Center for Intersectional Justice

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CIJ Factsheet: Intersectionality at a Glance in Europe

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WHAT IS INTERSECTIONALITY?

Intersectionality is an theoretical concept, an analytical approach, and a legal and policy tool that captures the various layers of advantages and disadvantages everyone experiences based on societal and structural systems. These systems include capitalism, colonialism, patriarchy, and racism. Byproducts of these systems include ableism, cis- and heterosexism, classism, colorism, homophobia, as well as anti-Asian racism, anti-Black racism, anti-Indigenous racism, Islamophobia / anti-Muslim racism, anti-Roma racism, and anti-Semitism. These systems create a set of disadvantages and privileges based on gender (including gender identity, gender expression and sexual orientation), class (including socio-economic status and background), race (including skin color, migration status, ethnicity, nationality, language, and religion), as well as disability and other visible and invisible markers of identity embedded in the global hierarchy of power. Coined in 1989 by US lawyer and academic Professor Kimberlé Williams Crenshaw, the concept of ‘intersectionality’ addresses gaps in legal and institutional frameworks to acknowledge and address the interplay of multiple layers of oppression (1).

Origins of intersectionality

Professor Kimberlé Williams Crenshaw introduced the term, intersectionality, in response to a legal case where plaintiffs argued that General Motors discriminated against Black women. DeGraffenreid v. GENERAL MOTORS raised the question, whether or not the plaintiffs were seeking relief from racial discrimination, or sex-based discrimination during the implementation of a ‘last hired-first fired’ policy at GM in 1976. The plaintiffs argued that their unique position not only as women, but also as black women was grounds to combine two causes of action into a new special sub-category, namely, a combination of racial and sex-based discrimination, as part of one case. The courts rejected combining the types of discrimination, and ruled against the five women who brought the case forward. This led Crenshaw to develop intersectionality as a term to highlight the inability of legal institutions to understand interlocking social systems of oppression, resulting in the disproportionate discrimination affecting Black women and women of color due to their status as both women and racialized people (2).

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HISTORICAL LEGAL CONTEXT

Alongside colonial missions in the Americas, Africa, Asia, and Oceania, European states created laws to uphold and legitimize the ruling of European nations over colonized nations and imposed institutions that directly and indirectly allocated opportunities and resources accordingly (3).

These laws not only reflected the explicit privileging of European white people over racialized non-white people, but also privileged men over women, heterosexual relationships over other sexual orientations, cisgender binary identities over other gender identities, ruling class over working class, and Christianity over other religious, spiritual and cultural practices. It created differences and divisions, but most importantly social hierarchies along these lines. The European institutional frameworks that supported this hierarchical power structure ensured resources and wealth remained in ruling hands both within Europe and in its colonies. The historical legacy of such frameworks can be observed in contemporary Europe.

Today’s social hierarchies are directly linked to colonial frameworks and are currently reflected in the form of laws, policies, and biases resulting in unequal access and structural barriers across public and private sector institutions (4). While legal frameworks slowly evolve, cognitive bias or implicit bias (5) grounded in century-old representations and hierarchies continues to enable and perpetuate structural inequalities. The aggregation of opinions, actions, decisions and stereotyping harbored by people in positions of power (e.g. teachers, police officers, judges, doctors, immigration officers, etc.), create and perpetuate institutional discrimination. This discrimination is visible in the form of institutional policies, unequitable service provision and barriers to employment, education, healthcare and legal rights. Behaviors and decisions leading to such discrimination are mostly unintentional and unconscious.

An intersectional approach creates an opportunity to evaluate which systemic inequities have resulted in opportunities for some and not others. It recognizes that every individual experiences privileges and disadvantages due to their inherently complex identities, yet offers a perspective to explore what role everyone can take to cultivate an environment that could benefit from a culture of equity, inclusion and diversity.

