

# Intersectionality Toolkit



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Foreword

IGLYO adopted intersectionality as a key focus area in 2013 and held a series of roundtables and a conference on the topic the following year. Through this work, it became apparent that intersectionality is not simply a theme to be studied for a limited time, but should be seen as a fundamental approach, embedded throughout the work of organisations. This toolkit would not have been possible without valued inputs from partner organisations, conference participants and volunteers.

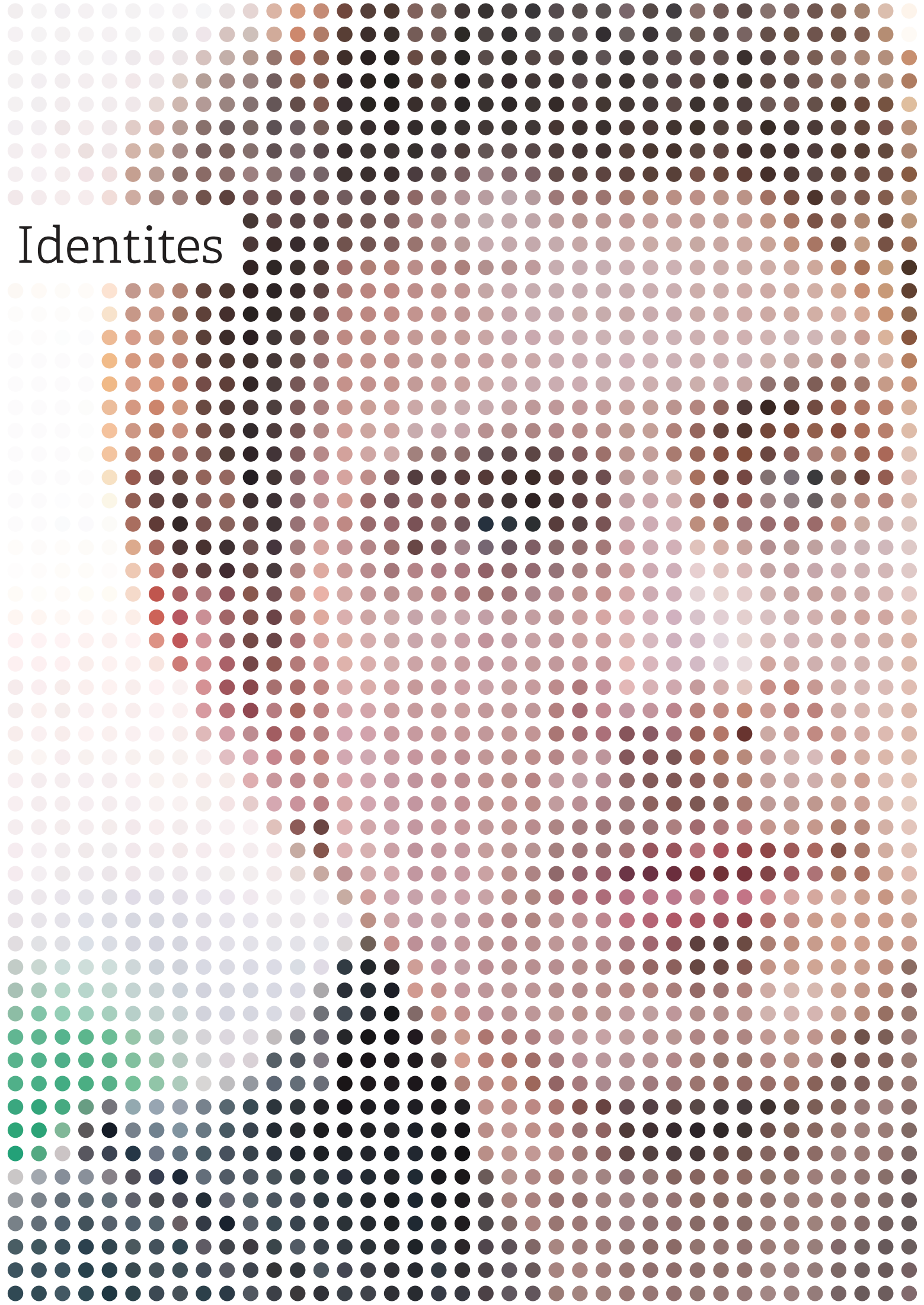
It is a practical guide for both individual activists and organisations to learn more about Intersectionality and its principles, and to provide a selection of activities to explore practice around inclusiveness.

Intersectionality is the study of intersections between different forms of oppression or discrimination. As humans we all carry a series of identities that make our individual experiences of oppression unique. We can be lesbians who have minority ethnic backgrounds. We can be gay and living in poverty. We can be transgender with a (dis)ability. We can be bisexual and Muslim. The intersections are endless and cannot be considered independently from one another, since they constantly interact with each other and often reinforce the oppression each brings. Social, cultural and biological categories such as gender, sex, race, ability, sexual orientation, socioeconomic status, etc. interact on multiple and simultaneous levels and it is this interaction that contributes to social inequality, injustice and discrimination. The constant interaction of intersections, however, is complex and does not always end up with a predictable result. In some cases one intersection might cancel out another, while in other cases, one leads to discrimination while another results in privilege. This complexity is important to take into consideration when working with intersectionality and we need to recognise that we – in all our diversity – should enjoy respect, and celebrate all the intersections of our identity.

An intersectional approach recognises that these multiple intersections exist in endless combinations, and that they can sometimes lead to privilege and sometimes to discrimination. We must continually question where the power lies in different societies, organisations and groups to understand why some individuals are treated better than others, find it easier to be successful, or are more readily included. Only by doing this can we start to see who is excluded or discriminated against. Intersectionality, therefore, encourages solidarity, highlighting that all struggles for freedom from oppression are interlinked and that they can all benefit by interacting with each other. By working together we can all begin to strengthen the fight against oppression in general.



