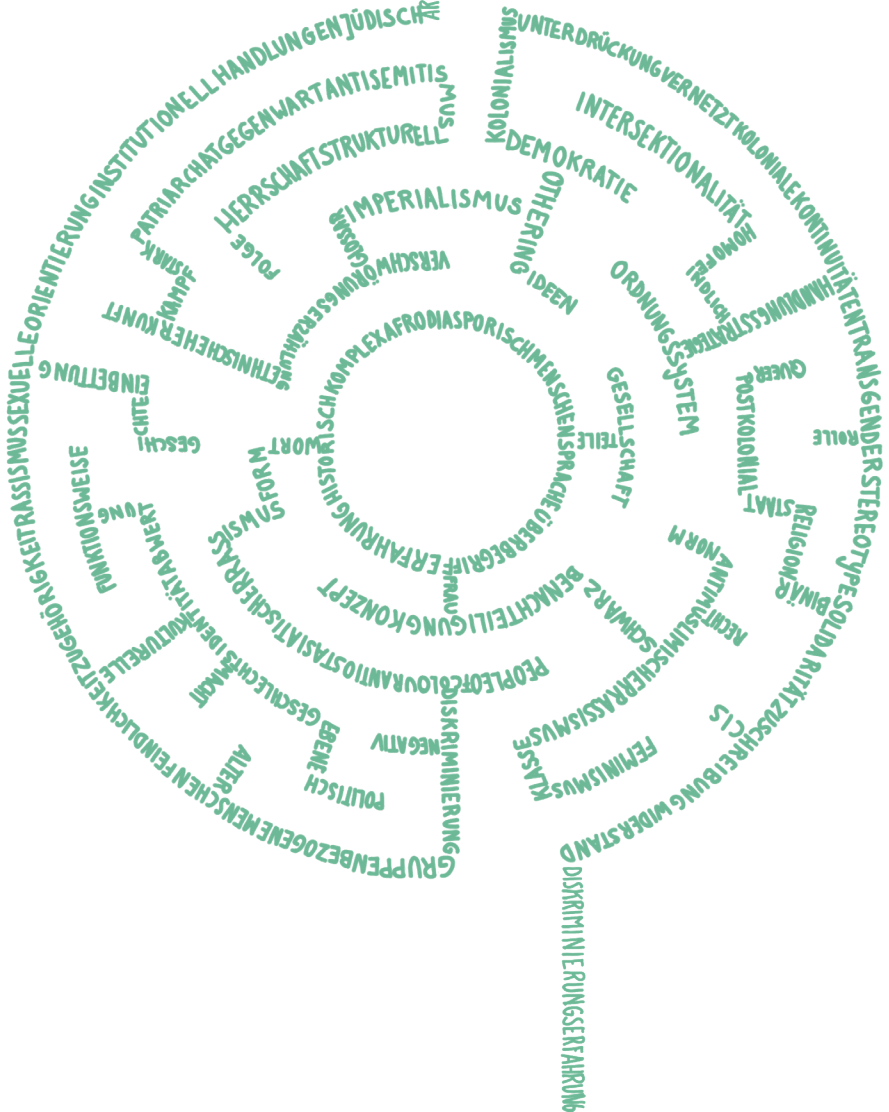


A brief  
glossary

of complicated  
terms







# women rais.ed

erkennen | ermutigen | empowern



Die Beauftragte der Bundesregierung  
für Migration, Flüchtlinge und Integration  
Die Beauftragte der Bundesregierung für Antirassismus



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# I. Introduction

# I. Introduction

## What is the aim of this glossary?

This glossary covers a series of terms that describe different forms of discrimination and racism, as well as practices of resistance related to them. The aim of our glossary for anti-discriminatory work is to provide a comprehensive guide for terms and concepts that are relevant in the context of fighting racism and discrimination. This glossary can promote knowledge on these important topics, making communication easier and paving the way for effective anti-discrimination work. It can also help draw public attention and raise awareness on these topics.

We also hope this glossary can inspire readers who have the privilege of rarely or never experiencing discrimination to reflect on the current state of our world and join the process of change. Those who experience discrimination know first-hand what it means. However, those affected are not the ones who are primarily responsible for dismantling discrimination and racism.


Discrimination, racism and exclusion can have deep social, economic and political impact on all of society – not only on those immediately affected. A society that actively fights discrimination and strives for equity and inclusion profits from diversity and a broader spectrum of talents and perspectives.



## How this glossary is structured?

We have decided to sort this glossary by theme instead of alphabetically. Our aim is to go beyond a mere compendium of various forms of discrimination and to instead highlight the relationship between individual types of discrimination. Therefore, the terms are grouped according to their interconnection and context. We consider different forms of discrimination and racism as deeply connected and reinforcing each other. Therefore, the response to discrimination and racism must focus on the connection and avoid emphasizing one form of discrimination or racism by neglecting or even encouraging another. This idea can be summarized as “intersectionality”: connected forms of oppression require equally connected responses.

The glossary at hand is presented in six sections. Each section introduces certain forms of discrimination and racism, as well as practices of resistance related to them. Numerous examples illustrate each definition. The order the topics are presented without ranking. This glossary does not claim to be a complete list. Despite their interconnection, the sections are somewhat independent, so that readers can decide for themselves in which order they wish to read them.



## How does this glossary work?

There is room for your ideas, notes, reflections and memories. Or for experiences you'd like to write about.



This is a space for questions. You can note questions of understanding or follow-up questions.

Like the questions that may come up while you read or think about definitions. This is also a good place to put questions from our events.



This glossary is for you. It is for your thoughts, experiences and learnings. We want this booklet to be *your* booklet.

### This means:

Use the table of contents or put the pages or chapters in an order that makes the most sense to you.

Add new pages, for example from our workshops.

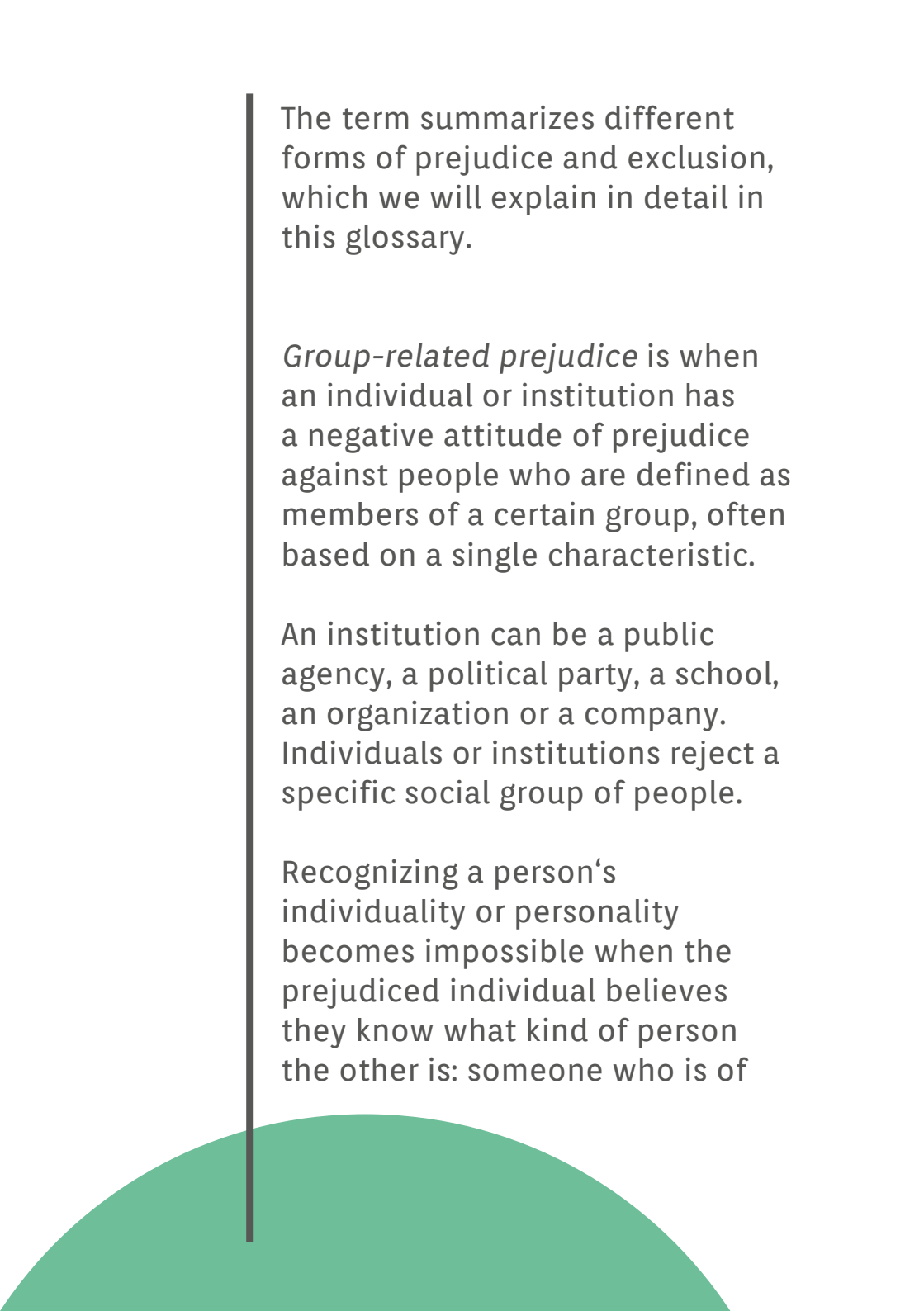
Use empty pages for your notes, thoughts, questions or comments.

Make the glossary your own – there are no limits!





What is group-related  
prejudice?

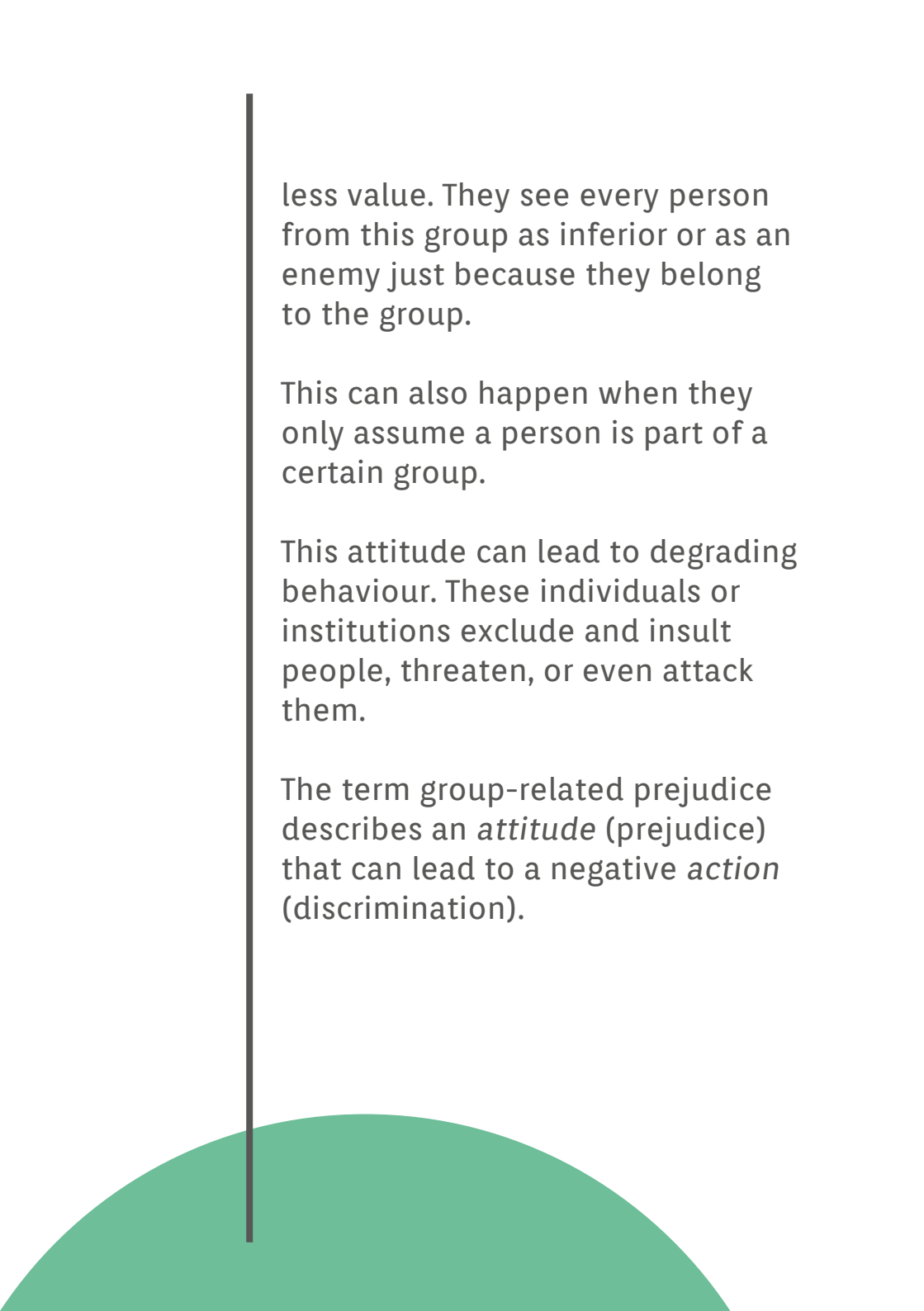


The term summarizes different forms of prejudice and exclusion, which we will explain in detail in this glossary.