(4) Alexander, M. A. Jacqui. 2006. ibid
(5) Also known as implicit social cognition, implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.
Defining Institutional Racism and Implicit Bias

Institutional racism and implicit bias are ways in which the lasting impact of social hierarchies, manifests itself in society today, and disadvantages some communities more than others. For example, teachers who harbor implicit bias towards girls (e.g. hold views that girls are naturally more caring and socially intelligent) may unintentionally discourage them from pursuing scientific, political and legal careers, consequently pushing them towards social professions instead. Similarly, police officers who harbor positive implicit bias towards white people may be more lenient and empathic with them in comparison to racialized people.
GAPS AND CHALLENGES

Disproportionate Focus on the Individual Dimension of Discrimination

Another obstacle to the full deployment of an intersectional approach in antidiscrimination and equality policies in Europe is the almost exclusive focus on the individual dimension of discrimination, which downplays its institutional, structural and historical dimensions. Individual discrimination describes the individual instances of discrimination and refers to the behavior of individuals which results in the differential treatment of members of another race/ethnic/gender group. The individual dimension of discrimination represents the tip of the iceberg and overlooks wider structures and historical ramifications. Structural discrimination can be observed through the statistical picture of the demographics in specific societal sectors (e.g. education, health sector, justice system, labor market), highlighting certain patterns of discrimination, privilege, disadvantage, exclusion and opportunity. Institutional discrimination occurs not only through the operating procedures, policies, laws, or objectives of state institutions, but also through the individual actions and decisions of people within these institutions, all of which are influenced by implicit bias.

Equality Data

Challenges to determining the prevalence of systemic inequities based on race prevail in most European states due to the lack of available data. Public sector institutions have avoided collecting specific data to prevent replicating human rights violations and potential institutional marginalization of minorities that took place during the Nazi era (6). However, disaggregated data are a precondition to highlight how various population groups experience differential outcomes within a country or specific sector. The collection of equality data should follow a set of principles; they should be provided voluntarily and anonymously, the aim of the data collection should be communicated in a transparent way, and finally, the process should be aligned with data protection regulations (7). Collecting disaggregated demographic data (e.g. not only ‘men’ and ‘women’, but also migration status, ethnic background, religion, sexual orientation and other identity dimensions within these two categories) is essential for establishing evidence-driven strategies, interventions and impactful legislation, co-designed with target groups. A more systematic and inclusive approach is

European Reluctance Towards Race

European countries - with the exception of the UK to some extent - have exhibited a strong reluctance to frame social inequalities in racial terms. Instead, national governments have used proxies for race such as 'migration background' or 'diversity', which do not fully capture experiences of racism (9). Public discourses related to migration, social inequalities and xenophobia have also mobilized other terms such as 'culture', 'religion' or 'ethnicity' to avoid using the word 'race'. The main problem with the avoidance of race is that the wider system which allows the subordination, exclusion and marginalization of racial minorities (including religious and ethnic minorities) is largely overlooked. If race-based social inequalities are framed solely in terms of migration or religion, it becomes impossible to trace patterns of racial hierarchization which also affect religious and ethnic minorities, migrants and asylum seekers. For example, the concept of intersectionality explicitly intends to highlight patterns of racial oppression within mainstream feminist movements. For this reason, intersectionality cannot be fully implemented without race - also in Europe.

needed, one that will not leave out marginalized subgroups such as migrant women, or LGBTQI groups, or religious minorities. For example, without demographic data on all populations of children enrolled in schools, we cannot adequately address the barriers experienced by certain groups of children with low achievement (8). An intersectional analysis of current trends in Europe and the UK offer an understanding of structural barriers, thereby making appropriate strategies possible, and which are required to increase outcomes towards substantive equality.
FACTS & FIGURES

Due to the lack of available data and uniform understanding of various socio-political categories, it is difficult to highlight how intersectional discrimination specifically affects different population groups. However, creative methodologies combining qualitative and quantitative data, as well as data available on current proxies could be used to provide the following facts and figures. Implicit bias, media representations and other discursive practices heavily impact court decisions, police practices, decisions made in schools and higher education, access to healthcare, labor market outcomes, and risk of and protection from violence.

