CSR Diversity Commitment

2021 - 2022

Table of Contents

The Commitment

1. The CSR is committed to promoting practices that support diversity, decolonization, social justice and equity at the UvA. We recognise that there are many dimensions to diversity of people, including: gender, cultural and socio-economic background, religion, (dis-)ability, race, age, sexual preference and other characteristics that shape one's position in society. We believe that diversity includes supporting and respecting the personal experiences, values, and worldviews that arise from these dimensions. In recognising these dimensions, we would like to commit to the recognition and protection of students within the marginalised parts of these categories.

2. The CSR believes that as a representative body, we must strive towards a more diverse representation of students. In doing so, we aim to ensure the democratic participation of marginalized students and make space for their perspectives and voices within this institution.

3. The CSR would like to dedicate itself towards diversity in knowledge. Diversity of knowledge entails critiquing and broadening Western and Eurocentric mainstream literature and educational content. This will be achieved through an encouragement of its members' participation in active learning and unlearning of their histories, positionalities and biases. Furthermore, the council inherits an advisory role with regards to the recruitment of new staff members. The CSR aims to become a more ethically and politically conscious council - one that takes educated decisions on the behalf of all students.

4. The CSR would like to dedicate itself to fostering and enabling a safe place[1] in which its members are equipped and supported in the navigating and exercising of their

---

[1] This means a space that aims to rid itself from structures of oppression such as: imperialism, capitalism, cishetero sexism, ableism, white supremacy and patriarchy.

contributions to the CSR. The CSR aims to prioritise safety especially in light of more sensitive topics in relation to diversity and social safety.

Introduction

Since the Maagdenhuis occupation of 2015, there have been a number of significant developments in the University of Amsterdam's (UvA) acknowledgment of structural inequalities within the institution. In 2016 the Wekker commission handed over the 'Let's do diversity' report to the Board, which swiftly followed up on the report's recommendation that a Diversity Unit be established. In 2019, the Central Student Council (CSR) created a decolonisation file. Although such changes signal an institutional willingness to acknowledge and tackle deep-rooted inequities confirmed by the Wekker report, they are still all small steps towards the on-going process of diversifying the UvA and dismantling the coloniality of this institution. To position itself within this process, the CSR draws on (amongst other sources) the research and recommendations formulated in the 2016, *Let's do diversity* report, which states:

> The Workers councils and Student Councils as representatives of all employees and students have important roles in decision making processes. [...] These bodies should have in their mandate the task of enriching diversity practices in their own constituencies and ensure diversity among their members, in line with the recommendations of this report. (81)

The CSR believes that by establishing and following up on this commitment, a crucial step is taken towards fulfilling our duty and role in necessary institutional change.

Purpose

As a 'representative'[2] of the student body of this institution, it is important that we take accountability for our role in the discourse of diversity. It is important that we note that our own voices can only 'represent' so many. And considering the colonial history of this institution and its elitism, it is our duty to question our position and role in possibly reproducing mechanisms of exclusionary practices- locally and globally enacted- against marginalised people(s).

Our very situatedness within Amsterdam, a site evident of colonialisms, class systems and historical anti- Blackness, antisemitism and Islamophobia amongst other exclusions, demands our participation in the process of addressing these forms of oppression at the UvA. As a part of a university that regulates certain kinds of study, valuing and generating particular types of knowledge, it is our responsibility to hold ourselves accountable for what knowledge we choose to generate. The aim of this commitment is to therefore ensure a long-term mode of accountability to the topic of diversity; it is a provision of means in which opportunity and space can be made to both inwardly and outwardly reflect on our positionality and role within this discourse.

By way of establishing this commitment, the CSR and its members hold themselves and one another accountable for approaches to decision making and internal function. In addition to this, a means for public accountability is opened; fellow students and stakeholders of this institution can hold us, the CSR, accountable for our actions in accordance with this commitment.

---

[2] The question of representation is hard to navigate as the UvA does not accurately represent the minority majority city of Amsterdam.