*Group-related prejudice* is when an individual or institution has a negative attitude of prejudice against people who are defined as members of a certain group, often based on a single characteristic.

An institution can be a public agency, a political party, a school, an organization or a company. Individuals or institutions reject a specific social group of people.

Recognizing a person's individuality or personality becomes impossible when the prejudiced individual believes they know what kind of person the other is: someone who is of

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less value. They see every person from this group as inferior or as an enemy just because they belong to the group.

This can also happen when they only assume a person is part of a certain group.

This attitude can lead to degrading behaviour. These individuals or institutions exclude and insult people, threaten, or even attack them.

The term group-related prejudice describes an *attitude* (prejudice) that can lead to a negative *action* (discrimination).



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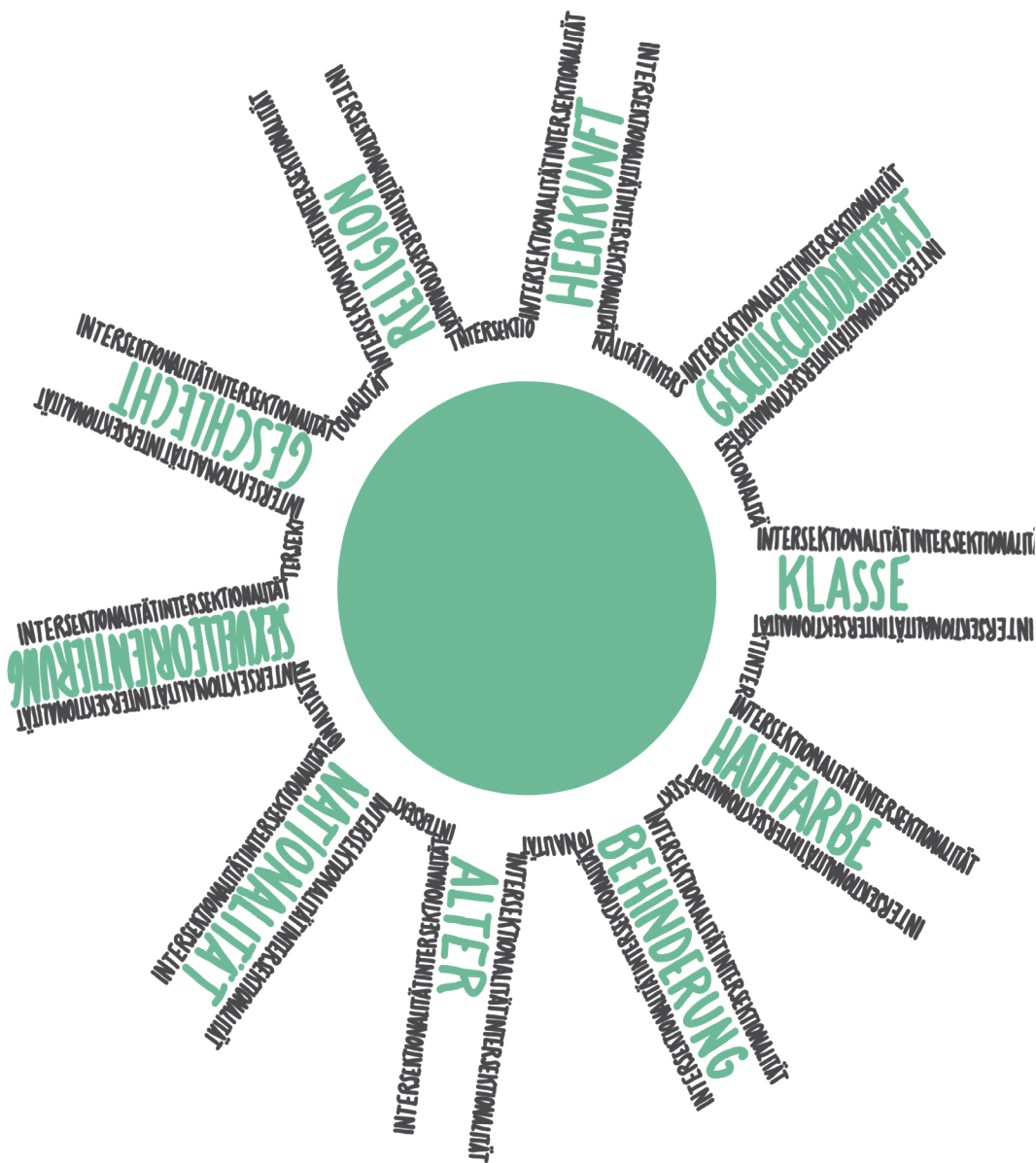
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# What is discrimination?

## Structural systems of repression

Racism (see *racism*), sexism (see *sexism*) and other forms of discrimination are not individual attitudes or actions; they are not just the result of individual prejudice. In fact, they are historically grown systems of social order and repression. Some of these systems have been in place for centuries.

They shape our views on others and ourselves. These systems are systems of repression because they rank people, creating hierarchies. In these systems, people are favoured or rejected because of certain characteristics.


Laws, norms, ideas etc. assign certain social roles to people based on physical traits, gender roles, origins or other qualities. These systems of repression overlap, strengthen each other and work together.

# Discrimination

Discrimination means to separate, exclude, or sort out. Someone or something excludes a person or a certain group of people. These people are not supposed to take part or have a share in something others have access to.

Individuals or institutions discriminate people because of their gender, their religion, their skin colour, their origins, their suspected political affiliation/alliances, their education, their age, their (dis)ability<sup>1</sup>, their language, or similar reasons.

Individuals or institutions may discriminate someone who receives social welfare. This is discrimination based on economic factors.



It means a person is discriminated because they don't have a lot of money (see *classism*).

Some people are discriminated because they are trans (see *transphobia*). This is discrimination based on gender identity.

Rejection and repression are always a part of discrimination and can take many forms.

It can be openly displayed in words and actions. It can also be hidden in rules and situations that seem harmless or part of everyday life. If this is the case, discrimination can easily remain undetected.

<sup>1</sup>We have decided to use the terms “disability” or “person/people with disabilities” in this glossary, as these are the preferred terms of this community.

## Levels of

## discrimination

We can identify four dimensions of discrimination. They are all interconnected.

### individual dimension

The *individual dimension* is about the behaviour, actions and opinions of individual people. Degrading or exclusion can be intentional, like racist or sexist insults. It can also be unintentional. Sometimes a person may not realize they are discriminating. Prejudice and negative stereotypes can exist subconsciously and find their way into everyday life.

Example: A job listing requires the following: “Native German speaker”.


## historical dimension

The *historical dimension* is about inequities based in the past and the historical development of social structures.

Example: In Switzerland, women weren't allowed to vote until 1971. Therefore, not enough women hold political positions there today.

## institutional dimension

*Institutional discrimination* concentrates historical and socio-structural instances of discrimination. They can no longer be pinpointed to a singular institution, but rather work across institutions. These forms of discrimination may be found in regulations and rulings by administrative offices, public courts and other institutions. They are the



sum of decisions and actions made by individuals in positions of power (that means judges, police officers, teachers, labour office administrators, or healthcare professionals). These individuals can be prejudiced.

Example: A young woman graduated school with good grades. She receives the recommendation to become a nursing assistant. Maybe her teacher thinks all women get married and will not continue their education. Maybe someone at the labour office suggests the job because there is great need for nursing assistants. Maybe her diploma is from another country and is not accepted in Germany.

The *structural dimension* is the overall effect created by all these dimensions of discrimination. People affected by discrimination have similar experiences of discrimination because the dimensions overlap and enhance each other. They create a system of discrimination. For example, when all students in Germany officially have equal education opportunities but their chances of educational success actually depend on social background.

Both structural and institutional discrimination often take place invisibly. Neither those involved nor those affected are fully aware of it, as social structures are simply taken as a matter of course.





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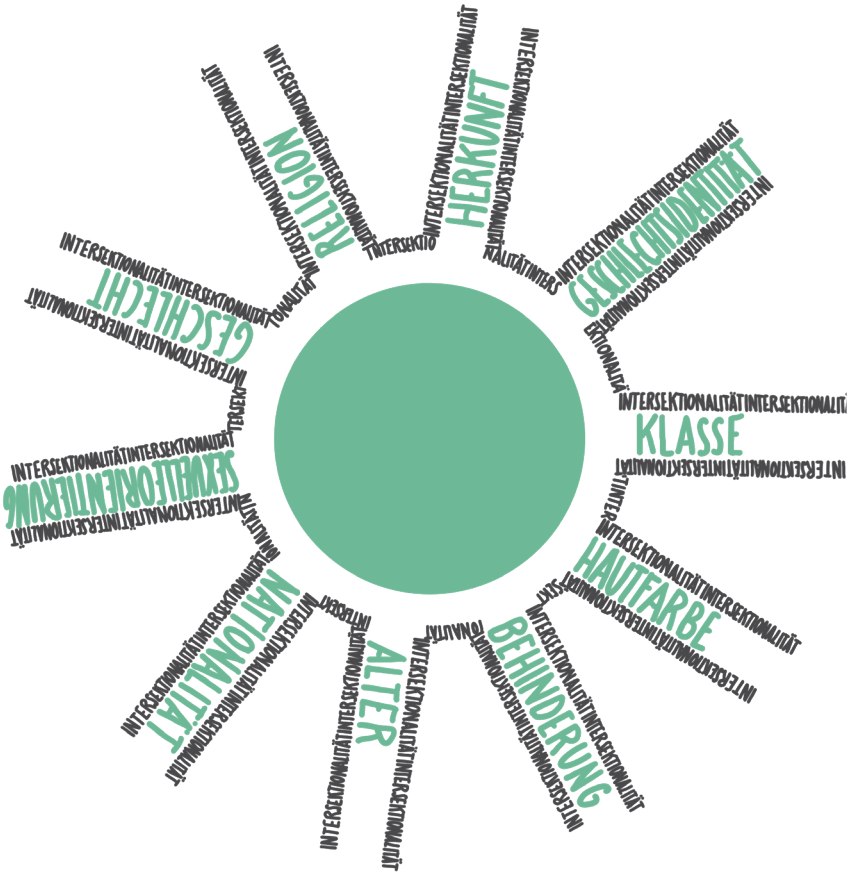
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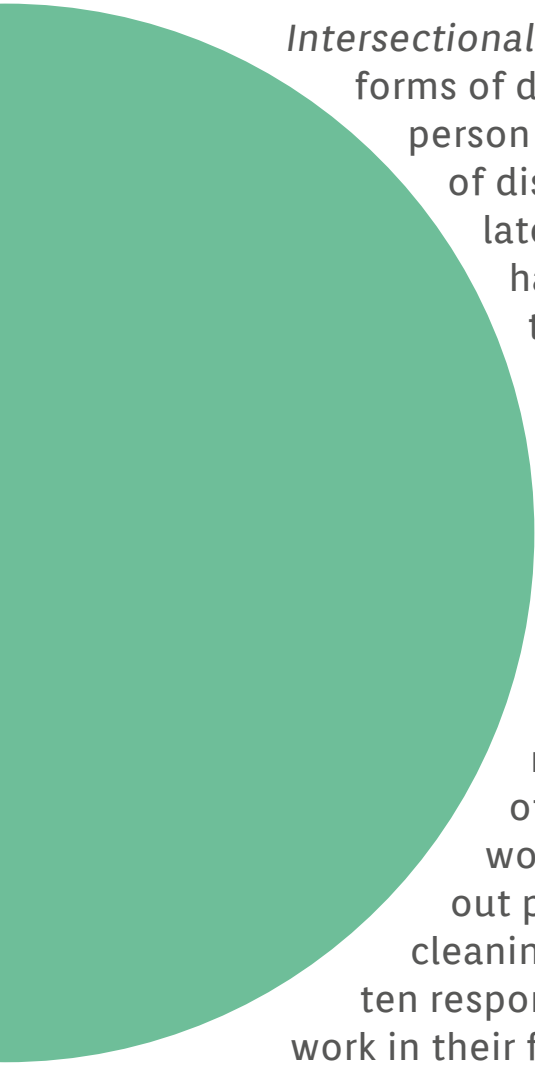
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What is  
intersectionality?



