CENTER FOR INTERSECTIONAL JUSTICE

NARRATIVE REPORT

2020
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Mission and Values

The mandate of the Center for Intersectional Justice is to bridge the gap between scholarly research, policymaking and grassroots activism on issues of systemic inequality and discrimination. We seek a paradigmatic shift to anti-discrimination and equality policy at the German and European Union levels, working to make these efforts more intersectional, and hence more inclusive and effective.

• We are audacious in our quest for equality, taking risks and challenging the status quo.
• We are an independent non-partisan organization.
• We believe that all forms of injustices are interconnected and that they should be addressed simultaneously.
• We act strategically, practically and deploy the necessary means to achieve our long-term overall goal.
• We believe our action achieves its full impact if we address injustices at a transnational level.
Director’s Note

The past year presented significant challenges for communities that were already facing structural and systemic racism. No one could have anticipated the scale of the challenges the year could bring. The COVID-19 pandemic, the murder of George Floyd in the United States, increased calls for racial equality, climate catastrophes, and many other unexpected events raised awareness about the necessity of working towards intersectional justice today. There is now an increased urgency for intersectional change as policymakers, organizations, and communities worldwide face the reality of systemic discrimination. Within this climate, the Center for Intersectional Justice tirelessly engaged communities and organizations, raising awareness, and pushing for intersectional equality in policy, dialogue, and action. CIJ has sought to address the current questions facing communities today and advocate for transformative and systemic solutions that address the foundations of the crises that captured public attention throughout the year. Our work in 2020 would not have been possible without the strong and powerful network of advocates, supporters, and community members who partner with us in our mission, all while breaking barriers and shifting the paradigm in their work and fields. We are grateful for the renewed support from our growing community, enabling CIJ to contribute strategically to the anti-discrimination discourse, advocating for action that addresses all forms of discrimination. We want to express our sincerest gratitude to the Open Society Foundation, the Guerilla Foundation, the Robert Bosch Stiftung and many other independent donors and collaborators who supported our work in 2020 and helped us achieve our vision.

Dr Emilia Roig
Introduction to Intersectionality

Intersectionality is a 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 racism/colonialism, capitalism, and patriarchy; and their byproducts: classism, homo- and transphobia, cis- and heterosexism, and all other forms of racism. Intersectionality looks at how social categories are interwoven on multiple and simultaneous levels.

Intersectionality was conceptualized in the late 1980s in the US by prominent scholar and the Center for Intersectional Justice Honorary president, Kimberlé Crenshaw. Since then, intersectionality has evolved into a cross-disciplinary and international discourse that deconstructs narratives on race, gender and sexuality. Yet, the mobilization of intersectionality across continental Europe remains challenging in a context that overemphasizes colorblindness and post-racialism. The widespread reluctance to face the significance of race and the reality of racism in Europe, and the knowledge gaps arising from it (e.g. the absence of robust equality data) hinder effective anti-discrimination and equality efforts.

You can read more about intersectionality in Europe in our 2020 Factsheet, Intersectionality at a Glance in Europe.

What is our vision for a Europe rife with injustice?

We envision a Europe free of systemic oppression in which each individual has access to resources, voice, power and safety. Such a reality is only possible if the structural, institutional and historical barriers that have led to marginalization, invisibilization and lack of access and opportunity for minority groups, including women, People of Color and Black, Indigenous, Jewish and Roma people, religious minorities, people with disabilities, members of the LGBTQI+ community, working class people, are addressed.
Our Approach

Our work at the CIJ is structured along three pillars:

- **research**: We research and monitor the hidden effects of specific laws and policies and analyze the processes of intersectional discrimination and structural inequalities. Through our research, we provide insights into institutional discrimination, while also developing evidence-based and practical policy recommendations aimed at governmental bodies, law enforcement agencies, NGOs and courts at European and national levels.

- **advocacy**: We advocate for the legal recognition of intersectional discrimination and the adoption of effective policy measures to curb it at national and European levels. We are shifting the paradigm in anti-discrimination policy and the public discourse, emphasizing the need to end all types of discrimination, if true equality is to be realized.

