of bureaucracy which leaves little space for the validation of life's traumas. For low-income students who could not attend the university without aid and are even possibly dealing with a case decision that could affect that status, it can be incredibly triggering to constantly visit the office to ‘beg’ for resources. It can feel degrading, and there can even be incidents in which the office is unprofessional and does wrong; sometimes you can do everything right and they will still tell you it's wrong. When these cases happen, students may not speak up about the treatment they have experienced for fear of retaliation. To minimize these cases, use the office of College Aid to figure out what's going on and how to fix it, but that is it. The CCSS is a better outlet for the student-first kind of comprehensive financial counseling that addresses the trauma in these cases.

The Center for College Student Success

The Center for College Student Success (or CCSS) is a new office on campus. Started in 2015, the CCSS provides advising, resources and support for low-income, first-generation, and/or undocumented students. Each adviser in the CCSS is specifically trained to address concerns that low-income students often have, and can provide information about resources designed to help. Their lounge, located in Harper West Tower 406, is open from 8:30am until 8pm (M-Th) and 9-5 on Fridays. It houses their lending library and printing station, provides free coffee and tea (and sometimes snacks!) and is a great place to meet other low-income students. Advisers also hold walk-in hours from 1-5pm every weekday. The CCSS puts a lot of energy into building a community by hosting speakers and study breaks several times each quarter.

As mentioned above, the CCSS has free printing. Each student gets 100 black-and-white pages per quarter, and you can sign up for an account on their website: ccss.uchicago.edu. There is also a lending library program that is currently in its pilot stages. Check here for HUM and SOSC books, and some intro-level math and science books. If you have leftover books at the end of the quarter and don't want to deal with the hassle of selling them, donate them here! The CCSS also sponsors a book charge program, where students can buy books at the bookstore and charge them to their student accounts. This can be good, but usually is not as cheap as buying books on Amazon or renting them from the library

(if you have the money to pay up front).

NOTE: The Office of Multicultural Affairs (a division of CI+I) has a library with Core books and other selections, which students can check out. Email omsa@uchicago.edu for more information. Sometimes the UChicago library has multiple copies of books you can check out for class as well. If UChicago doesn't have what you're looking for, you can request books ahead of time from other libraries using the UBorrow or Inter-Library Loan (ILL) system. Always look for alternative places to purchase books. Compare prices online, rather than just buying the first textbook available at the bookstore. What's more, many House lounges have books lying around that were left by alumni or upperclassmen. These are generally free for your use, though you are encouraged to leave the books in the lounge when you leave! If you ask around, many students have textbooks in PDF versions and are happy to email them to you. Often, this is the most cost-effective option.

One final resource provided by the CCSS is their emergency loan program. The CCSS offers a interest-free, pay-before-you-graduate emergency loan that can be received through conference with the center's director, Devon Moore. The terms of these loans (how much, due when, etc.) are determined during your meeting and are able to be adjusted through additional conference. This loan service is very useful for life's emergencies that can occur randomly or suddenly that you may not have the finances to resolve. However, these loans come from a self-replenishing fund; another student may have to wait to receive a loan until yours is paid back. Make sure to seek them out responsibly so that other students can also take advantage of this resource!

NOTE: The Office of College Aid also has an emergency loan program. The loans are usually one month loans of \$500 that have more regulation than the ones sponsored by the CCSS. If you find yourself in need of these loans, you can do a walk-in appointment at their office.

The Office of the Bursar

The University Bursar, located on the third floor of the UChicago Bookstore, deals with bill payment, pink-slipping into classes and, most importantly, refund checks. If your financial aid package is worth more than your billable expenses, your account will show a negative debt. In this case, you can contact the University Bursar and request a refund in that amount! This refund is designed to help with incidental expenses (textbooks, a warm winter coat, Saturday night dinners, etc.). Note that the contact must be with the Bursar to initiate the refund, NOT with College Aid! The process to do this is outlined at <https://bursar.uchicago.edu/refunds>. It can sometimes be discouraging to work with these offices because both will simply refer you to the other if they are having a busy week, but be persistent and you will make progress! #BureaucracyInAction

Study Abroad

Thinking about study abroad can be scary. It can seem like a huge financial burden, and for many people it can feel impossible. However, if study abroad is a dream you want to pursue, there is almost definitely a way to make that happen! Talking to students who did certain programs before you is a great way to estimate a budget, and there are grants available for programs during both the academic year and the summer. For UChicago Civ and other quarterly programs, check out the Goldman Sachs-Strongin Education Fund.

It provides \$5,000 grants to Odyssey Scholars who demonstrate additional financial need (need that prevents them from otherwise attending a program abroad). For summer study, there are Summer International Travel Grants, which are available for either language study or research abroad. To learn more, check out the study abroad website at <https://study-abroad.uchicago.edu/>.

OTHER CAMPUS COMMUNITIES

Questbridge is a national organization that helps low-income students gain admission to top colleges with full scholarships. The University of Chicago is a partner college and there is growing community of Quest Scholars on-campus. As part of the Quest Scholars Network, students join a campus chapter, which offers social outings and community. To learn about the UChicago chapter, visit questscholarsnetwork.org.

Socioeconomic Diversity Alliance (SDA) is a coalition of students that work to improve campus for first-generation and low-income college students by promoting institutional changes to remove barriers faced by low-income and first-gen students, building a community of such students, and more. While SDA is a community of student advocates that work hard to ensure that UChicago's campus is a welcoming, inclusive, and fair environment for low-income and/or first-generation college students, SDA also provides a safe space and community for low-income and first-generation students and allies. For more information about SDA, please visit their website at sdauchicago.wordpress.com/ or www.facebook.com/SocioeconomicDiversityAlliance/.

The Center for Identity and Inclusion (CI+I): Even though CI+I isn't necessarily designated as a place for low-income and first-generation college students, some of their resources cater to that audience. Within the CI+I, you can find Student Support Services, the Office of Multicultural Student Affairs, and the Office for LGBTQ Student Life. The CI+I offers grants for students if needed for study abroad, research, and other academic-related ventures. To learn more, check out their website at inclusion.uchicago.edu.

FOOD

Dining halls aren't open on Saturday nights, but this doesn't mean you have to spend money at a restaurant. Gather friends together to cook a meal. Also, keep track of your flex dollars to save some for Saturday evenings. Frankly, this gets tough and isolating, especially if your friends are consistently organizing trips to eat out. If you would like to treat yourself, many restaurants in the area offer discounts to students with UChicago IDs, and if several people pitch in, you can treat yourself once in awhile without necessarily breaking the bank. Questbridge and the Organization of Black Students (OBS) also have free delicious meals on Saturdays and Sundays multiple times throughout the quarter -- just don't take advantage of the fact that these are safe spaces for low-income and Black & Brown students.

Additionally, University Dining has recently implemented a program called Saturday Night Social Club. Approximately once a month, the University hosts a catered meal for all students. It's free if you're on a meal plan, and \$10 if you're not. Sign up for this event in

advance if you're off campus, because you have to purchase the meal ticket at the UChicago Dining office (in Bartlett), which closes for the weekend at 5pm on Friday.

You can also request bagged lunches from the dining hall if you can't be there. Request it the day before, and they'll give you a made-to-order sandwich, cookies, fruit, and some water. You just need to get your RH to approve it. It really helps when you have classes straight from 9-5:30, and can save you money on cafe food!

Getting Groceries

The following paragraph will be more important for those of you who do not eat at the dining halls, but other students looking to buy some groceries for the weekends or just snacks and small meals may find this useful as well. Do not feel tempted to go on expensive grocery trips with friends to Trader Joe's, Whole Foods, and local Treasure Island. These grocers hike up their prices for the Hyde Park area and can eat up a small budget in less than a week. Expand your money by putting use to your UPass and shop like a local at these cheaper spots.

- **Hyde Park Produce:** Still one of the more expensive groceries but they are cheaper than Treasure Island and close to campus for cold afternoons when you just want to take a shuttle. Keep on the lookout for discounts with your student ID. Kimbark Plaza, 1226 E 53rd St, Chicago, IL 60615
- **Walmart:** Staple brands for cheap, good for canned products, vegetables, and amazing for non-edible necessities (toiletries, tissue, cleaning & storage supplies, etc.). 4720 S Cottage Grove Ave, Chicago, IL 60653
- **Save-A-Lot:** This is one of the cheapest grocery stores you will find in Chicago. Great meat, good vegetables. No, you can't find fancy non-GMO products here but as low-income folks we are used to the experience that organic=expensive. Just a block away from Walmart at 4701 S Cottage Grove, Chicago IL 60615
- **ALDI:** If you're comfortable going a little south instead of north, Aldi's is actually the cheapest grocery store in Chicago. From frozen to fresh, meat to veggies and more, go to Aldi's if your funds are running low. 6621 S Cottage Grove, Chicago IL 60621
- **Open Produce:** Usually more expensive for dry goods, Open Produce has a section where they sell bags of produce for one dollar. A great and cheap way to try new vegetables! 1635 E 55th St, Chicago, IL 60615

Farmers Markets: A Cheap, Healthy Alternative

Some of us were raised on farms or on fresh vegetables from the garden. We know that having a garden isn't always a "go-green" at-times elitist activity, but it's also used to feed a family when there is no money for food. If you're used to this, it doesn't mean you have to go without fresh (some organic) vegetables during Farmers Market season. Keep up with Chicago's Farmers' Market schedule here:

www.cityofchicago.org/city/en/depts/dca/supp_info/farmersmarkets0.html

Here are some of my personal favorites nearest to campus:

- **Hyde Park Farmers Market.** 53rd St. & Harper Court
- **Wood Street Farm Stand** by Growing Home. 5814 S. Wood St.

- **61st Street Farmers Market.** 6100 S Blackstone Ave.
- **Gary Comer Youth Center Farm Stand.** 7256 S Chicago Ave.
- **Daley Plaza Farmers Market.** 50 W. Washington St. (*Not close to campus but makes for a healthy, tasty, cheaper option for an outing downtown).

***Off-campus protip for low-income students: Apply for food stamps.*

The stigma around food stamps and the welfare queen trope is negligible compared to the amount of stress receiving food stamps relieves. If you are middle-class fake poor, please stay away from this section as to not take up resources from those who need it the most. Once you move off campus and you have a Chicago address, dining hall food is very expensive and you could save tons of money buying and cooking your own meals-- food stamps essentially makes this free. SNAP (the Supplemental Nutrition Assistance Program) is the Illinois version of food stamps, or, the state's safety net for those facing food insecurity. Depending on your net income, your age, work status, physical ability, and total cost of bills and other financial responsibilities, you may be eligible to receive a monthly stipend on a "Link card" under SNAP for groceries that be used at all the grocery stores listed above as well as most Farmers Markets (see: <http://experimentalstation.org/linkup-overview/>). You can get more information/apply online at <http://www.dhs.state.il.us/page.aspx?item=33698>.

ENTERTAINMENT

Definitely check out what the UChicago ArtsPass can subsidize or offer for free around the city. Though the Art Institute and other offerings have been free to UChicago students for years, the recent addition of U-Pass further lessens the burden of enjoying these places. Harper Theater on 53rd Street also offers students a discount with an ID, if you want to catch a movie. The Center for Leadership and Involvement, located in the basement of Reynolds Club, sells discounted AMC movie tickets and hosts other entertainment programming. Many of campus's most popular RSO-hosted events are free to students, and can be a great way to meet your peers!

If you are looking to scrape together an emergency \$5-10 to go out, try the Decision Research Lab, located in the basement of Booth Business School. Open from 12-6pm Monday through Friday, they pay you in cash to take simple surveys and tests.

Many online services and stores offer discounts with student ID. For example, you can save 50% on a Spotify subscription, or 10% at many chain clothing stores. Often these deals require you to mention them to the cashier at checkout, so make sure to check ahead of time!

NOTE: Amazon Prime offers a free trial and a discounted annual fee to students with .edu email addresses. One way to take advantage of this service is to continuously create UChicago email address aliases and use them to continuously receive free trials through Amazon. You will need to cancel your subscription once the trial ends and create a new account with a new email address each time, but it saves you \$60 each year for the membership and much more on shipping. You can log in with your CNet ID at this website and register aliases; alias emails for UChicago all go to the same inbox.

<https://cnet.uchicago.edu/cmail/aliases/>

DURING COLLEGE BREAKS

The university has three scheduled breaks during the academic year: Thursday and Friday on the week of Thanksgiving in November, Winter break--beginning at the end of finals week in December and ending during the first week of January, and Spring break--an entire week of no classes between Winter and Spring quarter that usually falls during the third week of March. For each of these breaks it is best to book your travel ahead of time to save money, as these dates will be flooded with flights since they surround holidays and routine college breaks. Student Government usually sponsors shuttles to O'Hare and Midway airports on Friday and Saturday of finals week going that you must pre-register online to use.

Winter break is your typical holiday break you saw in high school. Take this time to go home, relax, or even work a seasonal job. For students who find it necessary to work over the breaks, I urge you to take at least a few days to also care for yourself and spend time with those you care about to maintain your mental health and replenish motivation and energy for the quarter. Depending on your home's proximity to the university it may not be financially worth it to purchase travel for Thanksgiving or even Spring breaks. During Thanksgiving break, students are allowed to stay in the dorms, and many dorms and student organizations will host a holiday potluck. It is not uncommon for teachers to assign work during Thanksgiving break, so be sure to check ahead on your syllabus and work with the professor if you feel that work and travel may conflict.

During Spring break, students are not allowed to stay in the dorms and must move out on the Saturday morning of finals week. In previous years, students who live in Renee Granville- Grossman Residential Commons or International House have been able to apply to stay in over the Winter and/or Spring breaks, in the event that travel for a week is too expensive. As of yet, it is unclear whether this program will expand to include Campus North. Staying with a friend in an apartment who is not leaving over break, or subletting from a friend who is leaving, is a cost-effective way to find somewhere to live and spend time with friends without the looming pressures of schoolwork. In past years, the Center for Identity and Inclusion has provided meals at scheduled times over Spring Break that are open to the university community.

CAMPUS LIFE, DORMS & HOUSE CULTURE

As a low-income student, adapting to the culture of the University and the house system may not come as easy to you as it does to others. Expensive house trips to restaurants and other sites are a normal occurrence. However, discomfort doesn't have to define your experience. There are a few things you can do to create a more welcoming space for yourself.

You will notice other students have different spending habits – don't allow the social flow of things to dissuade you from responsible spending. Some students will eat out, some will online shop, some do everything, but every single student has different finances and different priorities. There will be times when it feels as though you must trade money for social experiences; however, that is not the case. You live on a college campus and there are a plethora of things to become involved with that require little to no money.

Many RSO's, for example, may provide resources for their lower-income members when it is requested; so if you really want that OLAS Shirt, but really can't afford it, you could approach the board and work something out. This also applies to house outings through conference with your resident heads.

There will be times in the dining hall, the dorm and the classroom when other more privileged students are having conversations that can be elitist, insensitive and directly exclusive or triggering to you. When encountering these situations, one of the best things to do is first to take care of yourself. This can mean leaving the room, taking a bathroom break during class, moving seats in the dining hall, etc. I assure you the safety and reduction of anxiety will allow you to process the situation and exercise better judgement. Any faux pas you think you may have made can always be rectified with an explanation later. Concerning incidents of insensitivity, when you feel comfortable, approach others on an individual basis about the issues and try to engage in critical discussion that gives value to the emotions present. If the individual(s) care about you/the issues then things will improve; if not, they weren't a good friend for you anyway.

As stated previously, many of these resources are in perpetual development and require critical involvement and feedback from current students. With the entire student body cycling out every four years or so, it takes consistent and reinforced pressure from students to accomplish community goals. These are a few ways you can advocate for yourself and other low-income students on campus and encourage advancement at the university.

- 1. Advocate for more balanced trips:** House trips can become expensive, but houses should work towards creating environments in which students of all incomes feel welcome. Tell your RH and RA that you would like there to be more inexpensive house outings. Suggest some yourself! Spending money doesn't have to be the only way to have fun.
- 2. Facilitate discussions:** If you are coming from a low-income background, there will often be aspects of your experiences the some students at UChicago won't understand. Facilitate a discussion about class in your dorm. How does class play a role in our school? How can we make it a more welcoming space for everyone? If you don't feel comfortable constantly playing "class-relations TA" or outing yourself as low-income for various reasons, it also helps to simply confront people. When people say something looks "cheap" or "trashy," challenge them by simply asking, "Do you mean that looks like a poor person owns/created it?" If someone suggests you all "just Uber" or that you should "just cover me," ask why that person assumes those are the best options, or even possible options for everyone involved. These are ways of "facilitating discussion" without placing yourself at the focal point.
- 3. In RSOs:** With regards to activities in RSOs, never be afraid to indicate you can't afford something. If you want to participate in an activity, but money is an obstacle, advocate for more funding for low-income students for certain activities. Start your own RSO! The university has a process for establishing new Registered Student Organizations through the Center for Leadership and Involvement which gives your RSO access to university funding. Sports and Greek organizations can often be an expensive investment. With these specific organizations, it is best to seek direct advice from their leadership about their accessibility options for low-income students.

feeling good: MIND

Life here has its highs and lows, and it's pretty common to feel out of sorts sometimes. If it's not bothering you too much, just know that it's normal if you feel anxious before an assessment or sad when it's freezing and you've been inside for days. But anytime you start to feel like like what's going on in your mind is stopping you from feeling or functioning the way you want to, there are places you can go and people you can talk to, both on and off campus.

–Avital Morris & Alexandra Weiss

SCS

Whether you have short-term stress about a test or relationship or having a chronic mental illness that needs long-term care, the Student Counseling Service (SCS) is a good place to start. They are free for any student and any spouse, partner, or child of a student who has paid the student life fee. You can make an appointment by calling the number on their website, and a therapist will usually see you within a few days. In that first meeting, you and the therapist will work out the next steps toward helping you feel better. For many people, that will mean a short (around ten sessions) course of therapy at SCS focusing on whatever you need, which could be related to depression, anxiety, an eating disorder, academic stress, substance use or anything else. If you don't like the therapist you saw for any reason, next time you make an appointment, just mention to the receptionist that you'd like to talk to someone else. SCS also has a variety of therapy and support group options including individual or couples therapy, support groups, psychiatric evaluation, medication management, substance assessment and treatment, an Academic Skills Assessment Program (a no-drug way to work on concentration, time management, good study and test taking habits, etc.), and referrals.

If you and the therapist decide that seeing a psychiatrist to talk about medication would be a good idea, they will help you set up an appointment. Going to that appointment won't obligate you to take any medication-- you and the psychiatrist will talk about it, and the ultimate decision is yours. You are also free to try it and later change your mind.

This place is good, but it also can be very frustrating and has limitations. Because it is part of the University there is sometimes weird bureaucracy. For example, occasionally students are made to take leaves of absence because the school/SCS is unable to provide the degree or type of help these students require, is concerned about the students' safety and believes that being in school will limit their treatment options. While the school, like most schools, is often motivated in such decisions out of concern for its own liability, UChicago and SCS also hope to give such students the opportunity to take a break from school and heal so they can return in full force after a few months. If you prefer an outside therapist or just need longer-term therapy, SCS will refer you to a therapist, usually in Hyde Park. Most of these people are excellent, so if you meet one and don't like them, feel free to ask for a different referral until you meet a therapist who seems like a good fit. They don't work for the university, so you can usually feel free to talk to them, even about suicidal thoughts or feelings. If you are using U-SHIP, these visits will all be covered, even to a therapist not at SCS. If you have

other insurance, SCS visits are covered by the student life fee, but you need to check your insurance policy to see how other therapy appointments are covered.