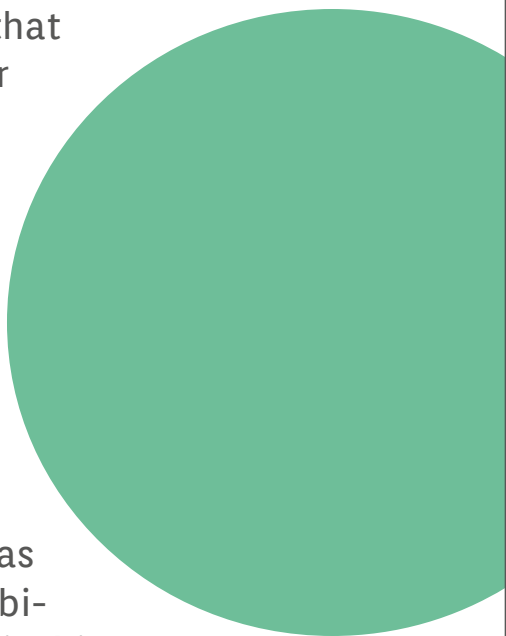


*Intersectionality* means that different forms of discrimination can affect a person at once. Different forms of discrimination are not isolated, they overlap and enhance each other. Intersectionality addresses these inter-connections. It is not possible to separate the various factors.

A Black woman, for example, is affected by racism and sexism. The two factors of discrimination enhance each other. Black women and women of colour often carry out poorly paid work, such as cleaning jobs. They are also often responsible for most of the care work in their families and relationships.

Intersectionality describes that something is overlapping, or intersecting. The term originates in Black Feminism and the Black labour movement.

A woman with a disability not only experiences discrimination as a disabled person, she also experiences discrimination as a woman. A man with a disability, or a woman without a disability will never experience the same kind of discrimination as this woman. A White woman will never experience the same kind of discrimination as a Black woman or a woman wearing a hijab.



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II.

## Discrimination Based on Race



Racism



*Racism* is a common form of discrimination. racist behaviour is when someone degrades or excludes a person based on their skin colour, their origins, their culture, their religion or their name. When people sort others according to these characteristics or deem them “less worthy” it is racist behaviour and thinking. These individuals often use tropes and stereotypes or prejudices about certain groups. Racist ideologies suggest that there are different “human races” who not only look different but have typical physical and mental qualities.

In racist thought one race, usually “White”, is considered superior to others, while others are thought to be inferior (see *colonialism*). “Race” is put in parentheses here because there is no such thing as different “human races”.

The false notion that there are different biologically developed “races” is called biological racism.

Biological racism persists to this day. Its proponents have realized that racial theory became widely unacceptable after the Second World War and the Holocaust. Therefore, the term “culture wars” is more commonly used today, suggesting opposing, unchanging “cultures” that people are sorted into.

For example, it is often said that Islam is not a part of Germany. The claim is that “Muslim culture” and “German culture” are incompatible. Both cultures are portrayed as set and unchangeable. They seem to exclude each other.

No person is born racist, they are made racist by others. People continue to use racism to put down, attack or demean others as “unequal”. A person’s upbringing and social environment often – subconsciously – pass on racist stereotypes and thinking.

When people speak or act this way, they can discriminate others. We call this everyday racism.

## Examples of racist statements:

“White people are better than Black people.”

“Don’t go through the park where the Africans are. They’re all drug dealers.”

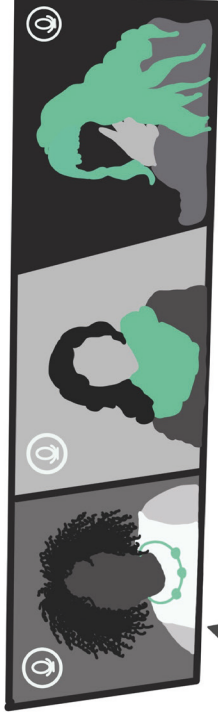
“Muslims are not part of German culture.”

Everyday racism can seem harmless. For example:

A bank clerk asks a German woman of colour: “Does your husband know you’re opening a bank account? Are you allowed to do this?”

A teacher says: “Asian children are always so studious.”

The head physician asks his colleague: “Did your parents bring your husband from your home country?”



Kulturalisierung ist auch  
Rassismus.

Hat Geschlecht was mit  
Kolonialismus zu tun?

Es wird rassistiziert  
damit kolonisiert werden kann.

Lineare Geschichte  
erlaubt keine  
anderen Narrative.

Sprache  
+  
ist  
+  
Nacht.





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## Racialization

We use the term racialization to describe how some people degrade other people with racism. People are racialized when they are assigned to a group based on how they look or something they do.

The term racialization emphasizes that race is not a natural category, but rather the product of racist thinking and behaviour.

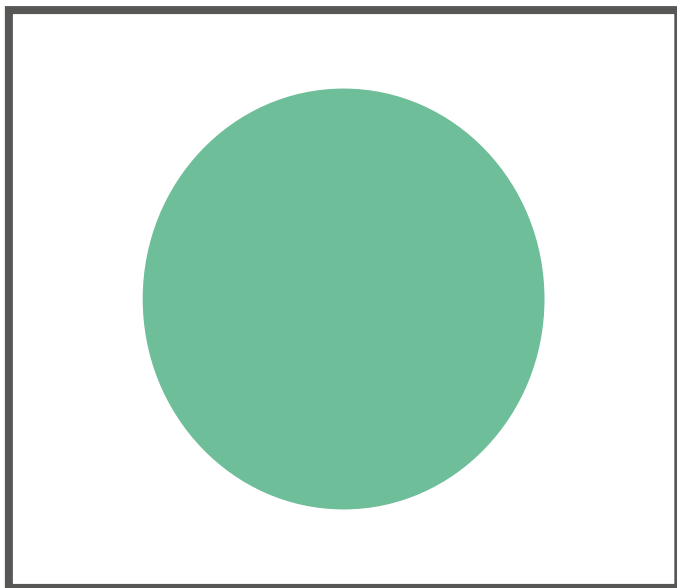
When a person is considered Black, this does not happen because the colour of their skin is “black”. It happens because society groups people who are not considered White as Black and creates certain notions about this group.

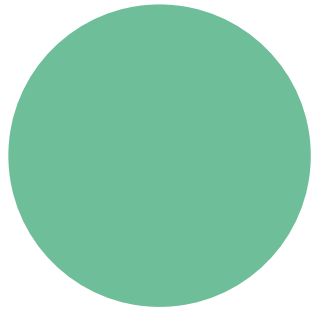
The term racialization emphasizes that we no longer speak of “biological races”.



Today, further cultural and historical aspects such as language, culture or religion have been added to the scope of racist interpretation.

One part of racism is to consider one's own appearance, gender or origins "normal" – making it a norm for everybody. Whoever does not fit this norm is considered different, does not belong, is not entitled to the same rights, or is worth less.





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## Black

This term is a political self-ascription by people of African descent or descendants of the African diaspora.

African diaspora describes the common cultural heritage of people and communities. It represents their shared African origins and identity.

The term *Black* developed from anti-racist practices of resistance. This is why the term Black is capitalized.

It refers to a social position and not to skin colour. Being Black is a self-ascribed label. By using it, Black people express their shared experience of racism and identity.

## White

This term is similar to the term Black and we also choose to capitalize it. Being *White* has nothing to do with the actual skin colour (and nobody is really white like a piece of paper).

White describes a privileged position within a hierarchal, racist social order. People are also assigned as White based on their appearance or origins. However, they are not considered “different” or “foreign”.

White people do not experience racism. Nobody discriminates them based on their skin colour or origins. Usually, their Whiteness is not addressed as it is considered the standard and “normal”.

People of  
Colour

or  
Person of  
Colour


POC is a political self-ascription by and for people who are not White. This concept is rooted in the US American equality movement.

The term has been adopted by some activist groups in Germany. Some use the term, while others do not. The latter reject the term because it is based on a description tied to colonialism and the racialization of non-White people.

As a concept the term strengthens communities coming together in solidarity, joined by their common experience in racist and White-dominated societies. POC includes Asian people, members of the Sinti and Romani communities, Latinx people, Brown people and indigenous people.

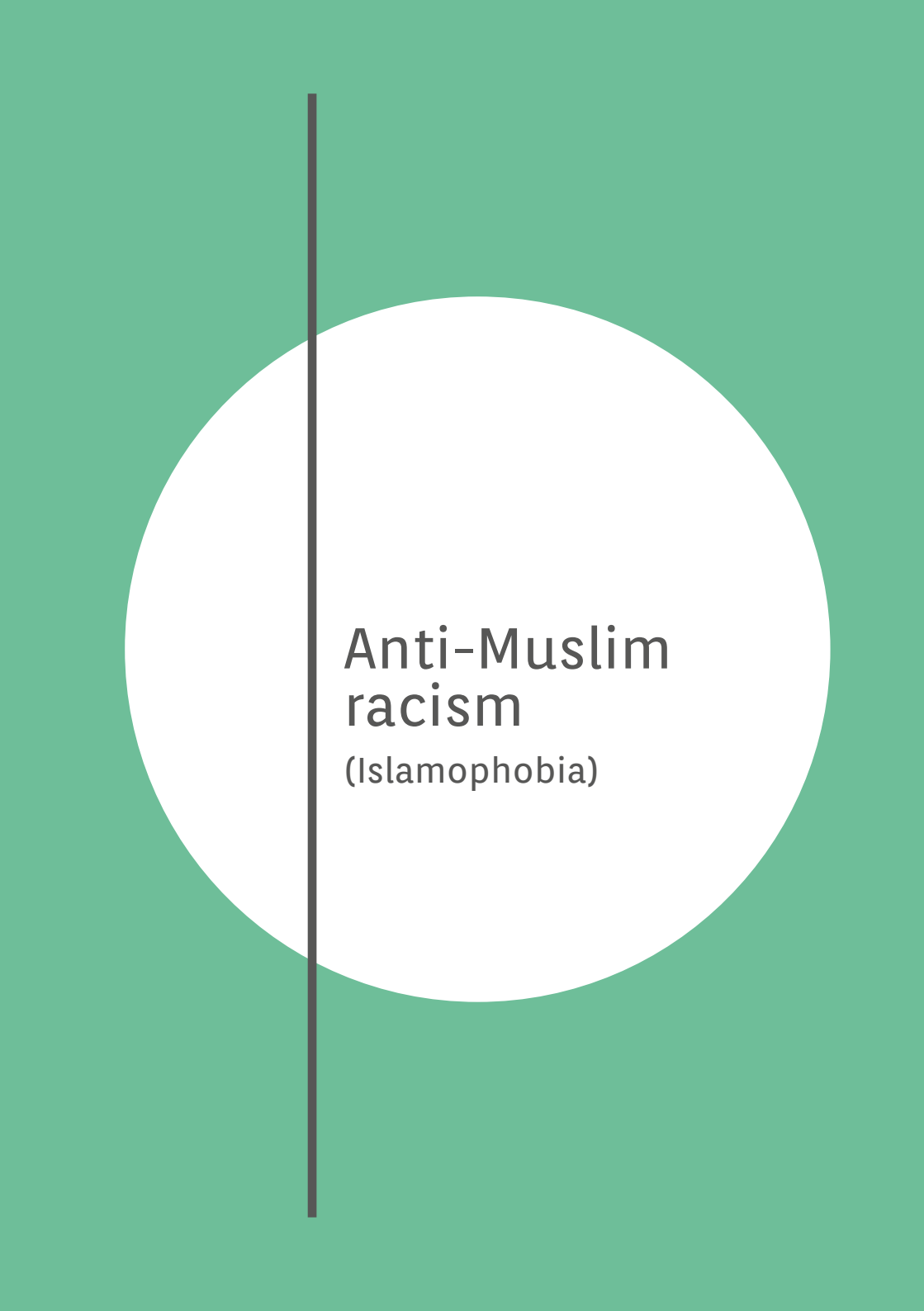
## Internalized racism

*Internalized racism* is often rooted in childhood socialization. People affected by racism can (consciously or subconsciously) internalize stereotypes about racialized groups. This can include groups they are considered to belong to. It is important to note that people affected by racism, like Black people or people of colour can also behave in racist ways. We all grow up and live in a society that teaches us racist beliefs and structures as “normal”. A person, whether they are personally affected by racism or not, immediately grabs their purse as soon as a Black man sits down next to them. In films and media, they have seen countless stories about Black men as thieves or in a context of gangs or welfare fraud.




Certain prejudices are associated with certain communities.

An Asian-German girl who has the choice between a non-White and a White doll picks the White one. She believes that the physical traits of the White doll are more desirable than those of the non-White doll, even if it looks more like her.