CRIMINAL JUSTICE SYSTEM AND RACIAL PROFILING

People of African descent are 6 times more likely to be stopped and searched by the police in England and Wales compared to visibly white people (10). There are 20 times more Roma women in Spanish prisons compared to other Spanish populations (11).

HARASSMENT, ASSAULT AND VIOLENCE

Women with disabilities are 10 times more likely to experience physical or sexual assault compared to women without disabilities (12). Transgender people are more likely to experience assault compared to cisgender people, with 30% reporting experiences of violence and threats due to their gender identity (13).

EDUCATION

Across all EU member states, 80% of people from the LGBTQIA community experienced bullying at school due to their perceived sexual orientation (14). Roma children are more likely to be wrongly placed in special education schools designed for children with disabilities, leading to inadequate support of their developmental and academic growth (15).

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(10) European Network Against Racism. 2014. "Invisible Visible Minority - Confronting Afrophobia And Advancing Equality For People Of African Descent And Black Europeans In Europe". Brussels: European Network Against Racism.
Across the EU, 91% of women of color are overqualified in their jobs, compared to 48% of white women (16). 1 in 3 transgender people experience discrimination when searching for employment (17). Due to employment barriers, people with disabilities are more likely to experience poverty within the EU, with women with disabilities experiencing the highest risk despite accessibility policies (18). In France, 72% of job applications received a positive response to a CV with a French-sounding name, compared to 1% with an Arabic-sounding name and/or a picture of a woman wearing a hijab (19).

Across Europe, 53% of Muslims experience discrimination in access to housing due to stigmatization of first and last names (20). Over 65% of Roma communities in Hungary have limited access to homes with affordable portable drinking water and flush toilets, compared with non-Roma neighboring communities (21).

Across EU member states, stereotypes upheld by healthcare professionals based on culture, sex, age, ethnicity, migrant background, and religion have resulted in unequal treatment and lower access to healthcare (22). 71% of Roma women have experienced racial discrimination by healthcare professionals (23). Across the EU, women of color have lower life expectancy than European white women, with Muslim and Roma women reporting to not receiving health information from healthcare professionals due to perceived notions of being too poorly educated to understand (24).

(22) FRA. 2013. "Multiple Discrimination in Healthcare", March
RECOMMENDATIONS AND APPROACHES

An intersectional analysis of systemic trends not only allows us to understand structural barriers, but also offers evidence to create benchmarks and set a path towards strategic and effective solutions against systemic exclusion, discrimination, and social inequalities. While intersectionality has been widely recognized by academics since 1989, the last two decades have seen an unprecedented interest in intersectionality. Intersectional frameworks are gradually being adopted across public, private and NGO sectors in the form of policies and service provision practices, especially in the fields of social work, healthcare and education (25). A wide body of evidence from North America demonstrates how intersectional frameworks are successful at mitigating structural barriers through services, employment and education, and have even demonstrated its advantageous outcomes on the economy and population health, for example (26,27).

Within the EU, the Center for Intersectional Justice (CIJ) is leading the way in partnering with public, private and NGO sectors to advance the positive outcomes of intersectional approaches to decrease barriers to social inequities. Grounded in evidence-driven best practices, the CIJ carries out research, training and advocacy to support all sectors to update their approach towards inclusion, accessibility, non-discrimination and diversity within Europe.

10 Steps Towards Intersectional Justice in Europe

1. Evidence-based human rights assessments
   EU states can conduct assessments of state regulations linked to the enforcement of Laïcité, secularism, or linked to the fight against terrorism (e.g. State of Emergency laws) to ensure that specific groups of people are not systematically targeted by these laws and that they do not reinforce racial profiling. For example, Muslim women* who wear the hijab are disproportionately affected by so-called neutrality laws, which do not allow them to wear their religious dress in certain work sectors or sometimes, in public spaces. A review of these restrictions should take place.