Identites



Focusing on one area or another (gender, race and ethnic identity, (dis)ability, socio-economic status, etc) allows us to examine how specific identities affect people in different ways. This focus also helps us to understand which elements contribute most to discrimination on one level. While doing so, however, we must keep in mind that the intersections of identities are indeed endless and should be considered in terms of each other.

### 1. Gender

As individuals, and/or organisations, we can reflect on and analyse the way gender is displayed in our work and become aware of gender-power structures, an awareness of which can lead to more intersectional work being carried out by our movements. Problems which arise when analysing gender relations include the oppression of women within different equalities movements, the dominance of cis, white, male leadership in organisations and groups, the unbalanced division of tasks, the space taken at meetings, and also the focus which might be taken by an organisation or another. Does this happen in your organisation as well? How could you challenge this status quo?

More than that, gender is not restricted to the binary norm of male and female, gender is a spectrum of identities, and should include trans, genderqueer, and other gender identities and gender expressions. People who visibly break gender binary norms are more prone to being discriminated against as this singles them out and might highlight their differences. Breaking gender norms is not just about breaking gender expression norms, but also gender roles. One damaging result of only recognizing strict gender binary norms is the unequal recognition of qualities in men and women.

It is however important to point out that the gender issue is not just one that should be tackled by civil society organisations which deal with issues of gender, but also by feminist, women and LGBTQ organisations in their daily work. Although LGBTQ organisations can be in a better position than other equality organisations to carry out work on gender issues, the approach taken with these issues may not always be an intersectional one. Indeed feminist and women's organisations should aim to be inclusive, in not catering solely to cis-women. In fact organisations which promote gender equality (including LGBTQ, feminist & other organisations) should attempt to use approaches which do not enforce gender binary norms.

### 2. Socio-economic status

Socio-economic status (SES) is a societal construct which indicates an individual or group's social standing or class in respect to others in society. SES is commonly measured by taking into consideration an individual or group's education, income and occupation. There are three major categories referred to when allocating a SES; these include: High SES, Middle SES and Low SES.

While analysing SES it is important to understand how it affects an individual's opportunities and abilities to access rights and how it relates to an individual's perceived position and access to privilege in society. By actively reflecting on SES and the effects of this area on an organisation's work, organisations and individuals will be able to better understand the underlying power structures which are influenced by SES factors.

Often within activist movements there is a white, cis-male, middle class and highly educated hierarchy, and that should be challenged by making space and letting other people's voices heard and taken into consideration. Not only these voices will bring a valuable input that you wouldn't have access to otherwise, but you will make one step further in recognising the diversity of the community. As civil society organisations and activists we should strive to include those voices who are most marginalised in society, through direct implication into the organisation's work. Internal self reflections of the work we do within organisations and groups, and the people involved with the work carried out is an important place to start: ask yourself *"Why are most of the people present at our events and meetings white, middle class, educated people?"*, *"Who am I failing to include in the conversation?"* and *"What steps could I do to make sure more voices are at the table?"*.

Overcoming such issues is not easy, as the system has deep roots in the preservation of current societal structures and the separation of different people within society. Organisations have a duty of responsibility that requires outreach and strong inclusion policies to diversify and include those individuals from lower socio-economic backgrounds to be included and participate in the organisation's work. Only through greater inclusion and diversification of organisations can social mobility within activism begin to grow.

## Identities *continued*

### 3. (Dis)abilities

In this toolkit we use the widely accepted term 'people with (dis)abilities' while acknowledging that there are various other terms that are accepted and used in different countries and/or contexts, such as disabled people, users and survivors of psychiatry, people with mental health problems, etc. (Dis)abilities should be understood within the framework of the so-called social model (see glossary), which is also the ruling paradigm of the UN Convention on the Rights of Persons with (dis)abilities.

It is important to recognise the diversity of (dis)abilities, sexual orientations and gender identities when understanding how to build inclusive organisations and combat discrimination. A (disability) can be either physical, psycho-social, intellectual and/or sensory, or some combination of these. These (dis)abilities can affect the whole or part of the body. Some are born with (dis)abilities while others become people with a (dis)ability because of incidents later in life, for instance through an accident or as the result of a disease. Each person with a (dis)ability has their own identities and support needs, neither of which should be assumed.

The more a person's (dis)ability diverges from conceptions of what is considered normal in society, the greater the sanctions and discrimination. Mental (dis)abilities remain one of the most taboo forms of (dis)abilities. Our (dis)abilities affect our lives on different levels and where in one occasion we are limited by our (dis)ability, in others we are completely unaffected.

The gender identity and sexual orientation of a person with a (dis)ability is often made invisible. Assumptions that people with (dis)abilities don't have a sexuality, or are heterosexual and cisgender are common. This means that sexual and gender identities of people with (dis)abilities are not being respected, and may lead to people suppressing fundamental parts of their identities. Dependence on carers/helpers and the level of knowledge, attitudes and values regarding sexual orientation and gender identity among them may strengthen these barriers.

Often people with (dis)abilities are underrepresented within different rights movements. A simple, but often revealing question to ask is how many people with a (dis)ability are represented in our organisation? How many are coming to events? How many are volunteering? How many are represented on the board, in committees and in positions of power? How many are included in decision making?

