ASSESSING AND PROMOTING INTERSECTIONAL APPROACHES AMONG THE ASHOKA FELLOWS IN ROMANIA

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An Interactive Qualifying Project Submitted to the Faculty of
WORCESTER POLYTECHNIC INSTITUTE
In partial fulfillment of the requirements for the degree of Bachelor of Science

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Project Duration:
March 24, 2021 to May 13, 2021

Submitted to:
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Abstract

The Ashoka Fellowship in Romania includes six Fellows who lead non-governmental organizations (NGOs) addressing social issues in Romania. This project explored methods for implementing collaborative approaches focused on intersectionality, or the overlap of social identities, among the Fellows and reviewed intersectionality and best practices for collaboration. Surveys of the Fellows and stakeholders within the NGOs indicated that most Fellows have a basic understanding of intersectionality, and that overlapping social identities exist amongst the communities. These findings formed the basis for a guide Ashoka Romania can use to conduct a focus group with the Fellows and a design for a webpage to aid the Ashoka Fellowship in bolstering collaboration focused on intersectionality.

Executive Summary

Introduction

Figure E. 1: Roma child in Romania (Williams, 2019).

Intersectionality refers to the interaction between different social identities (e.g., race, gender, and class) as they relate to the social standing of an individual or group (Day & Gill, 2002). Attitudes towards social identities often contribute to the creation of social issues and inequalities that impact the lived experiences of marginalized communities like the Roma population, as seen by the Roma child in Figure E.1.

In Romania, some of the most prevalent social issues include high poverty rates, lack of education, few opportunities in the public sector, trust issues stemming from communism, and low civic engagement (Ashoka Romania, 2019). Fortunately, there are organizations working to promote widespread change by addressing these, and other, social issues in the country (Ashoka Romania, 2019).

One such organization is the Ashoka Fellowship in Romania, a network of six Fellows and their respective organizations striving to improve society within Romania and create a safer, more secure environment for all of Romania's populations. Since the establishment of Ashoka Romania in 2017, the group has been working to improve Romanian society, which often involves working with diverse communities. The project team worked with the six Romanian Ashoka Fellows and their respective non-governmental organizations (NGOs). From left to right in Figure E.2, Paul Radu of the Organized Crime and Corruption Reporting Project (OCCRP) works in investigative journalism, Dorica Dan of the NoRo Center for Rare Diseases works with patients with rare diseases, Florin Stoican of the Kogayon Association focuses on conservationism and ecotourism, Elena Calistru of Funky Citizens addresses government corruption through civic engagement, Ioana Bauer of eLiberare supports victims of human trafficking, and Carmen Gheorghe of E-Romnja promotes policy changes that support Roma women. With the exception of Carmen, these Fellows had not conducted research on the topic of intersectionality and its relationship to their work, including the benefits of incorporating more collaborative approaches based on

Figure E. 2: Six Fellows of Ashoka Romania.

intersectionality in their work (Ashoka Romania, 2019).

The goal of this project was to uncover the overlap of social identities within the scope of the Romanian Ashoka Fellows' work to assist the Fellowship in assessing and

promoting collaborative approaches focused on intersectionality. The team developed three objectives to address this goal. First, the team evaluated the level of understanding that the six Ashoka Fellows in Romania currently have of intersectionality within the communities they serve. The researchers then investigated the social identities present in the communities within which the Fellows work. Finally, they explored opportunities to enhance collaboration among the Ashoka Fellows in Romania.

Methodology

The team developed and administered a survey to the six Fellows of Ashoka Romania, each of whom works to address a different social issue in Romania. The purpose of this survey was to assist in determining the Fellows' current understanding of intersectionality in the context of their work within the six respective NGOs. The results from this method provided a basis from which the team could ascertain the amount of additional information the Fellows needed to be ready to implement more collaborative approaches focused on intersectionality in their partnership.

In addition to this survey, the team sent a questionnaire to each Fellow to distribute to key stakeholders, including staff members, volunteers, partners, collaborators, consultants, and others who interact with and within their organizations. The team designed the questionnaire with the intent that it would uncover social identities present among individuals in the communities the Fellows serve from the point of view of those working and sometimes living directly with those populations. The investigators attempted to compare this information to the Fellows' responses to similar questions in the

survey but were unsuccessful due to low questionnaire response rates (see Figure E.3). However, utilizing the results and information from the survey and questionnaire responses, the researchers were able to formulate and refine discussion topics and questions for a focus group with the six Fellows of Ashoka Romania. Though it was not feasible for the team to conduct the focus group due to scheduling conflicts and constraints of the Fellows, the collaborators expressed continued interest in hosting an in-person focus group during the summer. Therefore, the team provided the collaborators with a set of discussion topics for the upcoming focus group.
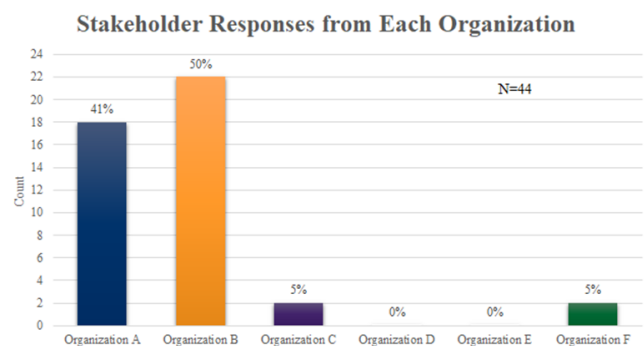
Figure E. 3: Number of stakeholder responses from each organization.

The team coded open-ended questions of the survey and performed statistical analysis on the closed-ended questions of both the survey and the questionnaire. Findings from the surveys and questionnaires enabled the team to develop a webpage for the Ashoka Fellowship detailing intersectionality, as well as the steps to assess and promote collaborative approaches focused on intersectionality in the context of Ashoka's global mission.

Findings

The team experienced several challenges that limited their approach, including that the

majority of questionnaire responses came from two organizations, with two organizations contributing two responses each, and an additional two organizations contributing none. Despite these challenges, the research revealed six key findings that have the potential to encourage collaborative approaches focused on intersectionality for the Ashoka Fellowship in Romania:

1. The Fellows have some understanding of intersectionality, but there is room for improvement.
2. There appears to be overlapping social identities in the communities the Fellows' organizations serve.
3. The Fellows have similar motivations for engaging in their field of work.
4. There were communication challenges with some Fellows.
5. There appears to be an overlap between the social identities present in the communities that Organizations A and B serve.
6. Stakeholders seem to be unfamiliar with the other organizations in the Ashoka Fellowship.

Through the survey to the Fellows, the team discovered that they were somewhat knowledgeable about the concept of intersectionality, with four of the six Fellows indicating that they were very familiar with the term, one indicating only slight familiarity, and one indicating no familiarity (see Figure E.4).

The survey additionally revealed that the Fellows serve communities with overlapping social identities, for example with respect to ethnicity and socioeconomic status. Among the communities the Fellows' organizations serve, the Fellows reported that individuals are ethnically Romanian, Hungarian, and/or Roma. The Fellows also indicated that individuals belong to the middle class. The

survey also asked the Fellows to select their personal motivations for engaging in the work that they do and divulged significant overlap between these motivations. Five of the six Fellows reported that they engage in their field of work to 'engage in work that is fulfilling' and to 'develop knowledge.' Additionally, four of the six Fellows indicated that they aim to 'help others,' to 'address social issues,' and to 'meet and interact with new people and communities.'
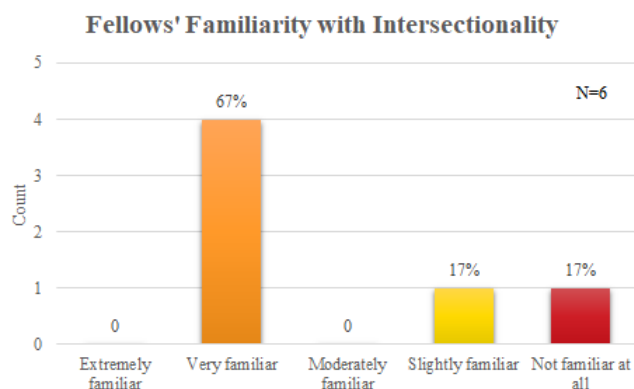

Figure E. 4: Fellows' familiarity with the concept of intersectionality.

The stakeholders' responses to the questionnaire indicated that most individuals (70%) who work with one of the Ashoka Fellows were unfamiliar with the organizations of the other Fellows (see Figure E.5). Additionally, the questionnaire revealed the communities these organizations serve share similar social identities.
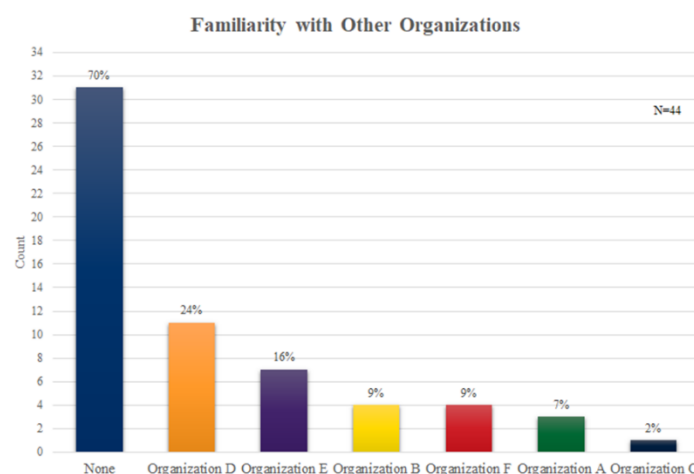

Figure E. 5: Stakeholders familiarity with other organizations in the Ashoka Fellowship.