Financially the U of C treats services for any mental health problems the same way they treat any other sickness, and the UShip plan's insurance benefits for outpatient or psychotherapy treatments are only provided if they give a referral or prior approval to the service; if not there's a \$50 deductible that comes out of pocket. The issue with this is that, sometimes, the wait time to get that initial appointment to refer you to a therapist or psychiatrist in the community can take months. If you are covered by UShip or would like SCS to help you find help outside the University, while this can be hard to do, reaching out at the first sign of a problem is the best way to get help within a somewhat reasonable time frame.

emergency and inpatient treatment

Sometimes, mental illnesses can be dangerous and require immediate treatment. If you feel like you might be in danger of hurting yourself or others (or a friend is) this is a medical emergency, and you can walk into the emergency room. Just tell the receptionist how you are feeling and that you are worried about your safety. After a while in the ER, a psychiatrist will come talk to you and decide whether you need to be admitted. If you have a feeling about this one way or the other, advocate for it! If you say that you think you need to be in the hospital, they will almost certainly admit you.

If you are admitted to the hospital, you will be transferred to Chicago Lakeshore Hospital, a private psychiatric hospital on the north side. People have mixed experiences with this hospital, but it will keep you safe and is an important resource when you need it. Make sure that you have a friend who knows where you are who you can call and who can help you get in touch with other people. Write down their number on a piece of paper before you go, because you will not be able to have your phone with you, so you'll need to call from the phone in the hospital. Most people stay at Lakeshore for a few days, but you and your doctors will discuss the best plan for you, as well as a plan for how to get more care when you leave.

more detailed info on Lakeshore at:
tinyurl.com/StayAliveLakeshore

self-care and ongoing management

Dealing with mental health takes many forms, not just going to talk to a professional, doing a regimen of therapy or taking medication. Yoga, meditation, acupuncture and being outside in the sun can all help keep you feeling good. Rockefeller Chapel offers meditation every-day at 8 am, Wednesdays at 6 pm, and yoga at 5:30 pm on Tuesdays and 4 pm at Bond. In addition, eating, sleeping, going outside, and seeing other people are very helpful for most people.

It can also be very helpful, both for figuring out your treatment plan and for managing your mental health while things are stable, to talk to other people about it. You'll find that most folks are surprisingly open about their mental health, so ask lots of questions. Hearing what other people are doing can help you get ideas and reduce the stigma of mental illness for everyone. Learning to deal with mental illness can be confusing and frustrating, but there are many resources available to help.

addiction

If you're unhappy with your relationship with substance use, there are many places to turn for help. Specialized addiction services are not provided through the school, but an SCS counselor can talk to you about your issues with substance abuse and connect you with other resources. If you want to keep the school out of your business entirely (a perfectly viable option), there are lots of resources around campus. A good list of recovery groups (AA, NA, SMART recovery, Gamblers Anonymous, etc.) can be found by Googling "UChicago Substance Abuse and Addiction Recovery Support Groups."

leaving school

(this part is by baci)

There may come a time when your mental illness prevents you from being able to fulfill your academic obligations. We tried to write a full-length section on leaves of absence, but it didn't come together; for now, I'll give the briefest of overviews and talk about my experience.

There are two main types of leave: **voluntary** and **involuntary**.

Many, many students choose to go on a *voluntary* leave, usually taking a quarter off, sometimes two or more. At its best, a voluntary leave can be a powerful moment of agency: you take stock, consult the people in your support system, and make the decision to give yourself a break. Then you can catch your breath and try to deal with the shit going on in the rest of your life that's preventing you from doing homework.

If you go three quarters in a row without finishing at least three classes, you'll be placed on a year-long *involuntary* academic leave. Because of all the intermediate stages leading up to getting kicked out, you'll probably see this one coming—but when it actually happens, it can feel like a punch in the gut. For me, it took being forced on leave to realize how deeply in denial I was about my mental health in an academic setting. The string of W's on my transcript had become meaningless; I was completely paralyzed, trapped in a near-absolute passivity. Going on leave was exactly what I needed to lift that veil.

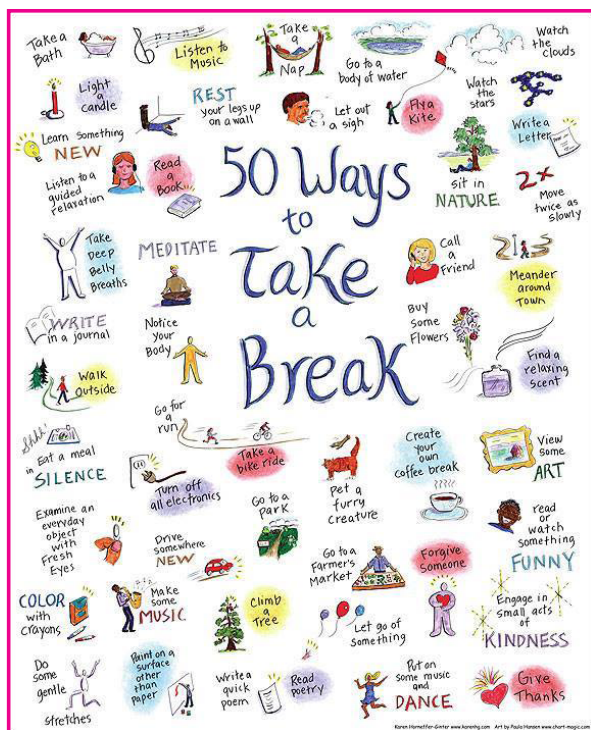
This is not true for everyone. If you're a low-income student, if your home isn't a safe place for you, if your college friends are your main support system, and/or if you have an illness or trauma or disability that prevents you from working, going on leave can put you in a very precarious, even scary situation. UChicago is more home than home for many students; it can feel like the school is failing you by placing you on leave when you need the most support. And you're right - it does suck. I wish I had more detailed advice for each of these situations... The one thing I can say is that you're not alone. The other thing I can say is this stupid metaphor:

College is kind of like a highway. you mostly just gotta keep going straight, and you have to keep up with the speed limit - going too fast or too slow, or swerving too much, will put you in jeopardy. but ! highways have exits ! you can get off the highway for a bit, drive around the side roads, take the scenic route. yeah, it's a detour, but it doesn't mean you're not headed anywhere. Something something journey, not destination.

Okay that's enough of that metaphor. **There's a lot more to be said on this topic. If you want to talk about leaves of absence / connect with others who've taken them, email me at baci@uchicago.edu**

also, some uchicago-sanctioned useful info:

college.uchicago.edu/advising/leave-absence-withdrawal



feeling good:

BODY

Learning the best ways to take care of your physical health in college can be challenging, but there are several fairly good resources available to UChicago students to help you do this. This section will go over a few ways that you can get good healthcare, find ways to be active, and love your body.

–Alexandra Berthiaume

navigating student health

overview

Student Health Services (SHS) is the place on campus where most students get primary care. Right now, they employ several doctors and nurse practitioners, as well as a sports medicine physician and a nutritionist. It provides a number of services for “free” (paid for by the Student Life Fee), and those services are listed below – for those, you can come and get healthcare without even thinking about insurance. In addition to that, they also provide other basic primary care services for which they take whatever insurance you’re on, whether that’s U-SHIP (University-provided insurance) or another plan. Those are also listed below.

free with student life fee	insurance required
Health and medical care visits with any SHS provider	Hospitalization
Allergy injection visits	Prescriptions/medications
Annual Pap tests	Radiology procedures
Routine physicals	Medical supplies
Annual gonorrhea/chlamydia testing	Heart station procedures
Annual anonymous and confidential HIV testing	Specialist care outside of SHS
Flu shots	Travel & routine immunizations
Limited physical therapy	ER Care
Travel health consultations	Medical record copying/certificates
Limited lab services	Most lab tests
Free condoms, lube, & dental dams	Drug testing

how to make an appointment

It can sometimes be difficult to make an SHS appointment, especially if they're understaffed or if it's a busy time of year for student sickness. Because they make appointments on a first-come, first-serve basis, the best time to call for an appointment is the time they open at 8am on weekdays and 9am on Saturday. You can do this by calling 773-702-4156 and asking for a time that fits your schedule. If there's nothing available for a few days and you need to be seen today, you can do a "walk-in" appointment by simply going to SHS and waiting there for a few hours – they'll eventually fit you in to get you an appointment that same day.

when to go to SHS vs. the ER

Most of the time, most students will be able to find the healthcare they need at SHS. When in doubt about whether you're sick enough to make an appointment, it's generally good to just do it – it doesn't cost you anything for a basic doctor's appointment. However, emergencies do happen, so it's important to be informed about the local emergency room – the Mitchell ER. There are some cases where it's obvious you need to go to the ER – if you're going into anaphylaxis, bleeding heavily, or are passed out drunk, you need emergency attention. But in cases where you're not sure, you can call the SHS Nurse Hotline after SHS hours at 773-702-4156 and talk over your symptoms, and a nurse will tell you whether you need to go to the ER. If you live in Housing, you can call your RA or RHs, and they can help you with this phone call. It's important to note that the Mitchell ER has long wait times – six to eight hours in most cases – and can be much more expensive than a visit to Student Health, so you should only go if you're sure you need to.

how to manage sickness in college

While in most cases healthcare is key to maintaining your health, there will be some times when a virus goes around the dorm and there's not much you can do but drink fluids and wait for it to pass. In these cases, here's a few tips for how not to let sickness derail you.

(Side note: I may be a pre-med, but I'm not a doctor yet, so don't take this as real Medical Advice and always consult a doctor about medical issues).

1. **rest.** Your body will thank you for putting down your problem set and getting a full night of sleep. There's no need to push yourself when you're sick, because you can always....
2. **get an extension.** You might think your professors hold you to impossibly high standards, but most are actually really understanding in the event of sickness. E-mailing them to say that you'll need to miss class or get an extension on your assignment is completely fine. In the long run, you'll do better work if you give yourself time to rest and get better, rather than stretching yourself thin and feeling awful for weeks. Even if your professor is not understanding, you can e-mail your advisor and ask for an extension through them, and they'll have to give you one. Contacting your advisor works even for midterms and finals exams – part of their jobs is to handle these situations and work out alternate ways and times for you to make up work.
3. **drink fluids.** There's a reason your parents told you to push fluids while you're sick. It replaces any water you might be losing and helps your body fight sickness. Of course, if you're in the throes of bad vomiting, maybe hold off until you can keep stuff down.
4. **eat.** Sometimes you're hungry but feel too sick to move from your dorm room to the dining hall. If you're on a meal plan and living in a dorm, you can get your room-mates or RA to bring you a boxed lunch. Also, if you have friends with extra Maroon dollars to spend, you can ask them to bring you saltines or something similar from Bart Mart/South Mart.

taking care of your body

Loving your body and taking care of it means different things for everyone, but it's important not to forget your health and wellness as you pursue the life of the mind. You can do this by finding an activity you enjoy, remembering to eat and drink regularly, and trying to get good sleep.

There are many ways to stay active at UChicago. You can get involved in all kinds of sports, from basketball to broomball, with your house's IM team, or you can join a club sport like crew or tae-kwon-do. There's a big dance scene at UChicago, and trying out for no-cut auditions like RBIM or UC Dancers or getting involved with cultural shows like SASA can be really fun. The Athletic Department also offers regular "FitChicago" classes every quarter, including offerings like Zumba, Pilates, and Yoga, which are free to students and a great time (especially Zumba). If you like to work out, we have two gyms – Henry Crown is great for a more solitary work-out, and Ratner has a pool and a ton of cardio machines and weight-lifting equipment, as well as a dance studio.

It's also important to eat good food and drink water regularly. Try to get in three meals a day, and make sure you include fiber, fat, and protein to stay full during classes. Filling half your plate with fruits and veggies – and/or taking a regular multivitamin – will make sure you get good nutrients. It's also important to drink water throughout the day, especially if you drink a lot of coffee. Carrying a water bottle with you to class can make this second nature.

Finally, try to sleep every night for at least 6 hours – more if your body needs it. It may seem impossible with your workload, and you shouldn't kick yourself for needing to stay up super late during a midterm week, but sleep will help you feel better and do better work. You're human: you need sleep.

SEX

critical & inclusive! ^ sex positivity

Mari Cohen & Olivia Adams

Bare bones (bare ass?) sex positivity is pretty simple. It's a way of approaching human sexuality with two basic principles. First, you've got the belief that sexual expression can be a meaningful part of an individual's life. And second, the conscious acceptance that it doesn't matter if you participate in the particular sexual expression or act in question, as long as you affirm that those expressions and acts are valid (as long as they're consensual). Just two ingredients for your no-bake platter of sex positive goodness!

The term is really vulnerable to misinterpretation (that can be there for a reason, kids!), but once you've gotten a hold of it, it's a pretty great way to think about not only your own sexuality, but others' as well! Which is important if you'd like to have sex with other people, not to say that going solo isn't "sex positive." Get it? Good.

When you adopt a sex positive attitude towards life, a couple of things might happen to you. For one, because sex positivity celebrates all forms of (consensual) sex act and expressions, you might feel the urge to explore your own sexual recipes without restraint. Warning: things could get messy. And that doesn't just mean with a co-star. Exploring things like masturbation is a great way to find out how your body responds to stimulation. So if you do find your bed (or kitchen counter, or bathtub, or breakfast nook...) more crowded than usual, you can communicate what you know works for you. Adopting this mindset (for the low, low price of open mindedness!) also means embracing the preferences and decisions of others even if it's not your thing. Super into anal? Slay all day. Can't get enough of missionary PIV? That is vanilla realness. Fucking stoked about a romantic relationship but could care less about holes and skin flaps? Flawless***. Because at the end of the day, we all just want to enjoy ourselves. And, sometimes, each other.

The terms sex positive and sex negative were first coined by Wilhem Reich, a twentieth century Austrian psychoanalyst. For him, the terms categorized different societies and their approaches to sexuality; the former embraced human sexuality as a positive force, while the latter did not and sought to repress sexual expression that occurred outside of narrow norms. Much of the sex positive social movement was informed by the "Free Love" movement, one that rejected the norm of heterosexual marriage as the only appropriate realm for sex, and a specific type of sex at that -- procreative and, as a result, penis-in-vagina (PIV).

The 1960s ushered in the sexual liberation movement at a time when that same rejection of the marital norm reached a boiling point of sorts. Parallel movements, like LGBT rights, were also interested in what sex positivity had to offer. In short, a judgement-free mentality towards the wide expanse of (consensual) sexual experiences and desires.

Today, many feminist spaces define themselves as “sex positive.”

Sex positivity, very briefly and generally, is the idea that sex shouldn't be thought of as a negative, shameful, immoral activity, but as a positive, fun, and even empowering one.

Why do we need sex positivity?

In our culture, women and queer people have historically been shamed as “sluts” or “deviants” for enjoying an active sex life. Sex positivity is intended to counter this and to ensure that it's not only cis straight men who are encouraged to enjoy sex and engage in it when they want to.

It's crucial to stop shaming people for having and wanting sex. HOWEVER, while sex positivity is important, it sometimes devolves into the uncomplicated, uncritical stance that “all consensual sex is good and empowering” and even “having as much consensual sex as possible is part of being feminist.” But this form of sex positivity can end up being harmful and replicating existing power structures, given that it excludes people who don't always find sex good and empowering for various reasons. For example:

People who are asexual may prefer not to engage in sex, and it's important not to erase their experiences.

Many people would like to have sex, but often have painful or upsetting experiences, even when they have consented to a sexual encounter.

Why are sexual experiences sometimes upsetting or unenjoyable, even when a person consents?

- In the U.S., sex education and cultural discourse on sex is set up to the benefit of cis straight men. For example, penis-in-vagina (PIV) sex is considered the default form of sex, even though many people with vaginas can't orgasm through PIV sex alone, and many queer people don't ever have PIV sex.
- Straight men are considered to have high sex drives and crucial sexual needs, while women and queer people are discouraged from exploring their sexuality. This has led to a phenomenon called the “orgasm gap,” in which men's orgasms are prioritized in heterosexual encounters. Given the myth that men's sexual needs are more urgent than women's, women might feel pressured to provide a lot of sex, even if a man has never been threatening or demanding.
- Having good sex can require a lot of communication and sometimes exploration of our own bodies to figure out what we like. For example, some people have better sex when using sex toys with a partner. But because society stigmatizes open conversations about sex, it can be embarrassing or scary to start these conversations. And because society stigmatizes female masturbation, it can be hard for some women to feel comfortable exploring.
- Past trauma can make sexual experiences difficult.
- Many people experience pain with sex, and in the case of pain disorders that affect people with vaginas, research is often poor and doctors give ignorant or harmful advice.
- And, if someone doesn't enjoy sex, they might feel like something's wrong with them or they're not being a good enough sex-positive feminist because they're not being empowered by sex.

THE BOTTOM LINE When people enter a bedroom together, a whole host of societal power dynamics enter too, and we can't just erase those by being extra positive about all sex, or by assuming that all consensual sex is good sex. Instead, sex positivity must include a commitment to erasing these power imbalances and promoting a vision of sex that's not just consensual but also equitable and truly enjoyable for all parties involved.

Until we get there, it's not enough to just assume that consensual sex is inherently good. We must work to make it good. We should strive towards not just sex positivity, but critical and inclusive sex positivity.

What are some things I can do to address this? It requires a lot of work at the societal level, including better sex education that addresses sexual pleasure and addresses the needs of women and queer people. But here are some ideas for promoting “critical and inclusive sex positivity.”

- Try to stop using the word “sex” to just refer to PIV sex. Many other sexual behaviors also count as “sex,” and many people—including queer people and people who experience pain with penetration—have a lot of sex without ever having PIV sex. We need to normalize the fact that sex isn't just PIV sex so that people don't feel pressured to engage in PIV sex if it's not right for them, and so that people can feel empowered to seek out other types of sex.
- In conversations about sex with your friends, listen and be respectful when they talk about struggles to have enjoyable sex. Don't shame them or judge them or assume they aren't sex-positive. Let them know that you understand and you're here for them and it's not their fault.
- Learn about common myths, like that men have more urgent sexual needs than women, or that all good sex must result in orgasm, so that you can counter your own thinking and inform others.
- When advocating for sexual consent and sexual health, don't forget to advocate for making sex not only consensual but positive and enjoyable. (This shouldn't take time away from efforts around sexual assault and consent but should be an addition to them.) According to a quote from Maya Dusenbery, editorial director of Feministing, “God help us if the best we can say about the sex we have is that it was consensual.”

I really relate to the problems discussed in this section. How can I improve my own sexual experiences?

An article from Scarleteen called “When Sex is just a @#&!ing Bummer” has a lot of really good information and advice for dealing with bad sexual experiences.

Where can I read more articles about this stuff?

“The Game Is Rigged: Why Consensual Sex Can Still Be Bad” by Rebecca Traister

“A Call for Cliteracy” by Emma Preston and Let's Not Only Talk About Sex by Olivia Adams (both Maroon articles by UChicago students!)

“3 Reasons Why Sex Positivity Without Critical Analysis is Harmful” by Melissa Fabello

consent

Sydelle Keisler & Ryn Seidewitz

This information applies to whether you are asking for consent or are being asked. Everyone, regardless of their gender, sexual experience, sexual orientation, and/or social status, deserves to be asked for their consent!

Consent Must Be:

- **Freely-given** - Given without coercion, under a clear mind, with the knowledge that “no” is also an acceptable answer.
- **Reversible** - Given with the understanding that it can be taken back at any time.
- **Informed** - Given with the knowledge of all relevant information about participants’ health (e.g. if having unprotected sex, the knowledge that no participants have an STI)
- **Enthusiastic** - Given with a clear, excited, resounding “Yes!”
- **Specific** - Given with a shared understanding of what the specific sex act entails.