### 4. Racial and ethnic identities

In order to be able to challenge institutional, social and political forms of racial and ethnic forms of oppression there needs to be an understanding of the basis of such discrimination and its manifestations both generally and specifically. Very often, racial and ethnic minorities are denied access to certain spaces and services, are subject to stereotyping and un-realistic representation in the media, are not included in decision making, are made invisible, or are bullied. Depending on the local/regional history of where you live, racism can manifest in various ways; take time together with people from your community, including different racial and ethnic identities, to reflect about the ways in which institutional, social and political forms of racism manifest in the general society and in your organisation.

The limitations that people from racial and ethnically diverse backgrounds face in general society should not be reproduced within other marginalised communities especially within the LGBTQ community given the shared histories of oppression. Even within other marginalised communities, there is often an invisibility or silencing of different racial and ethnic identities.



In order to be able to challenge this behaviour and to create sustained change within the LGBTQ community, there needs to be elements of support of internal diversity both in terms of self-identifying autonomous groups for different racial and ethnic identities, events and initiatives, which will act as safe-spaces, as well as critical self-reflections to power and privilege as a practice in your organisation. This should only be seen as a supplement, and not as a replacement for having inclusive organisations and we should always strive for making our organisations inclusive for people regardless of racial and ethnic identities. Another vital aspect is understanding our collective history and how much people from different racial and ethnic identities have contributed to different communities around the world especially in terms of the struggle for recognition, visibility, equality and ultimately, liberation.

As organisations and groups we have to move beyond tokenism and identify ways to restructure the entire system - in this instance, organisations ensuring structures are in place to allow the full participation of marginalised people. Having a group member with a different racial and ethnic identity from the majority doesn't mean you have achieved inclusiveness; the organisation should make sure that more voices are being heard and taken into consideration as a practice not as an exception.

## 5. Other Identities

The four sections above have introduced some of the main identities and intersections that organisations should consider, but there are a whole range of others which should also be kept in mind. The list below includes some of these, but again shouldn't be seen as exhaustive:

- Age
- Religion and belief
- Mental health and wellbeing
- Educational attainment
- Body size
- Drug/alcohol addiction
- Marital status
- Parental status
- Political beliefs

While targeted work on any of the above identities can be useful to increase the diversity or inclusion of different minorities, taking an intersectional approach means working holistically with each individual and understanding that they are made up of multiple identities including elements of all of the above and more.

Although this concept can be overwhelming, it doesn't mean your organisation suddenly has to become an expert in every element of identities or groups. What it does mean is your organisation should always be open to learning, proactively make links with other equalities organisations and groups to share knowledge and take the time to get to know the people with whom you work and how their intersections affect their experiences in life. Put most simply, it's about remembering that every one of us is different and, as a result, needs different things.



# Adopting an intersectional approach

This section provides information on key aspects that must be taken into consideration in order to make your organisation intersectional. The following section provides some practical tools to assist you in doing so.

### **Outreach and consultation with key groups and their organisations**

Working intersectionally means that you take into account the opinions of people with multiple identities and learn more about race, ethnicity, (dis)ability, socioeconomic status etc. from the people who are facing the oppression associated with these identities. Be proactive in initiating the conversation with individuals and human rights organisations that work on these issues to learn more about their work, lives and opinions in a non-intrusive but open way. Ask them to evaluate your organisation's work and be open to their suggestions on how you can improve to be inclusive of all identities. This way you can help each other and make sure that people feel welcome in your organisations without having to choose one identity over another e.g. a muslim lesbian woman should be considered as a full individual and not be put in a position where they have to downplay aspects of their identity.

### **Inclusion policy in the organisation**

Policies of your organisation should protect and support minority identities while also enhancing their full participation within the organisation.

To be effective, any policy targeting specific groups should be developed and implemented with the full and direct participation of members of the groups affected by the policy in question, a concept summarised effectively by the slogan 'Nothing about us without us'. Often the policies regarding underrepresented groups, including policies on (dis)ability as well as sexuality and gender, are developed and implemented without representation of those who belong to the marginalised societal groups themselves.

Take a moment to read your internal policies while thinking about the following:

- Is my organisation actively welcoming everybody?
- Are we creating safe spaces for everybody to take part?

The organisation should have a code of conduct, for example, which should detail some of the steps to be taken to avoid situations where some individuals might feel unwelcome, while outlining procedures to be followed when one or more individual(s) do not respect or follow the code. Prioritising accessibility in internal organisational policies will contribute to making your work more accessible to people with different types of (dis)abilities (physical, learning, medical, speech and language, etc.).