Accountability

The importance of accountability here is the creation of a framework and space in which both those within and outside the council can acquire a sense of justice, action and responsibility within the topics of diversity, inclusion and de-colonisation. To have this commitment is to acknowledge and formulate the grounds for accountability.

In order to propagate Justice, Action and Responsibility, this commitment accounts and enables for the usage of its contents by both external and internal such as the Diversity forum, the Chief diversity officer's team, the Safe person and Diversity/Decolonisation file-holders in ways that both safe-guard, enact and prevent its misusage.

Elaborating the commitment

POINT ONE: PRACTISING AND PROMOTING DIVERSITY, DECOLONIZATION, SOCIAL JUSTICE AND EQUITY
The CSR is committed to promoting practices that support diversity, decolonization, social justice and equity at the UvA. We recognise that there are many dimensions to diversity of people, including: gender, cultural and socio-economic background, religion, (dis-)ability, race, age, sexual preference and other characteristics that shape one's position in society. We believe that diversity includes supporting and respecting the personal experiences, values, and worldviews that arise from these dimensions. In recognising these dimensions, we would like to commit to the recognition and protection of students within the marginalised parts of these categories.

Maintaining a relationship and involvement with the Chief diversity officer and their team
As the chief diversity office is a unit established to be a protagonist in promoting diversity, decolonization, social justice and equity, the CSR will continue a maintained partnership with the position and it's workings - *supporting, observing and collaborating* with the ongoings of this unit. **This partnership should be established via the continuation of the regular monthly check-ups held between CSR and CDO team.**

In addition to this, as a part of the initial workgroup that shaped the workings of this position, **the CSR sees it as a duty to flag and raise awareness about any flaws or concerns to do with this position**.

Finally, the CDO team is one of our biggest partners in the topic of diversity. This commitment will be provided in their possession, giving them the opportunity to further assert, flag, enquire and monitor our actions in light of diversity.

Maintaining contact with key external groups

In order to establish a strong support network in matters of Diversity, Decolonisation and Equity (DDE) it is important that the CSR keeps a good and constant rapport with the organizations adjacent to UvA who are vigilant of the progress and transparency of DDE within the UvA. These organizations are the Diversity Forum, ASVA and University of Color. Normally the contact with these organizations happens organically due to the involvement with DDE of the former members of CSR inside and outside school. However, **it is important to set up a tradition in which the new council formally meets with these organizations at the beginning of the year to establish how often they will meet and what matters are at hand.** This normally happens with ASVA at the beginning of the year. Nevertheless, it should be the norm that it also happens with Diversity Forum, University of Color, Our Bodies Our Voices and ReThink UvA. A partnership like this seeks to strengthen the voice of marginalised students, alumni and teachers through discussing issues such as Social Safety, new policy, diversity and equity, decolonization, mental health, democratisation and protest actions among others.

Protecting the work of Diversity and Decolonisation file-holders

One of the major and perhaps most obvious practitioners of diversity, decolonisation, social justice and equity includes the CSR diversity and decolonisation file-holders. In order to ensure protection and productivity of their work, file-holders should be given rights to directly send or be cc'd in important documents in the interests of diversity and decolonisation.

POINT TWO: STUDENT REPRESENTATION

The CSR hopes that as a representative body, we can strive towards a more diverse representation of students. In doing so, we therefore hope to provide a means of enabling and highlighting more diverse and intersectional perspectives and voices within this institution.

The question of representation becomes a very complicated one when applied to the context of council spaces. Does accurately representing the UvA mean having a majority white council space? Or does it mean representing students of marginal groups that barely hold a majority within any space within the UvA?. In addition to this, given that counsellors are democratically elected into their council, it is therefore important that opportunities for representing oneself are made readily available and reachable *to all students[3]*.

In light of ensuring council space as a space of equal access, the following points and recommendations have been made:

1. The CSR is committed to ensuring that elections are promoted to all students *particularly* including student associations.

2. The CSR recommends that if applicable to your faculty, parties should ensure the duality of language (both English and Dutch) in their policies and manifestos. In addition to this, we urge/recommend that all students in their given party are given equal chances in representing their councils be it by campaigning or promotion via pictures.