# Anti-Muslim racism

(Islamophobia)



*Islamophobia*<sup>2</sup> describes the discrimination of people who are identified as Muslim. The intention behind Islamophobia and the resulting discriminatory behaviour is to exclude Muslims from public life. This sweeping negative attitude towards Muslims and all beliefs, symbols and religious practices associated with Islam also extends to people who only appear to be Muslim. They may have a different religion but are labelled as Muslim because of their name or appearance but are also affected by anti-Muslim racism.

This form of discrimination is based on the false assumption that Muslims are a homogeneous, that means a uniform group that is ascribed certain (mostly negative) characteristics.

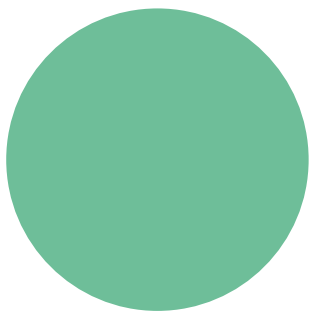


The term “anti-Muslim” also shows that this form of racism exists in Germany because Islamophobic racists claim that Muslims do not belong to “German culture”.

Anti-Muslim racism is widespread in many European and “Western” nations because Islam is perceived as “dangerous and foreign”. Different Islamic branches are often ignored or only presented in simplified terms.

Another aspect of Islamophobia is when people ascribe negative beliefs to Muslims, for example that they are “backward” or “hate women”. These ideas are based on racist thinking, stereotypes and prejudice.

<sup>2</sup>In the German language, we use “-phobia” (fear) and “-feindlichkeit” (hostility) to describe different forms of discrimination, like Islamophobia. The word “phobia” means fear and has a passive quality. Therefore, there is a trend to stop using “-phobia” to describe various forms of discrimination and replace it with the word “-feindlichkeit”, which means hostility and reflects the active quality of discrimination. In the English language, “-phobia” remains a very common way to describe discrimination.



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Anti-Roma  
discrimination  
(Antigypsyism)

Discrimination against Romani and Sinti people is known as Antigypsyism or anti-Roma discrimination. The term “anti-Roma discrimination” was coined by Romani activists as an alternative to “Antigypsyism”. However, it has received some criticism because it focuses on the experiences of racism by a single community.

The term Antigypsyism is based on a derogatory term often used to describe members of the Roma and Sinti people or other Travellers. The German translation of this word, the “Z-word”, is considered offensive and inappropriate today. Therefore, it is better to avoid using the term. This helps stop the reproduction of racist language and ideas. In analogy to using the expression “N-word” to describe the racist slur used against Black people, we use the expression “Z-word” in German.

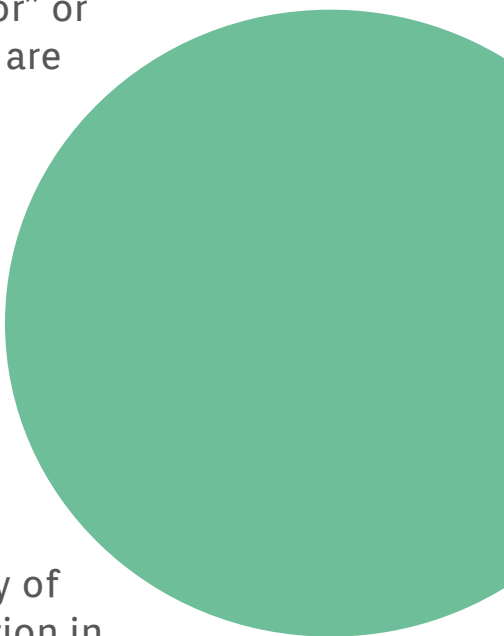
Antigypsyism is the specific racism directed towards Roma, Sinti, Travellers and other people who are perceived as such. This form of racism includes a wide spectrum of discriminatory expressions and practices deeply rooted in our society. It is based on centuries of stereotyping and negative images.

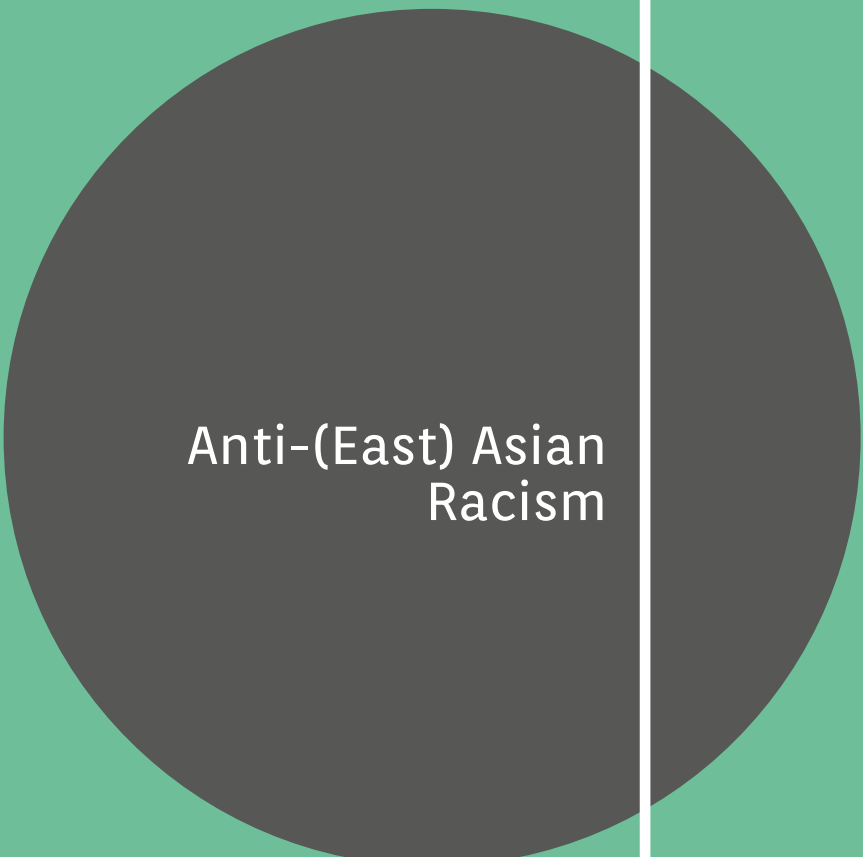
Racism against Roma, Sinti and Travellers has received much less public attention than other forms of racism.

It is also much less condemned in German society and beyond.

One example of prejudice against Roma, Sinti and Travellers is the claim that they have no identity and lead a nomadic lifestyle, living at the expense of others. These groups are also often portrayed as “poor” or “criminal”. These prejudices are all closely connected and enforce each other.

Members of the Roma and Sinti communities are discriminated in the education system, on the labour and housing markets and are often exposed to physical and police violence. Their history of discrimination and persecution in Europe dates back to the Middle Ages.



A dark gray circle is centered on a teal background. A white vertical line runs from the top to the bottom of the image, passing through the right side of the circle.

# Anti-(East) Asian Racism

*Anti-(East) Asian racism* is directed towards people perceived as Asian.

This prejudice is also based on centuries-old stereotypes and negative images of Asian people.

For example, women perceived as (East) Asian are often oversexualised. And this sexualised gaze, especially of White men towards (East) Asian women, has a long history. It is linked to colonialism, migration, wars and the development of mass sex tourism in Asian countries. This sexualised view can still be found in portrayals of (East) Asian women in film and media. They are repeatedly and very often

depicted as either “cold, seductive warriors” or “willing (sex) servants”. In this example, we can see how closely linked racism and sexism are.

Another instance of anti-(East) Asian racism is that Asians are often described as “model migrants”; as smart, hard-working, quiet, modest and integrated. This appears to be positive labelling. But it is racist because here, too, people are reduced to their presumed origins.

Racism experienced by people of (East) Asian descent is often minimised or even dismissed because of this supposedly positive characterisation.

As a result, racist violence experienced by people from these communities stays invisible. Historically, it is frequently overlooked that the Nazis also persecuted (East) Asian people – particularly from the Chinese community. They were also deported, imprisoned in concentration and forced labour camps and murdered.





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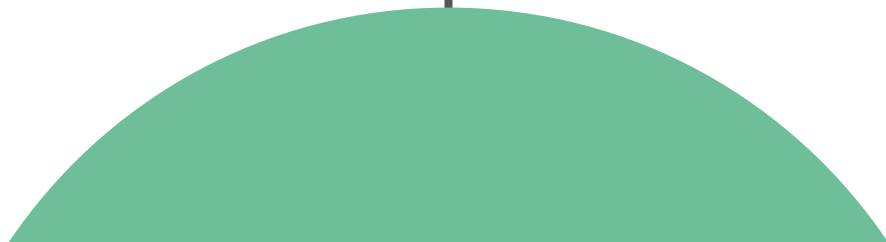
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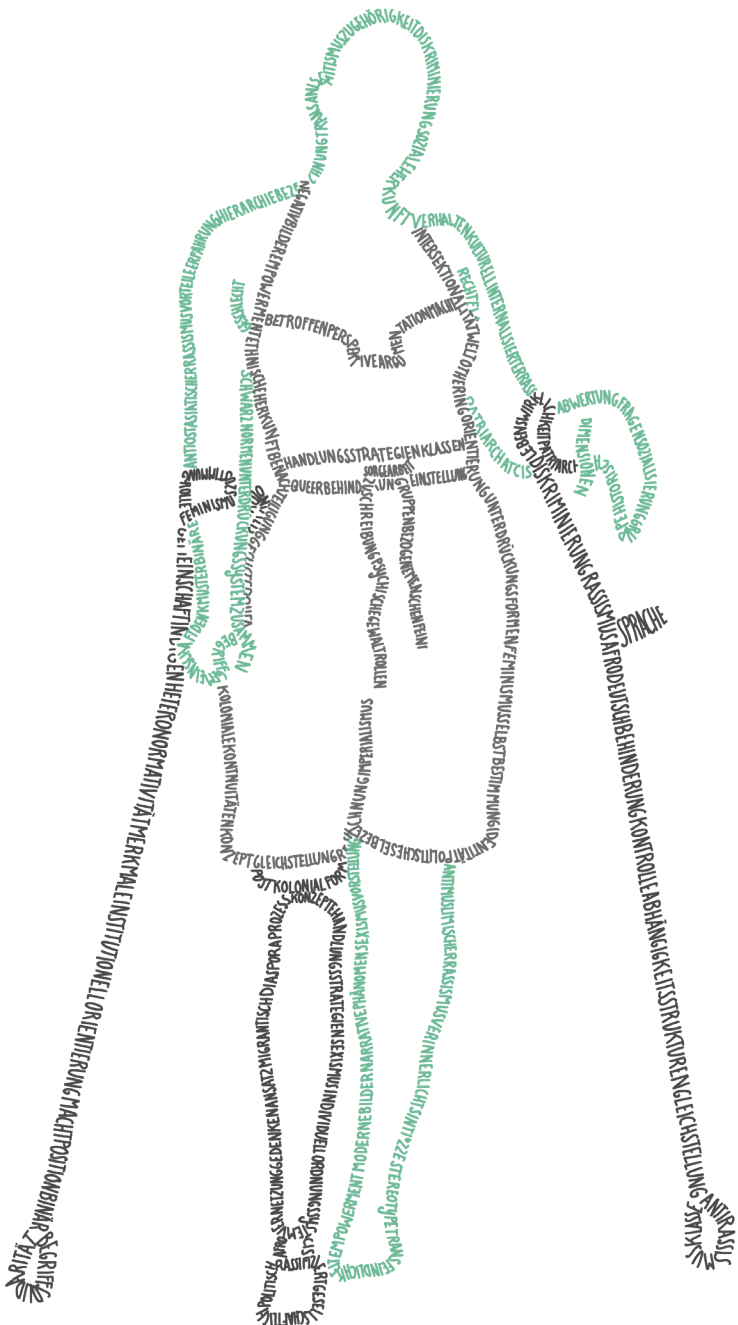
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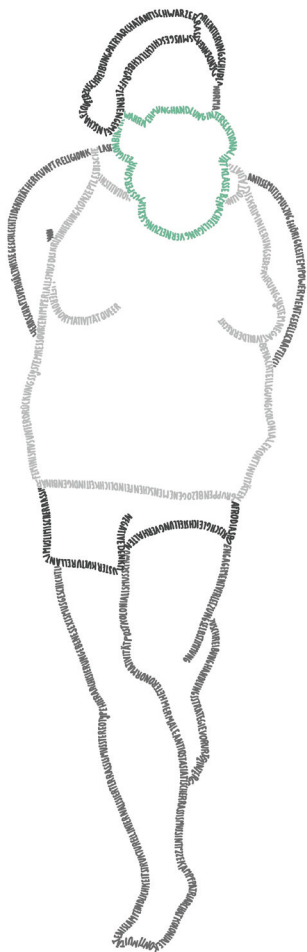
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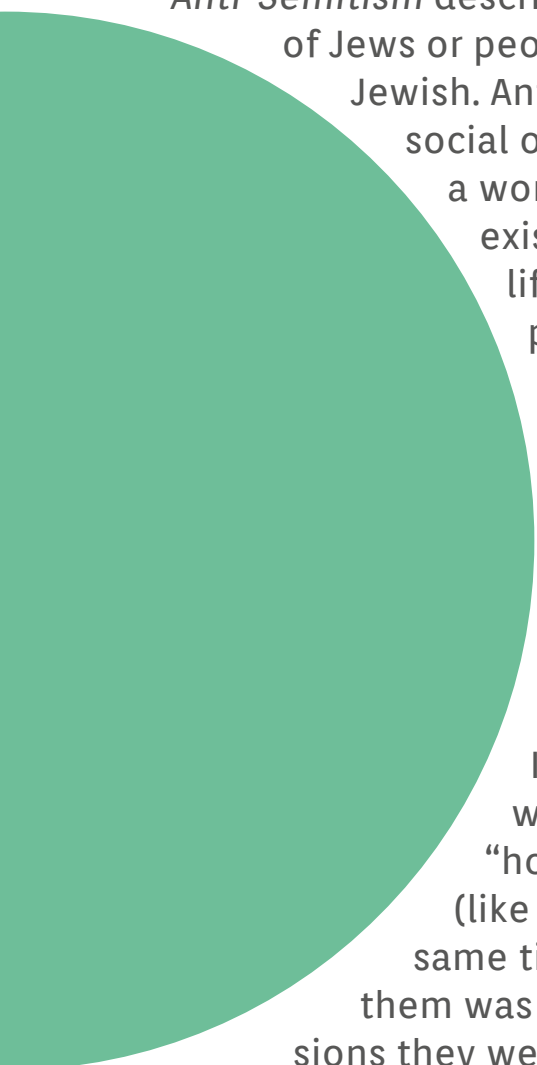
## Antiracism