### **Representative membership**

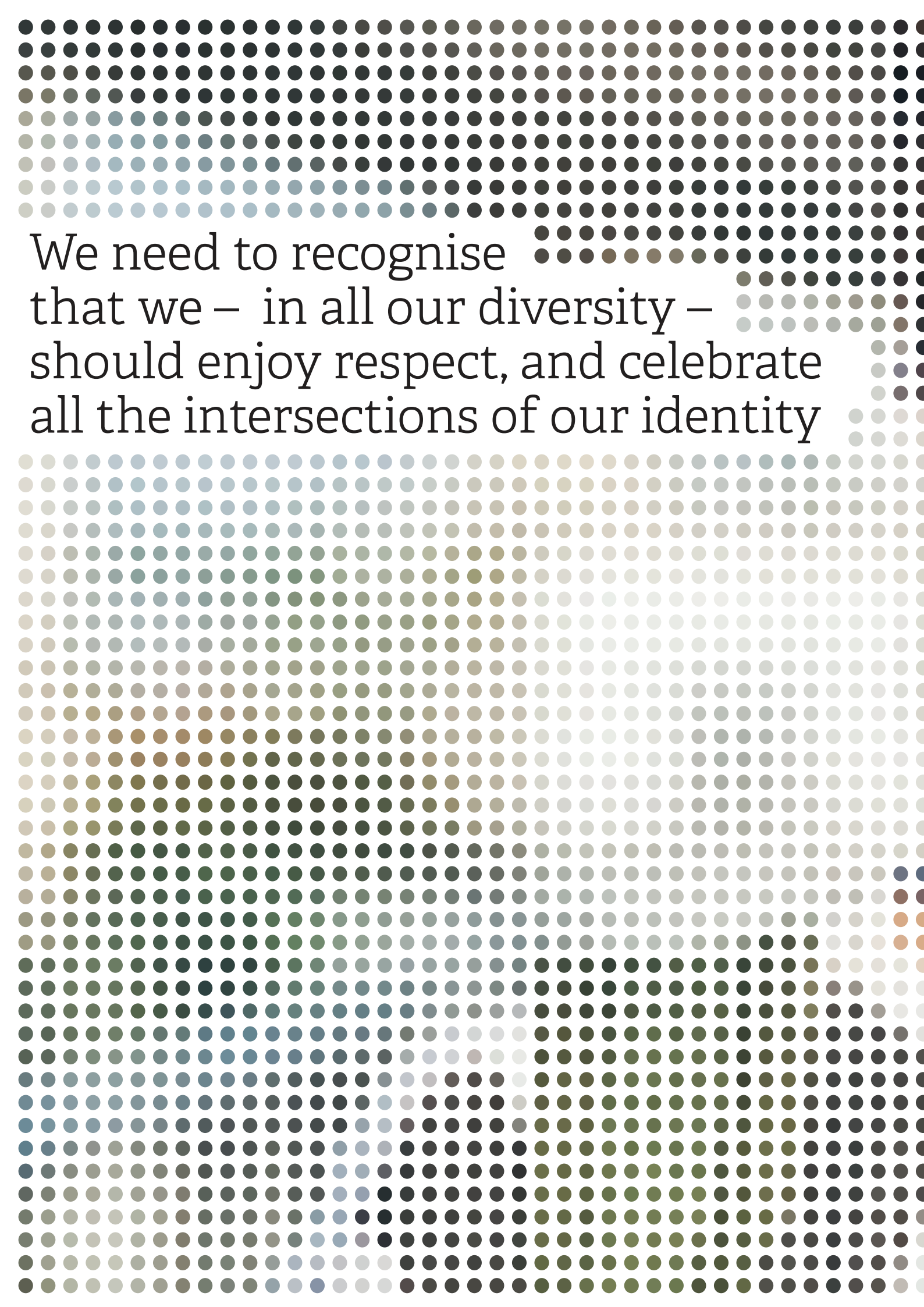
The membership of the organisation should reflect who the organisation is aiming to work for. Organisations should aim to include a broad range of identities in order to be truly representative and avoid speaking on behalf of others who are not included. Due to the diversity of individual identities, needs and opinions may differ: having members with multiple backgrounds ensures that your organisation is aware of the multitude of realities that people face.

### **Representative leadership**

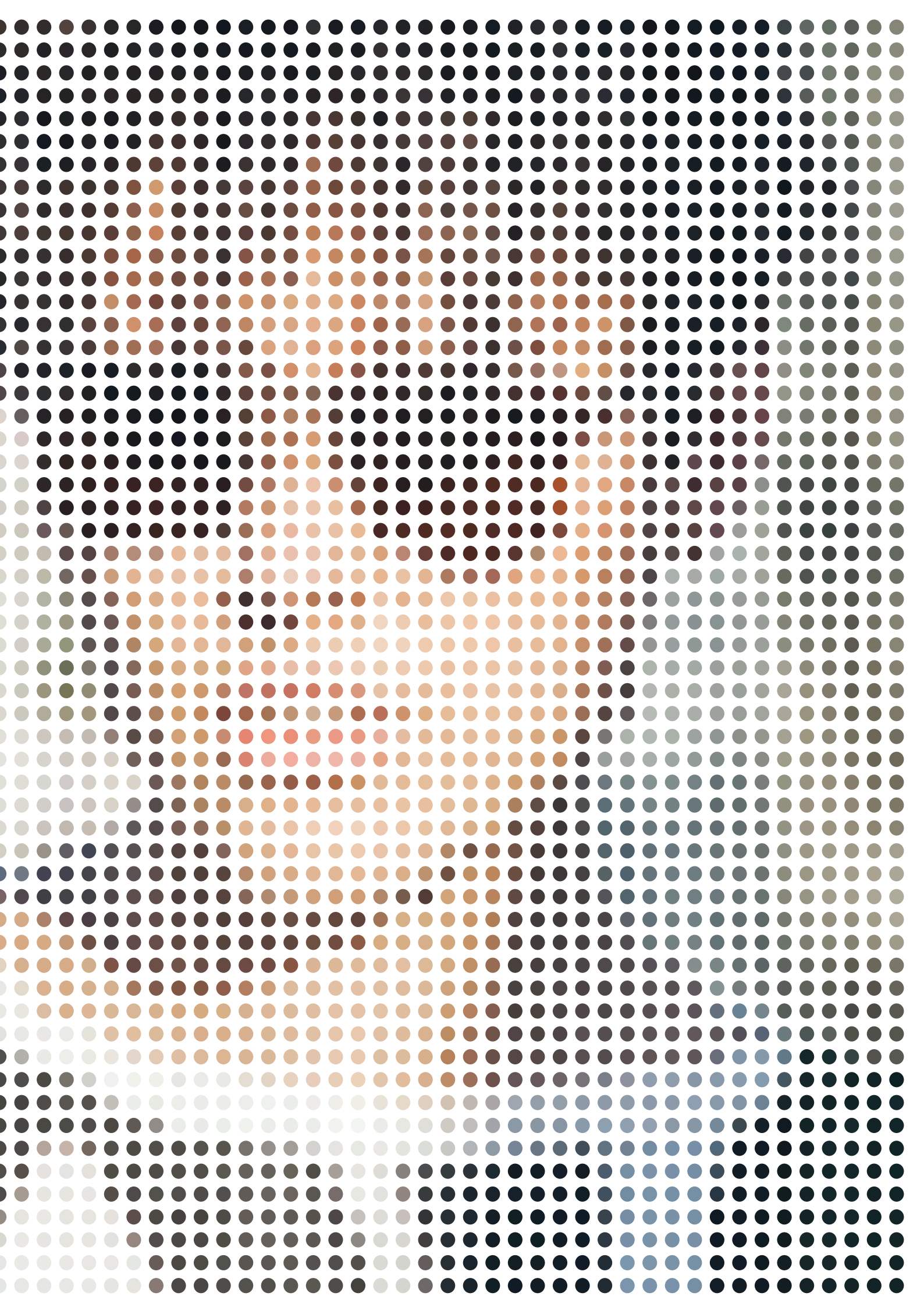
The leadership should reflect the diversity of the members and of the community. Those who are often left out of leadership positions (women, ethnic and racial minorities, people of colour, people with (dis)abilities, gender variant people etc.) should be encouraged and supported to take up positions. In this way, you will send a clear message of awareness and commitment to making the organisation more intersectional.