(The FRIES acronym was borrowed from Planned Parenthood)

Consent Is Never:

- **Ambiguous** - If it is unclear that consent has been given, then consent has not been given! There is never any harm in checking and double-checking if your partner(s) are OK with what is about to happen.
- **Unwilling** - If someone has said “no,” in words or body language, then they have not given their consent. If someone’s body language contradicts their words--(for example, they are saying yes but their body language tells you they are scared or uncomfortable)--stop, check in, ask how they are doing and if they are sure they want to continue.
- **Assumed** - If someone has given consent for something in the past, it cannot be assumed that they will give it again.
- **Valid if the Person is too Intoxicated** - If someone is too intoxicated to clearly understand the world around them, articulate their desires, and remember what has happened in the morning, they are not capable of giving consent.
- **A “mood-ruiner:”** Don’t worry about consent “ruining the mood.” Nothing “ruins the mood” more than crossing someone’s boundaries and making them feel uncom-

comfortable or scared. Asking for clear consent can enhance your partner's pleasure by making them feel safer and more comfortable.

- **Coerced** - If consent is given under duress or threat, it is not valid consent. Examples of coercion include:
 - Lying in order to produce the 'yes' (a 'yes' given under false pretenses is not a 'yes')
 - Explicitly or implicitly threatening use of force, a tarnished reputation and social standing, etc.
 - Guilt-tripping someone (example: you "owe" me!)

If, at any time, you feel uncomfortable in a sexual situation,
you ALWAYS have the right to stop.

When sex is consensual, but...

If you've had a sexual encounter which has left you feeling uncomfortable, but still meets the definition of consensual sex, then you are not alone. Often, even consensual sex can include complex power dynamics and feelings of obligation that all parties are not able to vocalize at the time. **Sex is not always a good, positive experience and that is OK.** Due to lack of sexual education, the deluge of complicated messages about sex we receive every day, and the fact that many of us are having sex for the first time, sex, just like any other experience, is often a mixed bag. If you are feeling uncomfortable, harmed, or upset after a consensual experience, you can, if you feel comfortable, talk to your partner, a friend, or a counselor.

painful sex

Mari Cohen & Olivia Adams

I just started having sex, and it really, really hurts. Is that supposed to happen?

There's a cultural myth that pain is a normal part of sex, especially for people with vaginas during the first time having penetrative sex, and that you should just "grin and bear it" the first few times or "relax and have a glass of wine" and hope that it goes away. Sometimes, sex is painful the first time, but for many people it isn't. And for many people, sexual pain can persist beyond the first time. But pain is not an inevitable fact of sex, and no one deserves to put up with pain during sex.

Why is this happening? Is there something wrong with me?

First of all, there's nothing "wrong" with you. Sexual pain is very common, and it doesn't mean that you're "abnormal" or "defective." This pain doesn't define you, and it certainly doesn't make you an inferior person or a bad partner. While sexual pain is sometimes caused by easily fixable issues like dryness, it can often come from an underlying medical condition.

One common source of sexual pain is **vaginismus**, a condition in which penetration causes pain in the vagina. Some people find that it's not possible to insert objects of any size into the vagina, including tampons, while other people might insert tampons without a problem but find sex or pelvic exams painful. Unfortunately, like many issues that primarily affect women, medical research on vaginismus is problematic and limited, and many doctors don't know much about it or give incorrect advice that causes more harm. For example, people are told that vaginismus comes from anxiety or trauma related to sex, even though that's not always the case. Patients are also often told that it happens because they're not relaxed enough. While it's true that vaginismus is related to the vaginal muscles not being relaxed, telling someone to "just relax" is unhelpful advice and doesn't address this.

I think I might have vaginismus or another sexual pain condition. What do I do?

First of all, it's important to communicate with sexual partners and let them know when something is painful for you, and to stop doing it. It's hard, but you don't have to feel guilty or ashamed. You don't deserve to experience pain in the act of pleasing your partner, and a supportive sexual partner will understand that and won't want you to be in pain.

Second of all, you may consider seeking treatment. Conditions like vaginismus can sometimes be successfully treated with physical therapy, and there are doctors and physical therapists in Chicago who can help.

- At UChicago Medicine OB-Gyn, there is a clinic called the PRISM clinic that addresses sexual pain for women. Dr. Stacy Lindau can make a diagnosis and can refer you to

physical therapy. (The website says that the PRISM clinic is for women with sexual pain related to cancer, but they'll see people without cancer, too.)

- Recommended pelvic floor physical therapists in the area:
 - Christi Christian, Symmetry Physical Therapy in Irving Park
 - Rene Lederman, UChicago Medicine
- For conditions like vaginismus, you can also order equipment like a dilator set (available on vaginismus.com or even Amazon) to practice with on your own.

Keep in mind that doctors can sometimes misdiagnose or offer incorrect advice for these conditions. If something isn't helping or doesn't seem right to you, don't be afraid to get a second opinion.

However, you don't have to wait to finish treatment, or even choose treatment at all, in order to build a pain-free sex life. Even if a certain type of sex, like PIV sex, is painful, you can choose sexual activities that aren't painful to you and still have an enjoyable sex life.

Some doctors or people you know might try to convince you that you must have penetrative sex in order to have a successful relationship or sex life, but that's bullshit. It's completely possible to find sexual partners who will commit to engaging in sexual activities that are enjoyable and pain-free for both of you. (Or, if you're not really interested in any kind of sex but would still like a romantic partner, it's possible to find that too!)

I stopped doing the sexual act that was painful for me, but I still feel really upset about everything.

Unfortunately, experiencing pain with sex can often heavily impact mental health. The pain might create negative associations with sex. You might worry that you're being a bad sexual partner or that you'll never have an enjoyable sex life or find a romantic partner who will accept you. You might be ashamed of your sex life or worried that people will find out. And, because sex isn't always an acceptable conversation topic, it might be hard to talk about it.

All of your feelings are valid and understandable, and you're not alone. This is difficult, and it's so okay to feel sad and frustrated. If you feel comfortable, consider talking to a trusted friend or counselor.

You'll find that sexual pain is very common, but it's hard to know that because so few people talk about it. Hearing from other people going through the same thing can be very reassuring. Reading about others' experiences, or talking to others about their experiences, can make you feel like you aren't alone.

An article that might be helpful: "Everything I Wish I'd Known During a Decade of Painful Sex" (note that this is about a cis straight woman dealing with pain during PIV).

Feel free to contact Olivia Adams (oadams@uchicago.edu) if you want to talk to a peer

Note that while there's a lot of good writing about this on the Internet, there's also a lot of incorrect or limited information.

If you have a regular sexual partner, educate your partner about your pain and talk to them about how they can support you. Check in with them about how your sex life is working for them and if they have any concerns. Let them know if there's anything they can do to help, like reassuring you that you're not a bad sexual partner.

When talking to your partner about your pain, try to avoid saying "sorry" too much, because that will make you internalize the idea that you did something wrong. The pain isn't your fault and you didn't do anything to make it happen.

sexual assault

Sydelle Keisler & Ryn Seidewitz

If you've been assaulted (or feel deeply uncomfortable with a consensual sexual encounter), the first thing to know is: **You are not alone.**

While the official statistic states that one in five women and one in sixteen men are raped in college, we know this is not representative. Nonbinary, trans*, and gender nonconforming people are excluded from this statistic, though they statistically experience assault more frequently than their cisgender peers. In our experience, stories of sexual assault, ambiguously consensual and/or traumatic sexual experiences are never far away. More often than not, we bear these experiences in silence and, subsequently, we never know that our assault is not an isolated event. We exist in a larger culture that silences victims and allows perpetrators to go undetected.

If you have been assaulted, know: ***You are not alone. You are never alone. We believe you.***

Questions to ask yourself if you think you may have been assaulted:

- Did you want the sexual contact?
- Were you asked for your consent? Was it clear to you and your partner that you were present and engaged in the sexual contact?
- Were you in a state where you were able to give consent? Were you sober, conscious, and unafraid when you gave consent?

If the answer is no to one or more of these questions, you may have been assaulted.

Options if you've been assaulted:

- If you think there is a possibility you want to report, and have any physical evidence, collect it (sheets in bags, take pictures of any injuries, go to the hospital for a rape kit, etc.). Physical evidence can be important if you ever decide to go to a disciplinary hearing or trial. That being said, many assaults will leave little to no physical evidence. Lack of physical evidence does not lessen your experience.
- Seek out support. This may come in the form of friends, loved ones, and/or student counseling services.
- Know your rights. If you have been assaulted at the university, you have the right to report your assault to the administration and have it adjudicated fairly. You also have rights to special accommodations, like a no-contact order against your assailant and various academic accommodations. For more details on your rights, see the University Policy: Title IX and Bias Response sections.

What to do if think you have assaulted someone:

While no one likes to think of themselves as an assailant, people often commit sexual assault without even realizing it. If you think that you may have violated someone's boundaries or hurt someone, the most important thing to understand is that it is no longer about you. The only thing you can do at this point is to defer to the person you hurt.

If the person you hurt wants to talk to you about it: Show up, listen, and apologize.

If the person you hurt does not want to talk to you: Respect their wish and leave them alone.

Either way, educate yourself on consent by talking to your friends, doing research online, and seeking counseling.

Tips for Allies of Sexual Assault Survivors:

- Anybody can commit sexual assault and anybody can be sexually assaulted, regardless of their gender identification, body parts, or sexual orientation.
- Believe them! Trust their account of the events.
- Don't write their story for them. Allow them to process the events on their own timeline, in their own framework.
- It is okay if they aren't sure if what happens to them qualifies as "assault." Instead of getting caught up in the language of whether or not they were assaulted/raped/etc, focus on how they are feeling and what they need. Focus on what happened, not what it could be labeled.
- Do not share their story with anyone without their consent.
- Do not pressure them into any specific route of action (reporting, seeking disciplinary action, etc).
- Do your best to understand and remember their triggers so you can be an ally in academic and social spaces.

DRUGS

Drug Education & Harm Reduction

Tim Juang

You may have the intention to try drugs. *Drugs are fun. Drugs are exciting. Drugs open your mind.*

You may be trying to avoid drugs altogether. *Drugs are addictive. Drugs are dangerous. Drugs are artificial.*

Different people use different drugs for different reasons. So too do they abstain from drugs for varied reasons. The multitude of attitudes and behaviors toward intoxication is not only okay—it ought be valued as part of the diverse richness of human experience. Diversity in the context of drug use carries the same weight as it does throughout this guidebook: it must be something that is challenging, and something you must engage with in order for it to be valuable.

Whatever your particular personal feelings toward them, drugs will be part of your university experience. Why? Because drugs are prevalent throughout the culture at large, and you will find that there are drug-behaviors that are privileged and others that are marginalized, some drug cultures that are celebrated while others demonized. Indeed, you will find that the ‘people who do drugs’ may not be the people your parents or middle-school teachers warned you about, and that UChicago is but a microcosm of America’s drug culture, potentiating some aspects and muting others.

This article is split into two parts, one in the Theories & Perspectives section and one in the Community section. The purpose of this section is to provide resources for maximizing pleasure and safeguarding the well-being of yourself and others when using drugs. After all, drug activity, like sexual activity, can be a pleasure and can be an abuse; it can feel ecstatic and it can feel violating. Responsible drug use means having a thoughtful and careful approach to your own activity.

I am not an expert and this should not be taken as expert advice. I was merely a college witness to responsible and irresponsible drug use, and a student that read books on drug theory. Therefore on some topics I have choice words, and on others I have none. My B.A. thesis in college concerned the psychedelic experience and I naturally have the most to say about that. For further questions, you may contact me at timothy.juang@gmail.com.

General Harm Reduction Tips

1. Drugs affect every person differently. The effects are inseparable from the unique biochemistry of individual bodies, from personalities and mood (set), the physical and social environment they are taken in (setting), and the larger cultural interpretation of the drug-effect. Just because your friend or an anonymous forum poster had a good experience with X drug does not mean that you will. Therefore:
2. Take time and do not rush into any drug experience. Do your research before trying any unfamiliar new substance. Read peer-reviewed scientific articles and books, read other people's good experiences and awful experiences, and please read whether they interact with your OTC or prescription medications, especially if you're on SSRIs or MAOIs. Erowid.com is a go-to starting resource. Set yourself up to have a positive experience by arming yourself with knowledge and realistic expectations. Furthermore, it's wise to dose low and test your reaction before increasing dosage on subsequent occasions.
3. Know what you're taking and know the dosage.
 - A. Find reputable sources. The street economy for drugs is not incentivized to protect your safety or well-being. The safest source for illicit substances appears to actually be established Darknet vendors. The darknet remains creepy and unsavory to many, but its cryptomarket distribution networks are safer than conventional networks, both in terms of violent crime and quality of substances.[1] It is prudent to buy an online testing kit for whatever drugs you are taking
 - B. Invest in testing kits and scales. The drugs in your personal network may have exchanged many hands and have been cut with other chemicals. Unlabeled powders, pills, and tabs can always have the potential to be something other than you expect, including something lethal. Test your drugs before you take them. Kits can be bought easily on the internet, as can microgram scales. "Just eyeballing it" is like using the Pull Out Method. If you don't do it correctly, you're taking a big risk.
4. Unless you are a medical professional in an exceptional circumstance, *never* dose someone else with psychoactive drugs without their informed consent.

Briefings on UChicago's popular drug cultures

Alcohol. Every student initiated through O-Week will probably witness to some extent the peculiar, distinctly American coming-of-age ritual that takes place on college campuses: binge drinking. On balance, alcohol is the "hardest", most dangerous drug that will impact students at UChicago. This has less to do with the chemical properties of the drug itself than the culture of binge-drinking and partying that accompanies it. Responsible use can be a great time. Stay hydrated, know your limitations, and be aware that alcohol intoxication reduces a person's capacity to consent to sexual activity.

Caffeine. This drug is explicitly encouraged by UChicago's tour guides and marketing material. Caffeine-houses are ubiquitous, and heavy coffee habits are normalized. Baristas tend to quickly accumulate social capital. Caffeine can be euphoric, but it can also be harsh on your digestion and cause dependency. Pay attention to your habits. If the acidity of coffee is doing a number on your empty stomach, try having it with food and adding cream. Or you could switch to tea.

Nicotine. In the wake of booze and caffeine inevitably comes tobacco. The cig-

arette culture is centralized outside Cobb, the Reg, the Div School, bar-night, and the back-porches of apartment parties. Yes, it is habit-forming and damaging to the organism. Enough ink has been spilled on the scientific effects and nature of nicotine. For a perspective from literary criticism, see *Cigarettes are Sublime* (Klein 1995).

As for e-cigarettes – vaping is less common, but appears to be an effective method of quitting cigarettes. As of 2016, the effects of chronic use of e-cigs are still under-researched, but there is some evidence that suggests that vaping is linked to other health-risks. Proceed with caution.

Cannabis. Common and accessible in a variety of social circles. You are likely to have a high-functioning stoner or two in your honors classes. First-years can often be detected smoking behind the Law School or stinking-up dorm hallways. Good-neighbor advice: take it outside, or vape with a sploof (DIY scent-masker made by putting dryer sheets into a cardboard tube). As with alcohol, if you're new to cannabis, take it slowly, and consume in a safe and comfortable environment. Go especially slow with edibles, as dose amounts are highly unpredictable. Paranoia and anxiety are common negative side-effects and can be potentiated by alcohol (especially in new-users). If you're high and uneasy, it is advisable to reinstate yourself in a comforting and familiar environment. Remember that the effect is temporary and will soon be over.

Anecdotal evidence suggests that UCPD is lenient with pot, but you should nonetheless be attentive and take care when medicating in public.

MDMA. Appears to be popular in certain dorms and fraternities on campus. There will be folks rolling during the Summer Breeze concert. The variability of the MDMA altered state is lower than other psychedelics, making it seem more appealing for recreational usage. The neurotoxicity of MDMA is a hot debate and gives reason for preparation ahead of time. Not only should one stay very hydrated during the experience (most deaths related to MDMA are linked to overheating and dehydration), prepare for your come-down by pre-loading and post-loading with vitamins and supplements. Please see: <http://www.rollsafe.org/>

Psychedelics. At the Life of the Mind, a small but significant minority of undergraduates experiment with “mind manifesting” drugs. While these drugs may be used recreationally, at higher doses they are mostly associated with transpersonal and spiritual domains. McKenna, a noted psychedelic explorer, has written that what the telescope was to the discipline of astronomy, psychedelics are to the discipline of psychology.

Psychedelic experiences vary wildly due to the nature of the experience, the uncontrolled quality of black/gray market psychedelics, and a lack of education and preparation. With this in mind, take great care concerning set and setting of your trip. Taking these drugs in recreational settings or with large groups of people is discouraged (college trippers commonly conduct this experiences this way). Choose instead one or few well-selected friends in an intimate setting. Experienced users have found that taking psychedelics in an environment of solitude and sensory-deprivation may be fruitful. Many have encouraged meditation and fasting to prepare for a psychedelic trip. For a quality introductory resource on conducting a psychedelic trip, see *The Psychedelic Explorer's Guide* (Fadiman 2011).

Inducing a psychedelic state with proper conceptual and ideological background in a supportive environment may result in a deeply meaningful therapeutic or spiritual experience. This has been richly documented not only in preindustrial societies across the Old and New World (Grinspoon 1979; De Rios 1984; Stewart 1987; Guzman 2008; Wasson

1967; McKenna 1993), but also in modern laboratory and experimental settings (Aarons and Osmond 1967; Dyck 2008; Pahnke 1966). Contemporary work suggests that psychedelics may be effective for autognostic purposes (lit. self-knowledge) i.e. 1) religious or spiritual practices, 2) self-knowledge and self-inspection and 3) self-medication (Moro et al. 2011).

On campus, many gel tabs and blotter papers being sold as LSD are LSD-analogues, so-called “research chemicals” of the 2C family and others. 4-AcO-DMT (‘synthetic mushrooms’) is common in the form of white powder. Psilocybin mushrooms and pure LSD are uncommon, and DMT is rare. While most psychedelics are non-toxic (psilocybin, LSD, DMT, etc.) some of these research chemicals can be fatal even at the range of 1-2 tabs. Test your drugs and go slow.

Research into the psychedelic drugs has only been re-opened in the past ten years, leading some researchers to call the current period a “psychedelic renaissance.” It is my personal belief that the psychedelic experience will develop as a critical subject in the disciplines of medicine, law, psychology, and religion. The psychedelic literature is expansive, and there is no lack of quacky, quirky and faulty information (an example of the latter is the media-fueled moral-panic over LSD ‘flashbacks.’ Such a phenomenon called hallucinogen persisting perception disorder (HPPD) exists, but is very uncommon). Journeys into psychedelics are serious may be intensely discomfoting. Please take care.

Further Resources:

Cocaine HR tips: <https://www.verywell.com/harm-reduction-tips-for-cocaine-users-21993>

Safer Cocaine Administration: <http://www.lycaeum.org/leda/docs/12959.shtml?ID=12959>

Adderall / amphetamine HR guide: <http://www.brainprotips.com/adderall-neurotoxicity/>

Heroin / Opiates HR guide: <http://harmreduction.org/wp-content/uploads/2011/12/His-forHeroin.pdf>

[1] See Martin, J. “Drugs on the Dark Net: How Cryptomarkets are Transforming the Global Trade in Illicit Drugs.” Palgrave Macmillan, 2014

Notes on Addiction

“Am I addicted?”

It is a hard question to ask oneself, and one in which I as a non-expert feel unqualified to speak much about. Yet, prompted by one's own destructive habits, or by the concern of a loved one, it is worth having the courage to confront and answer honestly. In order to do so, the following section provides some notes on the meaning of 'addiction'.

