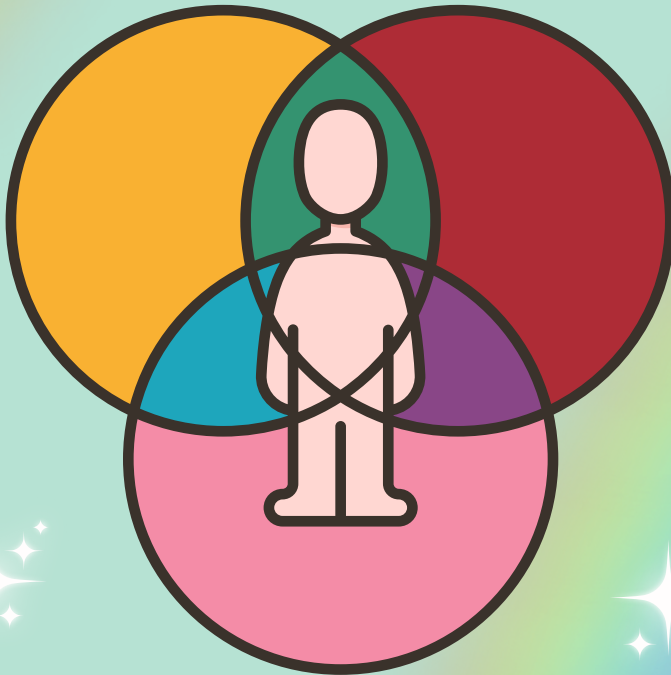


# INTERSECTIONLITY

101

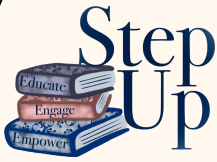


By Step Up AA

[stepupaa.org](http://stepupaa.org)

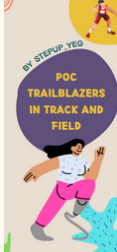
# Land Acknowledgment

**At Step Up, we recognize and acknowledge the privilege we have in conducting our work and initiatives on stolen land. We acknowledge that we are settlers on Amiskwaciwâskahikan (Edmonton), located on Treaty 6 territory and that our presence here stems from historical injustices and ongoing displacement of Indigenous peoples, including their genocide. These are not issues confined to the past, the effects still persist today. The systemic and intergenerational trauma is still a burden on the shoulders of Indigenous communities. We embrace our responsibility as settlers to address the effects of colonization, to honour this land and show respect and solidarity with Indigenous communities. Despite our participation in colonial institutions, we are committed to fostering decolonization and bring forth Indigenous ways of knowing. At Step Up, we strive for an anti-racist society, and we recognize that this aspiration would not be possible without working towards Truth and Reconciliation efforts. We are dedicated to bringing forth awareness and action that supports the decolonization of education and contributes to the healing and empowerment of Indigenous peoples.**



# About Us

Step Up Anti-Racist Association is a youth-led organization aimed to take action against racial injustices within our community. We do this through initiatives that **educate, engage and empower**.



## Contact Us



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# Table Of Content

**01** Definitions

**02** Brief History

**03** Race & Gender

**04** Race & Ability

**05** Race & Sexual Orientation

**06** Positive Intersectionality

**07** Books/ Articles

# Definitions

## **Race:**

A system of beliefs, practices, and policies based on individuals' presumed race. It is intended to be advantageous to those with historical power, which includes White people in the USA and Canada.

## **Gender:**

The characteristics of women, men, girls and boys, which are socially constructed. These social constructs includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other.

## **Ableism:**

The discrimination of and social prejudice against individuals with disabilities. It is based on the idea that people with typical abilities are superior.

## **Sexual**

## **Orientation:**

Describes your emotional or sexual attraction to others.

# Definitions

## **Intersectionality:**

The relation between systems of oppression which create our multiple identities, hierarchies of power, and privilege.

## **Structural**

## **Intersectionality:**

The individual experiences of people who have interlocking oppressions. An example would be the difference in experiences white women and Black women face.

## **Political**

## **Intersectionality:**

Highlights how interlocking barriers divide political groups. Ex: Women's Rights Movement not acknowledging the intersection women of colour face.

## **Representational**

## **Intersectionality:**

A concept that addresses the continued stereotypes of racist, misogynistic, sexist social constructs. Was created in the context of Black women.

# Brief History

## Sojourner Truth

In 1851, Sojourner Truth, a formerly enslaved abolitionist, gave a speech titled, "Ain't I a Woman". She highlights the fact that as a Black woman, she did not receive the privileges White women had. This is one of the first mentions of an intersectional approach.