More than that, visible role models who are, for example, LGBTQ people with (dis)abilities and who are active in (dis)ability/LGBTQ organisations could empower others to join the movements.

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We need to recognise  
that we – in all our diversity –  
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## Adopting an intersectional approach *continued*

### Visibility

Reflect upon whose voices are heard and valued and whose are silenced and not taken into account within your organisation. People with diverse backgrounds should be given space to speak and bring new perspectives to the organisation's work. Listening to people's lived experiences makes your activism more inclusive and representative. Give a thought to the following: Who has the most power in the organisation, who appears on TV or on your promotional materials? Is it just certain types of identities, bodies and appearance or there is a wide range of representations?

### Practicality

Reflect on the following questions:

- Who has been left out in your work until now?
- What identities have not been taken into account in your projects, events and campaigns?
- How could you include them?

The events and campaigns your organisation does send a message about who you welcome in your work, whose voices matter and what topics are important to you. Are your events accessible to all types of identities, bodies, backgrounds? There is a need to ensure offices, venues, and resources are accessible: this may mean providing easy-to-read versions of publications, physical adjustments to spaces, flexible hours, quiet spaces, or the usage of Braille. Additionally, organisations should also consult each person about their particular needs in a given situation and provide so-called 'reasonable accommodations' to meet these. Outreach should always be proactive and visible.

Make sure that your code of conduct extends to events and campaigns, and that it is put into practice, adapted or changed if needed etc. Stay strong on your position of having a safe space that is inclusive of everybody, and don't tolerate the propagation of oppressive behavior.

### Solidarity and statements

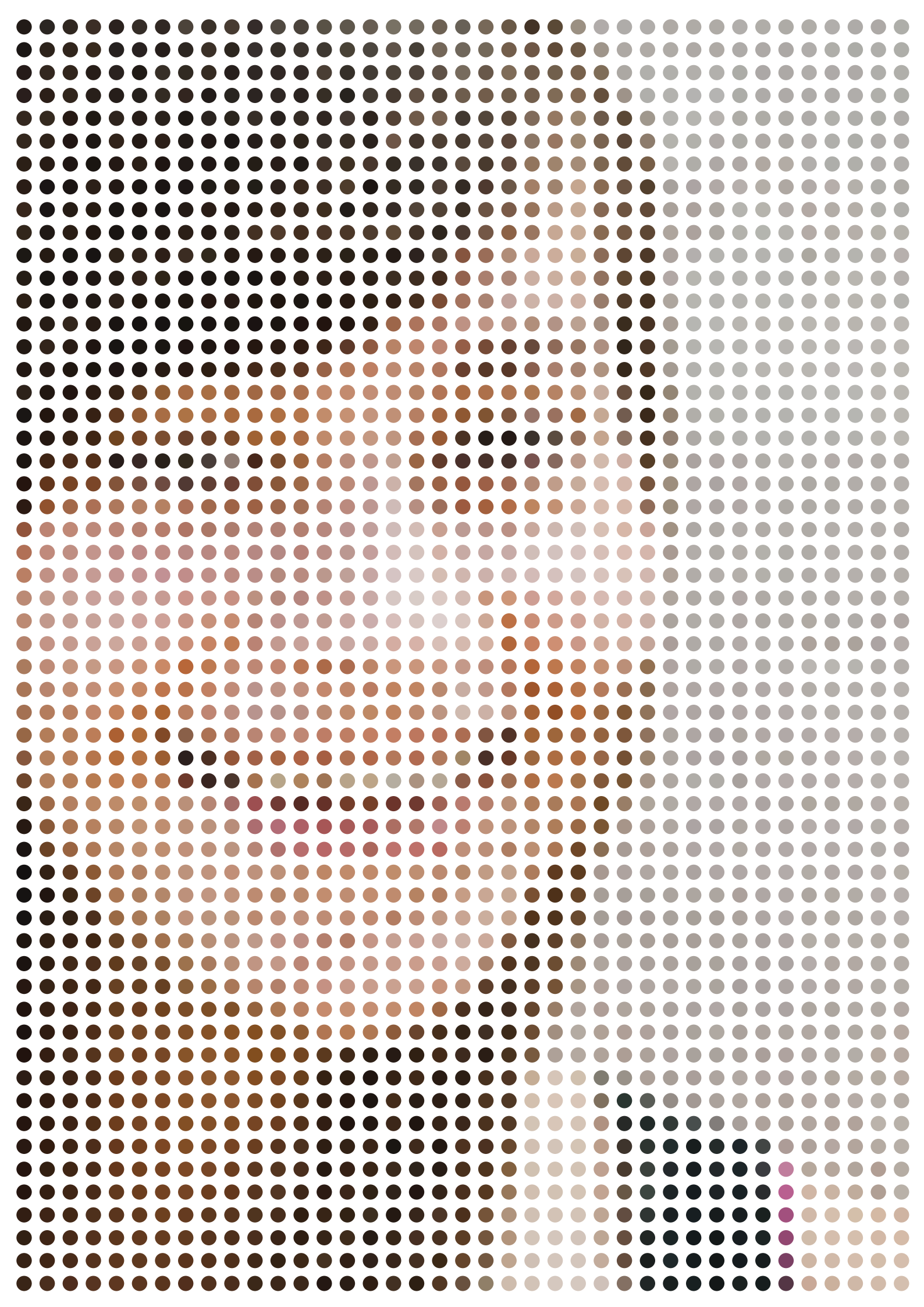
Working intersectionally means working in solidarity with other human rights organisations in order to show that each human rights violation affects all individuals and society at large. Showing solidarity not only helps different struggles but also sends a positive message towards your own community. Make sure that you are using the group's own voice and words when making a statement of solidarity - it is their opinion that has to be transmitted. They know best what can help them in this situation and all you can do, as an ally and intersectional activist is to listen and act as an amplifier for those voices.