Health professionals and academics conceptualize addiction in different ways and with different viewpoints. If one concept of addiction does not seem to work for best resolving your personal situation, there may be other ways of approaching the issue. Here are three ways to begin to conceptualize addiction

On one end of the spectrum is a scientized, “hard” view of addiction—a medical model. Addiction in this view is monitored by cravings and by measured by increased usage over time, increased tolerance to the source of craving, and the presence of withdrawal symptoms. Under this viewpoint, the addict is often seen as losing their own free will and control of their choices, hence justifying an intervention on behalf of the “patient” or “victim”. Compulsions such as drugs, sex, internet, or food may all be sources of this “disease.”

On the opposite end of the spectrum is a socio-linguistic view that sees the reality of addiction as a “myth.” Addiction is not something that happens to people like contracting an alien infection, but is a state negotiated through channels of human desire and intention. According to this view, the “addict” is defined as someone who is forced to use the language of 'addiction' in order to flourish in the world, whether that means obtaining social sympathies or services (Davies 1992). Under this view, the subject does not lose their free will, but rather deploys languages of addictions in specified contexts to accomplish certain goals, but this language speaks not to the “truth” or “identity” of the individual.

Between these two poles—the medical model and the linguistic model— is a view of addiction that may be called the isolation model. Here, the opposite of addiction is not sobriety, but rather connection. The problem of addiction is a problem of isolating oneself from others. In other words, addiction is not a substance disorder, but a social disorder. Addiction signifies a lack of human trust and attachment to others, and it is hence not enough to be sent to a psychiatric institution for a chemical treatment. Rather, the process of overcoming addiction means that one must find a way to re-connect meaningfully in one's social world.

This last perspective seems to me the most fruitful model of dealing with the problem of addiction. For the individual questioner, it means asking oneself, rather than “Am I addicted?”, “Is this habit a crutch for my social connection, and is my habit damaging my meaningful social relationships?” and “Do I want to change the course of my relationships by changing myself?”

For loved-ones and companions, it suggests that one ought not use methods of shame, nagging, surveillance, or forced intervention, for these may exacerbate the root causes of the addiction. Rather, in love, what is needed is to build connection and trust. Accept the choices that your friend makes, and let them know that whenever they want to make a change to their life, you will be there to support them.

ROCK & ROLL

*^i had to, i'm sorry
-baci*

PARTYING AT THE UNIVERSITY OF CHICAGO

(Yes, it does happen!)

Jake Bittle

BRIEF PRÉCIS

In a serious way, going to parties as a student at the University of Chicago is Very Important: for many people parties are a primary way of relieving stress, see people you're too busy to see during the week, dance with more liberty than you can in the library, and generally feel connected to a larger circle or maybe even community of people with like-minded interests and comparable temperaments and souls to yours. Moments and feelings like these are sometimes hard to come by when you're in an environment where everyone is studying. This school sucks sometimes, but there is another side—sore, shuffling, beautiful. I think I learned this by going to parties.

There are a whole bunch of disclaimers one could put at the start of this section about the validity of other people's experiences, the immense variety of different experiences one could have in a given party situation, the total viability and perhaps even desirability of never going to any parties at this school or never even drinking or ingesting any substance, and the dire importance of regulating both the volume and frequency of one's alcohol consumption. I will include them as they occur to me but in general please know that despite this guide's being intended to be useful particularly to an incoming first-year student, this section being no exception, everything I am saying I am nevertheless saying as me, not as any being with any kind of pretense to omniscience, and that in general you should question anything that does not jive with what you, yourself, feel about something. My two credentials are that I love partying at the University of Chicago and that I was asked to write this.

This "guide" will proceed only only the most general terms. Should you ever have a question or want advice about a particular place, topic, instance, or other detail re: partying at UofC or anything else, I guess, please do not hesitate to contact me at 8134664712 or at jakebittle@gmail.com.

FRAT PARTIES

AM I REALLY GOING TO GO TO FRAT PARTIES The simple truth is that, despite the very frequently justified horrible reputation of many of the fraternities at UofC, many or even most first-year students will, somehow, probably during O-Week, end up going to a frat party. My personal advice as a fourth-year would be to avoid these altogether and try to make your own way, but maybe you like them, maybe you want to go Greek. I and almost everyone I knew, even people who didn't drink, went to frat parties during our first year. Going to these early parties is actually a great way to bond with your housemates during O-Week, too, and even to (gasp!) meet people. You can all help each other figure out what makes you feel good and where you're not comfortable. It's like an impromptu support network, and it's good to have someone you can count on to take you home the first time you get drunk, and it's even better to be that person.

GENERAL DESCRIPTION OF FRAT PARTIES More generally, frat parties are good if you aren't 21 but still want to drink, and especially if you really want to dance. There is usually dancing. Sometimes you can even talk over the music to meet people. They're almost always more, how to say it, intense than apartment parties and certainly more intense than dorm parties (but probably on the whole are much tamer than fraternity parties would be at other schools, where the houses are more than glorified two- and three-flat apartment buildings).

There is probably a far better dossier of info about specific fraternities in the "Greek Life" section, if that exists in some other corner of this guide, but here is a general primer about what to expect at which frats, so you don't drown in random Greek letters:

PSI U, DU, PHI DELT, FIJI The big ones on Frat Row (University from 56th to 57th, DU accessed via a weird alley on 57th between University and Woodlawn), all with big annual themed parties, probably sketchy mixed drinks in a big bowl, ridiculously loud music usually played off a laptop by some third-year who thinks he's a DJ, lots of red cups and tomato-faced guys. This is the real McCoy. They go pretty late. Generally "guys" \$5, girls free—I don't want to talk about how stupid this is.

NB Phi Delt suffered a tremendous shame/scandal last year (2015-16) and has had its charter revoked, which means they have to depopulate the fraternity as everyone graduates and probably can't have parties anymore. Which is fine, they weren't that good.

NB 2 Fiji (Phi Gamma) had its building on 56th and University literally condemned for being derelict. That building is being repaired and they usually have parties at some shoddy off-campus apartment on Drexel I think. Truly the end of an era.

SIGMA CHI, SIG EP, DKE, ZETA PSI, AEPI, LAMBDA These are smaller frat "houses" (in many cases ((Sigma Chi for instance))) just big apartments) with parties that aren't usually quite as intense as the big ones on frat row but still usually include a lot of booze and a decent amount of dancing. I ordered them in decreasing order of how much fun they usually are. AEPI, the Jewish fraternity, suffered a really noxious scandal last year so I don't know if they're still going to be throwing parties, but when they did, they often threw parties on Thursdays. In general it might be better to go to parties at these frats if you have any kind of low-level social anxiety, generally can't handle or don't like a ~really fratty atmosphere~, or want to drink without being jostled around or pressured to dance too much.

Both of the above "categories" will generally announce parties via Facebook events, sometimes with lots of stupid acronyms, sometimes with useful information. This is truer for

the first set than the second set. Otherwise, just go by hearsay. That is to say, I don't think a rumor about a frat party has ever been false, per se. Sometimes they just turn out to be really lame and/or smaller than you imagined, esp at a place like Sig Chi. But generally, give it a shot. Sometimes it's better to try and fail than spend Friday night playing Apples to Apples in your house lounge.

ALPHA DELT Not technically allowed to throw actual parties, so they just throw, like, “music events” on Wednesdays. This is called Bar Night. It happens every Wednesday starting around 11pm and features a cash bar in the basement. It is very sticky and often very crowded, but is attended by hipper, more woke kids. Is certainly the most laid back and, ahem, least fratty of the frat events. Even for those who hate frats, \$1 glasses of PBR are hard to resist. Smoking is allowed inside, which means your clothes will smell like smoke for a day or so afterward. Worth a go if you're stressed out on a weeknight. First and tenth weeks are always the most crowded of the quarter, mid-quarter always the least crowded.

—I could probably write a whole book about Bar Night. I've been there more times than anyone I know and I'm incredibly ashamed about how much I love it. But I'm going to stop here. If it's for you, it's for you. If not, not. You never know 'til you go.

DORM PARTIES (TALIS QUALIS)

ABOUT THOSE DORMS UofC, at least as of a year or two ago, has comparatively lax policies on alcohol being consumed by underage persons inside college dormitories. If things haven't changed (which they may have: things change quickly here), then your RH and RA will tell you that they more or less look the other way: as long as you aren't drinking in the hall or the lounge, you don't make an ass of yourself, and you don't stink up the halls with the smell of marijuana or whatever, you probably won't get in trouble.

When I was a first-year (2013) there was even a rule about how you could have an RH-sanctioned party in your dorm room if you gave the RH enough notice. Don't assume that's the case, though. Just to say, things are way less strict here than at other colleges. If you bring your booze into the dorm in a plastic or paper shopping bag, the desk people aren't going to ask you to open it. You're technically, I think, allowed to have it. It's much better to do this if you have a fridge, though, because no one likes warm vodka, and it will be vodka during your first year.

PREGAMING (VERY IMPORTANT!) Generally dorm rooms are used for pregaming, i.e. drinking with your friends before you all go to a party together. It's a bunch of people sitting around drinking in a circle, suggesting songs to be played on your roommate's bad speakers and begging everyone to play some card-based drinking game or other. Just kidding, pregames are more often than not very dear, intimate, memorable and fun spaces for you to drink with your close friends and housemates—they're a great way to make entering a party a little easier on your nerves, and helps you withstand the cold during the winter. Sometimes they get so fun you won't ever leave.

Just go easy on the shots, because when you're just sitting around it can be tempting to just keep drinking. And make sure to be judicious about drinking other people's alcohol and/or compensating them for it. Just because someone has a fake ID doesn't mean they should always be the one buying Svedka for the whole gang. Being too gluttonous may get you disinvited.

W/r/t all of the above, the same rules generally apply to marijuana as do to alcohol. You can totally smoke in the dorm rooms if you want, and likely will, just open a window and put a towel underneath your door. Your RH, unless the rules have changed, will likely look the other way. Marijuana is also cool at frat parties, I think, and at the apartment parties where smoking is allowed (see below).

ACTUAL “PARTIES” IN DORM ROOMS Non-pregame parties are generally pretty limited in scope because of, um, the size of a dorm room. That one girl from your Hum class will probably try to throw a birthday party with colored lights hanging from the ceiling. Maybe go just for the hell of it. There are also parties in the apartment/suite things that are in some of the dorms. These can get pretty big, and since there are generally upperclassmen in the apartments they sometimes have a decent amount of booze, but they also have to stay pretty quiet. Sometimes in more insular dorms like Hitchcock, parties can span entire floors, but this is rare. But hey, you don’t have to go outside to get there, which can be nice.

APARTMENT PARTIES

WHAT ARE THESE The holy grail, the best kind of party, and, in all likelihood, the kind of parties you will be attending for most of your college career unless you get really into Greek life or start going to nightclubs, in which latter case you’ll have to find some kind of guide to partying everywhere else on earth.

It’s hard to speak unilaterally about this species of party—the only thing that unites all apartment parties is that they, you know, take place in apartments. This can mean anything from a 20-person potluck for a club or sports team to a 100s-of-people party put on by an RSO as a fundraiser. For this reason, you never quite know what you’re going to get: sometimes you’ll show up and it’ll be really lame, other times you won’t be able to move.

A word about what makes these good: when you’re at smaller parties with your friends, on hardwood floors, with beer and a little to drink, and you go out back on the porch (all good Hyde Park apartments have rear porches) to have a smoke and get into a good conversation, or if a decent dance floor gets going (generally this is a good indicator of a medium- to large-sized party, one to which you could invite friends or friends-of-friends), there’s nothing better at school. It’s pure fun, with people that you love—it feels like community. I spent years going to mediocre parties chasing the wonderful, beautiful feeling of one that goes right. It has the spontaneity and spark of a frat party, but the intimacy of drinking in the dorms. It’s like a cliché scene of a house party, but you’re on the inside of the cliché, so it means everything. Stumbling down from north Hyde Park, through the quad to your dorm—these are the most youthful moments of youth. I don’t mean to wax, but it’s these parties that legitimize partying as a discipline, as a practice, at this university.

Anyway, since these parties can be any shape, size, or vibe, there’s no point in trying to classify them, so I’ll just try to offer some basic advice that apply in most situations.

When to show up: If you are really good friends with the people hosting (or if you hear specifically from them or a friend who knows them that it’s cool—as in, if you are invited), then maybe 10:30 or at the earliest, 10. Again, unless otherwise specified. If not, on the later side of the 11:00–11:30 range. It helps to have a pregame situation organized (this is way easier once you move off campus, at which point it feels way less weird to just drink in your house) so you don’t end up staring down 12 strangers sitting on the floor.

Apartment parties generally end by 1:30 or 2am, at which point the police usually come

if the music is still loud. You're now maybe thinking, why would I show up at a party at 11:30pm if I'm just going to leave by 1:00am or 1:30am, but trust me, those two hours are priceless. Plus then you get to stagger back with your friends, go to Bart Mart—and besides, you have to wake up the next day and go to the Reg.

How to find these parties: Either there will be a Facebook event that someone'll invite you to (giving these events—how many people are invited, whether they're all cracking inside jokes on the page, whether it says “this is for the crew team” in the description—a cursory glance is also a good way to figure out what you're getting into / if you should even go), or hearsay. The latter is generally more risky. Sometimes you and your buddies will end up in an awkward situation, somewhere where you're really not super welcome. That's fine. Just feel it out—take it on a case-by-case basis, and don't go out just to go out.

What you do if you show up and there's no one there that you know: This can be remedied by never, ever, ever going to one of these parties alone, and this is coming from a very outgoing person who has tried to do it a number of times. Anyway, the worst-case scenario is that you and your friend will show up, not know anyone in the front room, not know anyone in the back room, one of you will go to the bathroom, the other will wait, you won't know if you can take a beer or where the beer is. Don't panic. It's fine to leave, it's fine to feel uncomfortable, it's fine to not know what's your place, and it's fine to have nights that are complete failures. But, in the interest of politeness, not making an ass out of yourself, general human decency—do introduce yourself to the people hosting the party, even if it seems like they might not give a shit about who you are. Since you're in their home, it's better if you say who you are, how you heard about it—be honest. Who knows, you might make friends. Probably not—this is still UofC, after all—but it makes your inevitable departure twenty minutes later much more graceful and respectable.

Some things to not do at these parties: Come alone, come too early, touch people's books, touch any of people's stuff generally, go in rooms you don't have a reason to go into, invite loads of people without asking, bad-mouth the hosts (they're standing behind you), stay in the same group of five people the whole time, make out with someone (unless it's really really dark...), complain about a lack of alcohol, be afraid to ask for a glass of water, take alcohol from a kitchen fridge or anywhere else without permission, break something and not tell anyone, smoke inside without permission, grab the aux cord (or the wireless AirPods transmitter or whatever the fuck) and change the music without permission, open or close doors and windows, toss your coat somewhere other than the designated spot, okay, you're getting the idea, just stay in your lane, always ask the hosts for permission, don't be rude. It's easy.

Some things to do at these parties: Stay for five minutes at least, even if you're not sure it's good, go outside every now and then to the back porch or else you'll never see the people who are outside smoking, bring a 6-pack or some alcohol for yourself, introduce yourself to people you don't know, join conversations you overhear if you feel comfortable doing so, ask where the beer is, thank the hosts, have fun, hear people out, have good arguments, dance if you feel comfortable doing so, get around cynicism for just a minute, and whatever else you want that doesn't hurt or annoy others, ask people to coffee if you have a good conversation with them, find your favorite spot of the room, enjoy your youth before it disappears.

DISORGANIZED AND CERTAINLY NOT EXHAUSTIVE THOUGHTS ABOUT SAFETY AT PARTIES OF ALL KINDS, BULLETED TO GIVE THE APPEARANCE OF ORGANIZATION

There are more expanded sections within this guide about sexual assault and harassment, alcohol and drug use, and mental health, and probably a lot more important stuff that is relevant, related, or tangential to “partying,” “drinking,” and “social situations.” Please consult these sections should you feel it necessary or appropriate to do so.

- *Always* have someone at the party, or out with you, or in touch with you, who knows what your plans are for after the party. This way if you veer off course or get into trouble they can check in on you.
 - Also, *have a plan* least some kind of plan, and communicate it. You don't have to set an agenda or anything, but if you know you want to get trashed, set a time limit or a drink limit. If you're going to meet up with someone, make sure your phone is charged, and follow through. Voice your intentions and emotions so the people you're going out with are in sync with you, responsive to your needs, more prepared if things go wrong.
 - On the flip side of this, be ~that person~ for others you go with. You don't have to formalize this, just keep an eye out for people. You might be wary of being nosy or overly parental, or of getting in your friend's business, but this really is what friends do for each other. There's no other way to say it.
 - By the same token, if you see a stranger in a situation that looks unsavory, harass-y, or in any way nonconsensual, or in an unhealthy or unresponsive state, it is almost always better to pay attention, check in on the person, and, if you think it's necessary, intervene, than it is to leave them alone and hope for the best. Maybe you'll come off as a dickhead, but look, some people are going to think you're a dickhead no matter what you do, so just trust your gut.
- Frankly, if you're at a frat party and a member of the fraternity invites you to join the crew upstairs or something, think very seriously about this. Maybe don't go alone. I don't have much experience with this stuff (I do not get along super well with most fraternity brothers) but this is just an educated guess.
 - Furthermore, if someone seems like they might be being creepy, they, uh, probably are.
- If you can't remember how many drinks you've had, it's a good time to stop. As a general rule, you should stop maybe one drink before you feel like you're at your limit. You don't need to be blasted to have a good time.
 - The only way to figure out where your alcohol limit really truly is, is to pass the limit. There's nothing that says you ever have to do this. Drunkenness, unlike Marx's vision of money, does not have to beget drunkenness.
- Avoid mixed drinks in large bowls (if “jungle juice” sounds appetizing to you, you should probably think long and hard about that) — take shots of vodka in the dorms instead, it tastes nasty but at least you know how much you're having.
- Don't leave your drink unattended when you go to the bathroom or accept any drugs from someone who is anything less than a friend of a close friend or a close friend

of a friend. Or something like that. I mean, do whatever you want, just be careful—people aren't usually horrible and evil, but sometimes they are.

- If you're at an apartment party and you want water, someone will be happy to get it for you. If you're at a frat it's, uh, way less likely—fill up before and hold your urine, or bring a water bottle, I guess, if you're into that.
- Don't argue with a door guy at a frat—they are always looking for people to lord over, mess around with, get mad at, not let in.
- If someone tries to fight you, don't fight them.
- If you're at a party that gets shut down, the immense likelihood is that the UCPD are not going to arrest you. Leave in a safe, efficient, and not-freaked-out manner.
- Be careful when in contact with the following: balconies, staircases, black ice.
- Places open late where you can get stuff if you need it: CVS on 53rd, Open Produce on 55th and Cornell (until 2am), Bartlett and Midway Marts.
- The quad is a good place to puke or to pee. Also, the alley you take to get to DU, but be quick. Also, alleys in general, but make sure you've got someone nearby—those things can get confusing if you're new in town.
- Make sure you know if you're on 54th Street or 54th Place.
- Even though dealing with the police and the hospitals is an absolute nightmare, takes a long ass time, and ends with everyone scratching their head and going to bed at 5am, it is always better to be safe if you think someone might need medical attention. The biggest thing to look out for is unresponsiveness: belligerence, while it can be hard to deal with, is usually a better sign than someone being out cold. Don't be afraid to give them a little slap if you really can't decide.
- Keep your stuff (phone, wallet, keys) on you at all times, obviously, but make sure your jacket (and, if it's an apartment, your shoes) go somewhere where you can get them in <2 minutes, because plans change quickly. Never bring your ~best~ jacket to a frat or a large apartment party, because, again, people can be shitty.
 - Leaving and walking home without a jacket in the winter = almost always a bad idea, even if it ~doesn't feel that cold outside.~ See if you can find someone with an extra layer, or wait for a shuttle.
- *Really, though, just your gut. It's all you have. Sometimes you'll get really drunk and your gut will go a little out of whack, but still, trust it. You are a human being, with understanding of other human beings, which means that at least to some extent you know your own body, your own mind, the bodies and minds of your friends. It also means you know how to read situations and deal with unexpected problems, at least sometimes. Do this. Sometimes bad things will happen—it isn't all glamorous, this "partying" stuff. But you grow from it.*

OK that's about it dance your little overworked quad-blend-soaked hearts out xoxo

spiritual & religious life

spirit

/nur banu simsek

Spiritual Life Office.