- **training**: We provide training and learning opportunities around the concept of intersectionality through lectures, discussions, roundtables and workshops to promote its practical use in policy and law. Our training, workshops and events connect citizens with policymakers in governmental and non-governmental organizations, to deepen the understanding of intersectionality, beyond a policy perspective.
OUR WORK IN 2020
Our Work in Numbers

In 2020, CIJ adapted much of our regular programming and worked to the constraints of the COVID-19 pandemic. Due to lockdown restrictions and guidelines, many of CIJ’s advocacy and training work transitioned online. Regardless, we worked to ensure that all training and dialogues could continue to occur digitally, shifting our tools, programs and initiatives to become accessible in an online format for stakeholders and partner organizations. CIJ also continued to engage with our community online through social media, steadily growing our online presence, engaging in critical dialogue virtually.

High-level speeches

CIJ presented keynote addresses at EU and global conferences, on intersectionality, and systemic discrimination.

High-level meetings

CIJ engaged in discussions and presentations at key forums on intersectional policy in Germany and the EU.

Panel discussions

CIJ participated in dialogues and events aimed at raising awareness of intersectionality and intersectionality in practice.

Publications

CIJ published research reports on key policy debates and positions in Germany and the EU.

Training workshops

CIJ conducted workshops designed to build organizational capacity for intersectional work practices.
Highlights

Advocacy

Our work continues to push for a paradigm shift in the understanding and implementing intersectionality within government, organizations and legal institutions. We actively engaged with policymakers, legislators, experts, and communities to better understand intersectionality and its practical adoption as a transformative tool for policy and practice.

In early 2020, CIJ gave several high-level presentations and participated in workshops and events with our wider community before the March lockdown. In February, CIJ Executive Director Dr Emilia Roig presented the keynote address at the Intersectional Feminism Conference hosted by European Parliament. CIJ also held a workshop at the annual Lallab Day in Paris, France. Lallab is a feminist and anti-racist association that raises Muslim women’s voices, advocating stronger anti-discrimination protections in the French political system. The annual conference was well attended and generated productive discussion about the action needed to support Muslim women in France. In March, Dr Roig spoke at the 7th Policy Forum of the OECD also held in Paris.

Towards the end of March, much of our work transitioned online as it was constrained by the COVID-19 pandemic lockdown introduced in Germany. Due to lockdowns across Europe, most of our preplanned advocacy activities were temporarily placed on hold or moved online. In July, CIJ participated in the online European Union consultation meetings, providing input into the development of the EU Action Plan Against Racism. The APAR was launched in September 2020. CIJ also contributed to the community organization meeting for the LGBTQI+ Equality Strategy, held by the European Commission. The Strategy was launched in November 2020.

CIJ’s work in 2020 after March also largely focused on advocating for communities marginalized by oppression, that were most affected by the pandemic. In collaboration with the European Network of Equality Bodies, Equinet and the Aga Khan University CIJ developed in-depth research and commentary on Germany and Europe’s pandemic response limitations. The work highlighted the challenges that faced disabled people, single-parent households, women, refugees and many others whose precarious conditions were made even more trying in the face of an unprecedented pandemic. The research and data we gathered informed our advocacy work in German and European media and events with community partners.

1 Please refer to the appendix for a complete list of 2018, and 2019 advocacy engagements and events
In summer 2020, the murder of George Floyd in the United States sparked a global conversation about systemic violence and oppression and raised questions of ongoing discrimination in Europe and Germany. In response to the changing discourse, we pivoted our advocacy work accordingly to focus on the growing calls for intersectional approaches to ensuring the pandemic response catered for the needs of a diverse range of communities. In April, the CIJ co-hosted an online dialogue with the Robert Bosch Stiftung Alumni Community, building on the launch of the CIJ Factsheet: Intersectionality at a Glance in Europe. The discussion brought together over 50 participants remotely and raised critical questions about the post-pandemic response and how organizations could focus on more inclusive solutions moving forward. The uncertainty of the ongoing pandemic and the growing calls for racial equity revived German debates on the place of the term race in the German Basic Law. This dialogue prompted CIJ to organize a gathering of leaders from the affected communities to discuss the different perspectives on race and the constitution. CIJ coordinated two community dialogue events with German legal experts, social scientists, and scholars, and we were able to identify opportunities for further collaboration. The coalition is currently working towards strengthening community understanding of the term race’s legal, social, and political implications beyond everyday understandings of the term.