Antiracism aims to dismantle the structures and attitudes that enable racism and discrimination. Antiracism advocates for the freedom and equality of all people, for a life without discrimination.





# Anti-Semitism & Antizionism



*Anti-Semitism* describes the discrimination of Jews or people who appear to be Jewish. Anti-Semitism is not just a social or religious prejudice. It is a worldview that considers the existence of Jews and Jewish life to be the cause of all problems.

Like racism, anti-Semitism has a very long history. As early as the Middle Ages, Jewish people were condemned and persecuted based on their religion. In Christian Europe, Jews were often excluded from “honourable” professions (like certain trades). At the same time, prejudice against them was based on the few professions they were allowed to practise.

Organised violence against Jews has always existed. In recent history, hostility towards Jews has been increasingly motivated by racism.

Under German National Socialism (1933-1945), the Nazis imposed so-called “race laws” specifically targeting Jews. It did not matter whether they were religious or not. The Nazis wanted to eradicate European Jews. The majority of the German population did not object, or even supported this aim. Under the Nazis, at least six million people – two-thirds of Jews in Europe – were systematically murdered.

Anti-Semitic stereotypes often portray Jews as particularly powerful. They supposedly control the governments of (rich) countries. Such ideas were also used by the Nazis to portray Jewish people as particularly dangerous and to justify persecution and violence against them.

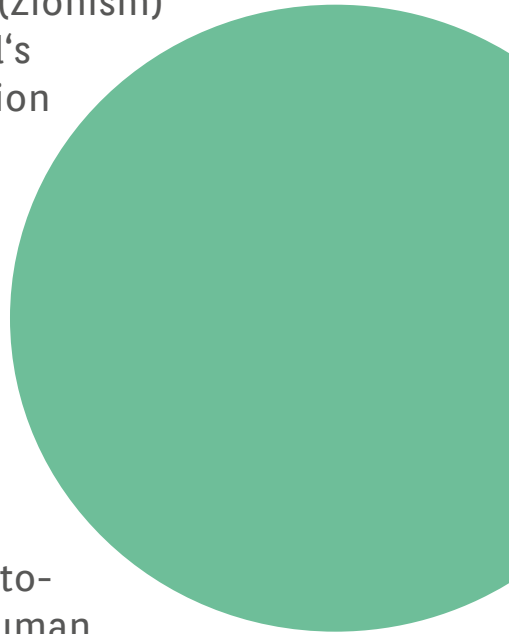
But even today, these ideas – describing Jews as particularly greedy or influential – are widespread. Many conspiracy theories rely on anti-Semitic images. They allege that Jewish people have secret plans to take over the world.

Anti-Semitism also plays a large role in discussions about the state of Israel. In Germany (and in other countries), Jewish people are often blamed for Israel's policies, even if they are not Israelis or have never been to Israel.

Many people in Germany believe being Jewish is the same as being Israeli.

Anti-Zionism refers to the rejection of the Jewish national movement (Zionism) and the rejection of Israel's existence as a Jewish nation state.

Anti-Zionism is a very controversial political attitude. The motives and justifications for anti-Zionism are diverse. Many anti-Zionists refer in particular to the occupation of Palestinian territories and the associated human rights violations committed by the



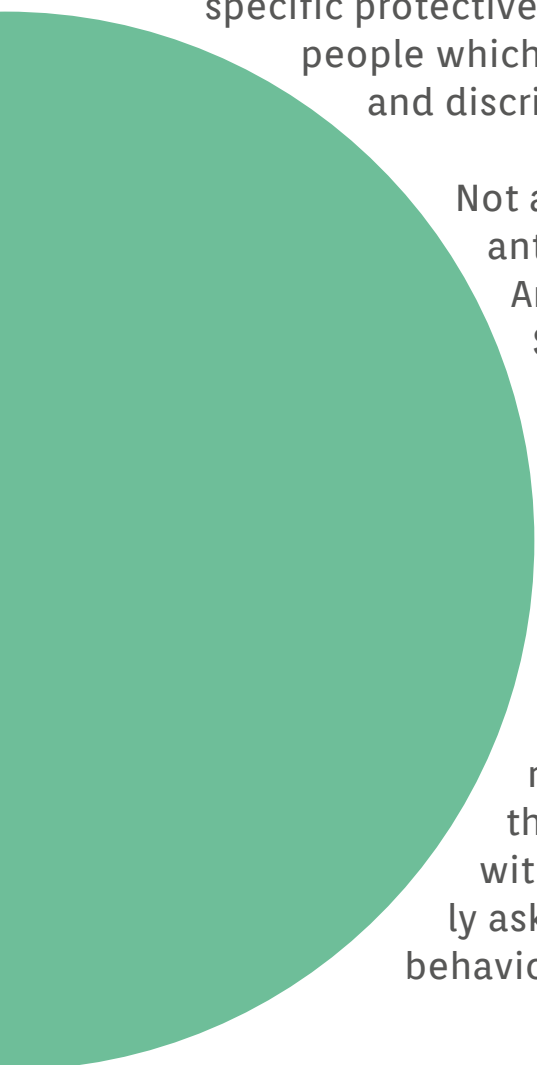
state of Israel. In this context, an anti-Zionist stance is not always directed against the Jewish people, but against Zionism, or more specifically, against the state of Israel.

Anti-Zionist individuals therefore often distance themselves from anti-Semites. However, anti-Zionist attitudes can also spread and reinforce prejudice, hostility and violence against Jewish people.

This often blurs the supposedly clear lines between anti-Zionism and anti-Semitism. Anti-Zionism is also often instrumentalised by anti-Semites.

For example, rejecting the existence of the state of Israel often includes positioning Israel as a “scapegoat”, as solely

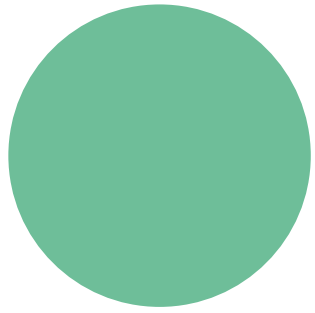




responsible for all conflict in the region. It is important to recognise that Israel was and is a specific protective space for the Jewish people which has been persecuted and discriminated for centuries.

Not all criticism of Israel is anti-Semitic.

Anti-Zionism is only anti-Semitic when justified criticism of the Israeli government uses anti-Semitic clichés. That is why anti-Zionism can easily become a form of anti-Semitism. This becomes evident when Jewish people – regardless of whether they have anything to do with Israel – are repeatedly asked to justify Israel's behaviour.



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III.

## Discrimination Based on Gender



Patriarchy

The term *patriarchy* is used frequently.  
What exactly does it mean?

We live in a patriarchal society. This means that men and masculinity are seen as “normal” in our society. Everything else is measured and evaluated in relation to this norm. Patriarchy is a form of society that favours men and degrades all other gender identities.

Patriarchy only recognises male and female roles and norms – there is no room for other identities.

Patriarchy is based on a binary idea of gender.

Supposedly, there are many fundamental differences between these two genders.

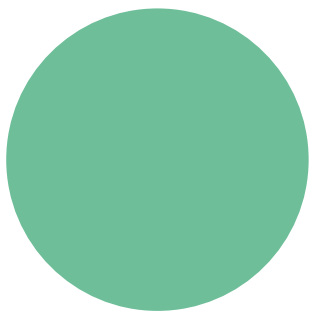
“Masculinity” is always considered to have greater value for society. We put “masculinity” in quotation marks because the notion of a fixed “masculinity” is the central idea of patriarchy.



Patriarchy has a history dating back thousands of years worldwide, which is why this form of hierarchy and distribution of power is often accepted as a matter of course. However, patriarchy can be very dangerous for people who are not considered men.

In many parts of the world, people are humiliated, abused or murdered on a daily basis because they are perceived as female or having another, non-masculine gender identity.

Patriarchal violence comes in various forms – the most extreme is the murder of people who are not labelled as male. For decades, the feminist movement has been calling for the term “femicide” or “feminicide” to be introduced into institutional language. This is to make it clear that women are murdered under the patriarchy solely because they are women.



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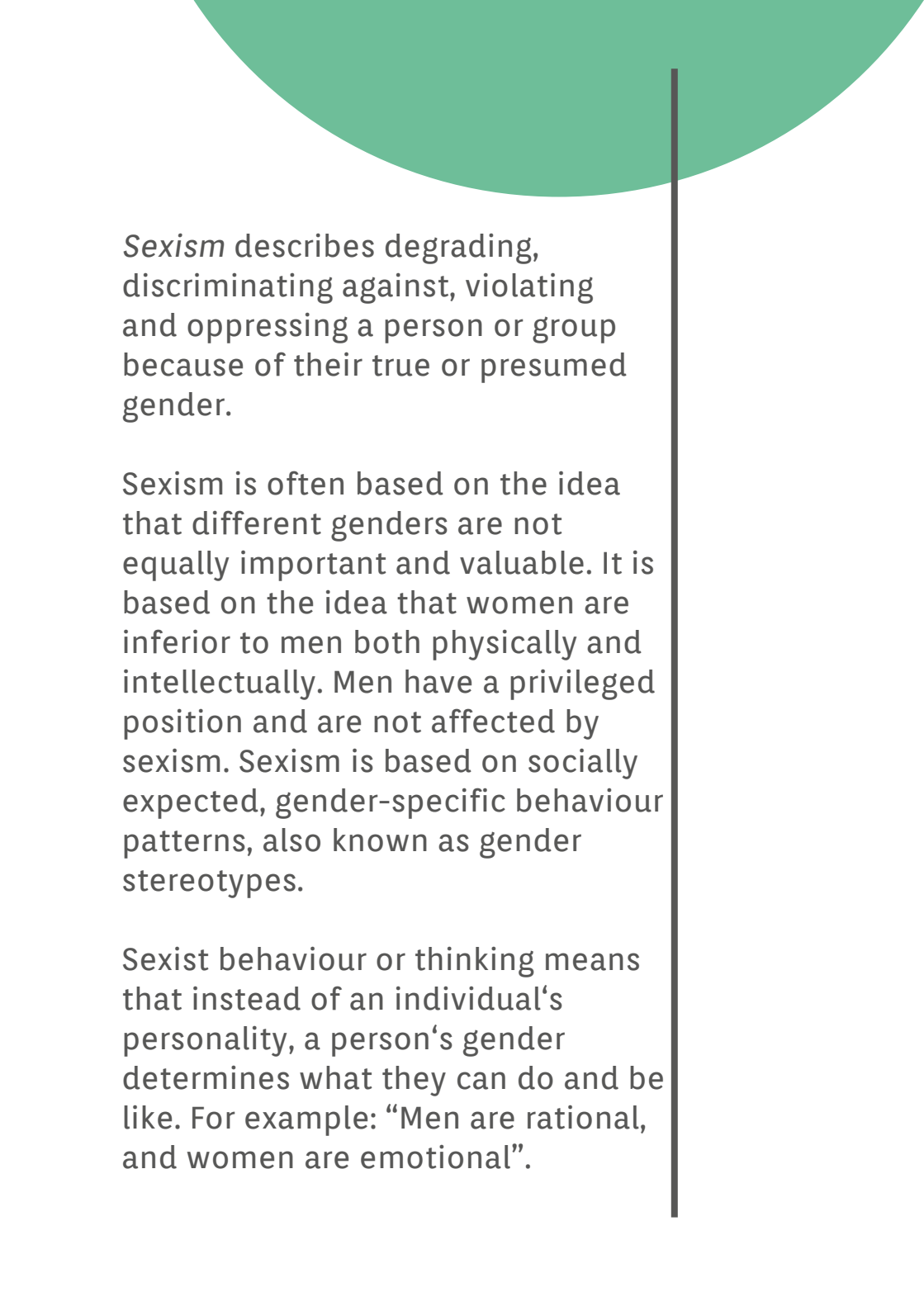
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Sexism





*Sexism* describes degrading, discriminating against, violating and oppressing a person or group because of their true or presumed gender.