Our name tends to scare people, not gonna lie. Just saying Spiritual Life, people immediately think we are providing spaces and services for religious students only. Those who have daily rituals, stubborn convictions about God(s), and strong faiths. Not searching, not meditating, not curious. People who check off a few boxes, have certain labels, and are here to find people who think and believe in the same things.

Of course, this is the farthest we can get from what the Spiritual Life Office (SLO) actually does. The SLO is located in the ground floor of Ida Noyes Hall, recently renovated, with a bright and welcoming air. Next door is the meditation room. Across the street, Rockefeller Chapel houses other rooms for Hindu Students, for Muslim Students, and an Uncommon Room for hosting meetings, available to anyone and everyone ranging from the Hyde Park Pagans to the Secular Alliance.

Some more mainstream religious groups are privileged to have institutions supporting them elsewhere on campus, e.g. Catholics have Calvert House and Jews have Hillel and Chabad. The SLO works with these institutions in directing students to the right spaces, and also collaborates with them on events like Interfaith Harmony Week and Spirit Week. But if you don't feel like you belong to a certain group, or your group has only four people on campus and two of them are graduate students, or you are not supported by a national organization who has a building on campus, then the SLO is the perfect place for you. For example, a recent group that found space and community in SLO is the Confucius Commons. The Office provides the group with resources and outreach help as well as food

and, of course, a meeting space. And the good thing is this: all of these spaces, within and without SLO, are open to all students at all times.

Inside the office, you are greeted by an SLO team member, who could be a student like you, the director of the office, or a spiritual advisor. Then what you do is up to you -- you could read, do mindfulness activities, drink some tea, color some mandalas, talk to a spiritual advisor, just chill on a comfortable cushion.

There are endless opportunities here. And a great community, I can guarantee it. Coming to UChicago was a little scary for me. I am a practicing Muslim and I wasn't sure if I would fit in with the vibe that almost all non-denominational colleges give off. *There is no room for ~religion~ in our science-driven quest for knowledge! Spirituality? What is that? A hobby?*

You know what I am talking about?

So... as you can imagine, I was immensely happy about the existence of SLO. I didn't really understand all that it did before coming to the university, but I was consoled by the fact that there were enough students who wanted the services it provided for it to exist. And really, the SLO is only the beginning of spiritual life in the college.

- You can branch out and discover so many amazing communities and incredible events. People who want to start their days grounded and at peace, people who ask hard questions in brave spaces, and people who challenge each other. Here are some examples:
- **Twenty Minutes Still**, daily meditation for twenty minutes, takes place every weekday at 8 am throughout the academic year in Rockefeller Chapel.
- **Wake Up UChicago** offers an hour of mindfulness meditation on Sundays, in the Spiritual Life Office (Ida Noyes 034).
- **Zen Buddhist meditation** and dharma talks take place every Wednesday at 5 pm in the Rockefeller Chapel.

For me personally, the highlights of my year were:

1. Mawlid: This is a Muslim celebration for the birth of the Prophet (pbuh). The SLO worked with Rockefeller Chapel and organized a beautiful night for Muslim students and community members by bringing Al-Firdaus Ensemble -- a multicultural sufi music group based in Granada. They performed lovely songs and praises for us and we all participated in some of them in remembering the Prophet. It was one of the most emotionally fulfilling things I have experienced.

2. Spiritual Life Council: This is a group I applied for that brought people of different backgrounds together and met every week to engage with difficult questions and current events. We also did service projects and had speakers, workshops, and case studies on things like interfaith conflict resolution, and the power of art in theology etc. The people who made time every week to come and be a part of this circle were incredible people and I learned a lot from them.

3. A film screening of Sita Sings the Blues: This is rather specific but the SLO puts out a few quarterly events depending on the season and in the winter we had a screening of this really interesting animated movie called Sita Sings the Blues. The movie combined the epic Indian poem Ramayana with blues music, and depicted a personal story in the form animated Indian shadow puppets. Afterwards, we had a discussion about gender roles in organized religions.

Muslim prayer room -- Ida Noyes Ground Floor

Friday (Jumu'ah) prayers for Muslim students take place in Bond Chapel, and have two sessions to be more accessible.

Muslim Students Association -- active weekly through the year, has study breaks, lectures, speakers, and halaqas (discussions). Also hosts an Eid Banquet every year.

jewish

/baci, mari cohen, aryeh bernstein

“Jewish community” can mean a lot of things. Maybe you don’t know what you want it to mean, or how much you want it to mean. Well, here are some of the communities you might find on campus. It’s pretty long, but surprisingly not exhaustive! Sorry about that. ...Yep, that’s my opening. Here we go:

campus institutions: hillel & chabad

- **Hillel** is the main space in which student jewish life happens, and lots of it happens on Shabbat.

- On Friday night, they’ve got **Reform**, student-run **Egalitarian** (will be familiar to Conservative students), and student-run **Modern Orthodox** Shabbat services. On Saturday morning there’s usually Modern Orthodox & Egalitarian services.

Time for my very biased opinion: I’ve found the Egalitarian Jewish community to be uniquely super-special and amazing. They’re somehow able to be simultaneously dedicated to all of the following: observance, community, intellectual pursuits both jewish and secular, and social justice. For, like, >99% of the people reading this, this community won’t be yours, but I do think it’s pretty cool to know that something like this exists. —baci

- Also on Friday night there’s a nice big **Shabbat meal**, open to anyone who wants, Jewish or not. Saturday lunch is usually a smaller & more student-generated affair, but still welcome to anyone.
- **Study space** - there’s basically always someone in the building during the week, working on a problem set or writing an essay (or watching youtube videos).
- Lotsa **programming** - “lunch&learns,” fun evening events, etc. Hillel tries to connect with your Judaism on many levels, so you can opt in to whichever aspect you’re most drawn to, be it academic, cultural, etc.

Note: A lot of the programming will be Israel-themed, which may be upsetting to some. It’s tough because Hillel as an organization is the main source of those very necessary ingredients for developing Jewish religious life on campus: money and space. At the very least, stay informed & critical. Also, if you feel alienated for any reason, know that Jewish life does flourish in HP without Hillel’s help--see below for more.

- **Chabad** will meet you where you are - they’re a genuinely kind & big loving family.
- Baila cooks amazing **Shabbat meals**, so if you need a break from Hillel’s Friday night offerings, get over there!
- **Cafe Shira** operates out of the Chabad building - bagels & lox & other good stuff to nosh on, for when you’re sick of the dining hall or just want to hang out.

community synagogues: KAM II & rodfei zedek

Hyde Park has active Jewish community with lots of history. Plug in and take the opportunity not to be constantly surrounded by 20-somethings! Get invited to shabbat meals! The community has two synagogues, **K.A.M. Isaiah Israel (Reform)** and **Congregation Rodfei Zedek (Conservative)**; both congregations have features typical to their movements, as well as surprising, unique, independent flavors. Both communities have regular Shabbat services (and daily morning minyan at CRZ), that are highly participatory, with lots of singing, as well as classes and cultural programs, and students are always welcome. KAMII has a stunning and famous building, recognized as an official City Landmark for its striking Moorish architecture. It also has an award-winning *community garden* which delivers thousands of pounds of fresh produce to local soup kitchens and shelters. It's a great volunteer opportunity. CRZ participates in a neighborhood Sukkah Walk on the Shabbat of Sukkot (Oct. 22), and stay tuned for its One Book, One Rodfei community learning program. Both congregations invite students for free entrance to High Holiday services.

other hyde park jewish institutions

Akiba-Schechter Jewish Day School, a diverse, energetic, educationally progressive, Orthodox, Nursery-8 day school, sharing a campus with Rodfei Zedek. There may be paid tutoring opportunities here!

Jewish Enrichment Center, an innovative, state-of-the-art, Reggio-Emilio and project-based learning oriented supplementary Jewish school for nursery through 6th grade students. Teaching and artist positions may be open for this extraordinary program, housed in the Rodfei Zedek building!

Hyde Park JCC: Pretty much what it sounds like. Check out opportunities, including school vacation day program staffing, and more.

independent, unique, jewish urban spots beyond hyde park

We will highlight three urban congregations and one educational center to check out, none affiliated with a denominational movement:

Mishkan Chicago -- a 5-year-old, progressive, very musical spiritual center that has radically transformed the map for alternative Jewish living in Chicago, captured by its slogan, "Inspired, Down-to-Earth Judaism". Mishkan meets in various locations in the north side Lakeview neighborhood and is led by Rabbi Lizzi Heydemann, a Hyde Park native.

Beth Shalom B'nai Zaken Ethiopian Hebrew Congregation, a 100-year-old congregation serving the Israelite community (one term used by some African-American Jews) and led since the 1980s by Rabbi Capers Funnye (who is Michelle Obama's cousin). The congregation has a rich set of traditions, some of which will strike you as being on the "right" of a Jewish religious spectrum and some on the "left". Regardless of your racial identity, you are welcome at BSBZ, which is in the Southwest Side neighborhood of Chicago Lawn (67th and Kedzie).

Tzedek Chicago, in its two years of life, has established itself as probably the most explicitly political and activist Jewish congregation in the Chicago area, proudly identified as non-nationalistic (including non-Zionist) and committed to solidarity, equity, nonviolence, and spiritual freedom. Its Shabbat services are usually in the north side Lincoln Square neighborhood and it is led by Rabbi Brant Rosen, who is also a co-founder of the Jewish Voice for Peace Rabbinical Council.

S'vara, "a traditionally radical yeshiva dedicated to the serious study of Talmud and committed to the Queer experience". With a small full-time program and a large weekly

study program co-hosted with Mishkan (the “S & M Beit Midrash”), S’vara, led by Covenant Award-winning Rabbi Benay Lappe, cultivates an “environment that recognizes as crucial the insights of transgender, intersex, queer, lesbian, bisexual and gay Jews as well as those of other religious backgrounds.” Classes challenge and nurture students of a wide range of backgrounds and experience.

jewish organizations for progressive politics

The Jewish Council on Urban Affairs (JCUA) is a member-based organization committed to combating poverty, racism, and anti-Semitism in Chicago. Always joining campaigns led by directly-impacted populations, JCUA is presently a member of the coalition for a Domestic Workers Bill of Rights, recently signed into Illinois law; and the campaign to bring a Level-1 Trauma Center to the UChicago Medical Center, which the U of C aggressively rejected for years, before agreeing last year to open a center, which recently broke ground. JCUA also supports the campaign for a Civilian Police Accountability Council, engages in Muslim-Jewish dialogue programs, and runs a summer teen program, Or Tzedek. Join and find out how you can get involved!

IfNotNow is a national, grassroots, young adult-led movement to end American Jewish communal support for the Israeli occupation. They run trainings and actions in Chicago and around the country.

Jewish Voice for Peace, a national organization “seeking a just peace between Israelis & Palestinians based on equality, international law, an end to occupation, and respect for the common humanity of both peoples”, and which supports the international Boycott, Divestment, and Sanctions (BDS) movement, has a Chicago chapter with actions, meetings, and more.

Jewish Solidarity and Actions (JSAS) is a local, grassroots group mainly running monthly Havdalah and study evenings about different social justice issues.

a note on the history of jews on the south side

Today, you can count the South Side’s synagogues on one hand. But it wasn’t always that way. During the Jewish immigration boom of the early 1900s, a large, poor and working class Jewish community grew southeast of here, in South Chicago, while a more prosperous one grew here in Hyde Park. By the 1950s, there were 14 synagogues south of 71st St. and east of Stony Island Ave., in neighborhoods such as South Shore, Jeffery Manor, and Chatham, in addition to four congregations then in Hyde Park. By the mid-1970s—well, you probably know what happened. The Southeast Side Jewish community faded away, as housing restrictions on Black people fell, predatory contract selling realtors found profit in flipping neighborhoods, and bank and government policy favored keeping neighborhoods segregated. The muscle of the U of C, used actively to integrate Hyde Park in the way it wanted, prevented Hyde Park from falling prey to the same realtors. However, the U of C’s social engineering tactics have always involved other versions of racism, classism, and discrimination in housing and otherwise. The South Side Jewish community has always fallen on *both* sides of these dynamics. One way to learn about the history of Jews and changing demographics on the South Side is to find the former synagogues that are now churches.

To learn more, read Arnold Hirsch, *Making the Second Ghetto*; Beryl Satter, *Family Properties*; Louis Rosen, *The South Side*; and Ta-Nehisi Coates, “The Ghetto, Public Policy, and the Jewish Exception”. Also, Regenstein library special collections has lots of really interesting Jewish archival materials from Chicago Jews if people want to study this more.

christian campus ministries

/dominic surya

united church of christ/disciples of christ

University Church (UChurch). Across from Bartlett dining hall. Diverse in terms of race; a black church and a white church merged to form it. Also diverse in terms of age, with children, students, professionals, and retirees, many from the University. Perhaps the most active church in Hyde Park for social justice. Always busy, with everything from Fabiana's Bakery to tutoring to a thrift-shop once a month! With a charismatic if busy pastor, Julian DeShazier, who doubles as the rapper J.Kwest. fb.com/universitychurchchicago

non-denominational

Multi-Ethnic and Asian-American InterVarsity (IV). A network of students seeking after Jesus Christ through faith sharing, bible study, conversation, and fellowship; open to all backgrounds. A campus-wide "large group" meets on Fridays, and small groups meet variously, usually in dorms. More often than not warm, sincere, and conservative. 3rd-year Kelsie Harriman, kharriman@uchicago.edu

episcopalian

Brent House. A small chapel that also rooms graduate students and a few younger Hyde Parkers. Decidedly diverse, frequently queer, and generally progressive, so much so that a few students have left or moved to more conservative communities like Calvert. With a busy pastor (who doesn't fear discussing sex!) invested in getting to know students and a few peer ministers. With a traditional service on Sunday afternoon, occasionally in Spanish, and tea/programming on Wednesday afternoon. brenthouse.org

methodist

Urban Village Church Hyde Park-Woodlawn. Effectively non-denominational. Their worship style is modern, and their ever-repeated tagline is "bold, inclusive, relevant." They emphasize Jesus as countering oppression, and foster opportunities for local volunteering and activism. They're queer-affirming, diverse, well educated, and largely young, with a few undergrads at a Sunday's service. They have a small group of undergrads that meet biweekly for a potluck and conversation. It's decidedly open to anyone regardless of religious background or certainty. Church: urbanvillagechurch.org. Student group: 3rd-year Valeria Stutz, vstutz@uchicago.edu

lutheran

Augustana Church. An established, mainline church of Hyde Parkers, with a history of supporting efforts for justice on Chicago's South Side. Services have fairly traditional aesthetics and music (e.g. a small pipe organ!); sermons have thoughtful perspectives on politics. They're officially "Reconciling in Christ," i.e. LGBTQ-affirming. They have a part-time campus minister and student peer-ministers; on Thursday evenings, they invite students for a home-cooked meal and theological discussion. It's rooted in Lutheran theology, but students' denominations and religiosity vary. Also, they have opportunities for service through kelsie and urban gardening. Church: augustanahydepark.org. Student group: Divinity School MDiv alum Ryan Fordice, campuspastor@augustanahydepark.org

catholic

Calvert House. After Hillel, likely the largest religious institution on campus; the place where the greatest number of Christian students go. Sunday services (masses) are often full; more people sing the hymns than do at most Catholic parishes. Sermons are dry, accessible, and avoid politics. Calvert generally washes its hands of avoid politics. Many students and staff strive to be friendly. calvert.uchicago@gmail.com

Catholic Students Association (CSA). With well-attended suppers, service trips, talks, and more, almost all within Calvert—although the CSA is officially an RSO of the University, while Calvert is part of the Archdiocese. (Unlike Catholic students around campus, the strong majority of students involved in the CSA are socially conservative. Though if you go to a CSA/Calvert event, conservatism may not be obvious: It's both obscured and perpetuated because the CSA, like Calvert, avoids politics. Provided you don't raise uncomfortable topics, e.g. gender, students do strive to be friendly.) calvert.uchicago@gmail.com

UofC Progressive Catholic Outreach (ProCath). A few times a quarter, this group has potlucks with discussion of a progressive Catholic concern (e.g. women priests, queer relationships, liberation theology). The group also goes to Sunday services (masses) at progressive Catholic Chicago churches. ProCath+owner@googlegroups.com

St. Thomas the Apostle Church. The local Catholic parish. Fairly representative of Hyde Park (not only the University). Preferred by students who want a church with people of all ages, esp. preferred by graduate students. Also appreciated for its architecture and traditional music. Served by Carmelite priests. stapostleparish.org

Lumen Christi Institute. For Catholic thought, on everything from scripture to saints to society to science, often relatively conservative. It offers talks by noted Catholics, and informal courses. As an institution, it's young but established. lumenchristi.org

Catholic Theological Union (CTU). One of the world's largest English-speaking Catholic graduate schools. Training people for lay and ordained ministry (e.g. to work in colleges, to work in churches, to be priests, to be sisters). Quite diverse: many international students, and many progressives. ctu.edu

hindu

Hindu Student Sangam. A group of self-identified Hindus who meet weekly to chant bhajans, conduct pujas, and discuss Hindu values, methodologies, and philosophies in the context of students' lives. Open to students who are Hindu or curious about the tradition, in a warm atmosphere. 3rd-year Nayanika Challa, nayanikachalla@gmail.com

faith-based social justice

gentrification

Prayer and Action Collective (PAC). Students who pray and meet weekly, to hold the University accountable for building a trauma center that empowers neighboring communities, and to organize faith-communities with the campaign for a community benefits agreement around the incoming Obama library. Students work with several South-Side faith leaders, houses of worship, and Hyde-Park seminaries (e.g. Seminarians for Justice). fb.com/tcprayers

immigration

Sanctuary at University Church. Since April, UChurch has been involved in one of the nation's leading sanctuary cases, and Chicago's first in decades. These sanctuaries host refugees fleeing their home country due to unsafe circumstances (Immigration and Customs Enforcement, ICE, has a policy of not deporting people who are in churches or schools). In this case, Jose Juan Frederico Moreno is seeking refuge from the U.S. orders that he deport himself to Mexico. He is the sole breadwinner for his wife and five children; President Obama's promise to deport "felons not families" is far from fulfilled. With UChurch, Organized Communities Against Deportation (OCAD, of the Little Village neighborhood) hopes to rally support for his case, and to revolutionize how deportations are perceived in this country. Pragmatically, Jose Juan is accompanied around the clock by volunteers, many of them students. Students and Chicagoans also have vigils and advocate for his case. Now that the summer has ended, more help is needed. sanctuaryvolunteers2016@gmail.com

UChicago Coalition for Immigrant Rights (UCIR). They volunteer on the third Friday morning of the Broadview Detention Center, where immigrants are deported. UChicago students arrive early to help families understand what how they will be able to see their loved ones off. With the Interfaith Committee on Detained Immigrants, and the Archdiocese of Chicago Immigration Ministry. Social Service Administration PhD student Angelica Velasquillo, avelazquillo@uchicago.edu

sort of everything

Blue Gargoyle. Located within University Church. This community center was closed for a few years, following decades of social service and activism. The Blue Gargoyle had fostered everything from anti-Vietnam demonstrations to a feminist anti-rape initiative to a Teamsters union of university staff. Plus, back when the University did not allow gays and lesbians to have coffees and dances on campus, the Blue Gargoyle hosted them. Anyway, this year the Blue Gargoyle has been revived. It has after-school tutoring and weekend arts/culture activities, and looks to grow, provided people volunteer to help! fb.com/thebluegargoyle

dorms no more

satellite dorms & north campus

Olivia Stovicek, Rohan Goyal, & Kiran Misra

Dear first-years,

As you enter this university, none of you will be members of a house called Tufts—or Maclean, or Palmer, or any of the eight houses that were moved to North Campus and renamed at the beginning of this academic year. You won't live in Broadview, or Blackstone, or New Graduate Residence Hall, or Maclean. And if you're a new Breckie, you'll find Breckinridge House not in Breckinridge Hall but in International House. These major changes to housing aren't the first time dorms have been closed or houses renamed (RIP Pierce, the Shoreland, Woodward Court...), and it probably won't be the last, but they're important, for two reasons.