2. Trade union advocacy
   Trade Unions should join the fight against systemic discrimination and address intersectional discrimination in order to protect the most marginalized workers, including undocumented workers, Roma people, refugees, migrants and asylum seekers, trans* and gender non-conforming people, and sex workers - with a particular focus on women* in said groups.

3. Intersectional legal approach
   Lawyers and legal practitioners should approach discrimination cases against Muslim women*, from multiple grounds of discrimination (gender, race, sexual orientation and religion) in order to highlight the racialisation processes that are concomitant with religion.

4. Political participation from marginalized communities
   Roma women’s political participation must be encouraged and their exclusion from leadership roles and policymaking processes concerning Roma communities should be addressed. Their active participation throughout any policy process in discussion with national parliaments and at the EU level is key to protect the rights and integrity of Roma communities in Europe.

5. End to discrimination in schools
   The specific discrimination of Roma children in European schools should be addressed from an intersectional perspective, as their discrimination is located at the intersection of ethnicity and socio-economic background. Institutional practices and laws which reinforce their exclusion should be closely monitored by civil society actors - including strategic litigators.
6. Increase visibility of disability justice movements
The lack of inclusion and invisibilisation of disability justice issues from wider social justice movements should be addressed. Understanding ableism and the systemic marginalization of people with disabilities as intrinsically linked to capitalism, racism and patriarchy enables the inclusion of the disability justice movement in other social justice movements, including the anti-capitalist, feminist and anti-racist movements. In addition, more research inclusive of indigenous, Black and People of Color and people with disabilities is needed in order to fight the invisibilization of race in the disability justice movement in Europe. Similar research should be conducted with LGBTQIA people with disabilities.

7. Strengthen intersectional data
The collection of anonymous equality data should be encouraged in order to gain a statistical picture of the demographics of societal sectors such as education, healthcare, the labor market, the justice system, etc.

8. Community led design of interventions
“Nothing for us without us” should be the guiding approach of all social justice movements. The people affected by the problem should be both in leadership roles and be included at all levels, from grassroots community organizing to high-level political decision-making spheres.

9. Affirmative action policy and programs
Structural disadvantage and structural privilege are mutually constitutive of each other, meaning that someone’s advantage is somebody else’s disadvantage. Corrective measures (e.g. quotas and other substantive equality tools) should be deployed concomitantly with other measures (e.g. awareness raising on implicit bias, special programmes to promote access, etc.) to ensure that certain populations are not over- or underrepresented in specific sectors and institutions.

10. Adoption of intersectional approach to policy
Intersectionality is an effective and strategic tool for equality and justice and adopting it means disrupting the status quo and systems in place. Systemic change thus lies at the core of intersectional justice.
**Institute for Intersectionality Research & Policy: Intersectionality-Based Policy Analysis**

The Intersectionality-Based Policy Analysis (IBPA) Framework was developed over two years of consultation with key stakeholders across North America and Europe. Grounded in evidence-informed, equity-seeking practices used by professionals from public, NGO and academic-settings, this framework offers best practices, recommendations and strategies to address social and structural barriers towards increasing equity through policy change (28, 29).

**European Commission: Diversity and Inclusion Charter**

Through the European Commission’s new Diversity and Inclusion Charter, the EC will attempt to set a strategic example by creating a better workplace for all. This includes reaching a gender parity of 40% of women in management by 2019, offering reasonable accommodations to increase accessibility for workers with disabilities, putting measures in place to ensure LGBTQIA staff feel comfortable and open about their sexual orientation, and offering equal opportunities for older staff (30). While race was acknowledged as a diversity and inclusion issue, there are no strategies to specifically address race-based inequities within the Charter, and as such does not take a credible intersectional approach.