3. By way of the Diversity Forum UvA, this commitment provides the following form of mandate for candidates or parties interested in Diversity and Decolonisation:

    I,_____, hereby declare that I agree to;

    - Try to implement the UvA *Let's do diversity* Report (2016).
    - Account for the use of the diversity commitment within my council.
    - Support Diversity, Decolonization, Intersectionality, Social Justice and Equity when it comes to Instellingsplan/Faculty Strategic Plan 2021-26.
    - Protect the rights of LGBTQ+ people, people of color, and so on in the student council.
    - Be the bridge between stakeholders of Diversity and the administration, focusing on flow of information and not leaving stakeholders in the dark.
    - Be vigilant for diversity in my respective council.

    Note: This form can be more formally accessed via the Diversity Forum UvA.[4]

---

[3] Especially marginalised students that hold lesser opportunities of entry into the council (This is typically due to a combined lack of awareness and stigma around council politics).

[4] Please note that this form is only a layout for the purpose of reference.

POINT THREE: LEARNING AND UNLEARNING

The CSR would like to dedicate itself towards diversity in knowledge through an encouragement of its members' participation in active learning and unlearning of their history, positionality and biases. The CSR aims to become a more conscious council - one that takes educated decisions on the behalf of all students.

Change-Over Period

The change-over period in which new counsellors begin their council year is a very crucial time period in which key knowledge is introduced and formulated as the foundation of a council's year. It is therefore important that the introduction and contextualisation of diversity is made during this time in order to ensure the foundation for the continuous education and awareness of the council is made. As a result of this, the three components of the change-over period have been established:

Diversity Change-over document: This is made for file-holders of Diversity and Decolonisation and seeks to supplement the diversity commitment to which new council members commit to in the beginning of their council year.

Educational Resources: With direct reference from the resources mentioned in the CDO's decolonization toolkit, this commitment has compiled an extensive list of resources consisting of both necessary and additional resources necessary towards the active learning and unlearning of one's positionality. The resource list notes that:

> *This extensive list of resources should be considered as a growing document as the continuous learning and unlearning of oneself cannot stop at just one stagnant list. Therefore, find this document as a door to the expansion of your knowledge, allow it to be a source of navigation in the approaches of de-colonisation that resonate best with you.*

Workshops: The CSR is aware of the various workshops that exist both within and outside the university. For the particular reason of diversity and inclusivity, we would like to prioritise workshops such as the Implicit Bias Workshop provided by the Chief Diversity Officer's team. With help from the CDO team, general workshops in the form of lectures and workshops will be provided on diversity literacy for all councils at the UvA.

2016 *Let's do diversity report*: The CSR recognises the 2016, *Let's do diversity report* of the University of Amsterdam Diversity Commission as a crucial and important document towards conceptualising the future of diversity at the UvA. In recognising the importance of this document, we would like to establish it as the guiding core for our work within the files of diversity and decolonisation.

POINT FOUR: COUNCIL SAFETY

The CSR would like to dedicate itself towards fostering and enabling a safe place in which its members are equipped and supported in the navigating and exercising of their contributions to the CSR. The CSR aims to prioritise safety especially in light of more sensitive topics in relation to diversity and social safety.

Vertrouwenspersoon - Safe/Trust[5] person

- ### What is a Safe person?

With growing emphasis on topics that emphasise and center student (human) life and well-being, the council space can be a tough place to navigate for everyone. Conversations can and will become heated, emotions can run high and the lines between your person and work can be blurred. Even beyond this - for example, in light of the global pandemic - being aware that at the core of our work as counselors we are in fact students, personal grievances can indeed affect council work. It is therefore within these instances that the role of a safe person emerges.

A safe person is a member of the council elected by the council to form as a confidential source of refuge. The safe person retains a passivity that enables them to intervene in both individual and joint council moments of conflict, the safe person is trusted and equipped enough to both mediate and possibly find solutions to council based inter-relation problems. The safe person is obligated with the responsibility of safeguarding the well-being of council members in ways that contribute towards the cohesion and comfort of the council as a whole.