FIRST: The changes were made with minimal student input and largely did not address student concerns. This is part of a larger, long-term trend of UChicago admin refusing to engage with students' voices on the issues that affect us, whether that's Title IX violations, accommodations for students with disabilities, or upheaval of the housing system. Because the housing change affected such a broad swathe of campus at one time, it made the university community more aware of this ongoing dynamic.

The justification for University policy is the idea that the future of housing is in strengthening the Resident Master model and housing more College students closer to campus, according to University spokesperson Marielle Sainvilus. However, as a Housing RA explains, "Housing has not been at all sensitive to residents' feelings about the move. They simply tell residents what's happening, and then they deal with the aftermath." "Definitely people felt marginalized during the process," a first-year from Tufts summed up.

SECOND: A lot of us love our houses (and hope you will, too). For this reason, we are deeply concerned about how these changes will affect house culture, and by extension, the culture of the University as a whole.

Houses mean a lot to UChicago students. More than just rooms where people sleep, houses are the first communities for students here, and for many, become their most important communities. The satellite dormitories were particularly unique—they were located at a bit of a distance from the main quad, they often had smaller houses or a single house to a dorm, and each dorm developed its own tight-knit community with its own culture. The satellite dormitories were incredibly varied—from single-house dormitories like Breckinridge and Maclean, to the apartment-style rooms and suites found in Stony Island and Blackstone, to the worn glory of the former gentlemen's hotel of Broadview, and to the mixture of graduate and undergraduate students in International House. Each of these communities offered incoming students the opportunity to choose their UChicago experience and strongly contributed to university culture as a whole. The satellites

were known for their strong presence in the annual Scavenger Hunt (see Breckinridge, Maclean, and BroStoMP), and they gave a strong sense of identity to the students living in these buildings.

The University's long sought-after transition from a collection of neighborhood buildings to a centralized campus cluster comes with other drawbacks as well, including distancing students from the neighborhood they reside in. Satellite dorms were one of the best ways that UChicago students developed a sense of belonging to the Hyde Park neighborhood, and to both the South Side and Chicago as a whole. Often located close to transportation and important neighborhood initiatives, and slightly farther away from the "UChicago bubble," the satellites allowed residents to step back and get a better sense of the relationship between UChicago and the surrounding community. The way in which UChicago's actions affected the surrounding community was tangible to satellite residents.

Although the house system at UChicago itself hasn't changed, the satellite experience is something that has been almost entirely lost to future generations of UChicago students. With only Stony Island and I-House remaining, the latter in an altered form, a unique set of experiences has been lost: many new students will never know the thrill of coming back to their house after a long walk from a long night at the Reg, the enriching interactions with the large international graduate student community living in the same building as you, or the satisfaction of painting quotations from your favorite authors on the walls

"We can see why [people] really love it here. Because we wouldn't give this up for the world.' And really feel like we shouldn't and we don't want to."

—Harper Graf

of your dorm. Marion Talbot, Norman Maclean, and James Hayden Tufts, among others, names that held both academic and sentimental values for whole communities, will not hold any meaning for entire classes of future UChicago students.

Additionally, satellite dorms provided essential variety to the housing options for first-years. Private bathrooms, which used to be available in many of the satellite dorms, are no longer an option (with the closest alternative being bathrooms shared by suites, or single-user bathrooms shared

by an entire house). These bathrooms were especially important for students who value or need privacy, like some trans students. With the move to North, the possibility of a first-year receiving a single is drastically reduced. Whereas housing used to work for a lot of different types of people, now it primarily caters to someone who wants social interaction most of the time, who likes to share space, and who doesn't mind communal bathrooms.

Even more importantly, the closure of the satellites makes it clear that while the University of Chicago continues to send admissions brochures touting the benefits of the house system and the uniqueness of each community, its actions show that it would rather take away students' ability to choose their own experience in favor of a system that is impressive to donors and to ranking lists. These types of actions make it clear that UChicago is more concerned with improving its household perception than actually providing the best opportunities for out-of-classroom growth for its students. The repeated evidence of this attitude make students feel instrumental—only valued in use to the end of making UChicago look good, and not valued in themselves.

That's why it matters. Now here's what happened...

On April 20, 2015, Dean of the College John Boyer and then-VP for Campus Life and Student Services Karen Warren Coleman announced Housing's biggest change to date: the closing of five dorms situated at the edges of campus and Hyde Park, called "satellite" dorms. This represented an unprecedented contraction of campus housing buildings, coinciding with the opening of the University's largest new dorm, Campus North—an 800-student-capacity megaplex located on the former site of Pierce Tower, another dorm that closed at the end of the 2012–13 school year. Beginning in the 2016–17 school year, the dorms of Blackstone, Broadview, and Maclean would be sold to private investors, while New Grad and Breckinridge would be repurposed for other campus uses, with New Grad becoming the new home of the Harris School of Public Policy, opening in autumn 2018. New Grad residents had been told the previous November that the dorm would close, and the possibility of the other dorms' closing had been mentioned briefly during O-Aide training in 2014, but with no communication on the topic since then, most dorms were blindsided by the final decision—Breckinridge had even scheduled a meeting to discuss their dorm's future with Boyer and Coleman the following week, with the understanding that decisions would not be finalized before then.

University communications framed the sweeping changes as part of a plan to ensure all houses had access to Resident Masters and to house more students closer to campus. College Housing admins met with the affected houses in the following days, and as they answered questions, they posited a need for "parity" in amenities between dorms and denied that finances played a role in the decision.

A student and alumni organization, Save Our Satellites, quickly formed to organize responses to the announcement, fighting for certain dorms to stay open, for houses to keep their names, and for "cultural, geographic and structural diversity of dorms for future generations of UChicago students." Despite efforts to contact administrators and organize various means of protest, S.O.S. was never able to meet with administrators to discuss student grievances.

With the major changes already set in motion, College Housing solicited student input on some details: it created a committee to help determine where each house would be located within North and to plan "celebration efforts" to honor the affected houses. During the winter of the following academic year, possibly in response to prolonged protest by the Breckinridge House community, the administration decided that one house would keep its name and be moved to International House, and the committee was also asked to share input from the houses on which would be placed there. An equally problematic solution, the movement of a house community to International House required the removal of international graduate students from International House, calling into question the commitment of UChicago to the mission of International House, which had previously been the subject of a number of legal disputes some years earlier.

House location placements were announced in March 2016, revealing that Breckinridge would move to I-House and keep its name, and new house names were announced in June 2016.

For a more comprehensive overview of the closing of the satellite dorms, see greycity.chicagomaroon.com/article/the-satellite-dorms-culture-traditions-and-the-making-of-home

house name guide

Maclean = Strongin

Blackstone = Behar

Tufts = Thangaraj

Henderson = Rogers

Midway = Trott

Palmer = Dougan-Niklason

Talbot = Boyer

Wick = Yuen

ON CAMPUS INSTITUTES

Afreen Ahmed & Michelle Gan

There are several buildings on campus that serve as specialized institutes for student involvement. We've highlighted three that you should know about: the University Community Service Center (UCSC), the Institute of Politics (IOP), and the Center of Identity + Inclusion (CII) that houses the Office of Multicultural Student Affairs (OMSA), the Office of LGBTQ Student Life, and Student Support Services (SSS).

UCSC (UCSC@UCHICAGO.EDU)

WHAT IT IS: UCSC has connections to over 200 community organizations and matches students to them based on their volunteer interests. The office also includes programs like Chicago Studies that encourage student interaction with city communities.

HOW TO GET INVOLVED:

- Chicago Bound is a pre-orientation program revolving around service and community interaction in the city. Applications are released a little bit after admission acceptance letters.
- Service Match is a volunteer program that runs through winter and spring quarters. The UCSC matches students with one of 8 partner organizations (all of which are located on the south side) and students commit to volunteering at least once a week for the entirety of the program. There is no application—just email servicematch.ucsc@gmail.com for more information!
- Volunteer Referral is great for anyone looking for a less structured program. If you're interested in volunteering but don't know where to start, you can meet with one of the student interns to discuss what you're looking for in a volunteer opportunity and they will send you a list of organizations that they think you might be interested in. You then work directly with the organization to set up a schedule. For more info email volunteerreferral.ucsc@gmail.com.
- Days of Service happen about once a month and give are stand-alone events (normally around 3 hours). These are great for anyone who is interested in volunteering but can't commit to a set schedule. For more info, email daysofservice.ucsc@gmail.com.
- Seeds of Justice is a year long program that introduces students to social justice topics. It's a small cohort and only open to first years so it's a good way to get to know your peers and learn about service.
- Summer Links is the summer internship equivalent of the above program, exposing students to service, policy, and organizing. Applications come out during spring quarter.
- UCSC is housed under the Office of Civic Engagement now alongside the Neighborhood Schools Program (NSP), which matches student volunteers with local schools and shelters to assist with their needs and gain a better understanding of urban education systems.

57th and Woodlawn also houses two important institutes for students: the Center of Identity and Inclusion (includes Office of Multicultural Student Affairs (OMSA) and the Office of LGBTQ Student Life in one building), and the Institute of Politics (IOP) right across the street.

CII (INCLUSION@UCHICAGO.EDU)

WHAT IT IS: is a diverse and inclusive space that is used for hosting events for multicultural groups on campus (like ACSA, OBS, MSA, JVP, SASA, M.E.Ch.A, QuestBridge, OLAS), supporting first-gen and low income students, and providing safe spaces for students with marginalized identities. There are 3 sections as outlined above (OMSA/LGBTQ Student Life/SSS). You'll find students lounging in the building after class, doing homework with friends, or eating free food at an event in the community lounge. The CII exists as a resource for minority and multicultural students, so make sure to utilize their staff, leadership opportunities, and funding!

FUNDING: OMSA has 3 main divisions of funding: Allocation Board, Campus Dialogue Fund (CDF), and the Research Initiative Grant (RIG).

- Allocation Board and CDF oversee proposals from other student groups whose goals align with OMSA to provide them with funding assistance for events and speakers. If your student group is planning on hosting a larger event, you should definitely apply for Student Government funding through SGFC, and if your event aligns with OMSA missions, CDF/Allocation Board can serve as smaller, additional sources of funding.
- OMSA also has a Research Initiative Grant for students who want to conduct original projects in the city of Chicago. Keep in mind that the project must be finished by the end of the academic year in which you receive the grant so it is directed towards students finishing up research, not beginning.

HOW TO GET INVOLVED:

- The Emerging Minds Project engages students in mindful discussions about identity and intersectionality, including topics like privilege, disability, religion, and gender. Applications open during the school year.
- The office of LGBTQ student life has a peer mentorship program to provide support for underclassmen, and applications are open for both mentors and mentees.
- The Allocation Board and Campus Dialogue Fund are student review boards, so you can apply to get on the board or to receive funding from them.
- All 3 sections of the CII have their own advisory boards you can apply to if you are interested in facilitating resources and helping minority students make the most of the university: OMSA, Office of LGBTQ Student Life, and SSS.
- Access their support services: if you are first gen, undocumented, low income, LGBTQ, or part of a racial/ethnic minority, these resources are especially important! The university is not always an easy place for students like this and knowing that there are staff, funding, and opportunities that exist specifically for you can make your time here a lot more enjoyable. Email anyone at the office for more info or just stop by CII and chat, everyone there is super friendly and helpful.

IOP (POLITICS@UCHICAGO.EDU)

WHAT IT IS: An amazing resource for anyone interested in public service! Staff at the IOP bring in a large number of quarterly Fellows and influential guest speakers every year, and students have significant agency in developing and executing programs.

HOW TO GET INVOLVED:

- Apply to become a cohort member of an IOP subset in the fall! Here are four of the subset projects you should know about:
 - Leaders of Color is a student run group created to foster discussion and leadership skills for underclassmen students of color and to encourage minority participation in the IOP.
 - Women in Public Service provides support and mentoring to women interested in public service and encourages their participation in politics.
 - TechTeam works with political leaders to bring their skills in digital media and capacity-building to Southside community organizations.
 - New Americans is a program that trains student volunteers to tutor local citizenship classes and help immigrants prepare for their naturalization exams. No experience is required to be a New American Ambassador.
- IOP Fellows are political leaders that stay at the university for a quarter and host a series of sessions throughout the 10 weeks that they are here. They hold seminars and weekly office hours that are great for one-on-one interaction.
- Events ambassadors, Fellows ambassadors, News & Views, Chicago Style, and International Policy Program interns all help plan and run IOP events. Applications are continuous throughout the year, so check the IOP website every quarter to see what's open.
- The institute also produces The Gate, a student publication on policy issues that you can write for.
- The Shriver Program for Leadership in Public Service engages students in social change in Chicago communities. This program is year-long and provides a stipend to accepted students. Look for applications in spring.
- The IOP also organizes a host of academic year and summer internships and provides opportunities for funding if you have an unpaid internship.
- Politics and Identity sessions will be a safe space for students to discuss topics around the intersection of self-conception and political action. The program is cohort based (apply in the fall to be a part of the cohort and in the spring to become a P&I facilitator).
- Most IOP events are open to all students regardless of whether or not you are involved at the institute. Join the listhost to hear about upcoming speakers and how to get tickets. Just in this past year, we've hosted a range of people from Bernie Sanders to Jon Stewart to Chance the Rapper!

These institutes can provide spaces on campus to contribute to your growth and involvement in social issues, whether on campus with the CII, within the Chicago community with the UCSC, or on a national and global scale with the IOP. There are plenty of internship, advisory board, and funding opportunities, so make use of them and don't hesitate to reach out to staff at each institute for help!

getting around chicago

juliana tu

What's the CTA?

The Chicago Transit Authority is our city's public bus and train system, accessible via single ride tickets, daily passes, and (for most of us) Ventra cards. It's great for north and west routes from the Loop, but it's severely lacking going South, Southeast, and Southwest. For example, driving to Bridgeport takes about 12 minutes in a car from Hyde Park, but because no buses on the south side go diagonally, it takes about 45 minutes on the CTA.

The "L" is the way to go to get to big neighborhoods north of Museum Campus fast, but the Red and Green Lines are not always the most convenient depending on where you live. Here is a list of all the ways to get in and out of Hyde Park.

Bus Routes that go to/from Hyde Park (2, 4, 6, 55, 171, 172)

#2 (Hyde Park Express): Operates during early mornings and afternoons on weekdays. The AM and PM stops differ slightly, but If you can catch it as it drives along S Cottage Grove Ave, this can get you out of Hyde Park and into the Loop/River North in about half an hour.

#4 (Cottage Grove): Operates daily from early morning to late evening – slower than the #2 bus because it has more stops, but it has continuous service throughout the day and can take you north to both Museum Campus and Millennium Park. This picks up on S Cottage Grove Ave, so if you're living on the west side of campus this can be pretty convenient.

#6 (Jackson Park Express): Operates daily from early morning to late evening – similar to the #4 bus. Since it takes Lake Shore Drive to get north, however, it's arguably faster than the #4 bus when there's lighter traffic. This bus has stops along parts of S Stony Island Ave and S Hyde Park Blvd, so it's closer to the east side of campus.

#55 (Garfield): Operates daily from early morning to late evening – an east/west bus route along 55th St. that travels between the Museum of Science and Industry, Green Line, Red Line, and Orange Line terminals.

#171, #172 (University of Chicago): Operate daily from 6am to 6pm – these buses are quick ways to get around within Hyde Park and pick up approximately every half hour. Plus, they're free for University students with a valid UCID. These bus routes are comparable to the free UGo Daytime Shuttles provided by the University.

Rail Routes (Red, Green, Metra)

Red Line: The Red Line parallels the Green Line tracks on a 24 hour train service between Howard in Andersonville on the North Side and Ashland 63rd in Woodlawn. Stops at Garfield, which is accessible from campus via the #55 bus.

Green Line: The Green Line route services between the Harlem/Lake station on the North

Side and the Cottage Grove stop at 63rd right by South Campus. Stops at Cottage Grove (accessible via the #4 bus), King Drive, and Garfield (accessible via the #55 bus) stations.

Metra: \$3.75 a ride to get downtown. Really fast (15-20 min) to the Loop, but it doesn't run all the time. The closest stop to campus is on Lake Park Ave between 55th and 57th St, and if you don't want to walk there the UGo Shuttles can take you pretty close. Check the schedule ahead of time on metrarail.com.

Student UGo Shuttles

The UGo Shuttle Program has shuttles that run every 15-30 minutes throughout Hyde Park and its surrounding areas. Routes vary between daytime and nighttime. See safety-security. uchicago.edu/services/transportation_services or the TransLoc app for specific route info.

Uber/Lyft and Taxi Cabs

Using ride-sharing services like Uber and Lyft can be a fairly quick and affordable way to get around the city of Chicago, especially if you pool with others. However, depending on traffic and the time of day, I've had prices ranging from as low as \$4 to as high as \$20, so this can be a bit of a gamble.

I don't know many people who use taxi services around Chicago, but in general this will be more expensive than using a ride-sharing service. However, if you live in housing, your front desk staff can help show you how to call a cab if you need one!

Safety

The CTA is fairly safe – university students take it all the time!

If you're nervous, just make sure you are paying attention to your surroundings. Don't fiddle unnecessarily with your phone at stops, know where you are going, and take a buddy if you're travelling at night, even on the North Side.

Useful Transportation Apps

If you or a friend has a smartphone, it can really help you get around!

Google Maps: This is probably my #1 transit app. It has fairly precise transit times and offers pretty decent suggestions for getting around using the CTA.

TransLoc: If you plan to use the student UGo Shuttles, this app offers real-time tracking of all the shuttles, shows you all of the routes and stops on a map, and even tells you when the next couple shuttles will arrive at each stop. From experience, I'll tell you that the predictions and tracking tend to be a minute or two off, so try to avoid showing up to a stop at the last minute – the shuttle may have already come and left.

Ventra: This is an official CTA App that lets you check and recharge your Ventra Card balance, buy Metra tickets, and get real-time notifications about arrivals and departures for CTA and Metra stops.

Other apps like Acehopper, All Aboard, Citymapper, Moovit, Transit, and RedEye all offer similar useful information about train schedules, bus routes, and potential travel options! If you check out the CTA's online App Center, there's a lot of information about current mobile transit apps if you're looking for a specific type of mobile service.

bikes

*(tbh, the best way to
get around campus)*

Zoe KN (2013)

Places to Find a Bicycle

Protip: Go used. Most places you will be able to find a great used ride for under \$200 including a lock. A new bike stands out like a sore thumb and isn't worth the extra cash. Get your bike previously loved and pass it on to an underclassperson on Marketplace.

