

Final Report

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# Virtual Dialogue on Addressing Intersectionality in Training for Gender Equality: A Conversation for Gender Trainers.



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2 - 22 October 2017

**Online Community of Practice Platform**

<https://trainingcentre.unwomen.org/CoP>

**Webinar:**

Wednesday, 11 October 2017  
9.00am NYC/3.00pm CET

# VIRTUAL DIALOGUE

## INTERSECTIONALITY

### IN TRAINING FOR GENDER EQUALITY:

### A CONVERSATION FOR GENDER TRAINERS

2 – 22 October 2017

# FINAL REPORT

The UN Women Training Centre’s 11<sup>th</sup> [Virtual Dialogue](#) was a unique space for participatory debate on **intersectionality in training for gender equality**. Through a **3-week online forum discussion** and a dynamic live Webinar with expert panellists, this Virtual Dialogue helped gender trainers explore **what** intersectionality means for our field, **why** it is important to consider in training, and **how** we can address intersectionality in order to foster ever more transformative change through training for gender equality.

## 3 EXPERT WEBINAR PANELLISTS



**ATHENA-MARIA  
ENDERSTEIN**

**KIRTHI  
JAYAKUMAR**

**SAM  
RANKIN**



## 118 PARTICIPANTS

in the Webinar & forum from around the world – CoP members, gender experts, training practitioners, researchers, academics, and representatives of NGOs & international organisations<sup>1</sup>

This Report presents an analytical synthesis of the discussions during the 11<sup>th</sup> Virtual Dialogue held by the UN Women Training Centre’s CoP, raising issues for further debate on intersectionality in training for gender equality.

## I. OBJECTIVES

### Objectives of the 11<sup>th</sup> Virtual Dialogue<sup>2</sup>

To discuss key questions on **intersectionality** in training for gender equality:

- **What** do we mean by intersectionality in training for gender equality?
- **Why** focus on intersectionality in training for gender equality?
- **How** can we address intersectionality in training for gender equality?

### What are Virtual Dialogues?

[Virtual Dialogues](#) are online discussions that form part of the UN Women Training Centre’s [Community of Practice \(CoP\)](#). They are ways to continually discuss, exchange and share knowledge on topics related to training for gender equality. Virtual Dialogues are inclusive processes of collective knowledge production that aim to improve the quality and impact of training for gender equality worldwide.

<sup>1</sup> Please see the [Annex](#) of this Report for details on the participants.

<sup>2</sup> Details of the format of the Virtual Dialogue and the key questions posed are outlined in the event’s [Concept Note](#).

## II. BACKGROUND

All of our identities have multiple dimensions, none of which exists in isolation – gender, ethnicity, age, nationality, disability, sexual orientation, socio-economic background, and religion, among others. **Intersectionality**, a term coined by African American feminist scholar Kimberlé Crenshaw, emphasises how these multiple dimensions ‘intersect’ and collectively “*affect our experiences and behaviors in relation to inequality, injustice, exploitation, and oppression.*”<sup>4</sup> Intersectionality is a framework “*that recognizes the multiple aspects of identity that enrich our lives and experiences, and that compound and complicate oppressions and marginalizations. We cannot separate multiple oppressions, for they are experienced and enacted intersectionally.*”<sup>5</sup>

**“Gender is always intersected by other axes of inequality, be it class, ethnicity, disability, age, or sexual orientation.”**

- Bustelo, Ferguson and Forest<sup>3</sup>

This makes intersectionality a powerful tool for understanding the complex dynamics of gendered power relations. As such, there is an increasing call for taking an ‘intersectional’ approach to examining gender inequalities, particularly given the tendency to focus on ‘thin versions’ of diversity – which look at “*women-who-are-also’ disadvantaged in multiple ways*”, rather than challenging existing systems of power and privilege.<sup>6</sup> This is a major concern for training for gender equality, where there is a “*tendency to focus more on multiple discriminations rather than on inequality and structural power relations.*” Arguably, the transformative potential of training for gender equality is tied to its capacity to explore intersectional power relations and dynamics.<sup>7</sup>

## III. KEY MESSAGES<sup>8</sup>

### WHAT IS INTERSECTIONALITY IN TRAINING FOR GENDER EQUALITY?

Participants in the Virtual Dialogue regarded intersectionality as a pivotal concept for training for gender equality. Key points raised by the Webinar panel and forum discussion included:

#### UNDERSTANDING INTERSECTIONALITY

- Intersectionality is both about people’s multiple identities and the interconnected oppressions we face, as well as the approaches we use to address these issues.
- The **bottom-up nature** of intersectionality is important to bear in mind – it is a concept that arose as an analysis of peoples’ lived experiences and social positioning.
- Intersectionality is an analytical framework, methodological approach, critical paradigm and political intervention. It has a rich history in feminist theory and activism.