**Springtide Resources: Ending Gender-Based Violence: Integrated Anti-Oppression Framework**

Anti-oppression is a framework originating in North America in the 1960’s and recognizes that intersectional social identities are grounded within intersecting institutions, and as such, developing policy requires a thorough analysis of all intersecting structural, social and interpersonal systems to create inclusive policy. Springtide Resources created a toolkit in 2008 to develop an integrated anti-oppression model to rebuild existing systems so that everyone shares the benefits and opportunities of the system. While it is now over 10 years old, it still remains widely used amongst public, private and NGO organizations across North America (31).
Richter*innen mit Kopftuch: Neutralität oder Intersektionalität?

Moderation: Dr. Nahed Samour, Humboldt-Universität und Cij

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ciJ CENTER FOR INTERSECTIOINAL JUSTICE
Why Do Socio-Political Categories Matter?

Identities are socially, politically and historically constructed, meaning that they have been shaped by century-long processes of defining societal norms and deviations from these norms. Identity is flexible, contextual, and multi-dimensional, and is shaped by many different factors. Identities are constantly in formation. Socio-political categories attempt to capture the various facets of our identities. They are meant to capture the processes of inequality and discrimination within society as well as underlying issues of power, oppression, hierarchisation and domination (32).

Key features of identity, including race and ethnicity, religion, sexual orientation, gender, social class, age, disability and differently abled, determine our daily experiences and shape the types of challenges and opportunities we face in society. Although many socio-political categories are social constructs, they create tangible effects and consequences on people’s lives. Access to resources and power often depend on what combination of socio-political categories an individual represents.

Ableism

Describes the systemic, structural, historical and interpersonal discrimination towards people perceived to have disabilities, whether visible, invisible, physical, cognitive, sensory and/or mental disabilities, including people with chronic health conditions. Grounded in negative stereotypes about disability, based on the construction of people without disabilities as the universal superior norm, as well as subjective and discriminatory definitions of "healthy", Ableism upholds systemic inequities and lack of access to economic, cultural and political resources, resulting in social exclusion, marginalization and systemic oppression. Ableism is a system which constructs, depicts and treats people with disabilities as inferior and less valuable as people without disabilities.

Anti-Asian racism

Describes the negative bias, and systemic and interpersonal discrimination towards people of Asian descent on the institutional or individual level. Grounded in colonial, racist stereotypes, anti-Asian racism upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression.

Anti-Black racism
Describes the negative bias, and systemic and interpersonal discrimination towards people of African descent on the institutional or individual level. Grounded in colonial, racist stereotypes, anti-Black racism upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression.

Anti-Indigenous Racism
Describes the negative bias, interpersonal and systemic discrimination towards indigenous peoples within Europe (i.e. the Sámi in Northern Europe) and within current and former European colonies at the historical, institutional and structural level. Grounded in colonial racist stereotypes, anti-Indigenous racism upholds systemic inequities resulting in cultural genocide, land dispossession, marginalization, social exclusion and systemic oppression.

Anti-Muslim racism/Islamophobia
Describes the negative bias, and systemic and interpersonal discrimination towards people who practice Islam and/or are perceived to be Muslim, on the institutional or individual level. Grounded in colonial racist stereotypes, anti-Muslim racism upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression. Islamophobia is the fear, hatred of, or prejudice against Islam and Muslims generally, especially when seen as a geopolitical force or the source of terrorism.

Anti-Semitism
Describes the negative bias, and systemic and interpersonal discrimination towards people who practice Judaism and/or are perceived to be Jewish, on the institutional or individual level. Grounded in colonial and pre-colonial racist stereotypes, anti-Semitism upholds systemic inequities resulting in social exclusion and marginalization. Conspiracy theories about Judaism or people perceived to be Jewish, as well as Holocaust denial are also forms of anti-Semitism.