Working Bikes: Pilsen at 24th and Western Ave.

Fantastic selection of freak bikes. They will let you ride all day and help find something perfect for you. Check out their website for their selling hours, they are also a great place to volunteer and learn how to put bikes together. It's also a fun ride back to campus.

Blackstone Bicycle Works: Woodlawn at 61st and Blackstone.

Small selection of used bikes. They sell on Saturday mornings and occasionally have sales on campus. Because it's a small selection, it's hit or miss and there are better options elsewhere if you are up for a ,30 min excursion out of Hyde Park. Your dollars support Woodlawn kids learning bicycle mechanics, so it's definitely the place to go for tuneups and fix-ups.

Divvy Bikes: Chicago sharing system.

Newly installed city-wide bike share. You can get a longer membership or just a day pass, all that's needed is a credit card to sign up. Make sure you check them into stations every 30 minutes, you don't need to bring them back to where you took them just to get to another station around the city you can reach in half an hour.

Blue City Cycles: Bridgeport at 32nd and Halsted.

These great folks focus on new bikes but also have a decent used selection. The prices are a bit steeper but they also do fantastic frame repair if your ride gets banged up. Bonus! There is a fat cat who lives there named Vanya. Grab a coffee at Jackalope next door, learn about cool things happening in Bridgeport, and if you're over 21, detour the block and stop at Maria's before heading home.

Protip: Attend Critical Mass. Around 6pm on the last Friday of each month, thousands of cyclists converge on Daley Plaza Loop. A political statement, a revolution, a goofy good time, or otherwise, this 2-3 hour bike ride tours mobocratically through bits and swaths of the whole Windy City.

Lock It or Lose It

No matter what you ride or when you ride it, you've got to get a good lock for your bike and learn to lock it properly. Doing so will not only reduce the chance of your bike being stolen, but also makes a huge difference at the crowded bike racks outside of the Reg. Slip the lock through the front or back wheel AND the frame, close it up, and give it a good tug. It should be snug against the pole/tree/rack so that no one can come in with clippers on the underside of the lock.

Lock your bike in lit locations, preferably where there are other bikes locked up. Don't lock your bike to parking meters or short poles as they can be lifted over. Don't lock your bike to campus railings as facilities takes pleasure in cutting your locks and taking your bike. There isn't a fee when facilities takes your ride, but you are in the hole at least \$35 because your lock is now in pieces and they throw away most of the lock leaving you unable to file a claim at Kryptonite. Benches and light posts on campus are technically no-bike zones, but the racks get crowded and I've never heard of a bike getting moved on the quad. Avoid handicap railings and ramps and you should be ok.

If your bike disappears from where you parked it, call facilities at least three times to see if they have it. Go to their bike rack at Ellis and 55th to see if it is there. Pick it up ASAP as they give the bikes to Blackstone after a while. If Facilities doesn't have it, file a police report. Your bike might turn up, probably not. You have a greater chance of getting it back if you register it with campus security. They offer it on the quad a couple of times a year or you can call 733 703 6008 to register your bike anytime.

Tip: Use your bike with Chicago public transportation to go lots of places.

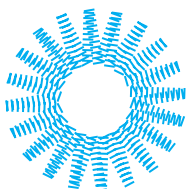
Basic Safety/Bike Etiquette

- Wear a helmet.
- Get a front and back bike light.
- Don't ride on the sidewalk (it is illegal and you will get a hefty fine).
- Use your arms as turn signals.
- Don't ride with headphones in.
- Check your tires regularly.
- Don't shoal (cut bikers off without warning at stops).
- Say "on your left" when passing.
- Pass on the left.
- Have fun.

pssst...



PASS IT ON



tips & tricks
& useful tidbits

This place is expensive: approximately \$200 per class for a full-time student's quarter. But by making the best use of campus resources, you can ensure you're getting the most bang for your buck! Here are a bunch of things the University provides (both well-advertised and less so) that you should know about...

compiled by
Corson Barnard

HEALTH & WELLNESS

If you work for the university, don't go to Student Health. You get much faster and better medical care if you contact the hospital proper and tell them you're staff. If you have non-university insurance, get a primary care doctor in the **DCAM**.

Having a **bike** is a great way to get around campus, especially if you live in a dorm that is far away from your classes or RSOs! Some great places to find bikes are Blackstone Bikes (61st and Blackstone -- puts a lot of effort into bettering the community), Tamago, and marketplace.uchicago.edu! Make sure you also invest in a good lock; Kryptonite U-Locks are the most secure, especially if you add a cable to lock your wheels too.

The University sponsors free **flu shots** on the quad! Wear short sleeves. They also have free **STI testing** at SHS.

You can get help with bills from the hospital if you incur them. They have a broad financial assistance program, and are very helpful if you call.

CHEAP &

FREE FOOD

*First of all, join the free food listhost for the most up-to-date info:
freefood@lists.uchicago.edu. But, a few highlights:*

- **Harper Cafe**, at closing (5pm on Fridays, midnight Sun-Thurs), gives out free coffee. **Cobb** gives away all their perishable goods when they close at 4:30pm -- check Cobb atrium to find it!
- **Other campus cafes** will sometimes get rid of old baked goods after a few days, so it's sometimes worth it to hang out there at closing!
- **Logan Center** hosts jazz nights, art openings, seminars and receptions, most of which offer free food and many of which offer free wine. These events usually don't card if you act like you belong. **The Renaissance Society** (on the fourth floor of Cobb) hosts similar events.

Additionally, many academic departments host seminars that are followed with free food. Places to check: Logan 1st, 2nd, 8th and 9th floors, Harper 1st and 3rd floors, Cobb atrium, and McCormick Lounge.

The Bookstore at 58th and Ellis has a deal where you can get any size iced coffee or tea, plus a pastry, for \$4. This deal includes stuffed pretzels which can serve as a full meal!

The Dunkin Donuts on 53rd St (along with every other Dunkin Donuts in Chicago) has \$1 iced coffee and tea from 2-6pm every day. It also is open 24 hours and will sometimes give away free donuts after midnight.

The hospital is a great place for late-night studying (and snacking). Their **Au Bon Pain cafe** is open 24 hours (use the Mitchell entrance at 5841 S. Maryland Ave), and has lots of seating late at night. After 10:30pm they also sell all the day's bread at a discount. The **basement cafe**, open 7am-7pm, sells very cheap food (no tax!). You can enter at 58th and Ellis if you make it before 3pm. Even better is the **Sky Lobby & Cafe** on the seventh floor of the Center for Care and Discovery (enter at the 57th and Maryland valet parking door). Just flash your UCID to the desk attendant and they will happily let you pass!

On Wednesdays, the **Divinity School** hosts a three-course lunch in conjunction with their speaker series. You can reserve a spot for only \$5! Check it out at divinity.uchicago.edu/wednesday-lunch.

An hour before the **Med bakery** closes, they sell off all their bakery stock for \$1 a pastry.

ARTS & CULTURE

One of the best things about being a UChicago student is our ArtsPass program! The Smart Museum of Art, the Renaissance Society, and the Oriental Institute are on campus and always free to students. In addition, both the Art Institute of Chicago and the Museum of Contemporary Art are downtown and offer free admission with your UCID. The Art Institute will even comp the cost of special exhibitions! Additionally, the Court Theater (next to the Smart!) and the Hyde Park Arts Center also provide reduced rates for students. Interested in theater outside of Hyde Park? Steppenwolf, the Goodman, and many other notable Chicago theaters offer student tickets. Check out artspass.uchicago.edu for more information!

University of Chicago Arts Council Summer Fellowships are designed to support students undertaking original creative projects over the summer. (Such projects might involve adaptation, choreography, sculpture, painting, writing, music composition, or

translation -- I got one of these grants this summer to write an original musical!) Generally, projects should be intended for production or performance during the following academic year and must be handled by enrolled students. Each stipend is worth \$1,500.

The Student Fine Arts Fund provides small grants to University of Chicago students and student organizations. The Fund seeks student-initiated projects that would not typically receive support from another organization. Priority is given to original ideas for the creation and presentation of all sorts of visual and performing arts, to proposals that bring the arts to more of the campus community, and to programs that leverage partnerships among student groups, academic departments, and/or cultural organizations. The SFAF will assist in the implementation of imaginative projects up to \$1,500. (Students seeking support for larger projects should inquire about the UChicago Arts Grants.)

UChicago Arts Grants through the Arts Council are awarded for original ideas for the creation and presentation of the arts. Proposals will be accepted only from university-based or -affiliated organizations or units: faculty, departments or centers, RSOs, campus cultural institutions, and other organizations involved in campus life. Grants range from \$1,500 to \$7,500. Proposals will be evaluated on the merit of excellence of artistic project, innovation, collaboration, whether with on- or off-campus groups, feasibility and logistical organization, and student participation.

TIP: There are really expensive baby grand pianos in the Logan Center, and all you have to do to get access to them is show performance experience to the Music Department. They're incredibly underused. There are also many pianos in Logan and Goodspeed that you don't need prior approval for -- just a UCID!



ACADEMICS AND THE QUAD



Harper and the Reg have up to date issues of the most prolific *magazines* -- I'm talking The Atlantic, The New Yorker, Wired, etc. And if there's any that they're missing, you can request it online and they start stocking it.

You have access to over 80 live-recorded *Met operas*, as well as over 52,000 sound recordings, through the Library's Music Collection and Reserves.

Interlibrary Loan lets you get everything you want: movies, music, books, etc. from other institutions via the internet. Also your card will get you access not only to other Chicago libraries but most major libraries in America, plus borrowing privileges at Ivy League schools. Use UBorrow or InterLibrary Loan to get your textbooks! You never have to pay for textbooks again.

TransLoc is a great app for figuring out and tracking shuttle routes! Both the daytime shuttles (53rd Street Express, Polsky Center, Friend/Metra, Midway Metra, Apostolic/Drexel) and the NightRide shuttles (North, South, East, Central) are super convenient and make getting around Hyde Park a breeze!

UChicago has a **VPN** that lets you access databases like JSTOR and Pubmed off-campus. <http://cvpn.uchicago.edu>

You can use **chalk.uchicago.edu** to find syllabi for old classes, provided they were previously offered. Just go to the Home Page > Quick Links > Course Catalog. Search by class name or number, or even the professor!

Campus printing is expensive, unintuitive, and all-around terrible. Your first experience with it should NOT be 5 minutes before that paper is due. Put some cash on a card and print a practice page at the first opportunity so you know what you will need to do at crunch time.

Just for being a UChicago student, you get tons of **software** for free! Check out <http://softwarediscount.uchicago.edu>

Most quad buildings and most science buildings are connected via tunnels or breezeways! It's possible to walk all the way from Walker to Cobb and the hospital all the way to the BSLC, with the right keycard access. (Before 5pm on weekdays, you don't need keycard access to get from Social Sciences to Cobb!) And with the right schedule -- including lunch in Harper or Classics or Cobb Cafe -- you never have to go outside between classes.

Ryerson Observatory's observation deck and telescope are open to the public on Wednesdays! Go stargaze and take advantage; it makes a great date! Also, if you email the administrator of the BSLC greenhouse, she will give you a tour.

The **Polsky Center** has a Fab Lab. Membership is free for students, and you get access to a laser cutter, CNC machine, vinyl cutter, three 3D printers, an electronics bench, and a woodshop.

Reg Lockers are super cheap (\$10/quarter) and really useful, especially if you live far from the library. Having a place to stash books / snacks / an extra sweater can come in handy! You can also stash tampons or a toothbrush there, or a blanket in the spring for spontaneous quad sitting.

If you're a science major, the best way to get a job in research is to walk directly up to a professor and ask them for a job. To help with your pitch, it's worth being interested and know what the professor does! With work-study, anybody that employs you gets 55% of your salary reimbursed by the government, so hiring you is insanely cheap.



THE CENTER FOR LEADERSHIP & INVOLVEMENT

Home base for many RSOs (Recognized Student Organizations), the Center for Leadership and Involvement (CLI) is located in the basement of the Reynolds Club. There you will find printers, art supplies, Mac desktops, etc. Access these by joining an RSO -- or creating one! You can petition the Committee for RSO status by following these guidelines. New RSOs are given some money to get started, but after the first year must apply for funding to host events, pay fees, and print flyers.

Annual Allocations is how RSOs can fund events that they've planned for the upcoming academic year. This can include recurring events/meetings and new events. Annual Allocations has the funds to cover about 60% of RSO costs funded from the Student Activity Fee in your tuition, but can't be used for material improvements. Applications to AnnAl are typically due in late April of each Academic year. The AnnAl committee is composed of the SGFC chair, an SG representative, and a CLI representative. Protips: AnnAl is easier than SGFC, though you need a more thought-out plan. AnnAl has WAY more money than SGFC, so apply to AnnAl for bigger events.

Student Government Finance Committee (SGFC) is made up of those jerks you voted for because their chalk ad looked the prettiest in front of Bartlett. Well guess what, now they have the ability to allocate a massive fund of cash to your RSO for new and upcoming projects. This can be used to purchase material goods for your RSO: projectors, tshirts, copies of software, etc. Budgets can be submitted each week of the quarter to your CLI advisor via email, and are defended the following Tuesday at SGFC meetings. SGFC is rolling, which means you should apply earlier in the quarter.

TIP: Apply 3 weeks before your event. Have a marketing plan. Don't say you're expecting a large community/non-UofC presence. Co-sponsor with other RSOs. Talk about the "broad range of student involvement" you expect.

The Uncommon Fund is a \$75,000 (in the 2015-16 school year) pot of gold that allows all students (undergrad and grad) to submit proposals for ANYTHING. This includes events, capital improvement, projects -- anything you can imagine, you can apply to get funding for! Finalists and winners are determined by a combination of student votes and a Student Government committee. Generally, students submit their proposal in the form of a YouTube video and advertise via social media. Past funded projects include a silent disco in Mansuetto, giant chess, puppies on the quad, and the Sexy Men of UChicago calendar (three years running!).

Community Service Fund (CSF) is a funding body that allocates part of the Student Activities Fee toward events that are focused on community service. Any RSO can apply for this funding even if they aren't a CSRSO. CSF supports activities designed to improve the quality of life of the broader community. Once your RSO has received this money, you can withdraw it out of your account using reimbursement requests, including a receipt, and detailing the money you spent on an event or purchase for your RSO.

GETTING

GENDER / SEX / SEXUALITY

Feminist Forum

Feminist Forum (formerly Gender, Activism, Learning and Service) is an RSO dedicated to fostering an intersectional feminist community on campus. Feminist Forum hosts weekly discussion groups on topics related to gender, sexuality, and feminism, in addition to organizing professor dinners, speaker events, and study breaks to build community. People with all levels of experience with feminism are welcome.

Contact: Elizabeth Dia (elizabethdia@uchicago.edu) and Katrina Weinert (katrinaweinert@uchicago.edu)

Phoenix Survivor Alliance (PSA)

PSA is a group of University of Chicago students who research and collaborate to provide information, advocacy, and peer support to survivors of sexual violence. Contact PSA with questions about anything related to reporting sexual violence or getting accommodations for it, or if you would like to get involved in the group's advocacy.

Contact: Simone Brandford-Altsher (simoneba@uchicago.edu) or facebook.com/phoenixsurvivorsalliance

Asexualitea

A support, social, and visibility group for the campus asexual and aromantic communities. Asexuality has tea at every meeting and invites anyone to join, regardless of orientation. Discussion generally revolves around sexuality and relationships.

Contact: Morgan Wintersmith (amwintersmith@uchicago.edu) and Elsa Mundt (emundt@uchicago.edu)

Sex Week

Sex Week aims to create an open, safe, and supportive space to discuss sex and is proud to provide inclusive information and conversations around sex to the diverse community here at UChicago. Find more information at www.sexweekuchicago.com.

Contact: Julie Wu (yjwu@uchicago.edu) and Zhenying Tian (zhenying.tian24@gmail.com).

Queers United in Power (QUIP)

Queers United in Power (QUIP) engages the UChicago student body in LGBTQ-related activism, advocacy, and social justice work.

Contact: facebook.com/quip2 and Sara Rubinstein (sararubinstein@uchicago.edu)

Queers & Associates (Q & A)

Queers & Associates is a group for LGBTQ students and allies, dedicated to creating a welcoming queer community through activism, events, social activities, and discussion of issues relevant to queer life.

Contact: Hex Bouderdaben (bouderdaben@uchicago.edu)

Tea Time and Sex Chats (TTSC)

Tea Time and Sex Chats is the University of Chicago's sex-positive, peer-led sex education group. TTSC is composed of a panel of peer educators looking to answer all of your questions about sex and believes that sex is about more than just putting on a condom!

Contact: Darius Choksy (Dchoksy@uchicago.edu) and Olivia Adams (oadams@uchicago.edu)

Risk-Aware Consensual Kink (RACK)

Risk-Aware Consensual Kink (RACK) is the official kink RSO of the University of Chicago.

Contact: Katherine McFarlin (kmcfarlin@uchicago.edu) and uofcbdsm@gmail.com

INVOLVED

DISABILITY

Organization for Students with Disabilities (OSD)

Organization of Students with Disabilities (OSD) is a support and advocacy group for students with disabilities at the University of Chicago. The group provides community and support in addition to lobbying for recognition and structural change.

Contact: Margaret Fink (mlfink@uchicago.edu)

AXIS

Axis is community service student organization dedicated to raising awareness about disability and changing the way disability is perceived. Axis has Volunteer Program, a Workshop Program, and a Discussion Series.

Contact: Alita Carbone (alita carbone@uchicago.edu)

Students for Disability Justice (SDJ)

Students for Disability Justice is a Southside Solidarity Network campaign affiliated with the Organization for Students with Disabilities. The campaign is dedicated to addressing issues of accessibility and ableism at the University of Chicago.

Contact: Nora Helfand (norahelfand@gmail.com) or facebook.com/studentsfordisabilityjustice

COMMUNITY ORGANIZING

Prayer and Action Collective

Students who pray and meet weekly for social change. Members work with several South-Side faith leaders, houses of worship, and Hyde-Park seminaries (e.g. Seminarians for Justice) to further campaigns including a community benefits agreement for the Obama library and accountability for the University of Chicago trauma center.

Contact: tcprayers@gmail.com, fb.com/tcprayers

Students for Health Equity (SHE)

Students for Health Equity (SHE) at the U of Chicago has fought with the Trauma Care Coalition, to change Chicago's distribution of healthcare resources. SHE currently works for accountability for the UofC trauma center.

Contact: she.uchicago@gmail.com

UChicago Student Action (UCSA)

UChicago Student Action is a campus organization fighting for economic, racial, and environmental justice on and off campus.

Contact: facebook.com/UChicagoStudentAction

Campaign for Equitable Policing (CEP)

The Coalition for Equitable Policing (CEP) works to ensure that the University of Chicago Police Department (UCDP) treats all people under their jurisdiction fairly and equally.

Contact: facebook.com/equitablepolicing

HUMAN RIGHTS

Amnesty International (UChicago Amnesty)

UChicago Amnesty International advocates for the inherent dignity and inalienable rights of all people enshrined in the Universal Declaration of Human Rights.

Contact: Gigi Ortiz (jgortiz@uchicago.edu)

South Side in Focus

South Side in Focus aims to give South Side residents a safe space to share their unique perspectives through photography and storytelling.

Contact: Valerie Gutmann (valeriegutmann@uchicago.edu)

Iris

Iris is a new theater troupe on campus with a commitment to dialogue and social justice. Iris aims to create and provide space at the University of Chicago for theatrical stories and engagement that uplifts the voices of people of color.