**“Intersectionality is not about a dry version of identity politics – it’s about vulnerability, power and privilege.”**

- Athena-Maria Enderstein ,  
 Webinar Panellist

<sup>3</sup> Bustelo, M., Ferguson, L. and Forest, M. (2016) “Introduction”, in M. Bustelo, M. Forest and L. Ferguson (Eds.) *The Politics of Feminist Knowledge Transfer: Gender Training and Gender Expertise* (pp. 1-24). Basingstoke / New York: Palgrave Macmillan, 17.

<sup>4</sup> Tomlinson, Y. and Baruch, M. (n.d.) *Framing Questions on Intersectionality*. NY: Human Rights Network & Center for Women’s Global Leadership.

<sup>5</sup> Uwujaren, J. and Utt, J. (2015) “Why Our Feminism Must Be Intersectional”, *Every Day Feminism*, 11 January 2015.

<sup>6</sup> Marx Ferree, M. and Verloo, M. (2016) “Foreword”, in M. Bustelo, M. Forest and L. Ferguson (Eds.) *The Politics of Feminist Knowledge Transfer: Gender Training and Gender Expertise* (pp. x-xviii). Basingstoke and New York: Palgrave Macmillan, p. xv.

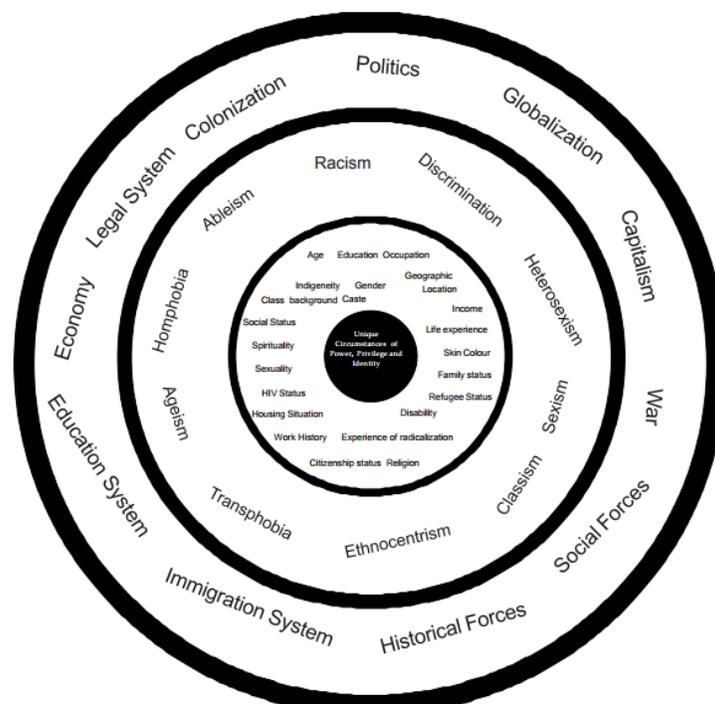
<sup>7</sup> Bustelo, M., Ferguson, L. and Forest, M. (2016) “Conclusion”, in M. Bustelo, M. Forest and L. Ferguson (Eds.) *The Politics of Feminist Knowledge Transfer: Gender Training and Gender Expertise* (pp. 157-174). Basingstoke and New York: Palgrave Macmillan, p. 167.

<sup>8</sup> The points raised in this section are derived from the insights shared by the Webinar panellists and the contributors to the forum discussion, as well as the debates sparked by questions from the Webinar participants.