While the team only received sufficient responses from two organizations, these organizations marked many of the same identities with respect to religion, ethnicity, gender, and socioeconomic status. For example, Figure E.6 shows that Organizations A and B selected overlapping social identities with respect to religion, with stakeholders from both organizations selecting each religion at least once. The Orthodox religion received the most selections from stakeholders in both organizations.
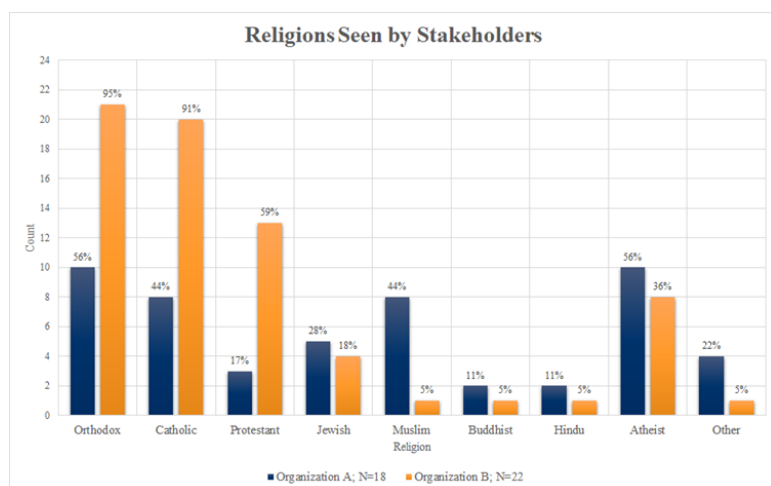

Figure E. 6: Religions seen by stakeholders by organization.

Conclusion and Recommendations

The team faced great challenges when attempting to collect data. Not all the Fellows seemed available or invested in working with an outside organization, causing their response times to vary greatly. Additionally, there is little certainty that two of the Fellows distributed the questionnaire to their respective stakeholders. These findings and limitations pertaining to data collection led the team to recommend a continuation of this project.

Based on finding four, the team has recommended a focus group, for which they provided a proposed set of topics and questions, with the six Fellows of Ashoka Romania. The team initially developed the questions and topics for this focus group from their background research, including those surrounding the main pillars of collaboration: sharing common goals, domain consensus, open and frequent communication, and strong interpersonal relationships. Based on their analysis of the survey and questionnaire results, the team added more specifics around social identity and intersectionality to the focus group topics to allow the project collaborators to observe the Fellows discussing these topics. The team also expanded on the focus group questions to represent themes the Fellows wanted to discuss as reported in their survey responses, such as geographic location and their relationship to this project.

Along with providing the collaborators with this detailed set of focus group topics, the team designed and developed a webpage to explain paths forward for the Fellows and Ashoka Romania. This webpage details intersectionality, as well as the steps to assess and promote collaborative practices focused on intersectionality among the Ashoka Fellows. Figure E.7 shows the first part of the webpage that describes social identity, intersectionality, and collaboration.

Though focusing on a variety of social issues, the six Fellows of Ashoka Romania and their respective organizations all work towards enacting positive social change in the country. The survey the team developed and administered to the six Fellows revealed that, in general, the Fellows have an understanding of intersectionality, though there is room for improvement. The questionnaire that the team developed and
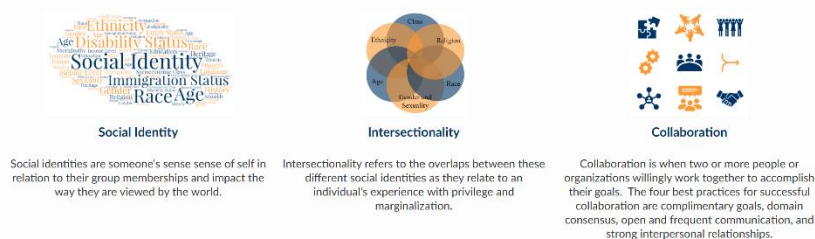
Figure E. 7: First section of the webpage showing the title and key terms.

sent for the Fellows to distribute to key stakeholders in their organizations also provided insight, informing the team of the social identities that those working directly with the communities the Fellows' organizations serve perceive. Being able to identify the social identities present in the communities that the six Fellows serve allowed the team to identify the overlap of these social identities, thus revealing that the Fellows serve similar populations and are therefore well-situated, in terms of an overlap of social identities among the populations they serve, to employ a focus on intersectionality when they collaborate.

The methods the researchers used had several limitations that became apparent during the data collection process and when analyzing the results. These included difficulties receiving responses from the Fellows, trouble collecting a sufficient number of results from the stakeholders, and the inability to visit the communities with whom the Fellows work due to the remote nature of this project. Despite these challenges, the team provided the collaborators with the requested final product of a webpage detailing intersectionality and a focus group guide.

Executive Summary References

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Acknowledgements

The team would like to thank the following individuals and organizations for their invaluable support and contributions to this project:

- Ashoka Romania, for their creation of this project and for all of their support throughout the process.
- Ovidiu Condurache (Venture Representative), for his kindness, support, and assistance in understanding the desired project direction.
- Tomina Vodarici (Partnership Manager), for her dedication to the project and for her support in assisting the team to reach the Fellows.
- Ana Murray (Country Director), for her guidance and suggestions that allowed the team to produce well-informed work.
- Jaya Jayanth (Institutional Strategist), for her help creating the webpage and her continued responsiveness.
- Professor Melissa Butler (project co-advisor), for her vision and assistance in producing a strong final product during the prep course and IQP terms.
- Professor Robert Kinicki (project co-advisor), for his feedback and support throughout the 14-week ID 2050 and IQP experiences, as well as all of his time reviewing drafts and meeting with the team.
- Professor Rodica Neamtu (project center director), for her tireless work to make the remote IQP experience as enjoyable as possible.
- Professor Bogdan Vernescu (project center director), for his kind words, recommendations, and information surrounding Bucharest and Romanian culture.
- The six Fellows of Ashoka Romania, Paul Radu (Organized Crime and Corruption Reporting Project), Dorica Dan (NoRo Center for Rare Diseases), Florin Stoican (Kogayon Association), Elena Calistru (Funky Citizens), Ioana Bauer (eLiberare), and Carmen Gheorghe (E-Romnja), for their time and dedication to the project, as well as the great information they provided through their surveys and for distributing the surveys to key stakeholders within their organizations.

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Chapter 2: Background	Marissa Allegrezza	All
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2.2 The Ashoka Fellowship	Marissa Allegrezza	All
2.3 Collaborative Models of Engagement	Jonathan Stern	Ally Salvino
2.4 Summary	All	All
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3.2 Investigating the Social Identities Present in the Communities the Ashoka Fellows Serve	Marissa Allegrezza	Jonathan Stern
3.3 Exploring Opportunities to Enhance Collaboration Among Ashoka Fellows	Jonathan Stern	Ally Salvino
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5.1 Developing the Focus Group for Ashoka Romania Fellows	Jonathan Stern	Marissa Allegrezza
5.2 Developing the Webpage	Ally Salvino	Alyssa Tepe
Chapter 6: Future Work and Conclusion	Alyssa Tepe	Jonathan Stern
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6.2 Conclusion	Alyssa Tepe	Ally Salvino
Appendices	All	All
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Appendix B: Initial Survey with Ashoka Fellows in Romanian	Ally Salvino	Alyssa Tepe
Appendix C: Modified Survey with Ashoka Fellows in English	Ally Salvino	Alyssa Tepe

Appendix D: Modified Survey with Ashoka Fellows in Romanian	Ally Salvino	Alyssa Tepe
Appendix E: Questionnaire with Stakeholders in Fellows' Organizations in English	Marissa Allegrezza	Ally Salvino
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1.0 Introduction

Intersectionality refers to the interaction between different social identities, such as race, gender, and class, as they relate to the social standing of an individual or group (Day & Gill, 2002). Interaction between social identities contributes to the existence of axes of privilege and oppression (Pompper & Blessinger, 2014). For example, women as a group often face marginalization, but their experiences differ based on race. In countries where whiteness is a privileged identity, white women experience more privilege than women of other races (YW Boston Blog, 2017). Attitudes towards these social identities often lead to social inequalities and issues that manifest differently based on country and region (Ashoka Romania, 2019).

Though the fall of communism in Romania occurred decades ago, its citizens still lack trust in their government, in part because this transitioning government has struggled with committing to long term policy changes (Ciobanu, 2009). There remain lingering effects of the reign and collapse of communism, including poverty, corruption, violence, racism, and classism. There is uneven economic prosperity, with over 40% of residents in the country living at risk of poverty, a quarter of which makes less than 5.50 USD a day (Pietrobon, 2020). This, in part, leaves citizens searching for better opportunities, making them easier targets for criminal organizations such as human traffickers, who often lure victims with the promise of financial stability. (Pietrobon, 2020). This lack of opportunities has also led over five million Romanian citizens to move abroad (Rosa & Kim, 2018). Fortunately, there are organizations working to promote widespread change in the social sector by addressing a variety of social issues (Ashoka Romania, 2019).