- ### The importance of a Safe person

Keeping a transparent and safe environment is vital to the functioning of the council in more than one way:

First of all, making sure that everybody is heard and feeling included contributes to a larger diversity of opinions. If someone feels like they are usually ignored or not taken into account they might shy away from stating their opinion, which might be as important as everybody else's. Thus, the safe persons' role is important to keep and produce more rich

---

[5]Due to conflicting meanings and translations of the Vertrouwenspersoon, the interchangeability between the words 'safe' and 'trust' were imminent. However, feel free to embrace whichever word (or even both) that resonate with you the most.

discussions. Rich and diverse discussions[6] are obviously key to a democratic organisation. Moreover, the quality of council work is directly related to the council's capacity to consider as many opinions as they can. As a disclaimer, it is important to note that diversity of opinion does not include voicing opinions that might be based on harmful arguments and ideologies.

Feeling part of the council and confident that each person's opinion will be heard is crucial to keeping council members. It is well known that sometimes there are dropouts, and it is possible that dropouts are related to a feeling of being unwelcome, say in the case of being treated differently for not being from the political majority and even the cultural and/or racial majority. If a person feels like they are not like the rest of the council, andthe council majority is not making an effort to include that person, they won't want to put the work in. The safe person then is key to safeguarding the inclusiveness to avoid drop-outs.

- ● **Structural characteristics of a Safe person**

'Monitoring' conversations in the council space - particularly sensitive topics (for example topics within the realm of Diversity and Mental health) should be overseen by the safe person. They should ensure that sensitivity and empathy are centered within the conversation in ways that prevent the crossing of lines and boundaries. They should ensure that the conversation does not go *there.*

Reduced workload - the appointed safe person should have the opportunity of taking up less files as the work position can indeed be a very tasking one.

Safeguarding the Diversity Commitment - the safe person should work closely with the diversity commitment, ensuring that points elaborated within the commitment are continuously accounted for in relevant council endeavours.

Council evaluations - besides the standard council evaluations held by the vice-chair, the safe person should follow up on these evaluations with a more personal conversation that reflects on the wellbeing of that person within the council.

Planning certain activities with Chair and Vice-chair - the safe person should work closely with both chair and vice chair of the council. They should have the opportunity of deciding certain activities or events that could lower tensions or further familiarise council members with one another.

---

[6] Diverse discussions can range from a lot of things, be it a PR post on mental-health or a discussion around the importance of gender neutral bathrooms...

Means of ensuring safety - the safe person will suggest means of ensuring safety and comfort of counselors, be it by monthly conversations, anonymous surveys etc. These can then be voted in as regular means for ensuring safety.

● **Requirements for the Safe person**

The safe person should attend the following Our Bodies, Our Voice workshops:
- Student Leadership Training (that can create a action plan for the year and multiple topics)
- Bystander Intervention Workshop (to discuss specific scenarios and intervention methods)
- Allyship Workshop (to talk about privilege, culture norms, power imbalances, etc.)

The workshops would include follow-up discussions, advice and support from the Our Bodies, Our Voice team.
- The safe person should have read the 2016, *Let's Do Diversity* report
- CSR specific requirement of the safe person:
  - The CSR safe person has the duty of ensuring that frequent contact is maintained amongst safe persons throughout the faculties. We believe this form of established contact to be important in sharing ideas and further elaborating on the positionality of the safe person

● **Evaluating the Safe person**
Given the importance of the role of the Safe person, the Safe person should be evaluated within the first two months of their position. Given the sensitivity of this position, the Safe person can be re-elected in the event of a negative evaluation - however, this is optional as modes of training and further assessment could be made based on the gravity of the evaluation.

● **In addition to the Safe person…**
The role of the Safe person should not just be limited to the Safe person but should be applicable to the Vice-chair. It is the Vice-chairs duty to ensure that they work closely with the Safe person, functioning as an intermediary role to the Safeperson. In addition to this, should a Safeperson fail to be appointed by the council, the Vice-chair should automatically assume the role of the Safe person.

The working agreement

As a means for further supporting the commitment, the CSR has taken it to add the point of diversity into our workers agreement. The agreement shows the key points of our role and obligation to diversity as an internal focus of the council.