- Intersectionality can be broken down into **four levels** which interact with one another:
  - **1st level** – Each person’s unique circumstances of power, privilege and identity. This includes, for example, what opportunities an individual is able to access, what they do with these opportunities and how their lives change accordingly.
  - **2nd level** – Aspects of each person’s identity which affect interactions with other people. These include attributes like a person’s age, geographic location, disability, education, occupation, sexuality, HIV status, citizenship, religion, ethnicity, social status, class, work history, housing situation, family situation, and so on. These aspects are continually interacting.
  - **3rd level** – Types of discrimination that impact a person’s identity. These include sexism, racism, ageism, homophobia, transphobia, classism, ableism and other forms of discrimination which come in from the world around us, including our families, communities and society.
  - **4th level** – Larger forces and social structures that come together to reinforce exclusion – which has already been established by the three preceding levels. These forces include the economy, politics, the education system, the legal/justice system, issues like colonization, historical forces and globalizations, etc.
- Combined, all four levels create unique experiences which are **intersectional** – that is, the effects of a combination of inequalities produce different effects than each inequality, social identity or type of discrimination considered by itself.

**“Intersectionality refers to the overlapping of multiple social identities, types of discrimination and social structures that reinforce exclusion, which then creates unique experiences of oppression.”**

– Kirthi Jayakumar, Webinar Panellist



Source: Kirthi Jayakumar’s Webinar Presentation (Adapted from: [CRIA/ICREF’s Intersectionality Wheel](#)).

## INTERSECTIONALITY IN TRAINING FOR GENDER EQUALITY

- Employing an intersectional approach in training for gender equality takes form **through praxis** – i.e. in the practical application of training for gender equality. It is about understanding and addressing the interaction of categories of identity and ‘difference’, as well as the interrelated nature of inequalities in our lives, social practices, institutional systems and cultural contexts.
- Training for gender equality’s is transformative as it sheds light on power relations and the dynamics that sustain and perpetuate inequalities – thus, to be transformative, it **must be intersectional**, so that it considers the full range of these dynamics.
  - This is because training for gender equality is about the interrelation of is epistemology, knowledge and knowing characterized by the lived elements of participants’ and trainers’ experiences and identities.

**“Intersectionality refers both to the concept of how different aspects of our identities intersect with each other and to the approaches to equalities’ work that take these intersections into account.”**

– Sam Rankin, Webinar Panellist

## WHICH INTERSECTIONAL IDENTITIES TO CONSIDER

- Many of our **identities are fluid** and may change over time (e.g. age, location, etc.) while others may be more constant or less likely to change (e.g. ethnicity, etc.). All of these identities have implications for training for gender equality. Participants particularly highlighted the importance of considering sex, gender, ethnicity/race, disability, age, sexual orientation and gender diversity, social class, socio-economic background, education level, professional standing, etc.
- The confluence of identities is another important issue to take into account – we need to remember that intersectionality is not only about multiple identities, but about how these interact and converge to influence our experiences.
- Examples like **geographic location** (rural/urban) can help us to reflect on how we understand ‘identity’. While it must be considered in training scenarios, is geographic location an identity in the same way that sex, age, disability, etc. are intersecting identities? Although rural and urban participants may share similarities in terms of their age group or gender, for instance, training them in a single setting may involve challenges in terms of what pedagogical tools to use.
  - One proposed way to approach the question of rural/urban location in training is to consider it either as an identity issue (related to how gender and geography interact in women’s and men’s daily lives), or as a matter of ‘structural intersectionality’ (which concerns the social structures that prompt and perpetuate inequalities).<sup>9</sup>
- Professions are also important identity markers – e.g. individuals with the same professions can share concerns even if their geographic location varies, such as doctors in urban and rural areas.

<sup>9</sup> As discussed in [Gill Valentine "Theorizing and Researching Intersectionality: A Challenge for Feminist Geography."](#)

## WHY DOES INTERSECTIONALITY MATTER IN TRAINING FOR GENDER EQUALITY?

Participants affirmed the importance of intersectionality, both in general and specifically in the sphere of training for gender equality. Key points raised by the Virtual Dialogue debates included:

### INTERSECTIONALITY MATTERS

- Intersectionality is central to our understanding of gender because gender is impacted by, and impacts, all of our other social identities. Intersectionality matters because it gives us ways to conceptually understand how multiple identities intersect, and produce understandings of difference that impact all of our lives.
- Taking an intersectional perspective helps us to question the varying degrees of exclusion or inclusion of different groups – women, persons with disabilities, people with different sexual orientations, etc. – and to ask ourselves how systems of privilege and oppression operate. This is a vital step towards transformative change and greater gender equality.
- **Intersectionality matters in training** for gender equality because:
  - Addressing intersectionality helps to create diverse, inclusive spaces and approaches that give us room to think about power, privilege and oppression.
  - Intersectionality enables a more transformative, participatory and inclusive approach in training for gender equality by taking into account the multiple, historically contingent oppressions that people experience, the impacts of these oppressions and the systems that give rise to these scenarios.