Throughout the year and perhaps more intensely during the pandemic, CIJ continued to engage with journalists, podcasts, news outlets and media and various digital platforms to raise awareness of the critical challenges that needed an intersectional response, particularly as communities begin to transition beyond the pandemic. Through interviews with Deutsche Welle, L-Mag, Euronews and many others, CIJ has pushed for a growing awareness of intersectionality as a policy tool that can be leveraged to strengthen policy responses to the COVID-19 crisis, police violence, and other critical issues of our time. It is necessary to have a critical discourse about how societies can foster greater equity in public services for communities historically marginalized by oppression. CIJ continues to add to this discussion, highlighting the need for intersectionality in addressing the systemic challenges facing communities. CIJ also supported the NoDoption campaign, that is promoting equality in parental policy and and legislation in Germany, (Nodoption Press Release). You can find the comprehensive list of advocacy engagements in the report Appendix.

In October, CIJ participated in a media campaign that ran for a week. The campaign was featured in the Berlin UBahn and asked critical questions about intersectionality. You can see the images from the campaign below. CIJ would like to thank Crossmedia for their support for this campaign and choosing us as one of the organizations to highlight during their anniversary celebrations.
Ist es Freiheit, wenn nicht alle frei sind?
@CJJBerlin
CJJ CENTER FOR INTERSECTIONAL JUSTICE

Ist es Sicherheit, wenn nicht alle sicher sind?
@CJJBerlin
CJJ CENTER FOR INTERSECTIONAL JUSTICE

Ist es zugänglich, wenn nicht alle Zugang haben?
@CJJBerlin
CJJ CENTER FOR INTERSECTIONAL JUSTICE
Research

Our policy-oriented research identifies, analyses, and exposes instances of intersectional discrimination and monitors existing laws and policies. Intersectional discrimination is hard to uncover because the people affected by it are usually part of larger - already marginalized - groups. We combine policy relevance with high-quality research and bridge the gap between theory and practice through our network of renowned experts and partner academic institutions. We incorporate an intersectional perspective into policymaking and implementation by helping organizations, and policymakers translate our research findings into practical input aimed at governmental bodies, law-enforcement agencies, NGOs and courts at European and national levels.

CIJ continued its research work in 2020, producing reports and documents to strengthen intersectionality discourse and its application in public policy in Europe. In April of 2020, we published the Factsheet: Intersectionality at a Glance in Europe, which maps out the evolution of discrimination in Europe. Developed in collaboration with Sara Mohammed, a CIJ Associated Expert, the Factsheet discusses the limitations and challenges to adopting intersectionality in policy. The Factsheet also provides key recommendations and actions that policymakers can immediately adopt to strengthen their understanding and implementation of intersectionality in practice.

CIJ also produced a report for the European Network Against Racism (ENAR), that explores intersectionality and race in a European context. The report, Intersectional Discrimination in Europe: relevance, challenges and ways forward, provides a framework for understanding racial justice from an intersectional perspective and the multiple dimensions of discrimination that reinforce society’s exclusion and marginalization of Black and Indigenous people and People of Color. The report provides key recommendations for adoption at the EU level, which can be leveraged to integrate intersectionality into EU policy, and practice, particularly racial equality initiatives.

CIJ conducted extensive research for a Factsheet on race and its place in the German anti-discrimination law. The publication, expected to be released in 2021, was co-developed with Stefanie Boulila, another CIJ Associated Expert. The Factsheet discusses the social construction of race and its relevance or modern-day implications. The Factsheet also maps out the anti-discrimination frameworks at global, European and German levels, exploring the protections enshrined within these laws and how protection gaps must be addressed moving forward.
Training

The concept of intersectionality is widely discussed in the academic sphere, but its practical implementation remains unclear. And in 2020, many organizations and institutions sought to clarify and deepen their understanding of intersectionality and incorporate it into daily work. CIJ worked to bridge the gap between academic knowledge of intersectionality and its practical implementation through structured training workshops on diversity, non-discrimination in hiring, implicit bias, intersectionality in individual institutions and other key themes. CIJ convened experts and practitioners to provide insights into the theoretical meaning and practical use of intersectionality and to discuss their real-life implications in diverse settings, helping integrate policy, practice and business through training.