Anti-Roma racism
Describes the negative bias, and systemic and interpersonal discrimination towards Roma, Sinti, Travellers, Ashkali people, including other subgroups collectively referred to as ‘Romani people’, at the institutional, structural, historical or individual level. Grounded in colonial and pre-colonial racist stereotypes, anti-Roma racism upholds systemic inequities resulting in social exclusion, marginalization and systemic oppression.
**Bias**
Describes the prejudice or preference for one person or group over another resulting in unfair advantages. This includes conscious and unconscious beliefs usually grounded in social norms and stereotypes, and results in upholding and replicating structural inequities.

**BIPOC/IBPOC**
An acronym that stands for Black, Indigenous (or Indigenous Black) and People of Colour that acknowledges how systemic racism more acutely marginalizes Black and Indigenous people than other racial minorities.

**Capitalism**
Refers to an economic system in which the means of production are owned and controlled by private individuals or organizations (as opposed to states), and whereby the operation of profits and distribution of goods is determined by a free and competitive global market. This includes private property, capital accumulation, wage labour, etc. Capitalism rests on the international, ethnic, racial and gendered division of labor, which creates labor markets stratified by race, gender, nationality, migration status and class.

**Cisgender**
Describes the identity of people whose sex assigned at birth corresponds with their gender expression and identity.

**Cissexism**
Describes the systemic privileging of cisgender people through negative bias, attitudes and discrimination of transgender, genderqueer, non-binary and Two-spirit people. While part of cissexism, transphobia acknowledges the interpersonal and systemic discrimination directed specifically at transgender, non-binary, genderqueer and Two-spirit people. Cissexism reinforces the socially constructed notion of gender as binary, which is based on biologically defined categories, but is nonetheless scientifically inaccurate and do not reflect various cultural conceptions of gender.

**Cognitive Bias/Implicit Bias**
Refers to negative associations held by people unconsciously that can affect their judgments and decision-making even if they are not aware that these biases exist. Implicit bias can lead to behaviour that diverges from a person’s explicitly stated attitudes or intentions.
Colonialism
Describes a policy or practice of domination whereby one nation seeks to fully or partially assert control and authority over another so-called ‘inferior’ or ‘uncivilized’ nation and their territory. This usually results in the economic, political, and social dominance, subjugation, and exploitation of a people, their land, resources, cultural and social institutions, political and governmental structures, ways of life, etc.

Disability
Describes the lived experience of social and environmental barriers that limit the full participation of people who are Deaf or mute, people who have chronic health conditions or cognitive, mental, physical or sensory disabilities. Disabilities can include visible and invisible issues such as intellectual, cognitive, neurological, psychiatric, sensory, and/or physical conditions. Due to stigma and discrimination, people may choose to identify as disabled, differently abled or explicitly name their health condition.

Disaggregated Data
Refers to data that has been broken down into detailed subcategories to determine correlations and trends. For example, while aggregated data may reveal the global average life expectancy of humans, disaggregated data would reveal the average life expectancy differences between women and men in Germany.

Discrimination
Describes the process of unfair treatment of categories of people based on social constructs and ideologies. Negative bias and attitudes result in structural discrimination as a result of conscious and unconscious beliefs becoming embedded in institutional systems, policies and organizational practices (33). Structural discrimination, or institutional discrimination, ensures legal and economic privileges of a specific group thereby maintaining and reinforcing socio-political hierarchies (34).

Equality
Describes the condition of equal treatment of all people. As a systemic process, equality prescribes that support and opportunities should be allocated to all people and only works if everyone starts with the same advantages.

Equity
Describes equality in outcomes through a recognition of structural differences that render some to have more disadvantages than others. An
example of this is accessibility policies that ensure people with disabilities are entitled to barrier-free work environments.

**Heterosexism**
Describes the systematic privileging of heterosexual relationships through negative bias, attitudes and discrimination of non-heterosexual orientations. This includes lesbian, gay, bisexual, asexual, queer, pansexual, questioning, and all other non-heterosexual orientations.