**“The concept of intersectionality helps us to respond to issues of identity, oppression and structures that cannot be separated from gendered oppression.”**

– Kirthi Jayakumar, Webinar Panellist

**“It is a crucial to push [...training] from the diagnosis to the impact evaluation [stage...] beyond women/men, to tackle ‘oppressions that weave [across] inequalities’: sex, sexual identities and gender, age, social class, race, etc.”**

– Claudy Vouhé, Forum Participant

### CASE STUDY OF A DALIT WOMAN: THE IMPORTANCE OF INTERSECTIONALITY

If we do not treat training for gender equality as an intersectional tool, its transformative potential is immediately limited. For example, a non-intersectional training initiative for women in India will consider only one aspect of its participants’ identity – i.e. the fact that they are all ‘women’. However, if participants encompass both upper-caste women and Dalit women –the community most oppressed by class and caste-based discrimination in India –a non-intersectional training will fail to note that Dalit women are especially marginalised by virtue of their caste.

An intersectional training, by contrast, would take into account the fact that Dalit women suffer multiple oppressions based on their gender, their caste, their economic marginalization and associated societal discrimination. It will also recall that upper-caste women, by virtue of their caste identity, are far more privileged socially and, most likely, economically. Intersectional training will recognize that these women’s experiences are completely different based on their multiple aspects of their identity beyond their gender. Since people’s multi-faceted identities dovetail into creating unique experiences of power and privilege, training needs to be able to respond to these issues by using an **intersectional** approach.

## HOW CAN WE ADDRESS INTERSECTIONALITY IN TRAINING FOR GENDER EQUALITY?

Participants highlighted methodological and pedagogical considerations for an intersectional approach to training for gender equality, while suggesting a range of practical ways in which we can address intersectionality in training. Key points raised during the Virtual Dialogue included:

### COMPLEXITIES OF ADOPTING AN INTERSECTIONAL APPROACH

- The multi-faceted nature of intersectionality means that taking an intersectional approach in training for gender equality involves complexities. These include:
  - Socio-political, cultural and situational specificity – for example, factors like trainers’ and participants’ geographic location (rural/urban);
  - The integration of an **intersectional perspective throughout the training cycle**, from design, through to delivery and evaluation. This especially challenging because training for gender equality initiatives tend to be brief (often taking the form of one- or two-day workshops) and groups of participants are usually heterogeneous. Complexities also exist in terms of logistics, such as the accessibility of training sessions (e.g. making these accessible for participants with disabilities), and ensuring that the content of training materials responds to the diverse needs and circumstances of heterogeneous participants.
  - Engaging with resistances from an intersectional perspective. This requires careful consideration of the dynamics and patterns of resistance and power at all levels – from the individual level to the structural or institutional/organizational level.
  - Communicating the interrelational nature of inequalities, without the ‘reification’ of categories that often comes with attempts to clarify the concept of intersectionality. That is, not treating social identities as static categories – doing so runs the risk of ‘reifying’ them and compelling people to remain within these categories of identity. This also means challenging the idea of **neutral categories**, and problematizing ‘tick-box’ approaches to intersectionality.
  - Continuing to engage with on-going theoretical debates around the concept of intersectionality and its relevance for training for gender equality.
  