In 2020, we conducted over thirty training workshops for organizations such as the Fulbright Commission, the TAZ newspaper, Ashoka Germany, Charta der Vielfalt and many more. We also conducted a training series for Human Rights Watch across their European offices in Germany and France, expanding our network and training reach even further in 2020. We have provided most training on a request basis and will continue to develop partnerships for further training and support in the future.
**Communication and Social Media**

<table>
<thead>
<tr>
<th>Platform</th>
<th>2020</th>
<th>Annual growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newsletter reach</td>
<td>1626</td>
<td>5.51%</td>
</tr>
<tr>
<td>Twitter audience</td>
<td>2687</td>
<td>11.87%</td>
</tr>
<tr>
<td>Instagram audience</td>
<td>4911</td>
<td>28.48%</td>
</tr>
<tr>
<td>Facebook audience</td>
<td>9180</td>
<td>25.28%</td>
</tr>
<tr>
<td>LinkedIn</td>
<td>531</td>
<td>N/a</td>
</tr>
</tbody>
</table>

Communication remains one of the cross-cutting pillars of CIJ’s work, particularly in 2020, as we could primarily connect with our wider community through digital platforms. Communication and social media are vital parts of our mission to bridge the gap between scholarly research, policymaking, and grassroots activism on systemic inequality and discrimination issues. In 2020, we aimed to grow our online community of politicians, academics, activists, and people who are interested in intersectionality and our work. CIJ has developed a strong following online, building a digital community for exchange, dialogue and on-going learning on intersectionality and its practical application across various thematic areas.

Since the beginning of this year, we grew our Facebook, Instagram, Twitter and LinkedIn accounts and our subscription to the CIJ newsletter. We saw significant growth across all our social media channels as more and more people connected with our content and resources through social media. We witnessed the most considerable follower growth through our Instagram channel (28.48%), as we made a concerted effort to strengthen the visuals, graphics and dynamic story-telling the platform allows. We actively connected the content we produced between Instagram and Facebook and saw an increase of 25.8% in our Facebook followers. Our newsletter continued to be an invaluable platform for sharing publications, announcements and other key information. We leveraged our Twitter and LinkedIn channels to strengthen policy-focused dialogue on critical issues and events.
Finances

The Center for Intersectional Justice's income comprises a mix of institutional support from donor organizations, revenue generated from trainings, research and speaking engagement, as well as donations from our community.

**Income 2020**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Institutional and Project sponsorship</td>
<td>€168,000</td>
</tr>
<tr>
<td>Trainings, research and speaking engagements</td>
<td>€48,000</td>
</tr>
<tr>
<td>Donations</td>
<td>€14,000</td>
</tr>
<tr>
<td>Other</td>
<td>€1,200</td>
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<tr>
<td><strong>Income total</strong></td>
<td><strong>€231,200</strong></td>
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</tbody>
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**Outgoings 2020**

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Personnel costs (core staff)</td>
<td>€114,000</td>
</tr>
<tr>
<td>External services</td>
<td>€24,000</td>
</tr>
<tr>
<td>Rent, offices, communication</td>
<td>€5,000</td>
</tr>
<tr>
<td>Events, travel</td>
<td>€700</td>
</tr>
<tr>
<td>Other outgoings</td>
<td>€700</td>
</tr>
<tr>
<td><strong>Total outgoings</strong></td>
<td><strong>€144,400</strong></td>
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</table>

**Donors**

We are incredibly grateful for the financial support we received from our partner organizations and individual donors throughout 2020.
Appendix