One such organization is the Ashoka Fellowship in Romania, a network of six Fellows and their respective organizations striving to improve society within Romania and create a safer, more secure environment for all of Romania's populations. Since the establishment of Ashoka Romania in 2017, the group has been working to improve Romanian society, which often involves working with diverse communities. One Fellow whose work explicitly involves intersectionality is Carmen Gheorghe of E-Romnja (Ashoka Romania, 2019). Carmen Gheorghe, the newest addition to Ashoka Romania, works with Roma women to examine how their overlapping social identities (as *women* who are ethnically *Roma*) lead to societal discrimination and shape their lived experiences. Although her work is beginning to inspire Ashoka Romania to consider the intersectionality of each Fellows' work, the Fellowship has previously put limited resources into exploration of this topic.

The goal of this project was to uncover the overlap of social identities within the scope of the Romanian Ashoka Fellows' work to assist the Fellowship in assessing and promoting collaborative approaches focused on intersectionality. The team developed three objectives to address this goal. First, the team evaluated the level of understanding that the six Ashoka Fellows in Romania currently have of intersectionality within the communities they serve. The researchers then investigated the social identities present in the communities within which the Fellows work. Finally, they explored opportunities to enhance collaboration among the Ashoka Fellows in Romania. The team found that while the Fellows have some understanding of intersectionality,

there is room for improvement. Additionally, analysis of the survey and questionnaire responses revealed that the Fellows have similar motivations for the work that they do, and there appears to be some overlap between the social identities of individuals in the communities the Fellows serve. The findings from addressing the three objectives helped the team develop a webpage containing resources for Ashoka Romania and other Ashoka Fellowships to assess and promote more collaborative approaches with an emphasis on intersectionality.

2.0 Background

This chapter begins by defining intersectionality and social identity, as well as their relationship to social entrepreneurship and discrimination in Romania. Next, it examines the Ashoka Fellowship on a global scale prior to narrowing its focus to the Ashoka Fellowship in Romania. In the discussion of Ashoka Romania, the paper introduces the organizations of the six Ashoka Fellows in the country: the Organized Crime and Corruption Reporting Project (OCCRP), the NoRo Center for Rare Diseases, the Kogayon Association, Funky Citizens, eLiberare, and E-Romnja. Finally, the chapter concludes with a section detailing collaborative models of engagement.

2.1 Intersectionality and Social Identity

In 1989, U.S. lawyer and Professor Kimberlé Crenshaw introduced the term intersectionality to refer to the interaction between different social identities as they relate to the social standing of an individual or group (Day and Gill, 2002). Figure 2.1 shows intersectionality as the overlap of social identities such as class, religion, race, gender and sexuality, age, and ethnicity. This section presents an overview of intersectionality and social identity, intersectionality's relationship to social entrepreneurship, and the role that intersectionality plays in shaping discriminatory practices in Romania.
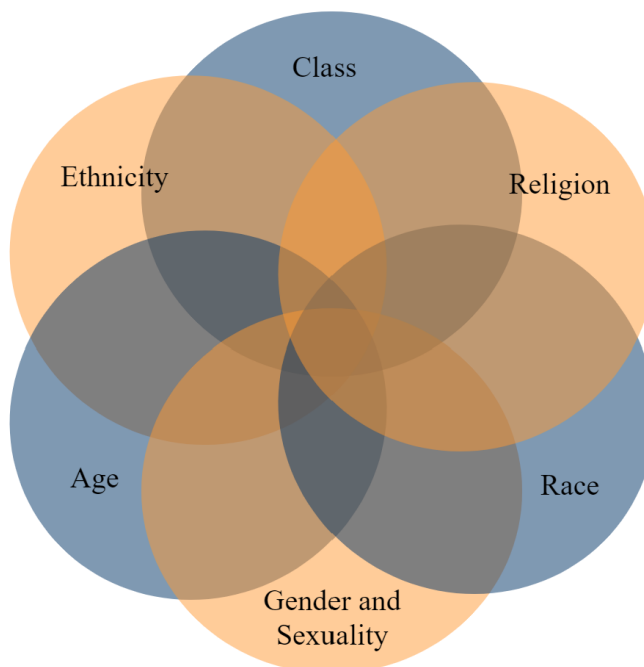
Figure 2. 1: Diagram showing intersectionality.

2.1.1 THE INTERSECTIONAL NATURE OF SOCIAL IDENTITY

The overlapping nature of the identities mentioned above form new social contexts, thus creating discrimination and disadvantages different from those experienced with a single identity (Pompper & Blessinger, 2014). Social identity theory examines the inseparability of these new contexts, their ability to shape people as individuals, and the impact these identities have on interactions with other people. This theory becomes an integral part of intersectionality by introducing the existence of two groups within a single demographic: the high-status ingroup and the low-status outgroup – the outgroup referring to the one naturally experiencing the effects of social inequalities. The presence of an ingroup and an outgroup creates a divisive environment between the groups, ultimately contributing to systemic and organizational discrimination (Pompper & Blessinger, 2014).

Intersectionality is a multidimensional term that attempts to capture the advantages and disadvantages everyone faces due to the societal and structural systems surrounding them. Some biases that create an environment of disadvantages and privileges include racism, sexism, and classism, each of which produces a multitude of byproducts, such as lack of access to safe, affordable housing and unfair wages (Center for Intersectional Justice, 2020). For example, in many countries, a white male is more likely to earn higher wages than a woman of African descent for the same position (Center for Intersectional Justice, 2020). Organizations, specifically nonprofits and non-governmental organizations (NGOs), can benefit when they understand and acknowledge the societal constructs that form around the social identities of individuals they serve. With a solid understanding of the disadvantages, organization leaders can build upon inclusion and enhance their influence (Tormos, 2017).

2.1.2 SOCIAL ENTREPRENEURSHIP AND INTERSECTIONALITY

Implementing and embracing inclusive practices in business environments allows organizations to recognize that social identities of individuals shape lived experiences, as is the case for social entrepreneurs. Social entrepreneurship is the practice of approaching and solving social problems using markets and businesses with the primary intention of helping others (Bacq and Lumpkin, 2021; Pless, 2012). Peredo and McLean (2006) characterize social entrepreneurship as an organization aiming to create social value by persisting in their efforts, accepting risk, actively innovating, and taking full advantage of opportunities. The practice is most successful when organizations behave cooperatively, as it allows all participants to feel supported and assists the organization in meeting the needs of every social identity. Additionally, the awareness and acknowledgment of existing inequalities is fundamental to establishing a path towards achieving social entrepreneurship with a focus on intersectionality, or social entrepreneurship that accounts for and addresses the discrimination certain groups face (Dy & Agwunobi, 2019). Recognizing that certain groups and people are born into situations that offer differing degrees of access to resources is key to promoting social entrepreneurship based on intersectionality (Dy et al., 2019).

2.1.3 DEMOGRAPHICS AND DISCRIMINATION IN ROMANIA

Discrimination and social inequalities influence perceptions of a group, both from others and from members within the group, and often have long-lasting effects (Oprea, 2012). Social groups experiencing heightened discrimination in Romania include the Roma population, people with physical or mental disabilities, people with HIV/AIDS, the LGBTQ+ (lesbian, gay, bisexual, transgender, and queer/questioning) communities, the homeless population, orphaned children, and people struggling with drug addiction (Fair Well Foundation, n.d).

One of the most prominent forms of discrimination in Romania is against the Roma population, which constitutes over 3% of the total population, making it the second largest ethnic minority following Hungarians at over 10% (Marin & Csonta, 2013). The Roma population, often referred to derogatorily as 'gypsies,' consists of individuals whose ancestors migrated to Europe from northern India. Members of this population traditionally held artisan and farming jobs, and the European community valued their skills in these trades (Motac, 2015). However, after the fall of communism, the Romanian Orthodox church and government accused the Roma population of opposing them, which in turn led to discrimination towards the Roma population in Romania and throughout the world (Motac, 2015). Today, they are one of the most disadvantaged groups in Eastern Europe, and especially in Romania, experiencing heightened social stigma, misidentification as 'Jews,' and segregation in education, housing, and employment (Nicolae & Salvik, 2003).

Romania, compared to other countries in the European Union, ranks low in equality between men and women. Despite Romanian laws that recognize equality, sexism is apparent in Romanian workplaces, where gendered wage gaps are prevalent. Women earn an average of 170 Romanian Leu (40 USD) less than men monthly, equating to an unadjusted gender pay gap of approximately 5%. This is unsurprising in a societal framework that routinely holds women to a lower standard (Marica, 2015). Although seen extensively in the work environment, gender inequality is present elsewhere, as an estimated 32% of Romanian women have reported being a victim of sexual harassment at least once (Fair Wear Foundation, n.d).