- When employing intersectionality, there is a tendency to focus on current marginalizations, without considering the **historic interrelation of systems of inequalities**. In order to address this:
  - Methodologically, we need to work with the concept of the ‘historical present’ in training design and delivery, so that we can develop ‘historical embeddedness’ – i.e. an understanding that identities, power dynamics, structures and systems of oppression are embedded in socio-historical realities, and defined by them. In doing so, we actively work

**“One of the key challenges faced by practitioners, activists and academics who employ intersectionality is the tendency to treat the concept as a descriptor of the current state of marginalized people, without considering the historic interrelation of systems of inequalities.”**– Athena-Maria Enderstein, Webinar Panellist

**“The greatest challenge to intersectionality [...] is the lack of understanding. One-size-fits-all approaches and broad sweeps that categorize identities only according to one attribute are dangerous, because oppression is not singular or uni-dimensional.”**  
 – Kirthi Jayakumar, Webinar Panellist

- against the ‘flattening’ or over-simplification of concepts like oppression and privilege. This also helps avoid understandings of identity categories as ‘neutral’ types of difference.
- We should cultivate an awareness of the interactions between categories of difference, and how these interactions have evolved over time in relation to systems of power and cultural ideologies. One of the ways of doing this is to learn about the history of the concept of intersectionality itself to allow us to apply it in a more cautious way.
  - In terms of pedagogy, we need to respond to the context and needs of participants – this is a key intersectional pedagogical principle.
- When designing training for gender equality programmes, we often rely on an understanding of pre-determined social categories or identities – known as an ‘etic approach’. When implementing the training and interacting practically with training participants an **‘emic approach’** is useful. This is an approach that responds to both emerging/fluid and situated identities, all of which are linked to a specific time and place. By being responsive to participants’ backgrounds we encourage interaction and facilitate a process of participatory learning.
    - Methodologically, this means promoting an ‘affective’ or emotional connection between and among participants and facilitators. This is because intersectional social inequalities involve specific power dynamics and affective relationships between actual people.
    - In line with the bottom-up nature of intersectionality, intersectional methodologies must centre on **experiential knowledge and participatory learning** – i.e. the validation of their personal knowledge derived from their experiences.
  - The fact that gender trainers work across a variety of epistemological contexts is a key challenge – sometimes, we forget that **trainers themselves are intersectional subjects**. As such, intersectional practice needs to be integrated into the feminist pedagogical principles that we employ in such a way that it informs our self-reflection and self-awareness.



Source: Athena-Maria Enderstein’s Webinar Presentation.

## ADDRESSING INTERSECTIONALITY IN PRACTICAL TERMS

- Intersectionality tends to be tackled from a theoretical perspective. Putting intersectional approaches into practice in training for gender equality involves:
    - Collaboratively constructing/re-constructing learning on gender from different perspectives.
    - Being aware – whether as a trainer or trainee – of your own intersectional identities, and how these relate to the intersectional identities of fellow participants and/or trainers.
    - Making connections between trainees’ multiple identities and experiences; gendered power structures; different forms of discrimination and their consequences; possibilities for change and the ways in we can pursue gender change.
    - Adopting a truly intersectional perspective in training – that is, one that addresses structural systems and power relations, rather than one which solely focuses on multiple identities. This can involve identifying intersectional indicators related to gendered structures/systems and power relations, while recalling that these dynamics are historically contingent
- “I believe in holistic and participative methodologies, where you put people first. As a trainer I need to learn constantly and evaluate my work, especially [...with] the trainees, using [an] intersectional approach.”**  
 – Tomasa Ravines, Forum Participant
- When **planning, designing and developing** training programmers from an intersectional perspective, gender trainers should recall the importance of:
    - Gathering information on the intersecting characteristics of trainees – including qualitative information on their sex, age, disability, professions, etc. – alongside information on the multi-faceted context in which they live. This affords trainers a robust understanding of trainees’ profiles and experiences, enabling them to pinpoint opportunities, challenges and potential resistances.
    - Using information on trainees’ profiles and contexts to ‘contextualize’ the training’s content and approach. Responding to particular contexts is essential for a truly intersectional perspective and makes methodological approaches more efficient and responsive to trainees’ real needs. By contrast, using ‘ready-made’ training models that are not contextualized is problematic. These may refer to multiple identities, but will not address the specific interconnected nature of participants’ identities and the particular systems of privilege and power in which they exist.
    - Basing Theories of Change (ToC) and pedagogical tools on the praxis of participants, their contexts and needs. It is also necessary to reflect on the different timeframes in which transformative change occurs, and the diverse forms that transformation can take.
    - Using an ‘outcomes-based approach’ – i.e. thinking about what you want the participants to be able **to do** as a result of the training – and selecting methodologies accordingly. It is vital to remember that participants are intersectional themselves, as are trainers. For this reason, it is
- “Assess[ing] the environment of the training will enable me to have keys indicators about intersectional identities in the area or among trainees and information concerning privileges, oppression and discrimination about the group [of participants...].”** – Alain Philippe Binyet Bi Mbog, Forum Participant

necessary to consider access and language needs in training methodologies – asking how accessible are these training methods/tools? Can they be adapted if required? For example, if moving around the room is necessary, consider whether the space large enough for a wheelchair, or whether the text on slides/handouts is in large print, etc.