## The Combahee River Collective



Although they didn't use the term "intersectionality", the Combahee River Collective discussed the fact that "major systems are interlocking" in their statement, which was published in 1977.

The Combahee River Collective is a group of Black feminists that have been together since 1974. Their mission was to combat racial, sexual, heterosexual, and class oppression, since the combination of these is where they stood. Although they were a group of Black women, they fought for all women of colour. The need to create their own group was due to the fact that their oppression was ignored by the American Women's Movement.

# Brief History

## Kimberlé Crenshaw

Kimberlé Crenshaw is the one known for coining the term intersectionality in 1989. The term was created in a legal concept, however it became an umbrella term for any interwoven oppression. The term intersectionality was used by Crenshaw in a paper as a way to explain the oppression of African American women. According to Crenshaw, intersectionality is where you see power come and collide.



## 3rd & 4th Wave Feminism in Canada



Around 1985, there was a shift in feminism. There was a greater emphasis placed on anti-racism, colonialism, and anti-capitalism. Feminism before, did not consider an intersectional approach. This led to marginalized women falling through the cracks. Women's diversity in terms of ethnicity, race, employment status, sexuality, and (dis)ability were acknowledged and fought for.



# Race & Gender

## Introduction

Black feminists have spent decades shedding light on the interwoven barriers Black women face. Within the Canadian context, women of colour go ignored because feminist initiatives and race related initiatives do not take into account the new oppression created by this combination. In terms of diversity reporting, organizations often account for people of colour, and women, but a proper analysis is hardly ever done on women of colour.

## Canadian Examples

Compared to non-Black women, Black women are 2.5x more likely to be subjected to intimate partner violence, and are more likely to be murdered by an abuser. However, a number of cases are gone unreported. Because of the unjust treatment marginalized individuals face from authorities, racialized women are hesitant to call the police or go to the hospital. This increases their risk.



# Race & Gender

## Canadian Examples

Racialized women have the highest unemployment rate in Canada. The unemployment rate of racialized women is 9.6%. This is higher than both racialized men (8.8%), and non-racialized women (6.4%).



## Canadian Examples

Indigenous women and girls are at a higher risk of homicide. Their homicide rate is roughly 4.5 times higher than that of all other women in Canada. Indigenous women are also 400% more likely than other Canadians to go missing. This issue is so horrific, the government does not know exactly how many individuals are missing. They have estimated that around 4 000 Indigenous women and girls have gone missing from 1956-2016. During this time, 600 Indigenous men and boys have gone missing (15% of the amount of Indigenous women and girls).



# Race & Ability

## Introduction

Over the past few decades, there has been an increase in the recognition of the interlocking barriers faced by individuals of colour who have a disability. However, there is still very little research and policy work accounting for this intersection of oppressions.

## Canadian Examples

In Vancouver, there was a Black mother taking her nine month old baby to the clinic to get his very first prosthesis. The clinicians denied them the assistive device, with their reasoning being that the cost wasn't worth it. The mother kept begging and said that she wouldn't leave until her son was cast for the prosthesis. The clinicians threatened to call the police. The mother responded by asking them to call the police, so that she can tell them that the human rights of her son are being violated. It was at this moment they started cooperating. Weeks later, they return to the clinic to fit the prosthetic. However, they made him a white prosthetic. When the mother asked why they didn't make it Black, their response was, "I see your point, it's just that I don't see colour."



# Race & Ability

## Canadian Examples

When interviewing racialized individuals with disabilities, their situations are drastically different to non-racialized individuals. Racialized individuals with disabilities are more likely to face discrimination than their counterparts. This is due to racism.



## Canadian Examples

Indigenous people are nearly twice as likely to be discriminated against because of their physical or mental ability when compared to non-Indigenous people. 23% of Indigenous people with a disability experience ableism, while only 12% of non-Indigenous populations do.



# Race & Sexual Orientation

## Introduction

The 2SLGBTQ+ movement has been ridiculed for years for being “whitewashed”. The lived experiences of white individuals are put at the forefront, while racialized individuals go ignored, or discriminated against within the movement. Also, the work racialized individuals have put into the movement or gone unnoticed.



## Canadian Examples

Within Canada and the US, there has been evidence of transmisogynoir. This term is used to define the dislike of transgender women of colour. Because of this, trans women of colour are at a higher risk of discrimination, and violence.



# Race & Sexual Orientation

## Canadian Examples

According to a news article, 70% of Black Queer people in Canada have experienced a hate crime. Because of the historically negative experiences with police, a lot of these cases go unreported.