### Advisory board

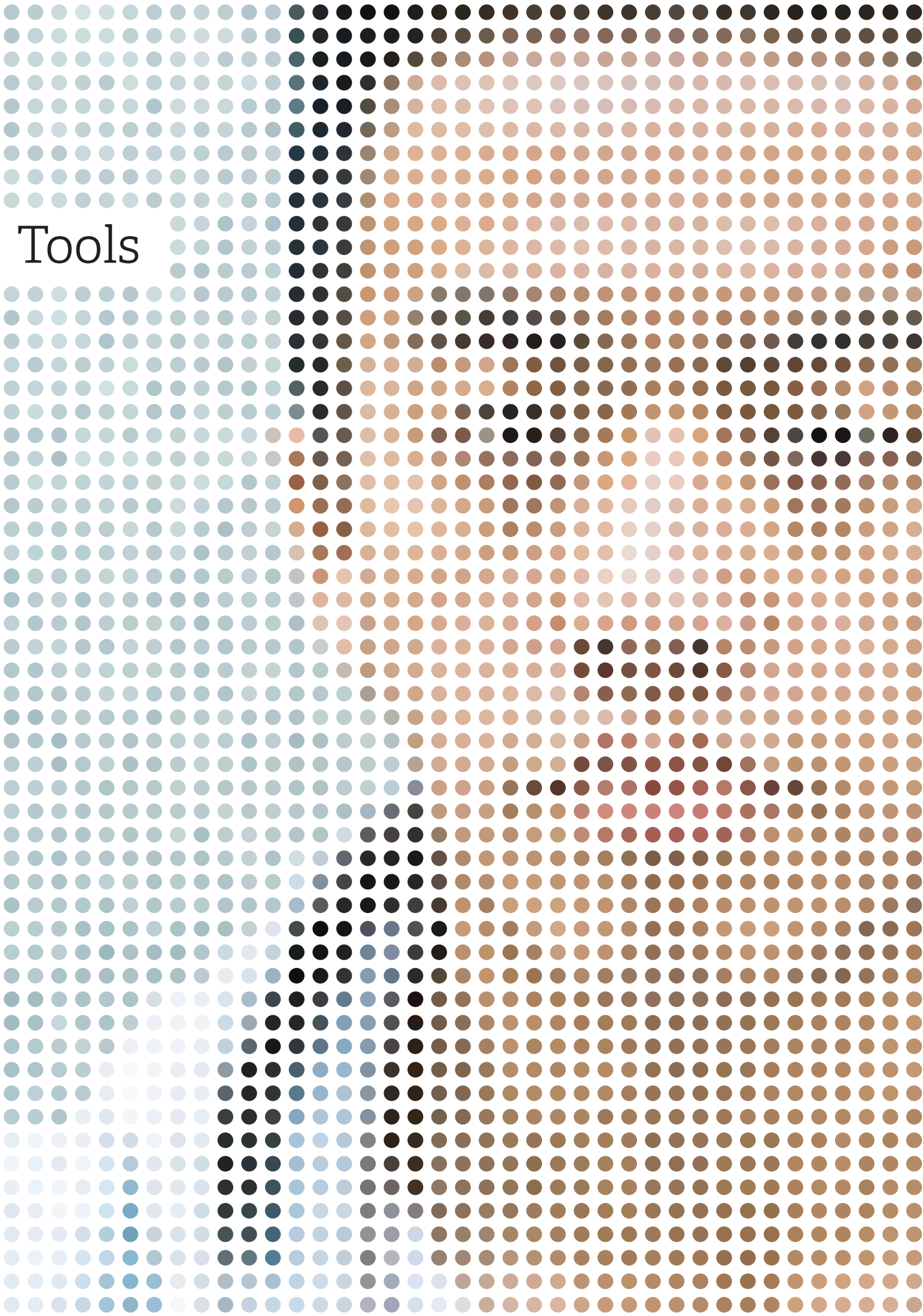
Whether it is about internal policies and procedures or events and communication, you will need support in adapting your work to be more inclusive. It is difficult to be aware of every aspect and issue of all identities, thus having an advisory board for intersectionality/inclusion can assist in understand what works well, what areas need development, and what is missing. The advisory board members can be from within your own organisation but should also include representatives from other organisations.