- Reflecting about our identity as gender trainers, ideally in dialogue with other trainers, to better inform the content and approach of our training initiatives. This affords trainers a safe space, grounded on trust, to reflect collectively on what intersectionality is, and how to address this when designing training materials and implementing a training programme.
- Being ‘reflexive’, that is, continually learning and evaluating one’s own work as a gender trainer, hand in hand with trainees. It is important for trainers to have a conscious critical awareness of their own discursive practices. Rethinking these discursive practices encourages us to address our own prejudices and ways of ‘being’ or ‘doing’ that can reproduce patriarchal power dynamics – even in our smallest gestures or practices. This helps us become willing to change at the individual and group levels, and then to work towards collective transformation.

▪ When **implementing training initiatives**, important considerations include:

- Employing participatory, horizontal learning methodologies which put people first. This helps to address participants’ intersectional identities by deconstructing hierarchies.
 

**“In my training, the first thing that I need to do is very clearly explain what intersectionality is, including giving examples.”**  
 – Sam Rankin, Webinar Panellist
- Discussing intersectional identities openly during the training to generate debate and enable critical reflection about how domination or discrimination can be ‘disguised’, or at least not immediately visible, in societies. Intersectionality needs to be very clearly explained upfront. This explanation should to outline the difference between intersectionality and ‘multi-strand work’ – i.e. work on a number of equality strands or issues – and include examples of both.
- Rather than only focusing on power and privilege in an abstract sense – which might scare off participants who are unsure of how they can address these issues – it is useful to focus on practical concerns, like what participants and their organisations **can do**. For instance, changing their personal/institutional attitudes and behaviours towards intersectional inequalities, taking intersectionality into account in their policies, programmes and services, etc. It is useful to balance the training content between an academic discussion about intersectionality and identity politics on the one hand, and providing space to listen to the voices of people with lived experience and practical solutions on the other.
 

**“Without looking at intersectionality we can easily overlook the specific and sometimes unique experiences, needs and barriers to services that people can face. [...] For example, dealing with an urgent request for assistance from a trans-asylum seeker [...] Comprehensively addressing intersectionality makes services more efficient for all.”**  
 – Sam Rankin, Webinar Panellist
- Using practical examples, and available data, to inform discussions of power, privilege and structural oppression.

- Being as inclusive as possible of a diversity of opinions, backgrounds, emotions and beliefs.
- Being prepared for questions and, potentially, for resistances. It is best to have strategies in mind for dealing with resistances before the training, such as having concrete data on hand if resistant participants challenge the existence of gender or other inequalities.

### EXAMPLES OF USEFUL TRAINING ACTIVITIES

- **Terminology puzzle:** In small groups, participants match up terms commonly used in relation to different 'equality strands' and a few intersectional-specific terms. This helps the trainer gauge participants' level of knowledge while easing participants into the issue of intersectionality. This is a way to explore the complexities of equalities terminology in a quick, practical way
  - **Personal Testimonies:** Two or three participants are asked to share their lived experience of being 'intersectional', giving personal testimonies of how their intersectional identities have tangibly impacted their unique experiences of power, privilege and oppression.
  - **Intersectional Case Studies:** Participants are given several case studies about intersectional inequalities. They are asked to select one of these cases and write out some of the thoughts, emotions, expectations and concerns of the subject of the case study.
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- With organisations increasingly investing in diversity training, gender tends to become one of many issues addressed by such training initiatives. Academics and practitioners have expressed concerns that an intersectional focus might dilute our focus on gender within training scenarios.
    - To avoid any dilution of a gender perspective, and to instead harness the potential of intersectionality in favour of the transformative power of training for gender equality, trainers should make sure that gender remains very much 'in focus' throughout training scenarios as a 'transversal' dimension that intersects with all other intersectional identities, oppressions and power structures/dynamics.
- “[Trainers] must carry out a constant exercise of re-taking the gender point of view when it begins to be diluted. To do this, it would be good to have a theoretical-methodological model that allows [us] to see the links between the gender dimension and its possible intersections (class, ethnicity, nationality, disability, age, identity).”**
- Roxana Molinelli, Forum Participant
- To enable training for gender equality to benefit from intersectional approaches, **future steps** could include:
    - Designing separate toolkits for different kinds of 'heterogeneous groups', taking into account intersecting identities including specific socio-economic and cultural profiles.
    - Developing a theoretical-methodological model that allows us to see the links between gender – as a transversal dimension – and other situated and emerging intersectional dimensions (e.g. class, ethnicity, nationality, disability, age, etc.).