The impact of individual social identities and inequalities shapes not only discrimination, but also social structures. Romania has one of the highest poverty rates in the European Union (EU), as seen in Figure 2.2. Additionally, over 40% of residents live at risk of poverty, meaning they fall into one of the following categories: having a disposable income below 60% of the national disposable income, living in severe material deprivation, or living in a household where individuals between 18 and 59 work less than 20% of their potential working schedule (Borgen Project, 2018; Eurostat, 2019). Low-income level directly links to higher percentages of discrimination and crime in Romania and throughout the world. For example, organized criminals, such as human traffickers, often lure victims in with the promise of economic opportunity (Silverman, 2007). Intersectionality can help indicate the populations facing the greatest risks, while also displaying the root causes of the associated social issues. Such social issues motivate organizations to push for positive change globally.
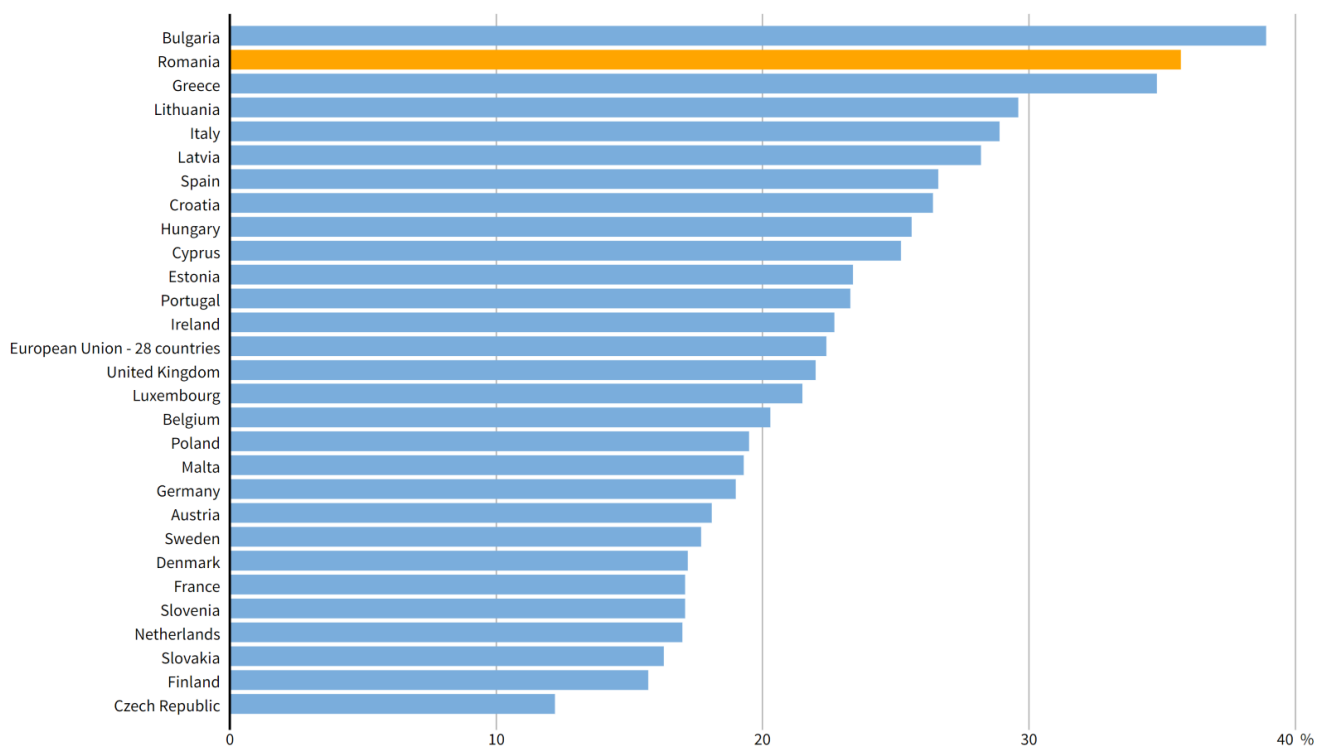
Figure 2. 2: Percent of population defined as in poverty in countries in the European Union (Graphics, 2017).

2.2. The Ashoka Fellowship

In 1980, Bill Drayton established the Ashoka Fellowship because he believed that positive social change comes from empowered social entrepreneurs. Since its establishment, Ashoka has built a global community of Fellows who share the same underlying goal: to create positive social transformations using the social entrepreneurship model (Sen, 2007). This section presents the international operations of Ashoka as well as the operations of the Ashoka Fellows in Romania.

2.2.1 THE ASHOKA FELLOWSHIP ON A GLOBAL SCALE

The Ashoka Fellowship is one of the largest communities of social entrepreneurs, composed of over 3,800 Fellows in more than 90 countries. Figure 2.3 shows the magnitude of social entrepreneurs in different geographic regions around the world (Ashoka Romania, 2019). Each country elects their own Fellows, beginning with a nomination from a current Ashoka Fellow, employee or volunteer of Ashoka, or the general public. The Ashoka team from the respective country first evaluates the nominee (first opinion), followed by an evaluation from a senior Ashoka representative in another country (second opinion). Finally, a panel of social entrepreneurs from the same country (panel) assesses the nominee before the global Ashoka Board of Directors reviews the case and makes the final decision (Ashoka Fellowship, n.d). The entire process typically takes a year to complete. After election, the Fellow receives a three-year stipend, provided that they suspend all unrelated work during the stipend period. As part of the lifelong

membership, Ashoka provides Fellows with support in areas such as networking, marketing, strategies, and legal/technical assistance. (Ashoka Arab World, n.d).
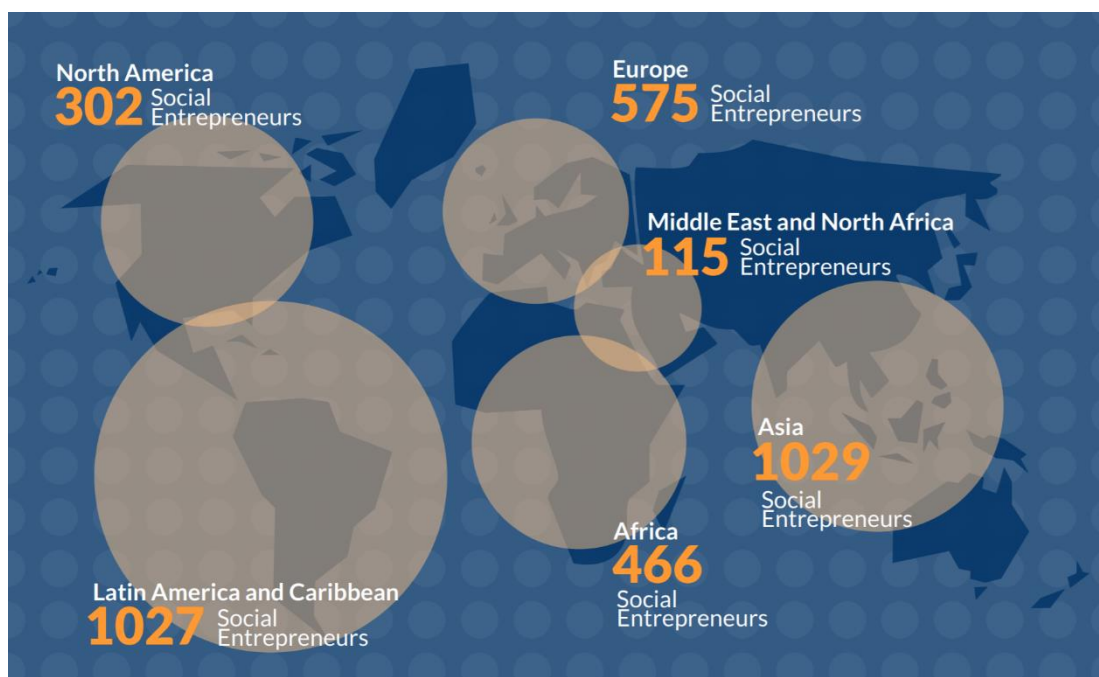
Figure 2. 3: Magnitude of Fellows in each geographical location ("Ashoka Romania," 2019).

Each Ashoka branch elects new Fellows based on their abilities and aspirations to fight and resolve some of the world's most 'pressing problems.' Fellows do this in a unique manner striving for a lasting impact: system change – innovatively addressing the root cause of the social issue rather than its symptoms. If the overlap of social identities is visible, an organization leader may find it easier to diagnose the root causes of social issues. By addressing these social challenges, Fellows "unleash their potential in solving systemic problems" and are positive role models of social entrepreneurship (Ashoka Romania, 2019).

2.2.2 THE ASHOKA FELLOWSHIP IN ROMANIA

Ashoka expanded its global footprint into Romania in 2017, where it has since elected six Fellows whose organizations are fighting a diverse range of social issues. According to Tomina Vodarici of Ashoka Romania, the Romanian branch plans to elect two new Fellows in 2021. In Romania, the top five social challenges, all of which intertwine, are high poverty rates, lack of education, few opportunities in the public sector, trust issues stemming from communism, and low civic engagement (Ashoka Romania, 2019). This section introduces the six organizations of Ashoka Romania, shown in Table 2.1, working to address these challenges.

Table 2. 1: Ashoka Romania Fellows in order of election.