## Canadian Examples

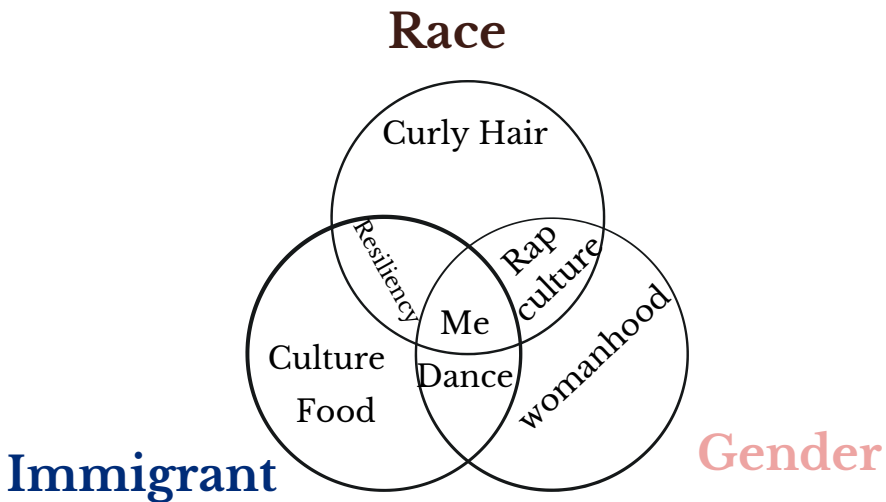
85% of Black Queer Canadians have experienced racism in the 2SLGBTQ+ community. Because of this, there is talk about creating a national organization focused on Black 2SLGBTQ+ communities. This way, Black Queer individuals can have a safe space, free of hate.



# Positive Intersectionality

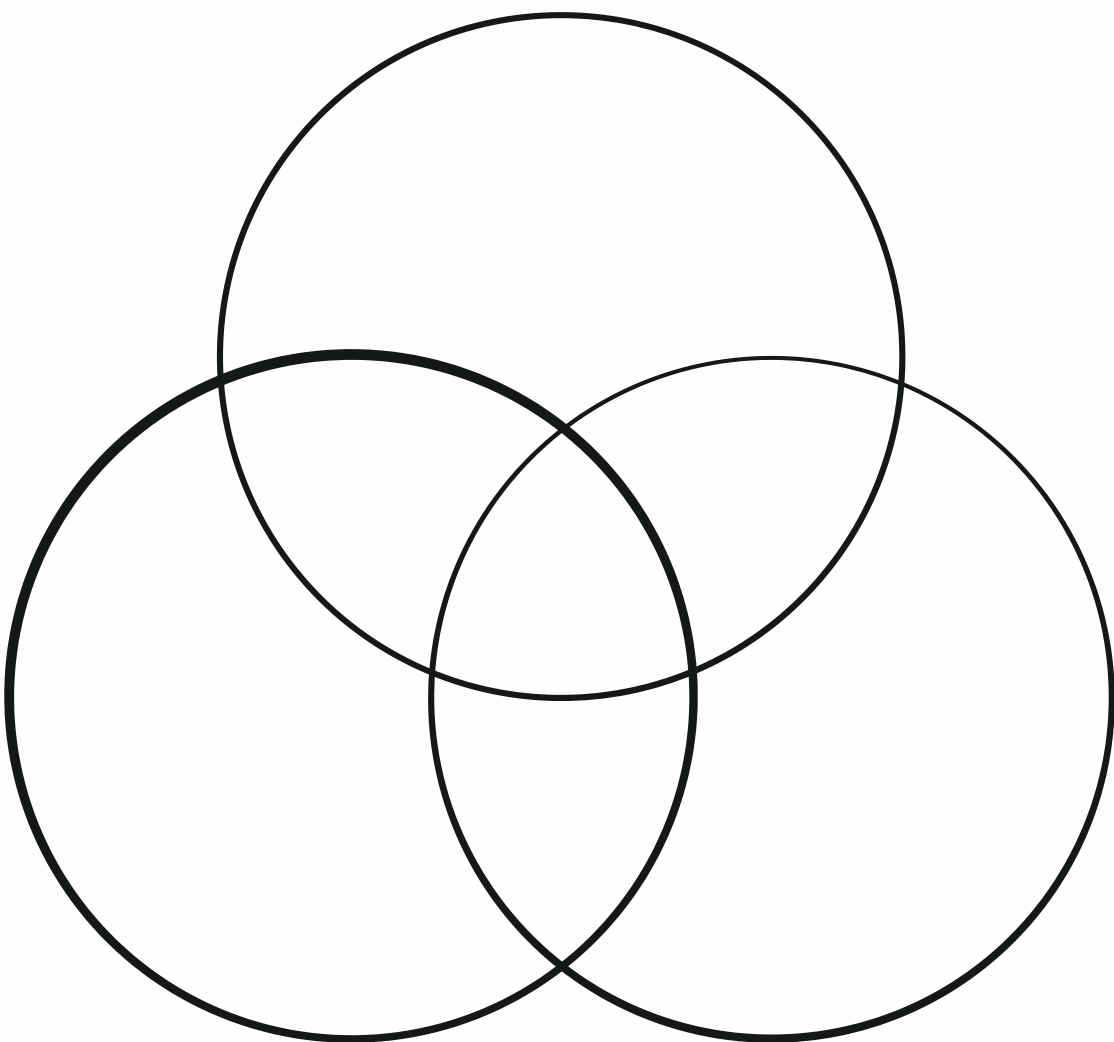
Although intersectionality highlights the additional and simultaneous oppression of marginalized individuals, there are also advantages to these barriers. Whether it be your race, sexual orientation, class, religion, ability, immigrant status, etc., these are what make us who we are, and it is something we should be proud of. We should be proud of the skin we are in, the country we were born, who we love, etc.