As enacted within our workers agreement:

- The CSR should be a safe space to hold and foster sensitive discussion and concerns raised by its members.
- We should actively learn about our individual positionality in order to pin-point and highlight any biases in our stances. This can be done by actively attending any of the multiple workshops provided by the CDO team amongst other external and internal groups.
- We should have read the summary on the 2016, *Let's Do Diversity Report* - amongst other diversity related documents made available during the transfer period - to gain an understanding of diversity within the context of the UvA and the CSR.
- We encourage further readings on intersectionality and de-colonisation in order to further promote critical and theoretical thinking in regards to files.
- We support marginalised students at the UvA, ensuring we always account for their voices in our decision making. This can be done by maintaining contact and/or membership in important university groups.
- The Safes person should be contacted in event of any unease to do with sensitive topics in light of diversity. In light of further escalation, mediators or external sources should be invited in for conflict resolution.

Future Prospects

This commitment should not be considered a fixed document. It should be considered as a living one that simply holds potential. It holds potential in the way that it guides us towards some type of foundation for the future of diversity, de-colonisation, equity and social justice within this institution. Coming councils should therefore be critical in their use and assessment of this commitment, it should be able to both inspire more alternative forms of structure and support for council members but also aid in the protection of certain voices that have never been privileged enough to be both heard and protected.

In short, this commitment is barely the beginning. The change begins in the **yearly assessment and evaluation** of both this document and the actions it entails for each council, change begins in ensuring and reflecting on the extent as to which the contents of this commitment has been utilised, developed and implemented by each council. Change is not the signing of this commitment but the enactment of it.

Contact

From the Diversity Commitment workgroup:
Chimira Natanna Obiefule
Chimiraobiefule1@gmail.com
Chimira.obiefule.csr@gmail.com

Gabriel Esteban Sojo Perez
@ge.sojo.fsrfgw@gmail.com
gstebansojo@gmail.com

Jane Bhairosingh
jane.fsr.fdr@gmail.com

Johanna Lehr
johanna.fsr.fmg@gmail.com

Glossary

- **EDI - Equity, Diversity, Inclusion**

EDI stands for Equity, Diversity and Inclusion.

Equity is not the same as equality, as it takes differences into account. It recognizes that some groups are more disadvantaged than others, so that equal treatment does not ensure equal opportunities. Rather, some groups require specific measures that other groups do not just to get to the same position.

Diversity means more than just acknowledging and tolerating difference, it means actively celebrating it within a given environment to encourage a wide variety of backgrounds and mindsets to contribute to it. It can refer to diversity in knowledge, perspectives, people… While diversity is a necessary component of decoloniality, the opposite is not necessarily true: without a critical, proactive effort towards equality and inclusion, diversity alone does not ensure decoloniality.

Finally, Inclusion refers to the atmosphere of said environment: it implies a certain level of awareness of biases and a desire to address them to create a welcoming space for all. Together, Equality, Diversity and Inclusion aim to eradicate prejudice and exclusion.

- **Elitism**

"Elitism", as mentioned briefly throughout the agreement, must be defined to express a clear definition. Within this document, the definition we refer to is as stated: "Elitism is the control, rule, or domination by the members of an elite".

- **Ethnicity**

"Ethnicity" refers to the shared social, cultural or historical experiences and practices of a group of people, such as language, religion or dress, and usually a national or regional background. People who share these characteristics are collectively described as "ethnic group".

While this may appear to be a neutral category, it is often used for someone or something that deviates from the norm or is foreign. Consider, for example, "ethnic food" or "ethnic music". When talking about people, the term is normally associated with minority groups. However, everyone has an ethnic identity.

Ethnicity is sometimes confused with race and misused by many as an alternative term, bypassing reference to biological differences (see: Race).

● Immigrant

"Immigrant" has been used in Dutch since the 20th century, originally as a geological term. The word (whose antonym is "native") literally means "from another land / location." It was introduced in the Netherlands in the 1970s as an identity category, replacing "immigrant" that at the time got an increasingly negative connotation. The term was intended as a generic term to designate someone who himself or whose parent was born outside the Netherlands. However, the term was split into the subcategories "Western" and "non-Western" immigrants, distinguishing between different categories of outsiders.