Organization	Year Fellow Elected
Organized Crime and Corruption Reporting Project	2018
Norwegian-Romanian (NoRo) Center for Rare Diseases	2018
Kogayon Association	2018
Funky Citizens	2019
eLiberare	2020
E-Romnja	2020

The Organized Crime and Corruption Reporting Project (OCCRP) is a global network of journalists and media centers working to uncover crime and corruption. The OCCRP provides a range of resources for journalists to use, including a database of over one billion records for journalists to search and cross reference information while reporting ("About Us," 2007). This non-governmental organization consists of investigative journalists, activists, and graphic designers (Ashoka Romania, 2019). The OCCRP investigates organized crime and corruption affecting Romania and its neighboring countries in order to expose underground networks and nefarious connections between businessmen, politicians, and criminal organizations (Rise Project, n.d.).

The NoRo Center, a non-governmental organization founded by Dorica Dan, located in the city of Zalău in Transylvania, is a care center for patients fighting rare diseases and their families. She advocates for the 30 million individuals suffering from rare diseases throughout Europe by connecting stakeholders in the field to each other and developing blueprints for a new rare disease care system. The NoRo Center in Romania is a prototype of Dorica Dan's vision - a patient-run resource center for rare diseases in Europe (Ashoka Romania, 2019).

The Kogayon Association, roughly translated as 'sacred mountain,' has worked to increase Romanian nature conservationism and promote ecotourism by targeting citizens, businesses, and leaders alike to encourage the creation and saving of protected areas (Ashoka Romania, 2019). Kogayon's successful history includes transforming both Buila Vânturariţa Park and Văcăreşti Park into Natural Parks. The impact of these actions is apparent, as the establishment of the national park in Bulia has already resulted in a 30-million-euro local economic increase and improved tourism in the area ("The Global Organization," 2018). The organization has developed the goal of transforming Văcăreşti Natural Park into a major Bucharest attraction, thus bolstering both wildlife preservation and the local economy ("The Global Organization," 2018).

Funky Citizens works to increase public participation in the Romanian government by focusing on civic engagement and anti-corruption. Through their use of social media, accessible education, and "artivism" (art activism), this nonprofit organization seeks to engage younger individuals in politics and the fight against government corruption, as Romania is one of the least democratic

nations in the European Union with low levels of civic engagement (Ashoka Romania, 2019; Oprea, 2020). In addition, Funky Citizens is heavily involved in fact-checking and monitoring Romanian government spending (Ashoka Romania, 2019; Guvernul Romaniei, 2014).

eLiberare focuses on the issue of human trafficking, as Romania is one of the main sources, transits, and destinations for human trafficking victims in Europe ("eLiberare," n.d.; Gusetoiu, 2016; Volpe, 2016). In the past, this designation as a top trafficking country has stemmed from a lack of anti-trafficking initiatives and victim-assistance programs ("eLiberare," 2019). To counter this, eLiberare's goal is to "empower people to prevent human trafficking in their own communities" through awareness education, lobbying and advocacy, prevention training, and restoration assistance ("Annual Report eLiberare," 2020). eLiberare funds their work by developing and selling graphic designs. The organization focuses much of their effort in the religious and social care sectors ("Annual Report eLiberare," 2020; "eLiberare," n.d.).

E-Romnja is the newest addition to Ashoka Romania. This NGO works to bring the issues that Roma women face to the forefront of public policies. Going back generations, negative images of the Roma population have circulated in media, art, and literature, heavily impacting the lives of Roma women by perpetuating stereotypes. Discriminatory systems have also forced Roma women into lower social positions, kept them illiterate, and left them financially dependent, while cultural traditions have suppressed them. E-Romnja advocates for the Roma women population, working to publicly address the problems they face, as this affects their role in society and assists in improving their social standing ("About E-Romnja", n.d.).

While the six organizations of the Ashoka Fellows in Romania have goals that appear quite different, there is a degree of synergy between them. Most importantly, all six Fellows are working to promote positive social change in the country in alignment with the Fellow selection process. Additionally, all the Ashoka Romania Fellows aim to affect this change, in part, by increasing civic engagement and finding a balance between education and action in their operations. In addition to their overlapping goals and methods, these six non-governmental organizations do have something else in common. As NGOs, they are all susceptible to staffing and funding constraints that could make it difficult for them to devote time and resources to new projects, thus adding an extra layer of complexity to their work (Shava, 2020). Despite this challenge, all six Fellows and their organizations strive to improve society within Romania and create a safer, more secure environment for all of Romania's populations.

2.3 Collaborative Models of Engagement

The six Fellows operating in the country under Ashoka Romania can increase their reach by taking advantage of the opportunities afforded by implementing collaboration with a focus on intersectionality. Implementing collaborative practices with an emphasis on intersectionality provides a foundation for cross-organizational work by shedding light on the root causes of social issues and expanding interwoven goals. Adopting a collaborative approach consists of strengthening ties and coalitions across different social organizations. This section explores possible methods for improving individual organizational outcomes by presenting the basics of

collaborative models of engagement that assist groups in working together effectively and efficiently.

2.3.1 BUSINESS ECOSYSTEMS AND MANAGEMENT

Moore (1996) provides the standard definition of business ecosystems as the infrastructure of interacting organizations and individuals. Business ecosystems consist not only of organizations and individuals, but also tools, anything that is not an organization or individual, involved in the development of efficient collaborative practices and approaches (Weber & Hein, 2015). To some extent, the tools at an organization's disposal dictate the potential for collaboration, although additional acquisition of tools can change current collaborative techniques and experiences. Studying the composition and components of business ecosystems creates a clearer picture of functionality and efficacy, which can facilitate an improved understanding of the tools, individuals, and organizations involved (Weber & Hein, 2015). Ashoka Romania must focus on promoting an ecosystem that fosters trust, encourages the sharing of goals, and encourages ease of interaction. This leads to uncovering opportunities where overlap in operations and stakeholders supports future growth in collaboration. Such overlaps often stem in part from the social contexts intersectionality creates.

2.3.2 COLLABORATION AND BEST PRACTICES

Collaboration is vital to developing interorganizational relationships. Successful instances of such relationships often involve the sharing of knowledge and best practices between organizations (Anderson, Lacker, & Weiss, 2002). By combining the various backgrounds, perspectives, knowledge, and skills of different partners through conversation and inclusion, ideas become more well-rounded, thus improving outcomes (State News Service, 2018). In a case study on the effect of collaboration between police and women's organizations helping domestic violence victims, researchers found that increased collaboration between the two groups improved outcomes and safety for victims. The two groups worked closely together and communicated their needs more clearly, which led to faster responses and policy changes (Day & Gill, 2002). Anderson et al. (2002) describes the potential benefits of cross-collaboration as allowing partners to achieve goals with improved approaches, to experiment with more in-depth planning of programs and events, and to build stronger community ties.

Effective collaboration plays a key role in NGOs' interactions and their impact on society. According to Ahmed (2012), the reach and effectiveness of nonprofits are largely dependent on the nature of the relationships they form with organizations similar to them. NGOs often lack the necessary resources to pursue their goals, leading to a heavier reliance on sponsors and peer organizations for support. To remedy this situation, organizations can use their overlapping and complementary characteristics to help one another and strengthen partnerships (Ahmed, 2012). Zaborek and Mironska (2019) emphasize that collaboration is a difficult balancing act, requiring a multitude of communication tools and great effort by all parties. Collaboration opens new

opportunities as the needs and abilities of organizations are constantly changing (Cornforth, Hayes, & Vangen, 2015). A review of the literature revealed that the four most prominent best practices for effective collaboration are sharing common goals, possessing domain consensus, communicating openly, and fostering strong interpersonal relationships (Fish, 2019; Osborne et al., 2000; Snavely et al., 2000; Tsasis, 2009).

While having complementary goals often encourages collaboration across organizations with similar interests, differences among the missions of nonprofits in collaborations can limit perceived competition and lead to the formation of relationships that are not only mutually beneficial, but to some extent mutually dependent (Fish, 2019; Osborne et al., 2000; Snavely et al., 2000; Tsasis, 2009). In one case study focused on nonprofit collaboration and overlap, four nonprofits, despite their funding source perceiving them as nearly identical, proved their distinctiveness with an in-depth review of their missions. Nonetheless, their previous and continued collaborative experience has proven successful (Osborne et al., 2000). This result is encouraging for partnerships where each group has independent values and methods while all working towards a common goal. This is the case for the Ashoka Fellows in Romania, all of whom work towards promoting positive social change in the country.

Another component of successful collaboration is domain consensus, referring to having a common understanding of the rules and guidelines of a partnership (Tsasis, 2009). This includes defining clear goals, objectives, and timelines for projects or relationships in addition to specifying the services each organization agrees to provide (Fish, 2019; Snavely et al., 2000). It is imperative that each organization has a clear idea of their expectations for the partnership (Fish, 2019; Osborne et al., 2000; Snavely et al., 2000; Tsasis, 2009). Organizations can achieve this when they determine their expectations and goals for collaborating and share them with all members of the partnership.

The third best practice for collaboration between nonprofit organizations is open and frequent communication. The first step in developing a healthy exchange of ideas is listening openly to the goals and priorities of each organization involved and identifying instances of overlap (Fish, 2019). All members of a partnership should have a discussion and shared understanding of their definition of collaboration (Snavely et al., 2000). Snavely et al. (2000) adds that one method to accomplish this is with regular meetings to discuss obstacles or concerns and share information. Multiple researchers have also advocated for constant evaluation of current collaborative approaches to look for potential points of improvement (Fish, 2019; Snavely et al., 2000; Tsasis, 2009). In a study by Osborne et al. (2000), one interviewee emphasized the importance of being open and up front about tensions. When organizations have differing missions, open communication is vital, as members must rely heavily on relaying potential overlaps. Fish (2019) emphasizes the importance of communication in such collaborative relationships.