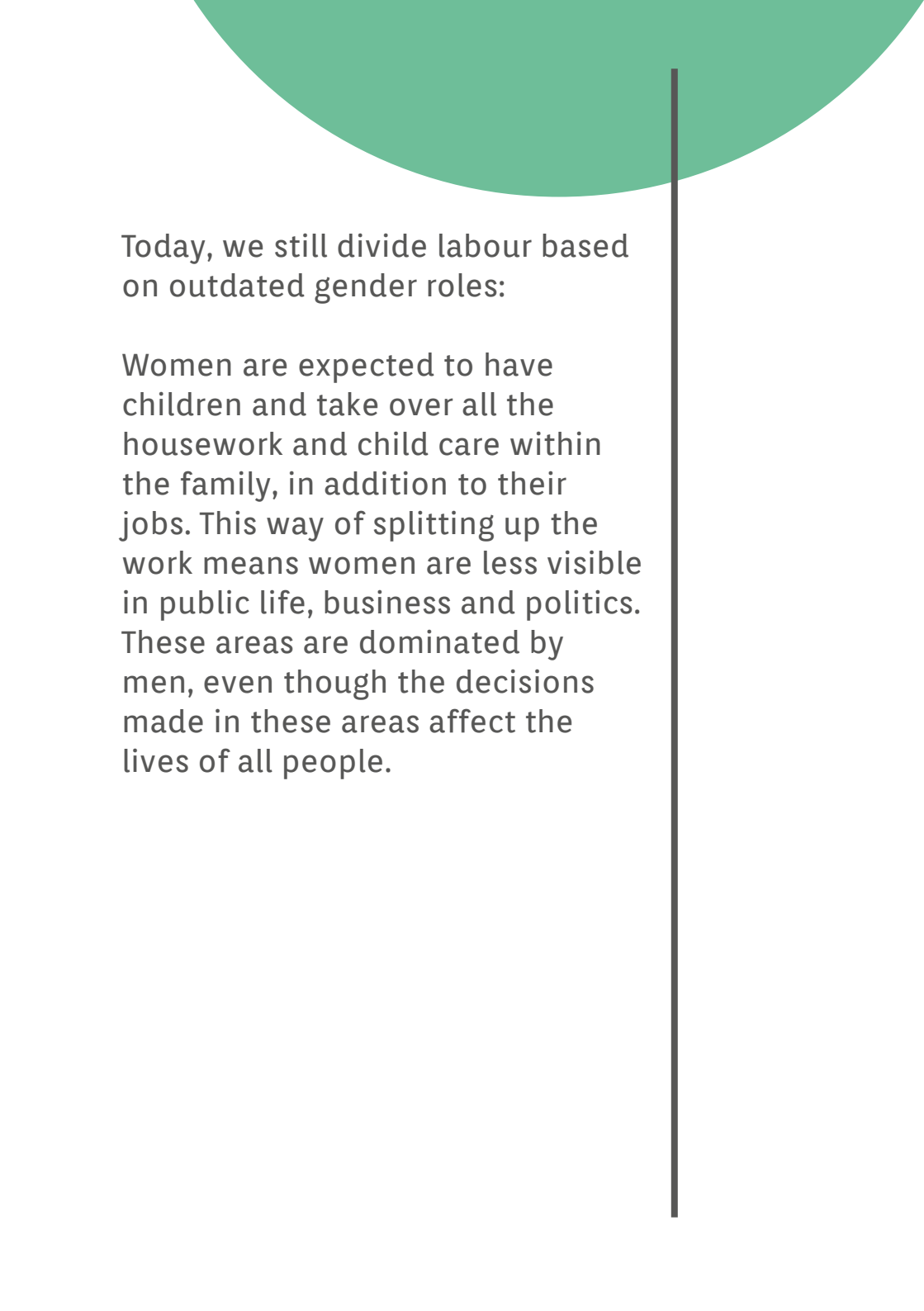
Sexism is often based on the idea that different genders are not equally important and valuable. It is based on the idea that women are inferior to men both physically and intellectually. Men have a privileged position and are not affected by sexism. Sexism is based on socially expected, gender-specific behaviour patterns, also known as gender stereotypes.

Sexist behaviour or thinking means that instead of an individual's personality, a person's gender determines what they can do and be like. For example: "Men are rational, and women are emotional".

Sexism is socially conditioned and institutionally rooted. Sexism is everywhere. It reflects a social power relationship. Sexist labels place people who are not men at a great disadvantage.

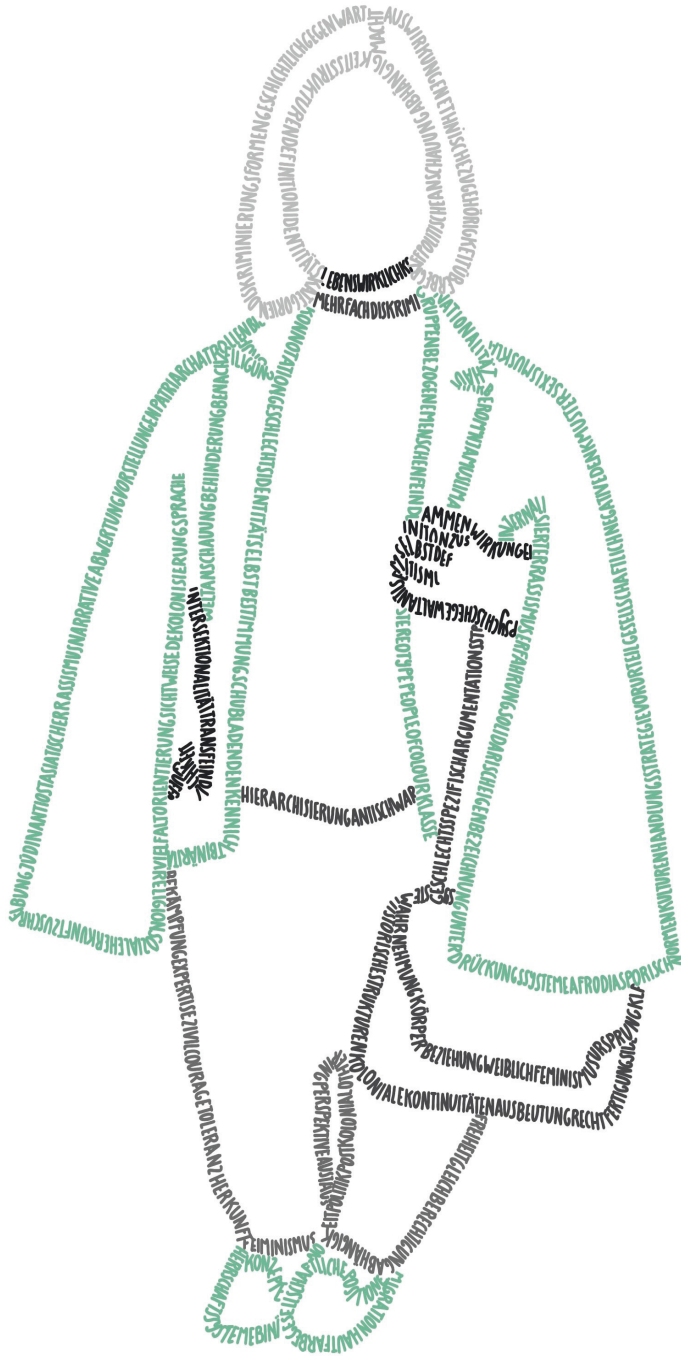
Sexism can be individual prejudices like “women are bitchy”. It is also hostility and violence against women as well as their overall social discrimination, for example when it comes to pay or career opportunities.

Sexism is internalised and learned. We learn at an early age which skills or characteristics “suit” girls or boys. For example, we are taught as children that boys are interested in adventure and technology, while girls like to take care of their dolls.



Today, we still divide labour based on outdated gender roles:

Women are expected to have children and take over all the housework and child care within the family, in addition to their jobs. This way of splitting up the work means women are less visible in public life, business and politics. These areas are dominated by men, even though the decisions made in these areas affect the lives of all people.





Homophobia

*Homophobia* is the discrimination of gay and lesbian (homosexual) people, that means people who love people of the same gender. Homophobia includes negative attitudes, prejudice, hostility or even physical or psychological violence towards people who are labelled as non-heterosexual.

Deeply rooted social norms demand that men only love women and vice versa – this is called heteronormativity. Many people see heterosexuality as “normal” and “natural”. Homophobia can also be internalised. Some homosexual people may struggle with internalised homophobia and reject their sexual orientation. The opposite of internalised homophobia is pride – a feeling of belonging and identification.



Transphobia

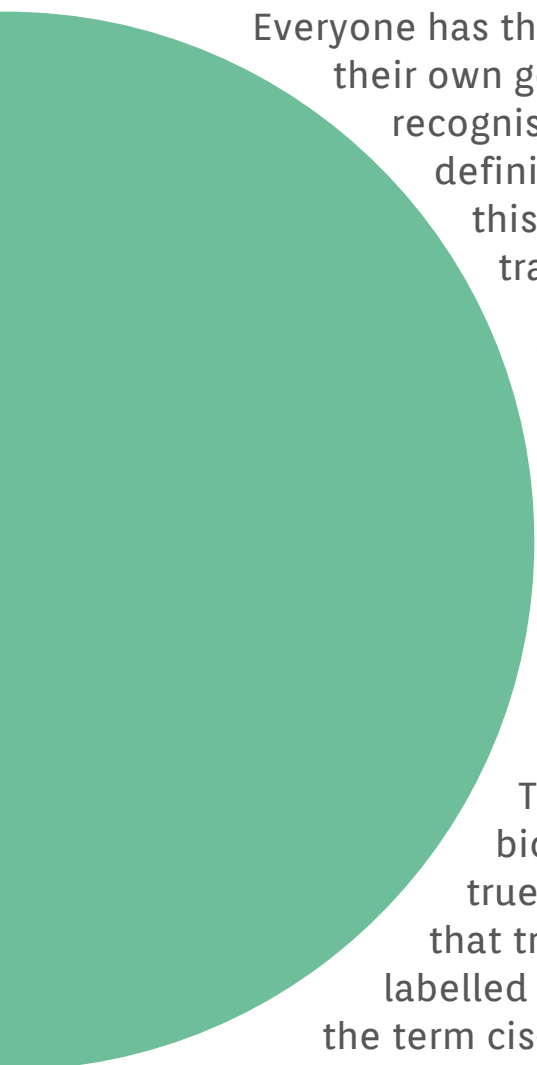
*Transphobia* is based on misconceptions about gender and sexual orientation similar to homophobia. Transphobia refers to discrimination against trans people<sup>3</sup>. It can manifest as hostility, prejudice and physical or psychological violence towards trans people or people who are labelled as trans. Those affected by trans discrimination also include non-binary people or people whose appear to differ from the binary cis norm (e.g. as “unmanly” or “unfeminine”). Transphobia is still widespread in our society. In many countries, trans people are exposed to severe violence. In many societies, transgender people are not taken seriously or

3

“Trans people” is two words – making this one word is considered disrespectful as it reduces a person to the single aspect of their gender identity.



are labelled as “sick”. Being transgender is not something a person can choose.



Everyone has the right to define their own gender identity. Not recognising a person's self-definition, or denying them this right, is at the heart of trans discrimination.

Transphobia can even be found among feminist groups.

One group, so-called TERFs (trans-exclusionary radical feminists), oppose the acceptance of transgender people.

They insist that biological sex is the only true gender, which means that transgender people are labelled as sick. In this context, the term cis-feminism is also used for feminists who only support and recognise people with wombs as women.



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Feminism

*Feminism* is diverse and has many forms. There are many different feminist movements and theories, focussing on different aspects. Sometimes they disagree on issues. There is not only one kind of feminism and it can also be about more than one gender. Different forms of feminism consider various characteristics that can make a person disadvantaged or privileged.

There is no “right” feminism.