Advocacy Events 2020

February

2 Speaker, Lallab Day, Lallab (Paris, FR)
4 Talk, Centre Bruxellois d'Action Interculturelle (Belgium, BE)
10 Round table meeting - Research on impact of counter-terrorism and counter-radicalisation measures on groups at risk of racism, ENAR (Berlin, DE)
18 Keynote, Intersectional Feminism Conference European Parliament (Brussels, BE)
21 Talk, Bundeskongress neuen deutschen organizationen e.V. (Berlin, DE)
22 Talk - Intersectionality & Artificial Intelligence, Berlinale (Berlin, DE)
26 Plenary Panel, DEI (Paris, FR)
27 Talk, BIPOC Perspectives on Sustainability and the Climate Crisis, Greenbuzz (Berlin, DE)

March

2 Keynote, 7th Policy Forum of the OECD (Paris, FR)

May

1 Speaker, Prelude to Raupenimmersattism | Exchanges on Labor Day, SAVVY Contemporary (Berlin, DE)
5 Livestream Conversation with Mousonturm on “In Conversation #1: Intelligences, in the plural”, Mousonturm (Berlin, DE)
21 Speaker, Jornadas “Miradas poliéridicas a la violencia de género” for Centre d'Estudis Interdisciplinarius de Gènere (CEIG) de la Universitat de Vic, UVIC - CEIG (Online)

June

5 Guest speaker, webinar “Intersectionality: Empowerment of girls and women of African descent at the national and local level”, UN Human Rights Regional Office for Europe, (Online)
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Location/Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Panel, “Schwarzsein und Rassismus in Deutschland - Interdisziplinäre Perspektiven”, <em>University of Münster</em> (Online)</td>
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<tr>
<td>15</td>
<td>Panel, Monday on the Couch, <em>Bosch Alumni Network</em> (Online)</td>
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<tr>
<td>17</td>
<td>Consultation meeting, LGBTQI+ strategy, <em>European Commission</em> (Online)</td>
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<tr>
<td>22</td>
<td>Panel, “Creating the New Normal: Intersectionality in the Film Industry”, <em>Cannes Film Festival</em> (Online)</td>
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<td>23</td>
<td>Living Room Session “Rising Against Racism”, <em>House of Beautiful Business</em>, (Online)</td>
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<tr>
<td>27</td>
<td>Speech, Berlin Pride Demo (Berlin, DE)</td>
<td>Community Meeting, Discussion of Race in the German Constitution, <em>CIJ</em> (Berlin, DE)</td>
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<td><strong>July</strong></td>
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<tr>
<td>20</td>
<td>Community Meeting, Discussion of Race in the German Constitution, <em>CIJ</em> (Berlin, DE)</td>
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<td>24</td>
<td><strong>August</strong></td>
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<td>22</td>
<td><strong>Keynote</strong> speech, “Why Intersectionality is not a Luxury”, <em>Carla 2020 Conference</em> (Online)</td>
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<tr>
<td>22</td>
<td><strong>September</strong></td>
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<tr>
<td>23</td>
<td><strong>Lecture Series</strong>, “Why Intersectionality is not a Luxury “, <em>ASPR</em> (Online)</td>
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<tr>
<td>23</td>
<td>Lecture, Department of German and Russian Studies, <em>College of Charleston</em> (Online)</td>
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<tr>
<td>25</td>
<td><strong>Talk, tbc</strong> (Berlin, DE)</td>
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<td>6</td>
<td><strong>October</strong></td>
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<tr>
<td>6</td>
<td>Panel, Conference “10 Years to Go - How to Reach the Sustainable Development Goals”, <em>Human Rights Film Festival</em> (Berlin, DE)</td>
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</table>
Panel “Young people and (anti-)racism: Whose lives matter in Europe?”, LSE & 89 Initiative (Online)
12 Guest speaker at Richard von Weizsäcker Forum of the Robert Bosch Academy (Online)
16 Panel on Intersectionality, Prout at Work (Online)
19 Panel, The Great Wave Festival “Friction and Flow - Building resilience in the face of adversity”, House of Beautiful Business (Online)
25 Panel, Mind to Heart, UnConference (Online)
28 Lecture, Radical Solidarity, DICE Conference+Festival (Online)
30 Talk, “Vision Sprint: A day in my life in 2035”, Innocracy Conference (Online)