**Hierarchy**
Refers to a ranking system whereby members of society are arranged based on their level of status, authority, or power from 'most inferior' to 'most superior' in importance or value. For example, a higher ranking based on such a hierarchical scale indicates a higher level of privilege and importance for someone who is from a higher socio-economic class, and vice versa.

**Patriarchy**
Describes the familial, social, structural and institutional rights, and allocation of resources and benefits given to men. Patriarchy asserts that men are entitled to these privileges thereby leading to unequal gender roles and the disenfranchisement of women, hence resulting in gender inequity. Sexism is not simply a byproduct but also a reinforcing system that upholds patriarchal systems and practices. Misogyny, homophobia, transphobia and sexism are byproducts of patriarchy, because they rest on the rigid gender binary and the superiority of the masculine realm.

**Person of Colour | PoC**
A term that refers to all self-identified racialized people whose experience of marginalization varies from that of people who are not racialized.

**Race**
A social, political and historical construct based on white supremacy, which originated in the 15th century to hierarchize groups of people according to arbitrary physical and phenotypic attributes. The hierarchies of power that underlie race are the basis for the domination and subjugation of certain groups of people over others. Race-based differences were originally grounded in inaccurate scientific, biological studies intended to legally justify colonialism, genocide, plunder and slavery, but were later scientifically disproven. These theories have been replaced by a culturalist framing of race (35).
Racialization
Describes the process by which a person is categorized or differentiated based on their membership to a racial, ethnic, or religious group. Typically, this form of categorization or differentiation is based on assumptions, stereotypes, and implicit biases. Since race is a construct, categories which are not necessarily tied to skin color such as ethnicity, religion, nationality and language may undergo a process of racialization. Racialization occurs when difference is established between two or more groups, when this difference is placed in a hierarchy, and when the group constructed as superior holds political, economic and cultural power.

Racism
Describes the privileging of one race over others through a system of hierarchization, negative bias, attitudes, prejudice, privilege and discrimination based on socially and historically constructed racial hierarchies. The contemporary system of racism privileges whiteness by creating attributes whereby, people belonging to African, Asian, Indigenous, Latinx, Pacific-Islander racial or ethnic groups are considered inferior based on these constructs, resulting in unequal individual, systemic and institutional treatment (36).

Reverse racism
Refers to the argument that white people are also subject to racism. This argument ignores the fact that racism arises through a confluence of racial prejudice and the power to enforce it, which only then produces discrimination and oppression. So although white people can experience racial prejudice, systemic power relationships that privilege and reproduce whiteness preclude reverse racism.

Sexism
Describes the systemic privileging of the masculine over the feminine gender, upheld by negative bias, attitudes and discrimination. Grounded in patriarchy and stereotypes, the contemporary notions of sexism deem men superior to women resulting in gender inequity. Sexism is a byproduct of patriarchy, just as homophobia, cis-sexism, transphobia, binarism and heteronormativity.

Social Construct
Refers to an idea or theory that, opposed to being an objective or natural reality, is believed to exist because humans have come to assume it does based on their social contexts or socialization processes, e.g. gender binary, biological determinism, race.
Transgender
Describes the gender identity of someone whose sex assigned at birth differs from their gender identity and expression.

**White Supremacy**
A belief grounded in 17th century racism and colonial imperialism that asserts that white people are superior to People of Color and are therefore entitled to economic, political and social privileges. White privilege has enabled a system of white domination, which normalizes existing racial inequities (37).

**Women**
The term includes all self-identified women, including cisgender, transgender, genderqueer, intersex, and femme-identified people across the gender spectrum. The *(asterisk)* highlights the importance of including all types of feminine self-identifications that go beyond the cisgender woman category in order to be inclusive of those who are affected by patriarchy, heterosexism, and cissexism. The *(asterisk)* ensures trans-inclusive language.

**Women* of Color | W*oC**
A term that includes all self-identified racialized women* who experience struggles that are different from white-identifying women* (38).

INTERSECTIONALITY AT A GLANCE IN EUROPE

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