The fourth and final key to successful nonprofit collaboration is developing strong relationships and a community of trust. According to Fish (2019), frequent informal gatherings can facilitate this trust, as they allow organization members to interact with one another outside of strictly professional collaboration, encouraging friendly conversations and building stronger relationships.

Snavely et al. (2000) agrees, emphasizing that when leaders establish personal connections, they build trust, thus bolstering a commitment to sharing resources. An additional hallmark for successful partnerships is past positive outcomes from working together, meaning that if a collaboration yields positive results, it promotes trust and the desire to work together again in the future (Tsasis, 2009). Thus, although collaboration requires continuous and conscious effort from all involved, the benefits make the process worth it.

Ashoka Romania has expressed a desire to increase collaboration between their organization and the Fellows, as their current collaboration focuses on a transactional relationship in which each organization acts primarily to further its own organizational goals (Vodarici, 2021). Tomina Vodarici (2021) of Ashoka Romania also describes the six Fellows as having a close and personal relationship, thus satisfying the recommendation for strong interpersonal relationships between partners in a collaborative environment.

2.4 Summary

This chapter outlined social identities and intersectionality, as well as the presence of the Ashoka Fellowship globally. It additionally detailed the scope of the work of the organizations of the six Fellows in Romania: the Organized Crime and Corruption Reporting Project, the NoRo Center for Rare Diseases, the Kogayon Association, Funky Citizens, eLiberare, and E-Romnja. Finally, the chapter concluded with a discussion of collaborative models of engagement. This information on social identities and the inner workings of Ashoka Romania created the foundation and necessary knowledge to work towards the goal of uncovering the overlap of social identities within the scope of the Romanian Ashoka Fellows' work. Intersectionality falls into the role of understanding the problems the Fellows face, while collaboration paves the way for a solution and suggestions for the Fellows. Specifically, the information learned from this chapter has enabled the team to develop expertise and helped in formulating and refining the interview, questionnaire, and focus group questions and topics the team presented in the following chapters.

3.0 Methodology

The goal of this project was to uncover the overlap of social identities within the scope of the Romanian Ashoka Fellows' work to assist the Fellowship in assessing and promoting collaborative approaches focused on intersectionality. To achieve this goal, the team focused on the following three objectives:

1. To evaluate the level of understanding that the six Ashoka Fellows in Romania currently have of intersectionality within the communities they serve.
2. To investigate the social identities present in the communities the Ashoka Fellows serve.
3. To explore opportunities to enhance collaboration among the Ashoka Fellows.

In order to achieve these objectives, the four-person team of WPI undergraduates conducted research remotely in partnership with the Ashoka Fellowship in Romania from 24 March 2021 to 13 May 2021. The project focused on the six Fellows currently operating in Romania, as well as stakeholders within their respective non-governmental organizations. Figure 3.1 provides a visual representation of the objectives and methods the team followed to complete the project. In agreement with the figure, the chapter is organized by objective, with each section detailing the associated methods. The chapter concludes with a discussion of the ethics of conducting research with human participants.
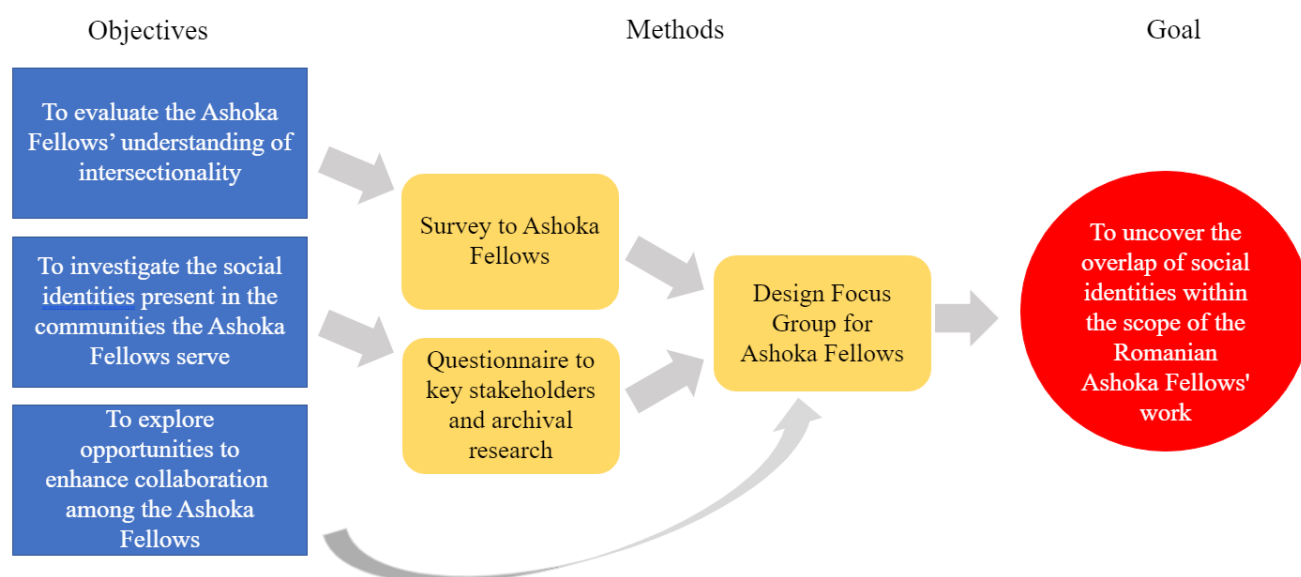
Figure 3. 1: Project objectives, methods, and goal.

3.1 Evaluating the Ashoka Fellows' Understanding of Intersectionality

The first objective was to evaluate the level of understanding that the Ashoka Fellows in Romania have surrounding the topic of intersectionality within the communities they serve. The team first needed to determine if the Fellows were familiar with intersectionality at the conceptual level and their level of knowledge of social identities within the scope of their work. As previous chapters discussed, intersectionality and social identities relate through factors like ethnicity, gender, religion, socioeconomic status, dis/ability status, native tongue, and many more. The researchers administered a survey to the six Fellows of Ashoka Romania to evaluate the Fellows' understanding of intersectionality within the context of their work in their respective NGO (see Table 3.1).

Table 3. 1: The Ashoka Fellows in Romania and their NGOs.

Ashoka Fellow	Non-governmental Organization
Paul Radu	Organized Crime and Corruption Reporting Project (OCCRP)
Dorica Dan	NoRo Center for Rare Diseases
Florin Stoican	Kogayon Association
Elena Calistru	Funky Citizens
Ioana Bauer	eLiberare
Carmen Gheorghe	E-Romnja

3.1.1 CONDUCTING SURVEYS WITH ASHOKA FELLOWS IN ROMANIA

Originally, the plan was to conduct Zoom interviews with each of the six Fellows in Romania to determine their current awareness of intersectionality present within the scope of their work. However, due to scheduling conflicts and the Fellows' time constraints, the researchers utilized surveys containing both closed- and open-ended questions. Unfortunately, a lack of responsiveness to this alternative method led the investigators to believe that the team's persistent difficulties getting Fellows to participate in this study may have been due to the Fellows' lack of interest or discomfort with the project topics.

To conduct the survey, the researchers first obtained the email addresses of the six Fellows from the collaborators. They then sent each Fellow instructions and an anonymous link to the online Qualtrics survey (see Appendix A and C). To address potential language barriers, the researchers consulted with the collaborators to add the Romanian translations to the survey to ensure that the questions were available in both English and Romanian via a toggle option on each page of the Qualtrics survey (see Appendix B and D for the Romanian version). The team informed respondents that they were welcome to answer questions in their preferred language.

The team distributed the survey on 6 April 2021 with an initial completion deadline date of 12 April 2021, following the recommendation of the team's collaborators. As of the 12th, two of

the six Fellows had completed the survey. During the initial survey period, the team received additional collaborator feedback on question wording and inclusion of certain topics and made slight modifications based off recommendations. Appendices A and B contain the original survey in English and Romanian, respectively, and Appendices C and D contain the modified versions. After the investigators completed the revisions, they followed up with the other four Fellows via email, requesting that they complete the revised survey by 19 April 2021, by which point one additional Fellow had responded. By 28 April 2021, the team had received survey responses from all six of the Fellows of Ashoka Romania.

Surveys with the six Ashoka Fellows in Romania included several questions relating to social identity and intersectionality, as well as their perceptions of the communities with whom they work and their interactions within these communities. Appendix A and Appendix C present questions in English on the Fellows' current work and community interactions (Questions A1-A10 in the initial version, Questions A1-A10 in the modified version), social identity (Questions A11-A29 initial, Questions A11-A31 modified), and intersectionality (Questions A30-A33 initial, Questions A32-A37 modified). Asking these questions in a survey format allowed the Fellows to be more comfortable and minimized potential stressors introduced by the presence of the researchers. One major drawback to surveys was that team members were not able to clarify any uncertainty that the Fellows had regarding question wording or intended answers.