And yet all feminist movements are connected by a core belief:


Feminism advocates equality, self-determination and freedom for all people. All people who are not cis men should be equally entitled to take part in society. This means participating in all areas of society including culture, employment, the media, politics and the economy.

Our feminism – an anti-racist, intersectional feminism – is a movement that demands equal rights for all genders.

## Anti-Racist Intersectional Feminism

*Anti-racist intersectional feminism* means recognising that different groups have specific experiences of gender. When we speak of intersectional feminism, we focus particularly on the experiences of those who face multiple discrimination. A White woman has a different experience than a woman who is a migrant or refugee. We must always bear in mind that experiences not only depend on (ascribed) gender, but also on (ascribed) origin and class. Intersectional feminism is committed to ensuring that multiple perspectives are acknowledged. It is also about dismantling injustices and structural barriers, questioning one's own privileges and learning to adopt a critical anti-racist and intersectional approach.





Cis / Cisgender  
Binary

Non-Binary

FLINTA\* / LGBTQ\*

Transgender

Queer/Queerness

Intersex

## Cis/ Cisgender

*Cis* or *cisgender* is a term that is used to describe when a person's gender identity and the gender assigned at birth are the same. Cisgender people identify with the gender (male or female) they were assigned at birth. Our biological gender (the body we are born with) and our gender identity (the person we are) do not always match.

We use *cis* to point out that not everyone experiences this match. Naming it shows that being *cisgender* is still considered the norm in our society.

When we say, "I'm a *cis* woman", we express that *cisgender* is one possible gender identity among many.

This opposes the common idea that there are only two "natural" genders.

Referring to yourself as cis  
– if that is how you identify  
– is a gesture of solidarity  
for people who experience  
discrimination because they  
do not identify as cisgender.

A *binary* understanding of  
gender recognises only two  
genders: male and female.  
This idea reduces people to  
two genders. It rates these  
two genders differently.  
It regards all other gender  
identities as wrong.  
The binary of male and female  
is considered “normal”.  
But this view is incorrect.  
Diverse gender identities and  
lifestyles have always existed.

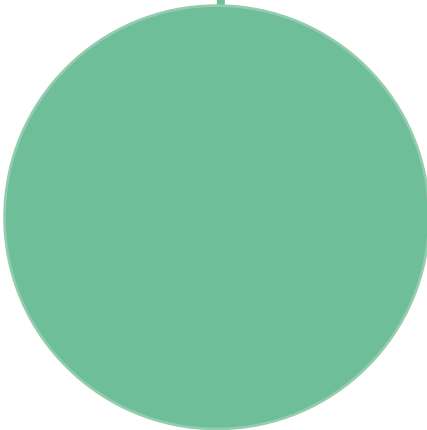
binary



## non- binary

*Non-binary* people, that means people who feel neither male nor female, can sometimes identify with the label trans.

Non-binary people cannot relate to the binary genders of “male” and “female”. They recognise themselves as gender non-conforming, as between, or outside of these gender categories.



*FLINTA\** is an abbreviation used in German for women (F), lesbian (L), intersexual (IN), trans (T) and agender people (A). The asterisk \* marks the fact that there are many further gender identities and sexual orientations which are not explicitly named. *FLINTA\** has its origins in feminist movement in Germany in the 1970s, where safe spaces for women and lesbians were created. As feminism developed and grew more inclusive, the term was expanded to include further genders. It is commonly used in invitations to specific events that offer a safe space for members of the LGBTQ\* community.

While *FLINTA\** and LGBTQ\* are not synonyms, they clearly share the experience of sexism and oppression in patriarchal structures.

*FLINTA\** /  
LGBTQ\*

## Trans- gender

*Trans* is an umbrella term for people whose gender identity and the gender they were assigned at birth do not match.

For example, some transgender people identify as male even though they were assigned female at birth.

Labelling oneself as trans is an act of self-determination.

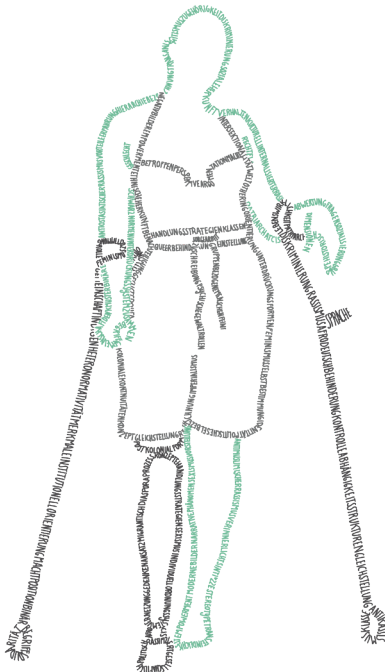
The concept of trans rejects the idea of only two natural genders and recognises gender identity as a choice that people can make for themselves.

Some trans people decide to transition. This can take place on a medical and/or social and/or legal level.

During medical transition, people decide to undergo body-altering procedures.

Social transition mainly involves changing pronouns, name, clothing, etc.

A legal transition involves an official change of first name and/or marital status.



## Queer/ Queerness

*Queer* is a positive self-designation.

It is used by people who identify their gender identity as outside the social norm. Queer people live and champion a multitude of sexual or romantic relationships, sexual orientations and gender identities.

Queer is not only a self-designation but is often also considered a political belief. In this case, it is often referred to as queerness.


Queerness questions norms and binary concepts and fights against stereotypical thinking. Queerness exposes various forms of (sexist) oppression and stands up against them.

## Intersex

Intersex individuals are born with sex characteristics that do not fit the typical definition of male or female.

This may include chromosomes, genitals, or hormones. Intersex people refer to themselves as intersex.

Until recently, babies born intersex were often operated immediately after birth. The aim was to surgically alter their genitalia to represent either male or female. This practice is called intersex genital intervention and many intersex people experience it as a traumatizing act of violence.



The term intersex acknowledges the fact that biologically, sex is a spectrum and that variations other than male or female exist.

Inter people have fought hard to make genital intervention without consent illegal. Since 2021, they are no longer legally allowed to be performed in Germany.



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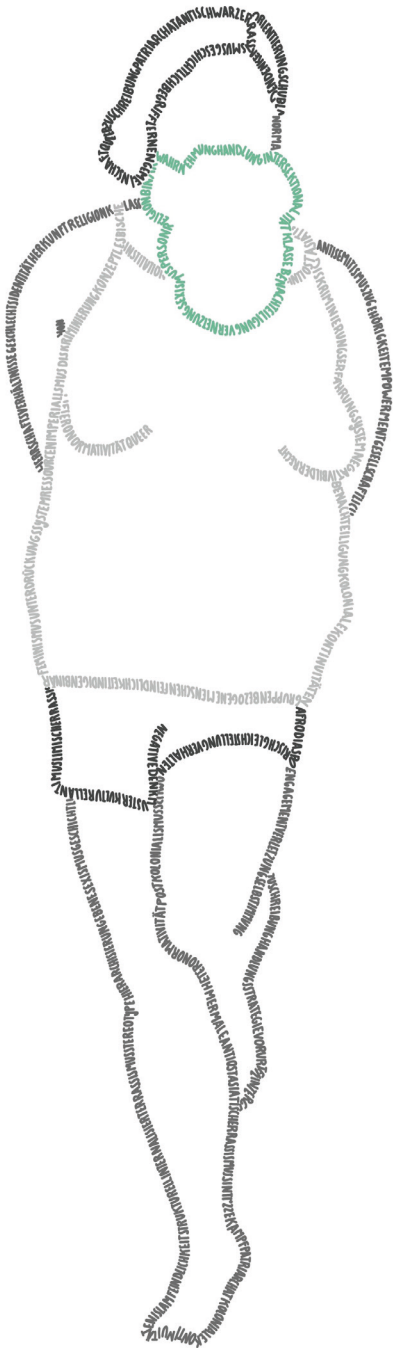
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IV.


## Discrimination Based on Class



Classism

*Classism* is discrimination against people on the basis of their social class, that means their income, wealth and social background. This form of discrimination is based on prejudice against people who are financially disadvantaged. It is often assumed that people are personally responsible for their poverty and that it is not a systemic problem of society. This form of discrimination is often expressed by individuals who want to set themselves apart from poorer people, or who are afraid of becoming poor themselves.

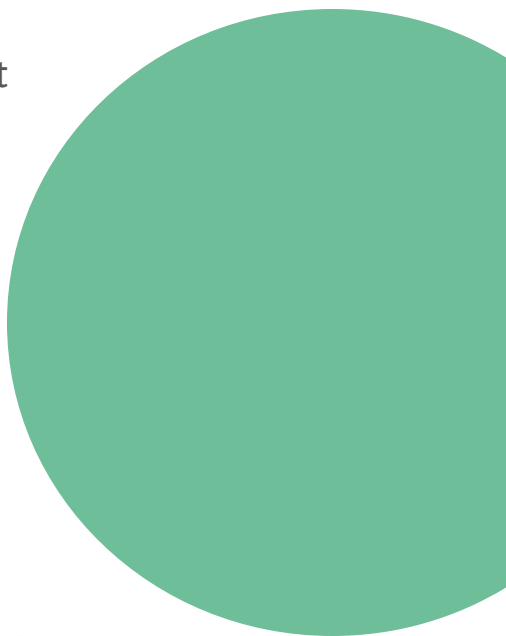
It also has an institutional dimension: A person affected by poverty will struggle to get a loan, as the bank will assume that they will not be able to repay. The child from a working-class home will automatically receive less respect and recognition at school than a child of wealthier parents. Homeless people are treated with disdain by many people.



Classism is rooted in economic exploitation: a large number of people work hard so that a small section of society can enjoy a carefree life. In the words of Bertolt Brecht: “If I weren’t poor, you wouldn’t be rich”. Since this economic system experiences periodic crises, some people are knocked out of the labour market after being exploited, that means they become unemployed. Unemployment puts them at risk of losing their livelihood and also leads to reduced wages for the remaining workforce, who in turn become even poorer and suffer even more discrimination. In other words, people face discrimination to varying degrees – with or without paid work – on the basis of their own class affiliation.

Class discrimination is not a new phenomenon: it is a known fact that throughout history the majority has been forced to provide unpaid labour for a small wealthy minority. What changes is the form this exploitation takes.

In modern society, people have formed trade unions to represent their economic interests towards their employers. However, organising in trade unions is only one form of fighting classism. People also organise themselves in political parties, organisations, neighbourhood initiatives, or sometimes even take spontaneous action without prior organisation to demand better wages, free education, affordable rents, healthy food, good healthcare and much more. All of this has significantly improved the working population's quality of life. Nevertheless, there is still a deep social divide that makes it





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V.

## Further Forms of Discrimination





Lookism

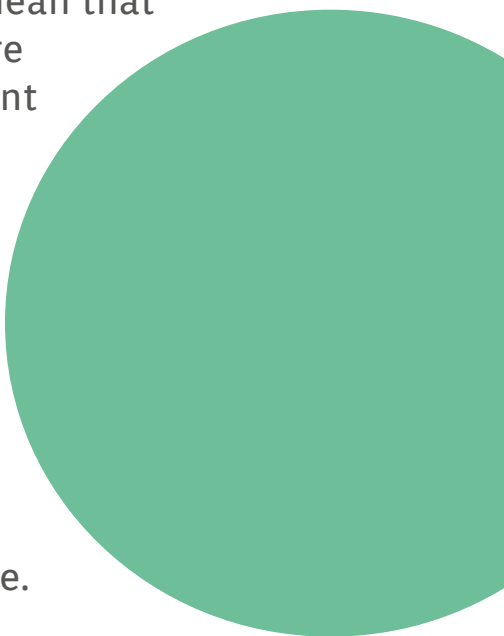
*Lookism* is the discrimination of people based on their appearance. Lookism categorises people into “beautiful” and “ugly”, “young” and “old”, but also into “stylish” and “out of fashion”. A person is more valued and often has an easier time if they look good, while someone whose appearance does not conform to social beauty standards is less valued.

Lookism often occurs in combination with other forms of discrimination. A woman wearing a hijab who is perceived as “overweight” experiences more discrimination than a woman without hijab who is also deemed “overweight”. A teenager perceived as “ugly” who cannot afford expensive clothes experiences more discrimination than a teenager perceived as “ugly” who dresses smartly. Racism, classism and lookism are all intertwined here.

Lookism is a social attitude and should not be explained as the result of uncontrollable biological instincts. Attributing lookism to genetics legitimises its perpetuation and thus the discrimination of people based on their appearance. Media and advertising promote lookism.

The logic of profit plays an important role here: the more beautiful a person who advertises a product, the more marketable it becomes, because the advertised product will be positively received and bought. The focus of dating apps on appearance also contributes to lookism: Users are more likely to choose a person based on their looks.

Fighting lookism does not mean that you are not allowed to desire the things or people you want because they conform to social norms. Everyone is free to desire the people or things they want, as long as no one is harmed as a result. However, it is important to reflect on the criteria you apply to yourself and others when it comes to assessing someone.