The term has gradually become more and more used as a synonym for people who appear visibly different, such as non-white people.

The term has become unpopular with policymakers and the public alike, and some municipalities have even decided to stop using the word.

● Intersectionality

The concept of intersectionality was developed by Kimberle Crewnshaw, a Black civil rights activist and legal scholar. She was the first to denounce the sensitive position of Black women, who found themselves at the crossroad of anti-racism work and feminism but yet did not feel represented in any of those movements.

> *"Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated"*[2].

In other words, social identities -such as, in this case, being Black and being a woman- interact and overlap in each individual in a way that creates a unique form of oppression. The term can be applied to any interconnected systems of differentiation, including class, religion, sexuality, and much more. In the "Let's do diversity" report commissioned by the Diversity Commission of the UvA, Prof. Gloria Wekker and her fellow researchers write:

> *"Intersectionality is a perspective that allows us to see how various forms of discrimination cannot be seen as separate but need to be understood in relation to each other. (...) Practicing intersectionality means that we avoid the tendency to separate the axes of difference."*[3]

An intersectional approach to decolonization implies the awareness that colonial history affected and continues to affect different communities and identities in varied and nuanced ways, making it necessary to be sensitive to a wide range of trajectories and experiences.

- **POC/BIPOC**

"POC" for "People of Color" has been widely used as a broad umbrella term that could include anyone who is not white, but many people in the Black community felt invisibilized by the generic use of the word. As summarized by activist Seren Sensei in a blogpost titled "Don't Call Me A Person Of Color. I'm Black."[4]:

> *"Black is not synonymous with POC: all Black people are persons of color, but all persons of color are not Black."*

The struggles Black people face are specific to being Black and can even sometimes be perpetuated by other people of color, hence the need to recognize the uniqueness of the experience of Black people by addressing it as such.

"BIPOC" is an acronym that was created in an attempt to be more mindful of this issue. It stands for Black, Indigenous and People of Color. Using BIPOC rather than POC emphasizes that racialized people can face varying types of discrimination and prejudice that are not necessarily generalizable to other people of color, and the other way around.

Another alternative is to use the label "POC and Black people" to include all racialized people while acknowledging their specific positions within that category. It is also very important to always capitalize "Black" to signify that it is an entire culture the term refers to rather than a color.

- **Positionality**

Positionality is to be understood as a conscious awareness of one's social identities and experiences and how those relate to the social world, we evolve in. The term was first coined by Linda Alcoff in 1988 to challenge the common belief that knowledge production is objective, that is, independent of/from social influences[5]. On the contrary, Alcoff argues that one's positionality is key to understanding their work and remaining critical of it. While Alcoff applied positionality as a tool for critical analysis in gender studies, the concept is relevant to any other axis of oppression, be it race, religion, sexuality…

Importantly, all positions are relational, meaning that they only exist in relation to each other and that there is nothing and no one outside of contextual power structures. That means that there are no "neutral" identities: privileged positions such as being white or male in a patriarchal postcolonial society are positioned too, and as such also have biases of their own.

- **Privilege**

Privilege can be seen as the flip side of oppression, yet it can be much harder to identify. To explain this paradox, Pr. Michael Kimmel came up with a very useful metaphor to help us understand what privilege is and how it operates:

> *"To run or walk into a strong headwind is to understand the power of nature. You set your jaw in a squared grimace, your eyes are slits against the wind, and you breathe with a fierce determination. And still you make so little progress. To walk or run with that same wind at your back is to float, to sail effortlessly, expending virtually no energy. You do not feel the wind."[6]*

To be privileged is to walk with the wind at your back, effortlessly, and most importantly, unaware of it. Indeed, the main privilege of being privileged is not to see it: it is only when one turns around and faces the wind that it becomes possible to realize its strength. When we choose to focus on oppression alone and not privilege, we only make the wind that slows certain people down visible, not the one that makes a few others go faster. Yet, that is the very same wind. To acknowledge that some are disadvantaged in society while denying that others are advantaged protects dominant groups from reflecting on their own position, making it the standard, the norm. A very telling example of this mechanism is the tendency to address the gender wage gap: we often hear that for every dollar a man makes, women make about 79 cents. Never do we hear that for every dollar a woman makes, a man receives 1.21 dollars on average, that is to say, 21 unearned cents. In the first case, we choose to make the discrimination visible, in the other, it would be the privilege. Of course, recognizing privilege should be a tool for change and not an end in itself.