3.1.2 ANALYZING THE FELLOWS' SURVEYS

As team members received the Qualtrics survey responses from the Fellows, they saved each survey report to the team's shared folders so that they could begin coding open-ended responses. The researchers employed a deductive approach to coding, meaning that they first developed a set of criteria (see Table 3.2) for key instances to tabulate in the responses when looking for common themes and topics (Fereday & Muir-Cochrane, 2006). Two team members then coded the approximately 13 open-ended questions from each survey for common themes using color coding (also shown in Table 3.2) by highlighting key terms and phrases in the responses that aligned with the criteria. In part, these ten criteria emerged from the topics presented in the background chapter.

While reviewing the responses, researchers additionally worked to capture potential quotations that exemplified Fellows' opinions and experiences as they related to their understanding of intersectionality to strengthen survey results. After completing the coding, team members met to discuss the information and to identify results that were important to the objective and goal.

Table 3. 2: Criteria used for coding open-ended questions of Fellows' surveys.

Criteria for Coding
Understanding of intersectionality
Understanding of social identities
Attitudes towards intersectionality
Attitudes towards social identities
Impact on Fellows' lives
Impact on community members' lives
Interactions with communities
Positive words
Neutral words
Negative words

3.2 Investigating the Social Identities Present in the Communitites the Ashoka Fellows Serve

The project's second objective was to investigate the social identities present in the scope of the Fellows' work. To uncover where social identities overlap in the communities the Fellows serve, the researchers first worked to determine the relevant social identities present within these communities. To determine these identities, the team created a questionnaire and asked the Fellows to send it to key stakeholders, such as staff, volunteers, and partners in their organizations.

3.2.1 DISTRIBUTING SOCIAL IDENTITIES QUESTIONNAIRE

The questionnaire used to uncover the social identities is in Appendix E (English version) and Appendix F (Romanian version). The remote setting of this project required the team to conduct the questionnaire electronically. The questionnaire was available in both English and Romanian to allow the stakeholders to answer in their preferred language. In the first two weeks of the project term and prior to distribution, the team developed and sent a copy of the questionnaire to the collaborators for proofreading. Along with providing edits to the translations, they provided helpful suggestions for framing and wording the questions so that participants could understand them within the cultural context of Romania. After both the team's advisors and collaborators approved the questionnaire, the team sent a link to the questionnaire, along with a sample email written on behalf of the researchers, to the Fellows to forward to their respective stakeholders. The team sent the questionnaire link to Dorica Dan on 12 April 2021, Florin Stoican on 14 April 2021, and the remainder of the Fellows on 15 April 2021. The investigators also requested that the Fellows inform them of the number of recipients of the questionnaire.

Due to potential privacy concerns and location limitations, the team chose to distribute the questionnaire to stakeholders in the organizations rather than members of the communities the

Ashoka Fellows' organizations serve. Since the team was not able to complete the project in Bucharest due to Covid-19, they were unable to survey the target populations which left the team unsure if this method yielded a representative reflection of the actual situations in the communities. The questionnaire, consisting of multiple choice (Question B1-B12) and Likert scale questions (Question B13), asked participants to identify the social identities present within the scope of the Romanian Ashoka Fellow's work (Question B4-10), as well as their understanding of the scope of the work of the other Fellows (Question B12).

The introduction section of the questionnaire explained that participation was voluntary and anonymous, as well as that participants were free to skip any question(s) and/or stop at any point. The only potentially identifying information collected was the organization they represent and their position within that organization. In agreement with Section 3.4, Conducting Research with Human Participants, the team addressed potential biases by offering an 'other' choice for 'select all that apply' questions, so participants did not feel influenced or pressured to submit a specific answer. Addressing the second objective via a questionnaire allowed the team to conduct research with a larger population, and the anonymity afforded respondents the opportunity to freely express their attitudes and opinions. To avoid participants completing the questionnaire multiple times, the Qualtrics design included a protection setting called 'Prevent Ballot Box Stuffing,' which placed a cookie on the browser after submission of a response. If the participant returned to the URL, the browser recognized the cookie and denied access. Data from online surveys and questionnaires often face this type of issue in which one person responds multiple times (Qualtrics, 2021). Thus, utilizing this protection setting strengthened the integrity of the data collected.

3.2.2 ANALYZING THE SOCIAL IDENTITIES QUESTIONNAIRE

The team analyzed open-ended questions using qualitative methods, such as coding, and closed-ended questions using quantitative methods, such as correlation research with Qualtrics-generated tables and graphs. The researchers compared the social identities present across the communities that the Ashoka Fellows serve in order to identify matches among these social identities across organizations. Additionally, this questionnaire enabled the team to analyze stakeholders' familiarity with social identities and whether they view social inequalities as a byproduct of the identities they describe.

After receiving no responses to the questionnaire from two of the six organizations and a low response rate from another two, the researchers decided to conduct archival research, allowing them to uncover more information regarding the social identities present in some of the communities the Ashoka Fellows serve. The collaborators provided the team with the report *Challenging intersectionality: Roma women's voices and experiences*, written in part by Carmen Gheorghe, one of the six Fellows (Gheorghe & Mocanu, 2021). The report included a section detailing the identities of the Roma population throughout Romania and other countries in Europe. Figure 3.2 depicts a section of the data provided in the secondary source that the team used to gather and determine the social identities present within the scope of this Fellow's work.

Paul Radu's *Open-Source Journalism* Ted Talk, another useful secondary source, created opportunities for the team to directly hear a Fellow speak about their stakeholders and work (TEDxTalks, 2014). To attempt to effectively merge the secondary data with the data from the questionnaire, the team analyzed the sources looking for any discussion of the communities the Fellows serve and pulled out mentions of their social identities.

Country	Interview number	Area of residence	Age	Level of education	Employment status during the last month	Speaking Romani	Living in segregated communities & camps	Civil status	Being mother	Being migrant	Belonging to LGBT+ Community
Romania	1	urban	33	high education	Working with contract	yes	no	single	no	no	no
Romania	2	urban	30	medium education	Working with no contract	yes	no	married / in partnership	no	no	yes
Romania	3	urban	35	medium education	Working with contract	no	no	married / in partnership	yes	no	no
Romania	4	urban	27	low education	Working with contract	yes	no	married / in partnership	yes	no	no
Romania	5	urban	28	medium education	Working with contract	no	no	single	no	no	yes
Romania	6	urban	26	low education	Working with contract	yes	yes	married / in partnership	no	no	no
Romania	7	urban	39	low education	Not working	yes	yes	married / in partnership	yes	no	no
Romania	8	urban	45	no education	Not working	yes	yes	single	yes	no	no
Romania	9	urban	41	low education	Not working	yes	yes	single	yes	no	no
Romania	10	urban	26	high education	Working with contract	no	no	married / in partnership	no	no	yes
Romania	11	rural	40	no education	Not working	yes	yes	married / in partnership	yes	no	no
Romania	12	urban	32	no education	Not working	no	yes	married / in partnership	yes	no	no
Romania	13	rural	32	low education	Working with contract	yes	yes	single	yes	no	no
Romania	14	rural	36	medium education	Working with contract	yes	yes	married / in partnership	yes	no	no
Romania	15	rural	46	medium education	Not working	no	yes	married / in partnership	yes	no	no
Romania	16	rural	28	low education	Not working	yes	yes	single	yes	no	no
Romania	17	rural		low education	Working with no contract	yes	yes	married / in partnership	yes	no	no
Romania	18	rural	47		Not working	yes	yes	married / in partnership	yes	no	no
Romania	19	urban		low education	Not working	no	no	married / in partnership	yes	no	no
Romania	20	urban	26	high education	Working with contract	yes	no	single	no	no	no

Figure 3. 2: Respondents Profile from Carmen Gheorghe's report (Gheorghe & Mocanu, 2021).

3.3 Exploring Opportunities to Enhance Collaboration Among Ashoka Fellows

The researchers' third objective in this project was to explore opportunities to enhance collaboration among the Ashoka Fellows in Romania, as this would allow the team to determine potential overlaps and opportunities for effective and efficient interactions. Thus, the team first needed to gain knowledge regarding the dynamics among the Fellows, as this would provide insight into their current willingness to collaborate on projects and their perceptions of one another's ideas. A suitable approach to this method was a focus group, and although the investigators were unable to conduct this method due to time and scheduling constraints among the six Fellows, the team members did develop an outline for a focus group that Ashoka Romania could conduct with the six Fellows in Romania after the project term. The outline initially contained mainly topics primarily based on the team's research on collaboration, but grew to encompass interesectionality and social identity, as well as some topics mentioned by the Fellows in their surveys. Section 5.1 provides more information on the development of the focus group and the proposed topics.

3.4 Conducting Research with Human Participants

For the three previously discussed methods, the team members stressed awareness of research ethics, as the research involved human participants. The survey and questionnaire both began with a statement detailing the purpose of the research, as well as information about confidentiality and informed consent. Additionally, a mindfulness of all social and cultural differences was important to consider when creating the questions to ensure participants felt comfortable sharing their thoughts and opinions openly and honestly. More specifically, the sensitive nature of the project topics influenced the team's approach to the research. In particular, the researchers carefully considered wording in both the survey and questionnaire, and they stressed the confidentiality and voluntary nature of both of these methods.