### Training

All volunteers, board members and staff should be on the same page regarding the need and value of working intersectionally. Training can be a great tool for learning and development, especially if it is provided by experts in the areas you feel your organisation lacks understanding and/or information. Investigate possible options, e.g. whether other human rights organisations are able to provide training on the topics you'd like to focus on. In exchange you can offer training on the issues your organisation focuses on, if they are interested.



Tools



This section provides some tools for evaluating the status quo in your organisation, and for thinking about the steps to take in order to ensure an intersectional approach.

### 1. Exercise: Who belongs?

*(Adapted from Break the Norm (pp.34-35), RFSL Ungdom)*

This is a workshop that should be performed with individuals in your organisation. On a sheet of A4 participants should draw a triangle, representing their organisation. The top part of the triangle represents those who are in positions of power and influence, those who are seen and heard most frequently and who others look up to and listen to, as well as those who are most well represented in the organisation's policies, materials, documents, etc.

Hand out an organisational scavenger hunt checklist (see below) to each participant. Ask participants to individually place the people listed in relation to where they would be found in the organisation. Those who would not be found in the organisation at all are to be left outside the triangle. Others should be placed hierarchically on the triangle.

When using this exercise, feel free to add more or different characteristics to the list, depending upon your context.

Debrief:

- Which people belong to your organisation and which do not? Which people does the organisation cater most to (relevant documents, language, resources, information, events, etc.), and which least to, or not at all?
- What is the internal hierarchy like?
- How can this be changed?

Note: The aim is not to identify ways of including people as a sign of tokenism, or even aiming to become all-inclusive overnight, but rather to examine what norms exist in our own organisations, which individuals have most/easiest access to positions of power, how that impacts on the organisation and its work, and how we can begin to challenge the status quo.

Organisational scavenger hunt checklist:

- A bisexual cisgender woman
- A white cisgender male
- A disabled person whose (dis)ability is not visible
- An individual who is privately educated
- A transgender woman
- An immigrant cisgender male
- A working class person
- A visibly disabled person
- An immigrant cisgender female
- A cisgender female university graduate
- A transgender man
- Someone who is not a university student or graduate and/or does not plan to go to university
- A person who could pass for male or female
- A religious asexual woman

## 2. Intersectionality checklist

Individually think about your organisation and group and rate it based on the following questions:  
(1 strongly disagree - 2 disagree - 3 somewhat agree - 4 agree - 5 strongly agree)

Question	1	2	3	4	5
There is a range of genders who attend my group/organisation					
No single gender makes up the majority of attendees					
There is a range of genders represented on the board/committee					
Genders are regularly discussed/considered as part of our work					
We have links with gender organisations					
There is a range of racial and ethnic identities who attend my group/organisation					
No single racial and ethnic identity makes up the majority of attendees/members					
There is a range of racial and ethnic identities represented on the board/committee					
Racial and ethnic identities are regularly discussed/considered as part of our work					
We have links with racial and ethnic identity organisations					
There is a range of people with (dis)abilities who attend my group/organisation					
No one (dis)ability makes up the majority of attendees					
There is a range of (dis)abilities represented on the board/committee					
(Dis)abilities are regularly discussed/considered as part of our work					
We have links with (dis)ability organisations					
There are a range of people from different socioeconomic statuses who attend my group/organisation					
No single socio-economic status makes up the majority of attendees					
There are a range of people from different socioeconomic statuses represented on the board/committee					
Socioeconomic statuses are regularly discussed/considered as part of our work					
We have links with socio-economic statuses organisations					



Are there any other identities or groups that are missing from your organisation? List them below:

Think about which identity/group/intersection is least present/represented in your organisation/group and briefly outline why this could be the case and what initial steps you could make to be more inclusive.

### 3. Action planning

Whether you are new to intersectionality, or your organisation already takes an intersectional approach in its work, action planning is always important. Action planning is about identifying a specific goal or goals you would like to achieve, and mapping out the steps needed to achieve them. The template provided below can be used to guide you through this process. Simply answer each of the questions in turn to create your initial improvement plan. This can be done individually, but is often better as a group exercise, involving staff, volunteers and participants of the group or organisation.

<b>CONTEXT</b> What does/can my organisation (and/or I) do to ensure an intersectional approach in our work?	<b>OBJECTIVE</b> What specific objective(s) do I want to achieve?	<b>KEY STEPS</b> What key steps do I need to take in order to reach my objective(s)?	<b>IDENTIFYING CHALLENGES</b> What are some of the key challenges I may face in reaching my objective(s)?	<b>ADDRESSING CHALLENGES</b> What can I do to mitigate or address the key challenge(s)?	<b>EVALUATING OUTCOMES</b> How can I evaluate progress to see if I achieved my objective? What worked well/could be improved? What are the next steps?

#### 4. Guided fantasy: A walk in the park

*(adapted from Dundalk Outcomers Facilitator's Pack)*

Estimated time: 30 minutes

Facilitator Requirements

- Quiet space without interruptions
- May play slow soft music if helps settle room
- Keep the pace of the exercise slow and calm

Purpose: Sometimes, even if we don't realise, we live by some norms that have shaped us throughout our lives. With this exercise you can begin an honest conversation about them, while recognising that we all have our norms and stereotypes. At the end of the exercise you will be able to bring your participants at the point of realising their own and thinking of ways of changing the status quo.