November

9 Speaker, “Webinar: Environmental protection for everyone? Intersectionality, people and the planet”, ClientEarth Summit (Online)
10 Talk, “Does AI Have A Gender?”, Geneva International Film Festival (GIFF) (Online)
16 Keynote, “Why intersectionality is not a luxury?”, EUROPEANS FOR PEACE Youth Conference (Online)
17 Speaker, Opening Ceremony of Ashoka Changemaker Summit, Ashoka (Online)
18 Panel Moderation, “Intersectionality and Lesbian’ Visibility”, Intersectionality and LGBTQI Policies in Europe Conference (Online)
18 Panel, “How Black Women voices are creating a more equitable world”, Ashoka (Online)
22 Panel Discussion, “Intersectionality in Film and Television”, AKE DIKHEA? Romani Film Festival (Online)

December

3 Panel on Intersectionality, Disability Matters Europe Conference & Awards (Online)
8 Expert Panel, Internal European Commission workshop on addressing intersectionality in EU policy-development, European Commission (Online)
8 Talk, Innerverbandliche Gleichstellung: Geschlechtergerechtigkeit in der AWO erreichen und Vielfalt leben!, AWO (Online)
Research 2020

The Center for Intersectional Justice released the following publications in 2020.

**April**

3. [Center for Intersectional Justice "Factsheet: Intersectionality at a Glance in Europe"](#)

**September**

8. [Intersectional Discrimination in Europe: relevance, challenges and ways forward](#)
Team

We are a global network of leading lawyers, academics, practitioners, writers, and journalists striving for equality. We pool our expertise, critical perspectives, creativity and extensive experience to protect and promote the rights of those structurally marginalized in our European societies.

Executive Board

*The CIJ Executive Board provides strategic guidance to CIJ.*

- Prof. Kimberlé Crenshaw - Honorary President
- Dr. Emilia Roig
- Rokhaya Diallo
- Fatima Zibouh

Advisory Board

*The CIJ Advisory Board incorporates critical insight and expertise for CIJ’s work.*

- Anastasia Crickley
- Prof. Chandra Talpade Mohanty
- Dr. Eddie Bruce Jones
- Vincent Warren
- William Bila
- Dr. Yasemin Shooman
- Prof. Nivedita Prasad
- Saraya Gomis

Staff

*CIJ’s incredible staff, interns and volunteers work together to raise awareness and transform the discourse on intersectionality through our work.*

- Dr. Emilia Roig
- Miriam Aced
- Wadzanai Motsi-Khatai
- Julia Gaiser
- Liên Grützmacher

Interns and Volunteers

- Leena Halees
Associated Experts

CIJ’s network of associated experts provides expert insight, critical analysis and diverse perspectives of intersectionality.

- Dr. Alexander Tischbirek
- Amandine Gay
- Dr. Angéla Kóczé
- Dr. Cengiz Barskanmaz
- Clémence Zamora Cruz
- Elisa Rojas
- Prof. Encarnacion Gutierrez Rodriguez
- Prof. Fatima El-Tayeb
- Dr. Hannah Tzuberi
- Prof. Hourya Bentouhami
- Prof. Iman Attia
- Prof. Iyiola Solanke
- Kübra Gümüşay
- Dr. Lana Sirri
- Prof. Maboula Soumahoro
- Dr. Mathias Möschel
- Dr. Nahed Samour
- Prof. Nikita Dhawan
- Dr. Noa K. Ha
- Prof. Nora Markard
- Prof. Philomena Essed
- Dr. Stefanie Boulila
- Prof. Sumi Cho
- Vanessa Eileen Thompson
- Dr. Zowie Davy
- Aida Bekele
- Canan Turan
- Isidora Randjelović
- Dr. Anna Katharina Mangold
- Rym Khadhraoui
- Sara Mohammed
- Dr. Sultan Doughan
- Dr. Zülfukar Çetin

Research Fellows
- Lynette Mayowa Osinubi
GLOSSARY
Glossary

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, hierarchization and domination.²

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.

Ageism

Describes the negative bias, and systemic and interpersonal discrimination towards older people. Grounded in ageist stereotypes, Ageism upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression.

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.