The next page is going to have a blank intersectionality diagram. Instead of focusing on the negative ways in which these barriers impact us, let us focus on the positive. Write down the positive attributes regarding these characteristics.



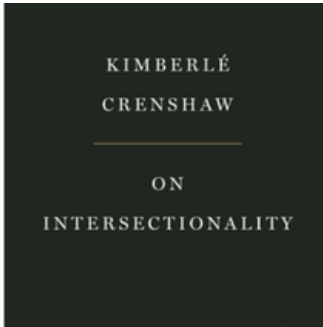
Example: Positive Intersectionality Diagram

# Positive Intersectionality





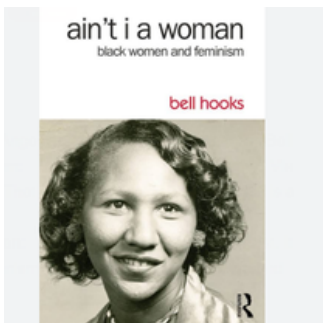
# Books



**“On Intersectionality: The Essential Writings of Kimberlé Crenshaw” By Kimberlé Crenshaw:** A collection of essays and articles that have helped define the term “intersectionality”.

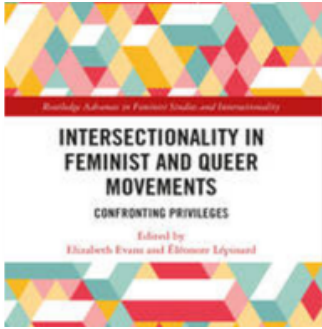
**“Woman, Race & Class” By Angela Davis:**

Davis creates a Marxist feminist approach to gender, race and class. It also highlights the struggle of Black women throughout history



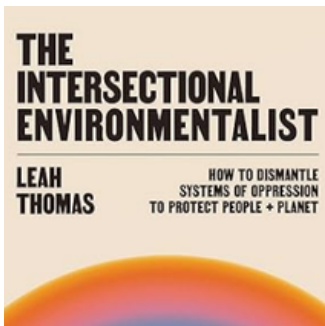
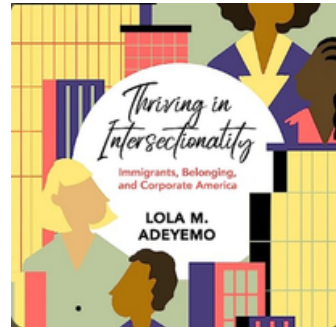
**“Ain't I a Woman” By Bell Hooks:** This book is titled after Sojourner Truth’s speech, “Ain’t I a Woman”. It analyzes the effect racism and sexism has had on Black women throughout history.

# Books



**“Intersectionality in Feminist and Queer Movements”** By Elizabeth Evans & **Éléonore Lépinard** : An analysis of the ways in which feminist and queer activists use intersectionality to confront privilege.

**“Thriving in Intersectionality”** By **Lola M. Adeyemo**: This book analyzes immigrant status, and the way it intersects with other barriers.



**“The Intersectional Environmentalist”** By **Leah Thomas**: This book examines the intersection of environmentalism, racism, and privilege. It also carries the message that the environment cannot be saved if the voices of its people are not heard.







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