Contact: Leilani Douglas (leilanid@uchicago.edu) and Sarah Kim (sarahnayoungkim@uchicago.edu)

South Side Free Music Program (SSFMP)

The South Side Free Music Program teaches music to kids from underserved communities in Washington Park, Woodlawn, and Hyde Park.

Contact: Kevin Yang (kyang314@uchicago.edu)

LABOR

Students Organized and United with Labor (SOUL)

SOUL works with local and international labor movements to press for living wages, accountable labor practices and democratic union representation.

Contact: Maria Gan (mmgan@uchicago.edu)

Fair Budget UChicago

Students demanding a budget that puts people before prestige and profits, fighting for a living wage of at least \$15/hr for all campus workers.

Contact: facebook.com/Fair-Budget-UChicago-1023109011047348

EDUCATION & MENTORING

UChicago Femmes (Females Excelling More in Math, Engineering, and Science)

FEMMES at the University of Chicago seeks to engage middle school girls in hands-on activities in the field of computer science in an effort to close the technology gender gap.

Contact: femmes@uchicago.edu

ARTS

ArtShould

ArtShould is an arts community service RSO that aims to promote art on the University of Chicago campus and in the Hyde Park community. Members mentor youth in Chicago Public Schools through after-school art programs and host creative events on campus.

Contact: Calgary Haines-Trautman (calgary@uchicago.edu)

South Side Scribblers

South Side Scribblers has been teaching creative writing in Hyde Park since 1994. The program's mission is to get kids excited about being creative, excited about writing, and excited about creative writing!

Contact: Ariella Katz (apkatz@uchicago.edu)

COMMUNITY SERVICE

Alpha Phi Omega (APO)

Alpha Phi Omega is a national co-ed community service fraternity whose cardinal principles are leadership, friendship, and service. APO participates in a mix of social and service events throughout the city.

Contact: Sien Hasker (shasker@uchicago.edu)

Calvert Circle/Homeless Food Run

HFR provides food and resources to Chicago's homeless population, seeing value in personal interaction with Chicago's poor, restoring dignity to a group often marginalized by mainstream society.

Contact: Fatima Omar (fatimao@uchicago.edu)

Neighborhood Schools Program (NSP)

NSP matches University student interests with local school needs to be a University-wide resource for all who wish to engage the Neighborhood Schools, and creates opportunities for students and residents from neighboring communities to engage with the University.

Contact: nspinfo@uchicago.edu

Whatever It Takes (WIT)

Whatever It Takes (WIT) aims to level the playing field in test prep by offering free SAT and ACT prep courses to Chicago-area high school students.

Contact: Sophia Vojta (sophiavojta@uchicago.edu)

Calvert House Tutoring

Calvert House Tutoring provides tutoring services for local kindergarten to 12th grade students. The learning environment at Calvert House allows the group's tutors to give their students one-on-one tutoring in a large group setting that also helps establish a sense of community.

Contact: Sarah Manhardt (smanhardt@uchicago.edu)

Friends of Washington Park

Student volunteers mentor and tutor children from the Washington Park neighborhoods through academic enrichment packages and homework assistance.

Contact: Audrey McFarland (amcfarland@uchicago.edu)

Splash!

Splash! Chicago is dedicated to offering exciting learning opportunities to high school students in Chicago and teaching opportunities to University of Chicago students.

Contact: Amy Treber (amytreber@uchicago.edu)

STRIVE Tutoring

Strive Tutoring is a community service RSO that partners with a local non-profit of the same name to provide free one-on-one tutoring to local Chicago Public Schools students.

Contact: Megan Cowett (megan@uchicago.edu)

Students Teaching at Ray School (STARS)

STARS provides one-on-one tutoring and mentoring to ESL students in grades K-8 at William H. Ray Elementary School. Tutors help students with their homework, reading skills, and communication skills. STARS meets twice a week for an hour at a time.

Contact: Claire Wang (mingyuan@uchicago.edu)

Socioeconomic Diversity Alliance

SDA is a community of student advocates working to make campus a welcoming environment for low-income and/or first generation college students.

Contact: Jose Heredia (jheredia@uchicago.edu)

Students for Criminal Justice Reform

Building consciousness and advocating for reform of the criminal justice system.

Contact: Daniel Kowalski (dkowalski@uchicago.edu)

Women and Youth Supporting Each Other (WYSE)

WYSE is a national mentoring organization which empowers young women with the information and resources they need to make healthy, informed decisions and become leaders in their communities. University of Chicago's branch works at Madero Middle School in Little Village.

Contact: Megan High (mjhigh@uchicago.edu)

AppUp

AppUP is the only organization on campus that specifically targets the college application process. The group's comprehensive year long curriculum provides a unique combination of one-on-one mentorship and group sessions.

Contact: Luna Shen (shenl@uchicago.edu)

ALMas

ALMas is a student organization at the University of Chicago dedicated to helping to reduce the educational and achievement gap between young latinos and their peers by providing after-school bilingual pre-k literacy programs.

Contact: Michelle Bueno (mbueno@uchicago.edu)

Block 58

Block 58 is a student organization seeking to learn about, engage in, and influence education policy in Chicago to promote and support strong, sustainable communities. Block 58 holds discussions open to the public about different issues in education and completes relevant projects, often in collaboration with organizations in Chicago.

Contact: Sarah Gourevitch (sgourevitch@uchicago.edu)

Moneythink

Moneythink UChicago sends talented student-mentors into high school classrooms all across the city of Chicago to promote financial capability for under-resourced teens.

Contact: Dalton Schmit (dschmit@uchicago.edu)

OTHER

The Fight for Just Food

The Fight for Just Food is a group of University of Chicago students who are organizing to end the University's relationship with food service providers that profit from prisons.

Contact: thefightforjustfood@gmail.com

HEALTH

GlobeMed

GlobeMed at the University of Chicago works toward global health equity by partnering with ASPAT-Peru to advocate for high quality tuberculosis care and education. GlobeMed spreads awareness about global health through panel discussions and community events.

Contact: Aliya Moreira
(aliyamoreira@uchicago.edu)

Peer Health Exchange

Peer Health Exchange gives teenagers the knowledge and skills they need to make healthy decisions by training college student volunteers to teach a comprehensive, fact-based health education curriculum in Chicago Public Schools.

Contact: Noah Hellerman
(nhellermann@uchicago.edu) and Namrata Garg
(namratagarg@uchicago.edu) and
ucpeerhealthexchange@gmail.com

Active Minds

Active Minds aims to connect students with the appropriate resources to better manage the rigors of the University, create a safe and welcoming space on campus to discuss mental health, inform students of the prevalence of mental health issues nationally, and provide a forum for those passionate about these issues to make a community impact.

Contact: Laurel Meng (laurelmeng@uchicago.edu)

MEDLIFE

MEDLIFE is a community service organization focused on raising local and global health awareness in the University of Chicago community through fundraising and organization of mobile clinics and development projects in Ecuador, Peru, Tanzania, and India.

Contact: Zoe Levine (zclevine@uchicago.edu)

JOURNALISM

Blacklight Magazine

Blacklight Magazine provides a platform for the voices of underrepresented and traditionally marginalized students on campus.

Contact: blacklightuchicago@gmail.com

South Side Weekly

The South Side Weekly is a nonprofit newsprint magazine dedicated to supporting cultural and civic engagement on the South Side, and to providing educational opportunities for developing journalists, writers, and artists.

Contact: editor@southsideweekly.com

Mural

Mural provides a platform for Spanish-language expression (maintaining an open and bilingual framework) and promotes the discussion of culture, politics, and art, especially as it relates to Latin America.

Contact: Daniela Campillo (danielacampi@uchicago.edu)

ENVIRONMENT

Stop Funding Climate Change UChicago (SFCC)

SFCC is calling on UChicago to immediately freeze any new investment in fossil-fuel companies, and to divest within five years from direct ownership and from any commingled funds that include fossil fuel public equities and corporate bonds.

Contact: Nadia Perl (perl@uchicago.edu) and Will Pol (wpol@uchicago.edu)

UChicago Climate Action Network (UCAN)

UCAN is a community organization committed to achieving social and ecological justice through the decarbonization of our economy and society. UCAN understands this goal to fundamentally be a political challenge, more so than an economic or technological one. It is part of UChicago Student Action.

Contact: Brooke Adams (bwadams@uchicago.edu)

Phoenix Sustainability Initiative

The Phoenix Sustainability Initiative of the University of Chicago seeks to actively share and develop sustainable technologies, policies, and practices with the surrounding community.

Contact: Austin Herrick (aherrick@uchicago.edu)

RACE / ETHNICITY / IMMIGRATION / INTERNATIONAL ISSUES

Movimiento Estudiantil Chican@ de Aztlan (M.E.Ch.A.)

M.E.Ch.A. is a student organization that promotes social justice, higher education, culture, and history by hosting various events and campaigns.

Contact: Alyssa Rodriguez (rodriguezalyssa@uchicago.edu)

Organization of Black Students (OBS)

OBS at the University of Chicago provides an organizational framework to address issues of concern to the Black community.

Contact: Atrician Lumumba (lumumba@uchicago.edu) and Mary Blair (maryblair@uchicago.edu)

Organization of Latin American Students (OLAS)

OLAS is a Latina/o student organization that endeavors to promote awareness, within and beyond the Latino/a community, that incorporates all facets of Latino/a culture rooted in Indigenous, African, and European ancestry. It is OLAS's mission to promote political, social, cultural, and ethnic awareness that furthers the progression of the Latino/a community both on and off campus.

Contact: Exequiel Manbor Charne (emanbor@uchicago.edu)

University of Chicago Coalition for Immigrant Rights

UCCIR volunteers on the third Friday morning of the Broadview Detention Center, where immigrants are deported. UChicago students arrive early to help families understand what how they will be able to see their loved ones off with the Interfaith Committee on Detained Immigrants, and the Archdiocese of Chicago Immigration Ministry.

Contact: Angelica Velasquillo (avelazquillo@uchicago.edu)

Al Sharq: Middle East Meets West

Al Sharq: Middle East Meets West is an RSO that works towards raising awareness of prominent political and social issues of the Middle East, as well as increasing the appreciation of the diverse cultural traditions of the region. The group hosts inclusive discussions, panels of appropriate faculty and scholars, and cultural events.

Contact: alsharq-board@lists.uchicago.edu

Partnership for the Advancement of Refugee Rights

A student-led organization at the University of Chicago to raise awareness and to promote the rights of refugees in Chicago and across the globe.

Contact: Austin Kohlman (adkohlman@uchicago.edu)

Students for Justice in Palestine

SJP is dedicated to raising awareness about the injustices concerning the occupation of the Palestinian people and advocates for democratic and nonviolent principles to promote justice, human rights, equality, liberty, and self-determination.

Contact: Leyla Abdella (labdella@uchicago.edu)

PanAsia

PanAsia is a student organization committed to exploring Asian/Asian American Pacific Islander identity and culture, as well as relevant political and social issues. To this end, PanAsia collaborates with cultural organizations both on- and off-campus.

Contact: Raymond Fang (rfang@uchicago.edu)

J Street U

J Street UChicago organizes the UChicago community to end the occupation and support a two-state solution to the Israeli-Palestinian conflict.

Contact: Rikki Baker Keusch (rivkabk@uchicago.edu) and Zachary Spitz (zspitz@uchicago.edu)

GLOSSARY OF SOCIAL JUSTICE TERMS

Ableism: a system of inherent discrimination against people with disabilities in favor of people who are not disabled. Might manifest as employers assuming that disabled people are not qualified for a job or lacking accessibility or resources for disabled persons.

Binary gender system: a culturally defined code of acceptable behaviours which teach that there are men and women who are masculine and feminine and that there is nothing outside this system. The problem that occurs when we talk about gender issues is that everything is set in the binary system, but the gender issues that we are talking about exist in a multi-genders system and do not neatly fit into a binary system.

Cisgender: individuals who identify within or as their birth-assigned genders and present with a congruent gender expression (i.e. a non-trans person). The term “cishet” stands for “cisgender heterosexual” aka a non-trans straight person. “Cishet” is not a slur.

Citizenship: legal membership in a political community that grants legal rights to political participation and protection by the state. In the US specifically (as with some other nations), this relationship of citizen vs noncitizen creates an underclass of individuals of varying statuses with fewer rights, or without the ability to exercise their human rights.

Class: a large group of people who occupy a similar economic position in the wider society based on income, wealth, property ownership, education, skills, or authority in the economic sphere. Class affects people on both an economic and emotional level.

Class ally: a person from the more privileged classes whose attitudes and behaviors are anti-classist, who is committed to increasing their own understanding of the issues related to classism, and is actively working towards eliminating classism on many levels.

Class continuum: there are no hard and fast divisions between class groups. Incomes, wealth, and

occupational status are on spectra, and most of us move a little up or down the spectra during our lifetimes. Immigrants can change class status from their country of origin to their new country. Some people grow up in one class and live as adults in another.

Class identity: a label for one category of class experience, such as ruling class, owning class, middle class, working class, poor, etc.

Class privilege: fruits of the many tangible or intangible unearned advantages of “higher” class status, such as personal contacts with employers, good childhood healthcare, inherited money, speaking the same dialect and accent as people with institutional power.

Classism: the systematic assignment of characteristics of worth or ability based on social class. It includes attitudes and behaviours, systems of policies and practices that are set up to benefit the upper class at the expense of the lower classes (resulting in drastic income and wealth inequality), the rationale that supports these systems and this unequal valuing, and the culture that perpetuates them.

Ethnicity: a social construct that divides people into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioural patterns, language, political and economic interests, history, and ancestral geographic base.

Gentrification: the process of renewal, rebuilding, and increasing property values that accompany the influx of middle class or affluent people into deteriorating neighborhoods that displaces prior, usually poorer residents. Gentrification often leads to lower-income communities no longer being able to afford to live in the areas they have historically lived

in. In the past and today, gentrifiers have included (usually white) artists, hipsters, affluent gay men, and young professionals. Gentrification primarily affects/ displaces low-income communities, especially communities of color.

Gender: a social and cultural expression of biological sex, based on socially-constructed ideas of traditional gender roles. Gender identity refers to a person’s self-conception of being male, female, trans, etc.

Gender expression: how one expresses oneself, in terms of dress and/or behaviors that society characterizes as “masculine” or “feminine”, may also be androgynous or something else altogether.

Gender nonconforming: individuals whose gender expression is different from the social expectation based on their assigned sex.

Genderqueer: a term used by some individuals who identify as between genders or as neither man nor woman, may or may not identify as trans or pursue physical changes.

Hegemonic masculinity: social and historically constructed idea of what men ought to be, in a way that links power to masculinity.

Heteronormative: a way of looking at the world with the assumption that everyone is heterosexual and looks at the world in a heterosexual way.

Heterosexism: the assumption that everyone is heterosexual (or should be). Also, an ideological, social, and cultural system that institutionalizes heteronormative behaviour such that people are compelled and assumed to be heterosexual and persecuted for all non-heteronormative forms of behaviour, identity, relationships, or community.

Institutional racism: the network of institutional structures, policies, and practices that create advantages and benefits for white people and discrimination, oppression, and disadvantage for people of marginalized racial groups.

Internalized classism: the acceptance and justification of classism by the working class and poor people. Examples include: feelings of inferiority to higher- class people, disdain or shame about traditional patterns of class in one's family and denial of heritage, feelings of superiority towards people lower on the class spectrum than oneself, hostility or blame towards other working-class or poor people, and beliefs that classist institutions are fair.

Internalized racism: the personal conscious or subconscious acceptance by people of color of the dominant society's racist or Eurocentric views, stereotypes, and biases.

Intersectionality: a theoretical tool that addresses multiple discriminations and helps understand how different sets of identities impact access to rights and opportunities. Intersectionality is an analytical tool for studying, understanding, and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege. It starts from the premise that people live multiple, layered identities derived from social relations, history, and the operation of structures of power. Intersectional analysis aims to reveal multiple identities, exposing the different types of discrimination and disadvantage that occur as a consequence of the combination of identities. It aims to address the manner in which racism, the patriarchy, class oppression, and other systems

of discrimination create inequalities that structure the relative positions of all folks. Intersectional analysis posits that we should not understand the combining of identities as additively increasing one's burden, but instead producing substantively distinct experiences. It is therefore an indispensable methodology for development and human rights work.

Intersex: people who naturally develop primary and/or secondary sex characteristics that do not fit neatly into society's definitions of male or female.

Nationality: the status of belonging to a particular nation by birth or naturalization. A person can have more than one nationality or be nationless.

Oppression: the power and effects of domination. The term oppression is primarily used to describe how a certain group or individual is being kept down by unjust use of force, authority, or societal norms. When this is institutionalized formally or informally in a society, it is referred to as "systematic or institutional oppression." Oppression is often covert (hidden) and is most commonly felt and expressed by a widespread, if unconscious, assumption that a certain group of people are inferior. Different kinds of oppression often intersect and build off of each other. Such oppression may include racism, sexism, heterosexism, anitsematism, ableism, ageism, etc.

Patriarchy: systemic societal structures that institutionalize male physical, social, and economic power over women.

People of color (POC): a term of self-identification used to refer to peoples and ethnicities whose ancestral origins are from Africa, Asia, the Americas, or the Middle East. The term people of color is often used instead of the term minority (soon to be factually inaccurate, as people of color will

soon constitute a majority in the US). The term also emphasizes common experiences of cultural discrimination, colonialism, imperialism, racial discrimination, and racial oppression.

Prejudice: a set of negative personal beliefs about a social group that leads individuals to prejudice people from that group, or the group in general, regardless of individual difference among members among that target group.

Privilege: unearned social power accorded by the formal and informal institutions of society to all members of a dominant group (such as white privilege, male privilege, class privilege, etc). Privilege is usually invisible to those who have it because they are taught not to see it, but it nevertheless puts them at an advantage over those who do not have it.

Queer: an umbrella term used by individuals to describe their sexual identity and/pre-gender identity that does not fit the binaries of gay/straight/ bi or male/female, or anyone whose sexual orientation or gender identity doesn't match society's expectations. Originated as a derogatory word and is being reclaimed and used as a statement of empowerment by some people and has different meanings to different people.

Race: a social construct based on the false belief that physical characteristics determine one's abilities, behaviour, opinions, beliefs, etc. Racial categories are produced sociopolitically via power relations and social practices. Therefore, even though race is commonly understood as a "social construct", this system of categorizations continues to be perpetuated by white privilege and internalized racism among people of color.

Racism: the systematic subordination of members of marginalized groups who have relatively little social power by members of a dominant racial group. This subordination is supported by the actions of individuals, cultural norms and values, and institutional structures and practices of society.

Sexism: a form of oppression that perpetuates the system of patriarchy, where men or masculine spectrum people hold power and privilege and where women and feminine-spectrum people are subordinate to men.

Transgender: umbrella term that refers broadly to people who deviate from their assigned gender or the binary gender system, including intersex people, transsexuals, cross-dressers, transvestites, genderqueer people, drag queens/kings, two-spirit people, and others. Trans people do not necessarily choose to alter their bodies hormonally and/or surgically and may or may not identify as FTM/MTF.

Transman/ftm: a transperson assigned female at birth who identifies on the male spectrum/has a male gender identity.

Transsexual: an older term which originated in medical/ physiological communities, typically referring to an individual who seeks or has had sexual reassignment surgery. Currently perceived by many as inaccurate/ outdated/potentially offensive.

Transwoman/mtf: a transperson assigned male at birth who identifies on the feminine spectrum/has female gender identity.

White privilege: the unquestioned and unlearned set of advantages, entitlements, benefits, and choices bestowed upon people because they are white. Generally most white people who experience such privilege do so without being conscious of it.



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