**Antisemitism**
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 precolonial racist stereotypes, antisemitism 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 antisemitism.

**Anti-Roma racism**
Describes the negative bias, and systemic and interpersonal discrimination towards Roma, Sinti, Travelers, Ashkali people, including other subgroups collectively referred to as 'Romani people', at the institutional, structural, historical or individual level. Grounded
in colonial and precolonial racist stereotypes, anti-Roma racism upholds systemic inequities resulting in social exclusion, marginalization and systemic oppression.

**Anti-Fatness**
Describes the negative bias, and systemic and interpersonal discrimination towards fat people on the institutional or individual level. Grounded in stereotypes of beauty and thinness, Anti-fatness upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression. Anti-Fatness, as opposed to “Fatphobia”, is the fear, hatred of, or prejudice against fatness. This includes the stigmatization around weight gain, weight loss, diet culture, sizing, and the fashion industry. Fatphobia is also another form of ableism, due to its inherent association to disease.

**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 Color 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 labor, 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.

**Casteism**
The caste system has origins in Indian Hindu cultural traditions which divides society into hereditary classes that are considered socially distinct groups. Casteism describes the negative bias, and systemic and interpersonal discrimination based on the grounds of caste on the institutional or individual level. While the caste system predates European colonialism, British colonial institutions adapted and exploited it in the interest of entrenching social hierarchies that benefited colonial rule. Therefore, contemporary
Casteism is grounded in colonial racist stereotypes, and upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression.

**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, gender queer, non-binary and Two-spirit people. While part of cissexism, transphobia acknowledges the interpersonal and systemic discrimination directed specifically at transgender, non-binary, gender queer 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 does 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 behavior 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.

**Colorism**
Describes the privileging of lighter skin colors over darker ones through a system of hierarchization, negative bias, attitudes, prejudice, privilege and discrimination based on socially and historically constructed colorist hierarchies. The contemporary system of colorism privileges whiteness by creating attributes whereby, the more people deviate from this presumed norm, the more they are considered inferior based on these constructs, resulting in unequal individual, systemic and institutional treatment.

**Decolonization**
Describes the undoing of colonialism, and the theory and practice of critically examining the continuation of colonialism through capitalism, imperialism, and power hierarchies.

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\(^3\). Structural discrimination, or institutional discrimination, ensures legal and economic privileges of a specific group thereby maintaining and reinforcing socio-political hierarchies\(^4\).

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
\(^3\) Glossary - MP Associates And Center For Assessment And Policy Development. 2013. Racial Equity Tools.
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.

**Lesbophobia**
Describes the negative bias, and systemic and interpersonal discrimination towards lesbians. Grounded in lesbophobic stereotypes, Lesbophobia upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression. Lesbophobia is the fear, hatred of, or prejudice against lesbians.

**Orientalism**
Describes the negative bias, and systemic and interpersonal discrimination towards people from what was dubbed “orient” by white colonialist travelers and settlers to Asia, North Africa, and the Middle East. Grounded in colonial racist stereotypes and representations of societies and peoples from this region of the world that was considered exotic, backward, uncivilized, and dangerous, orientalism upholds systemic inequities, resulting in cultural genocide, marginalization, social exclusion and systemic oppression. This concept was and is used to justify colonialism, genocide, plunder and slavery.

**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 Color | 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 race⁵.

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 treatment⁶.

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, cissexism, 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.

**Transphobia**  
Describes the negative bias, and systemic and interpersonal discrimination towards trans people. Grounded in transphobic stereotypes, transphobia upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression. Transphobia is the fear, hatred of, or prejudice against trans people.

**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.  

**Women**  
The term includes all self-identified women, including cisgender, transgender, gender-queer, 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 | WoC**  
A term that includes all self-identified racialized women who experience struggles that are different from white-identifying women.

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7  Glossary - MP Associates And Center For Assessment And Policy Development. 2013. Racial Equity Tools.  
Xenophobia
Describes the fear, hatred of, or prejudice against people perceived as a foreigner and generally people from different countries. Grounded in xenophobic and racist stereotypes, xenophobia upholds systemic inequities, resulting in social exclusion, marginalization and systemic oppression.