## IV. ANNEX: PARTICIPANTS

### Webinar Expert Panel Members (11<sup>th</sup> October, 2017)



**Athena-Maria ENDERSTEIN**

**Research Fellow GRACE Project, Associazione Orlando, Italy**

*As an academic and practitioner, Athena-Maria works in the field of gender training, the transfer and translation of feminist knowledge and cultures of equality. Her equalities focus was inspired by her involvement in the South African youth development organisation Project Ignition, researching masculinities, and her experiences as a gender and diversity trainer. Her work centres on understanding how gendered power relations, privilege and oppression interact as determinants of social inequalities. In addition to delivering training on intersectionality, Athena-Maria co-founded the Hollaback! anti-street harassment campaign at the University of Hull.*



**Kirthi JAYAKUMAR**

**Director, Red Elephant Foundation, India**

*Kirthi is an Indian women's rights activist, peace activist, lawyer, author and a social entrepreneur. She is the founder of The Red Elephant Foundation, a peace-building initiative based on storytelling, whose tailor-made curriculums around issues of based violence are used to conduct training sessions at schools, colleges, community groups and work places. Her approach to feminism centres on intersectionality, taking into account how intersectional feminism responds to issues that cannot be separated from a gendered oppression – including racism, colourism, caste-ism, sexuality, sexual identities, disability, religion, cultural practices, and economic challenges.*



**Sam RANKIN**

**Intersectional Equalities Coordinator, Equality Network, Scotland, UK**

*Sam has been delivering LGBT intersectional-specific training since 2009 as Intersectional Equalities Coordinator at the Equality Network, Scotland's national lesbian, gay, bisexual, transgender and intersex (LGBTI) equality and human rights charity. After moving to Scotland from South Africa in 2006, she began working for the Central Scotland Racial Equality Council before joining the Equality Network in 2008. Her work as a facilitator and trainer focuses on the intersections of gender identity and sexual orientation with race, faith and disability. Sam's pioneering research and guidance on intersectionality for service providers are available to download for free [here](#).*

The success of UN Women Training Centre's 11<sup>th</sup> Virtual Dialogue is grounded on participants' engagement and exchange during the forum discussion and Webinar. The contributions received form the basis of