##### Procedure for Guided Fantasy (20 mins)

Ask group to sit in circle, and slowly talk through the following guided fantasy.

Close your eyes. Take a minute to imagine yourself in a public park. Just for now it is empty of people. It's a warm summer's day, the trees are heavy with leaves and the sun breaks through to make you feel warm. There is a slight breeze; you can feel it on your face. As you look forward you can see a path winding its way far into the distance. Around the path there are flowers, grassy patches of cut grass and large leafy trees. The only sound is of birds singing.

You hear the birds and smell the freshly cut grass; you feel the heat of the sun and are refreshed by the slight breeze. You look in front of you and decide to follow the path.

You begin to walk and you move along the path and hear human voices in the distance. You look first to your right and then to your left, you notice a young child kicking a football. The child throws the ball into the air and catches it as it falls. You notice the ball fall hard into the child's hands. Two people are playing with the child – you smile and wave towards them noticing the smiles on their faces.

You continue to walk around some large trees and pass two people sitting on a bench. They are laughing loudly – you try to hear what they are saying. You move again along the path and see a couple walking towards you holding hands. They walk past you as you look at them.

As you walk on a number of men are sitting on a bench by the path, talking and laughing – you look at them one by one.

As you walk on you are nearing the gate of the park, you walk through the gateway and in front of you, you see this building (make relevant to environment). You walk into the building and then into this room. You sit on the chair and feel it under you. You begin to slowly open your eyes and come back into the group when you are ready.

##### Key Questions for Discussion (40 mins)

Use the following questions to stimulate discussion in the group on the experience of the Walk in the Park.

- When you saw the child with the ball, was the child female
- The two people you saw with the child, did you imagine them to be the child's parents?
- The two people sitting on the bench: what did they look like? Were they white and able-bodied?
- The couple holding hands that were walking towards you; were they an old or retired couple, were they able-bodied, were they non-white, were they two women or two men?
- The group of men on the bench, were they young or old, were they able-bodied, and were they white?
- Did anyone in your park wear clothing or jewellery which made you think they were from a different culture?

##### Was everyone in your park:

- White?
- Able Bodied?
- Young or middle-aged?
- Were there couples of the same sex
- Were there any retired or old people in your park?
- Were there different ethnic groups in your park?

##### Final debriefing questions:

- Why do you think that you saw the park in that way?
- How do you think that the way we see the world influences our work?

# Glossary

## **Accessibility**

The state of an environment being open and available regardless of (dis)abilities. For example, equipment for people with hearing impairments in a conference room or availability of Braille translations for people with visual impairments.

## **Cis (gender)**

Someone whose self-identity matches with the gender that corresponds to their biological sex; not trans.

## **(Dis)abilities**

(Dis)abilities is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Thus, (dis)ability is a complex phenomenon, reflecting an interaction between features of a person's body and features of the society in which they live.

## **Gender identity**

Gender identity is a person's individual sense and experience of their own gender. This could be male, female or non-binary.

## **Intersectionality**

The understanding that inequalities and oppression cut across different identity categories, and that social identities have multiple dimensions; for instance, sexual orientation and gender identity and constituted differently in relation to a number of other social subjectivities, such as age, ethnicity, region or country of origin.

## **Multiple discrimination**

Discrimination based on two or more identities/intersections, such as religion or belief, race, (dis)ability, age, gender and gender identity and/or sexual orientation.

## **Power/privilege**

A societal structure that provides people with more or less influence and conditions for influencing society and their own lives. The opportunities and conditions a person has are related to financial standing, sex and ethnicity, for example.

## **Racial and ethnic identity**

Racial and ethnic identity refers to the idea that one is a member of a particular cultural, national, or racial group that may share some of the following elements: culture, religion, race, language, or place of origin. Two people can share the same race but have different ethnicities.

## **Reasonable accommodations**

A reasonable accommodation is an adjustment made in a system to accommodate or make fair the same system for an individual based on a proven need.

## **Safe space**

Safe space is a term for an area or forum where either a marginalised group are not supposed to face standard mainstream stereotypes and marginalisation, or in which a shared political or social viewpoint is required to participate in the space.

## **Sex**

Sex refers to a person's biological status and is typically categorized as male, female, or intersex. There are a number of indicators of biological sex, including sex chromosomes, gonads, internal reproductive organs, and external genitalia.

### Sexual Orientation

Sexual orientation describes to whom someone is attracted. This includes attraction to the same gender (homosexual), opposite gender (heterosexual), and both genders (bisexual). Other orientations, often grouped under the term queer can include attraction to non binary genders or genders which don't fit under traditional concepts of male or female.

### Social model

The social model of (dis)ability is a reaction to the dominant medical model of (dis)ability which in itself is a functional analysis of the body as machine to be fixed in order to conform with normative values. The social model is based on the premise that sensory, physical, intellectual, psychosocial and other impairments are met with physical, attitudinal, and institutional barriers in society and it is these barriers that hinder the full and effective participation of people with (dis)abilities.

### Socio-economic status

Socioeconomic status is a societal construct that indicates an individual or group's social standing or class in respect to others in society. It is commonly measured by taking into consideration an individual or groups' education, income and occupation. There are three major categories referred to when allocating a socioeconomic status: high, middle, and low socioeconomic status.

### Tokenism

Making only a symbolic or the minimum effort to do a particular thing; often in relation to including a small number of people from under-represented groups in order to give the appearance of full inclusion or diversity.

### Trans

An umbrella term for people whose gender identity and/ or gender expression differs from the sex assigned to them at birth. This term can include many gender identities such as: transsexual, transgender, crossdresser, drag performer, androgynous, genderqueer, gender variant or differently gendered people.



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