Ageism

*Ageism* or age discrimination is the discrimination of people based on their age. Ageism is based on the idea that a person's value depends on their age.

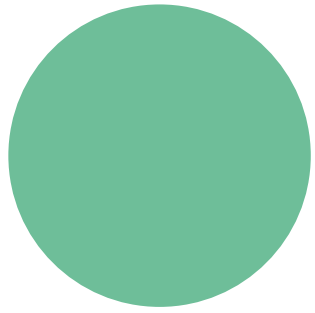
Both older and younger people experience ageism. For example, when younger people are not taken seriously because of their age, this is called ageism. A good example is young climate activist Greta Thunberg, a leading figure in the international climate movement „Fridays For Future“. Even though she and her movement address the important issue of the climate crisis, her arguments are not taken seriously, in part because of her young age.

Older people also experience ageism when, for example, they are considered unpreferable in the labour market because they cannot be employed in the long term. It is also ageist when older people are assumed incapable of certain activities that are considered demanding. Or when they receive less medical treatment because they are assumed not to live much longer – or quite the opposite – when they are operated on unnecessarily because this generates money for the hospital.

Ageism is a form of discrimination in a society that prioritises performance, measurability and success. Of course, it is easier to pursue these aims if you are neither “too” young, nor “too” old. Even if it is not apparent immediately, this attitude is not only demeaning towards older and younger people, but towards all people because they are seen and treated as performance machines. The fact that older and younger people suffer the most is therefore the symptom of a deeper problem.



Ageism can be countered when society unlearns to reduce people to their performance potential. That is the “ultimate” objective. At the same time, it is important to tackle ageism in individual cases and to show solidarity with people when they experience ageist behaviour.



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The image features a solid teal background. A large, white circle is centered horizontally and vertically. A thin, vertical black line is positioned to the right of the circle, extending from the top to the bottom of the frame. The word "Ableism" is written in a dark gray, sans-serif font, centered within the white circle.

Ableism





*Ableism* is the discrimination of people with disabilities. This form of discrimination can take various forms, such as seemingly harmless jokes centred on indirectly insulting people with disabilities. Socially marginalising people with disabilities or neglecting their needs, for example in urban infrastructure, services, and other aspects of life are all forms of ableist attitudes. This ignorance appears to be a passive attitude (not an active intention to hurt people with disabilities) on the part of the people or institutions that cause this discrimination, but it has an immediate impact on the life quality and living conditions of people with disabilities.

Similar to ageism, ableism results from the organisational principle of a profit-oriented society that perceives every person who cannot contribute to this increase of profits as unnecessary, or even a burden.



# VI.

## Colonialsim

## European

## Colonialism

Colonialism refers to the domination of certain states over other territories. We speak of *European colonialism* because this form of colonialism has had the greatest impact on communities living in Europe.

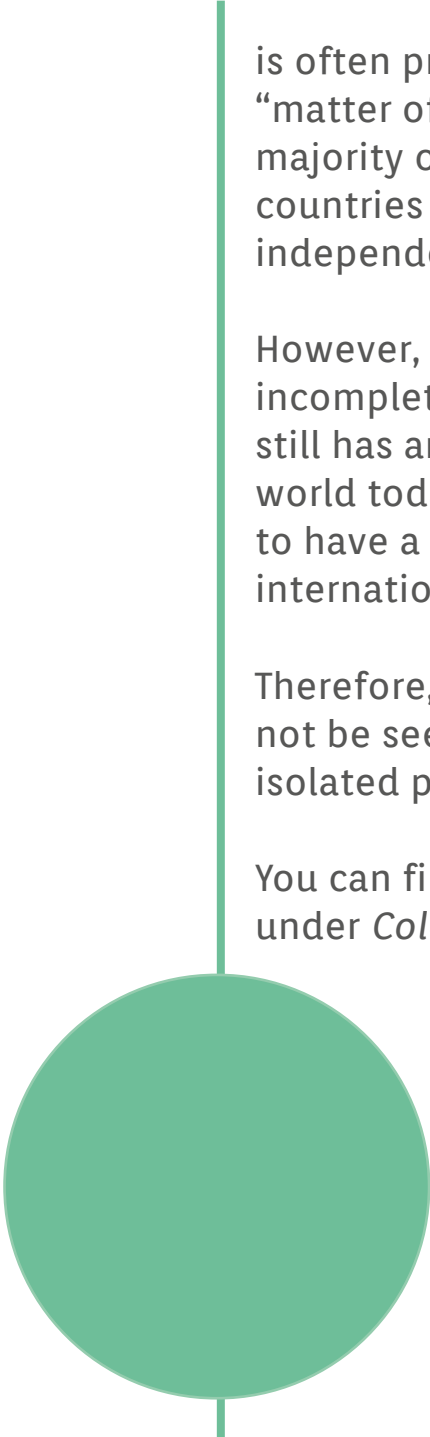
European colonialism refers to the domination of European states over regions outside of Europe. The European states wanted to profit from exploiting these places' economic resources and the labour of their populations. They also wanted to increase their own economic and political power. The result was the oppression and exploitation of the indigenous people living in these regions. The colonisers forcefully attempted to impose their

religion, language as well as cultural and political practices on these populations.

The colonial powers believed themselves superior to non-European people and populations. They degraded people who weren't from Europe by describing them as “uncivilized” or “unchristian”.

The colonisers considered the regions “unclaimed” and declared themselves to be their rulers. They justified their occupation and exploitation with their racist world view.

Using racist ideology as justification is still deeply embedded in the basic structures of our society today. The terms imperialism (see Imperialism) and colonialism are often used interchangeably. Colonialism



is often presented as a “matter of the past”, since the majority of formerly colonised countries are officially independent states today.

However, this picture is incomplete – colonialism still has an impact on our world today and continues to have a strong influence on international relations.

Therefore, colonialism should not be seen as a historically isolated period.

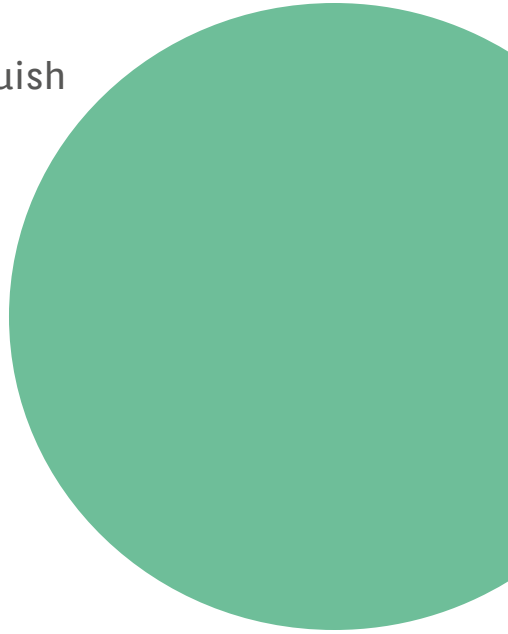
You can find more on this under *Colonial Continuities*.

# Imperialism

It can be difficult to distinguish between *imperialism* and colonialism. The terms are often used interchangeably.

Imperialism is generally defined as the efforts of a country to gain influence over other countries or to conquer and dominate them.

Imperialist relations demonstrate how oppression and exploitation occur on a much broader level: Not only between individuals, not only within a single country, but also between countries. The difference between colonialism and imperialism is that colonialism is about the domination of a region, whereas imperialism is more about political, economic and social control. This is why the two concepts are also closely linked: colonialism was often a strategy to fulfil European countries' imperialist claims to power.





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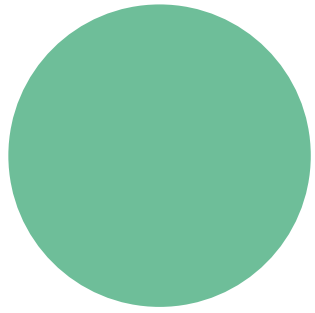
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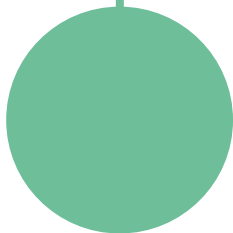
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## Colonial

## Continuities

Anti-racist and decolonial movements often refer to *colonial continuities*. The legacy of colonialism continues to this day. The concept of colonial continuities makes this visible. For example, identity categories that were created in colonial contexts, such as race, tribal affiliation, citizenship status, religious identity, etc., live on today in the racist devaluation of non-White people and non-European ways of life.



## De colonisation

In the period after the Second World War and in the 1950s and 1960s, many colonies fought for and gained independence. Even though these former colonial states were now officially independent, they remained politically, culturally and economically dependent on the states that had colonized them. Artificially established borders, inadequate infrastructure and one-sided economic interests were all obstacles to independent development.

The imperial world order collapsed. The European countries lost their colonial influence. This period is often described as *decolonisation*.

## Neocolonialism

The unbalanced political power relations between former colonies and the former colonizers that continue to exist are described as neocolonialism. *Neocolonialism* is a highly charged political concept. It describes the continuation of colonialism through other means (economic, political or cultural). Neocolonialism describes the strategies of countries in the Global North to keep former colonial countries in the Global South economically and politically dependent. Countries in the Global South, for example, still mainly export cheap raw goods because the development of their own independent economies is obstructed in various ways.





Neocolonialism is a power relationship that can also be felt in Europe. Seasonal and temporary labour in Germany, for example, is performed by poorly paid migrant workers from Eastern Europe. During the Euro crisis of 2010, a massive sale of national wealth took place in the European South, from which stronger European economies profited. Before that, from the 1950s until the 1990s, so-called “guest workers” came to the Federal Republic of Germany and so-called “contract workers” came to the GDR enlisted through recruitment programmes. These workers contributed to the development of a strong post-war economy, while the first generation of these workers often lived and worked under precarious conditions.

## Post

## colonialism

The term *postcolonialism* means something different than decolonisation.

Postcolonialism is a political concept. In opposition to identities ascribed by former colonizers, people can assume their own identity beyond this power imbalance. The idea behind it is: If I can tell my story without the oppressors, my identity becomes freer to be who or how I am.

Postcolonial theory focuses on the cultural legacies of a racist world order. The concepts and terms developed in this area, such as “othering” are very important for anti-racist work.

Othering is when a group or individual strictly distances themselves from another group. In doing so, they describe the other group as

foreign, different or inferior. This usually involves a power imbalance: The people considered “different” are subjected to discrimination. They therefore have few possibilities to defend themselves against being labelled.

Postcolonialism has helped to empower people subjected to othering by giving them agency in their struggle for equity. Postcolonialism also provides an opportunity to learn for people who unintentionally reproduce colonial discourses and practices due to their privileged social position.

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Climate Injustice



*Climate injustice* describes the disadvantage people of the Global South or poorer social classes in both the South and the North when it comes to the climate crisis. The idea is that the Global North is responsible for the destruction of the planet and the livelihoods of humans and animals, both in the present and in the past. At the same time, the North, and especially the wealthier classes there, are in a privileged position which makes it easier for them to protect themselves from the consequences of the climate crisis. This is because temperatures there are generally lower than in the Global South, and because the North is better equipped to adapt its infrastructure to new climate conditions.

The term climate injustice was introduced into the climate debate as the opposite of climate justice. Climate justice refers to the idea that the consequences of the climate crisis should be distributed fairly: in other words, it aims to make the Global North responsible. So far, however, the countries of the Global North have done so little to address the climate crisis as a whole and its extreme burden on the Global South that the claim of climate justice so far seems like an

empty promise. It remains a mere wish or a yet to be fulfilled demand made by climate activists fighting the crisis around the world.

Climate activism has existed for several decades, and the modern climate movement began in the late 20th century. In Germany, the anti-nuclear movement of the 1970s was a defining moment for the climate movement.

A common idea is that we can fight the climate crisis by changing our individual consumer behaviour, for example by buying organic products. While this is important, it would be wrong to reduce efforts to combat the climate crisis to individual behaviour, especially if it can only be done by a privileged minority.

Another idea is that the climate crisis can be overcome by expanding renewable energy methods in the Global North. However, this will not be enough if the North continues to directly or indirectly exploit the resources of the Global South. This will only benefit the North, while the South suffers the consequences.



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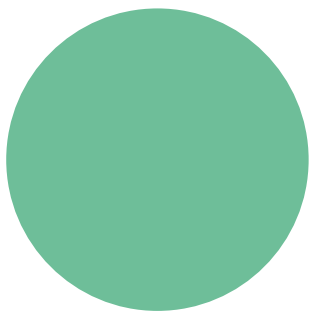
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# Impressum

## HERAUSGEBERIN

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Die Beauftragte der Bundesregierung  
für Migration, Flüchtlinge und Integration  
Die Beauftragte der Bundesregierung für Antirassismus

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