Peggy McIntosh[7] distinguishes two types of privileges: the first kind makes us feel "at home in the world", such as for example having your race represented in your learning environment. On the other hand, the second type of privileges allow us to "escape penalties or dangers which others suffer", such as being able to talk your way out of a bad grade because the tutorial lecturer looks like you. To reduce inequalities means to both expand the first category to everybody while reducing the second kind, which offers unfair advantages to certain people regardless of whether oppressed groups are being treated fairly or not. That is why the way we think about inequality is key to addressing it. The concept of privilege reminds us that inequality does not only create victims, it also allows for certain groups to benefit from unearned advantages. This is especially crucial in decolonization work not to forget that certain groups have benefitted and still benefit from colonization.

- **Queer**

Especially since the 1980s, "queer" has served as an umbrella term for sexual interests and identities that challenge social norms for sexual behavior.

The term is not only an abbreviation for "LGBT", but also the full range of human sexuality, for example those with sexual fetishes or those who practice polyamory. "Queer" has been reclaimed as a political and sexual identity of which one can be proud, deliberately distancing himself from previous etymological meanings as strange, obtrusive or curious.

However, the term is still used as a negative term for people who are considered "sexually deviant."

- **Race**

"Race" is a much-discussed term that refers to the classification of people based on physical characteristics, such as skin color.

In racial thinking, the color of a person's skin is seen as a sign of incomparable differences between groups, with a hierarchy of disposition, skills, even behavior, and development.

According to 18th and 19th century racial scientists, it was possible to divide people into different groups and place them in a hierarchy. These typologies reinforced colonial ideologies about difference, with the white European at the top in a racial hierarchy (see: Caucasian and Negro).

While race is not a biological fact, it has social consequences such as discrimination, prejudice and inequality. Racism must therefore be understood as a form of discrimination and prejudice, based on the supposed superiority of one group over another.

- **Racism**

In Critical Race Theory, racism is to be understood as more than individual prejudice or discrimination against one race. Instead, the term also encompasses what can also be referred to as "institutional" or "systemic" racism, that is, the entire system of practices that systematically discriminates against people of color and Black people in favor of white people. Indeed, race being a social and political construct, it is crucial to place racism within the historical context of colonization in which Western colonial powers have oppressed people of color and Black people specifically, and not the other way around.

This is the reason why the notion of "reverse racism", referring to the hatred or differential treatment of white people by Black people or people of color is incorrect, being based on individual prejudice alone and not systemic oppression grounded in History. As such, those instances can be referred to as "discrimination", but not "racism".

- **White Supremacy (Overt vs covert)**

White supremacy is understood in this document as a "term to capture the all-encompassing centrality and assumed superiority of people defined and perceived as white and the practices based on that assumption"[9]. Such "practices" refer not only to open displays of racism such as slurs, but they also include the entire system of structural racism that systematically favors white people, even without explicit racist hatred. This form of white supremacy can be said to be "covert", meaning that it is to some extent "hidden" and therefore socially acceptable. An example of covert white supremacy would be hiring discrimination, colorblindness or tokenism.

On the other hand, "overt" white supremacy is much more obvious, manifesting itself in hate crimes, racist jokes or hate groups such as the KKK. Those beliefs and practices tend to be morally condemned by society. The fact that this type of white supremacy is more visible does not make it "worse" than covert white supremacy: on the contrary, the latter is more insidious, making it all the more difficult to identify and address.

Bibliography

Diversity Commission, Gloria Wekker, Marieke Slootman, Rosalba Icaza, Hans Jansen, Rolando Vázquez. *Let's do Diversity.* University of Amsterdam, 2016.