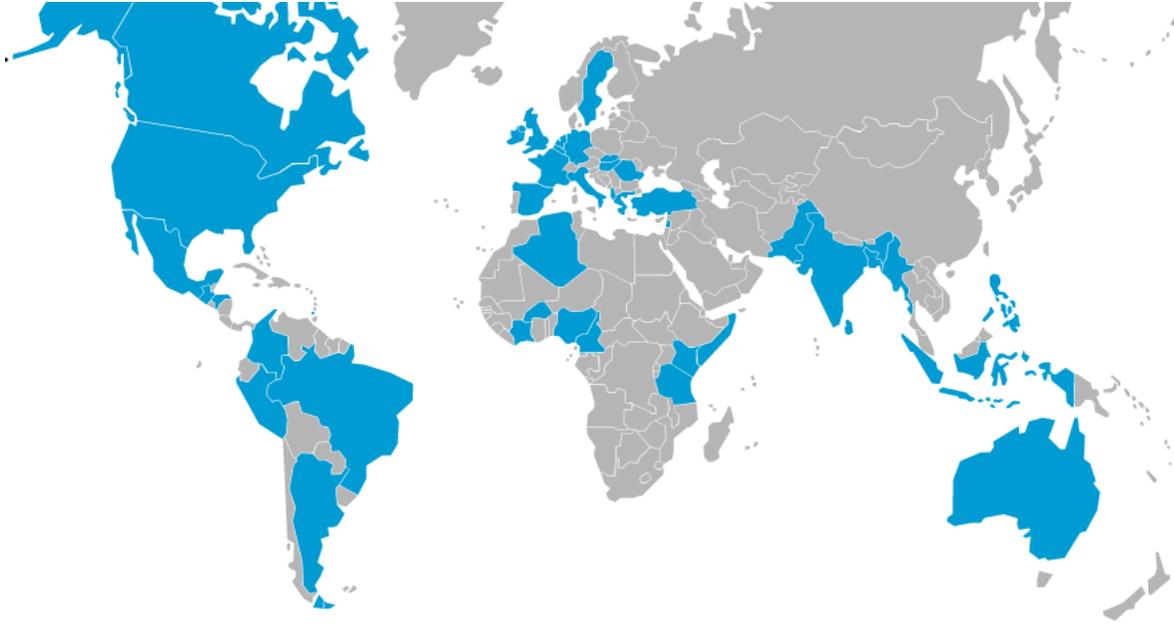


**108** Webinar participants

**21** forum contributions

this Report – deriving from the insights of the expert Webinar panellists, the contributors to the forum discussion, and those who posed questions during the Webinar. The **Webinar** involved 108 participants from 44 countries<sup>10</sup>, whose questions posed during the event sparked advanced the debates. Questions which could not be discussed due to time constraints were posted on the [CoP forum](#). Over 20 high-quality forum contributions were received from CoP members. Both the Webinar and the forum discussion were moderated by Ruya Leghari, Consultant for the Training Centre.

<sup>10</sup> Albania, Algeria, Argentina, Australia, Bangladesh, Belgium, Brazil, Burkina Faso, Cameroon, Canada, Colombia, Côte d'Ivoire, Curaçao, Denmark, France, Germany, Greece, Guatemala, Honduras, Hungary, India, Indonesia, Ireland, Italy, Kenya, Lebanon, Mexico, Myanmar, The Netherlands, Nigeria, Pakistan, Peru, Philippines, Romania, Slovakia, Somalia, Spain, Sri Lanka, Sweden, Tanzania, Tonga, Turkey, UK, USA



The UN Women Training Centre would especially like to thank the following participants for contributing insights to the forum discussion and questions to the Webinar:

Forum & Webinar Contributors				
#	Name	Country	Organisation/Professional Affiliation	# of posts/questions
1	Roxana Molinelli (F)	Argentina	Ministry of Labour, Employment and Social Security ( <i>Ministerio de Trabajo, Empleo y Seguridad Social. Dirección de Equidad de Género e Igualdad de Oportunidades en el Trabajo</i> )	3
2	Nudrat Mufti (F)	Pakistan	Business Development Consultant	3
3	Barbara Giovanna Bello (F)	Italy	N/A	1
4	Alain Philippe Binyet Bi Mbog (M)	Cameroon	OMEP (World Organisation for Early Childhood Education)	1
5	Sara Beatriz Berumen (F)	Mexico	N/A	1
6	Bertha Cecilia Garcia Cienfuegos (F)	Peru	National University of Tumbes, Peru	1
7	Tomasa Ravines (F)	USA	N/A	1
8	Claudy Vouhé (F)	France	Co-Founder, Genre en Action	1
9	Gabrielle John (F)	USA	Research Consultant, Peace-building Support Office, United Nations	1
10	Carly Friesen (F)	Canada	N/A	1
11	Ruya Leghari (F) (Moderator)	Spain	Consultant, UN Women Training Centre	N/A

## V. SEE ALSO

- [Concept Note of the Virtual Dialogue on Addressing Intersectionality in Training for Gender Equality](#)
- [Power Point Presentation used during the Virtual Dialogue Webinar](#)
- [Recording of the Virtual Dialogue Webinar](#)
- [Notes of panellist Sam Rankin’s Webinar intervention](#) and her Guidance Booklet for the Equality Network, [Including Intersectional Identities: Guidance on including intersectional LGBTI people in services](#)