3.5 Summary

In partnership with Ashoka Romania, the project team took steps to assess and promote collaborative approaches focused on intersectionality among the Fellows of Ashoka Romania. Figure 3.3 shows the schedule that the team followed to complete this project. In Figure 3.3, the turquoise coloring represents the period of time during which the team was working on the task, with the X indicating its completion date. The remaining colors reflect stylistic choices by the team. The three objectives the researchers detailed were: evaluating the understanding of intersectionality the Fellows have within the communities they serve, investigating the social identities present in the communities in which the Fellows work, and exploring opportunities to enhance collaboration between the Fellows. The team developed and administered a survey to the six Fellows of Ashoka Romania to address the first objective and a questionnaire to the

stakeholders in the Fellows' organizations to address the second. The investigators also developed and refined a set of proposed topics and questions for a focus group that Ashoka Romania can conduct with the six Fellows to address the third objective, as the researchers were unable to do so during the project term due to time constraints of the Fellows.

Assignment/Deliverable/Milestone	Mar 27	Mar 31	Apr 3	Apr 7	Apr 10	Apr 14	Apr 17	Apr 21	Apr 24	Apr 28	May 1	May 5	May 8	May 13
Prep – set up interview/questionnaire distributions			X											
Objective 1														
Survey with Ashoka Fellows										X				
Survey coding and analysis											X			
Objective 2														
Questionnaire distribution to stakeholders at each organization								X						
Questionnaire analysis										X				
Objective 3														
Focus group topic development											X			
Webpage Development														
IQP Report and Presentations														
Revise intro and background							X							
Write findings and revise methodology											X			
Revise findings												X		
Write conclusion and recommendations													X	
Revise conclusion and recommendations														X
Revise whole paper														X

Figure 3. 3: Gantt Chart showing the schedule for the project.

4.0 Findings

This chapter discusses the key findings resulting from each of the methods from the methodology chapter. The findings chapter begins with a review of the results of the survey sent to the six Ashoka Fellows of Romania. The chapter then explores the results of the questionnaire that the team administered to stakeholders of the Fellows' organizations. These stakeholders included staff members, volunteers, collaborators, partners, and consultants. In analyzing both sets of responses, the team realized that Romanians are often less open to discussing their feelings about topics as sensitive as social identities. This is consistent with a discussion the team had with a Romanian journalist at a cutural event during the IQP term (Lupsa, 2021). This correlates with the Fellows' and stakeholders' hesitation in answering many of the questions relating to their own social identities, those of the individuals in the communities their organizations serve, and whether they believe these identities put individuals in positions of privilege or marginalization. This hesitation resulted in a limitation for the researchers, as data was incomplete in a number of places. Finally, the chapter concludes with a discussion of the challenges of comparing a Fellow and their respective stakeholders' responses due to insufficient data and the team's recommendations for Ashoka Romania. To maintain confidentiality of the participants, this chapter refers to the Fellows as Fellow A, B, C, D, E, and F. The team labeled the organizations each of these Fellows work with as Organization A, B, C, D, E, and F, corresponding with the respective Fellow.

4.1 Fellows' Surveys

This section presents the results and key findings emerging from the survey with the six Ashoka Fellows in Romania. It begins by exploring the Ashoka Fellows' understanding of both intersectionality and social identity. Next, it presents the interpreted results relating to the overlap between the social identities that the Fellows identified as present in the communities they serve. Finally, the section discusses the Fellows' motivations for engaging in their field of work and concludes with results indicating that the team had some level of difficulty in communicating with the Fellows.

Finding 1: The Fellows have some understanding of intersectionality, but there is room for improvement.

As detailed in the background chapter, social identities are an individual's sense of self in relation to their group memberships (e.g., race, class, and gender) that impact the way the world views them. Intersectionality refers to the overlaps between these different social identities as they relate to an individual's lived experience with privilege and marginalization. The six Ashoka Fellows' responses to the team's online survey revealed that, in general, the Fellows have some level of conceptual understanding of social identities and intersectionality, though there is room for improvement.

Figure 4.1 displays the results of a question asking Fellows to rank their own knowledge of intersectionality by indicating how familiar they were with the concept. Four (67%) of the six Fellows indicated that they were very familiar with the term, one (17%) was only slightly familiar, and one (17%) was not at all familiar. One Fellow who was very familiar with the term described where their own social identities intersect to shape their life. She wrote, "I am a female working in addressing organized crime, coming from a background of an underserved community and with the history of immigration, both economic and academic." This response denotes understanding and an ability to apply the terms to their own life. Yet, each Fellows' conceptual knowledge of intersectionality and social identities impacted their responses to this question. One Fellow, who was only slightly familiar with intersectionality, wrote, "I don't feel affected."
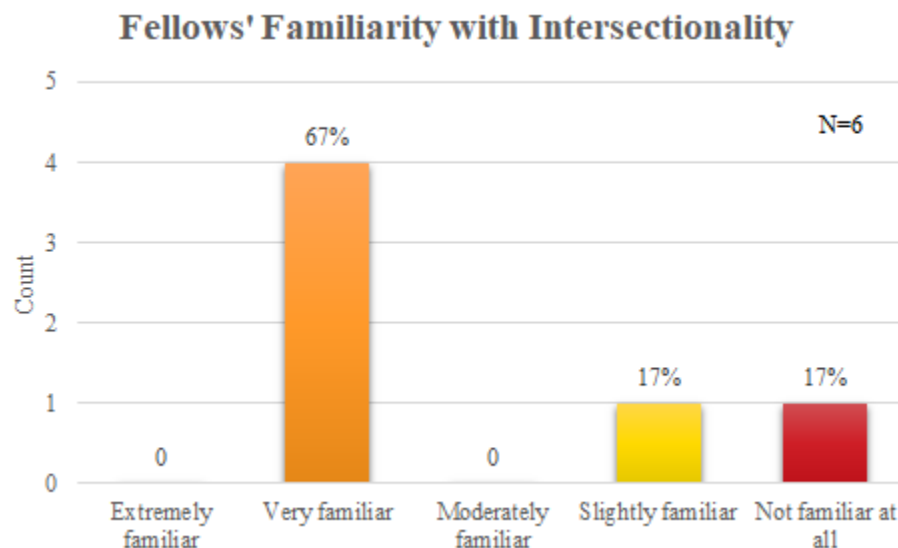

Figure 4. 1: Fellows' self-described familiarity with intersectionality.

As stated in the team's background research, social identities intersect to shape everyone's lived experiences, regardless of the individual's level of awareness of these intersections. Despite their lack of awareness of the importance of social identities and intersectionality, the opinions of the two Fellows indicating slight familiarity and no familiarity may correlate with their perceptions of their own social identities. According to their surveys, both Fellows indicated that they had more privileged social positions in comparison to those in the communities they serve. This is consistent with research suggesting that there is often a degree of invisibility to the intersection of social identities for those in privileged positions (Gallagher, 2003).

The four Fellows who had more familiarity with intersectionality emphasized the need to design and develop programs and resources based on the needs of the communities they serve due to the vastly different experiences among them. This approach considers how social identities shape community members' lives and experiences. One Fellow expressed a recently "finalized ... plan that makes inclusion" a central focus in their work. This same Fellow, when asked how their knowledge of intersectionality influences their work, stated, "we always look for motives behind [people's] actions," believing it to be the "only way ... to solve problems that grow to become

systemic." This Fellow's enthusiasm and motivation for understanding intersectionality and incorporating it in their work might assist the Fellows in establishing a more collaborative environment based on intersectionality.

 Another Fellow wrote, "thinking that one of the [social identities] is more important than the other leads to different myths [relating to my work]," emphasizing that placing more importance on any one social identity undermines intersectionality. Thus, this Fellow acknowledged that social identities, and specifically their intersection, shape individual's lived experiences. This demonstrates this Fellow's understanding of, and open and accepting attitudes towards, intersectionality and social identity. Additionally, this affirms the Fellow's intersectional ideas about social identity, as they express the equal importance of each social identity in the work that they do. In part, this Fellow could be more aware of both intersectionality and the need to develop intersectional programs that address the impacts of identity on experiences due to their self-described marginalization with respect to certain social identities. This contrasts with Fellow C, who indicated that they were only slightly familiar with intersectionality and saw it as "secondary as a priority," though they did acknowledge that intersectionality is important "to be considered in the future" in the scope of their work.

Finding 2: There appears to be overlapping social identities in the communities their organizations serve.

The survey with the six Fellows of Ashoka Romania also revealed significant overlap of social identities present between the communities the Fellows serve. The survey asked Fellows to select all the social identities they see among individuals in the communities with whom they work. For the category of race, four Fellows selected 'white' as the only race present in their communities. One Fellow selected all of the racial choices while another Fellow selected none and instead chose to write in 'Roma' as the race present in the communities their organization serves. Information that the collaborators shared with the team revealed that this pattern could be cultural in nature, as Romanians do not as commonly use race to identify people as Americans do in the United States, preferring instead to focus on ethnicity.

Table 4.1 presents the remainder of the Fellows' responses to the social identity questions. The designation of 'Multiple' indicates that the Fellow selected all of the identities, including those overlapping with the selections of the other Fellows. For example, the table shows that the majority of Fellows indicated that individuals are ethnically Romanian (83%), Hungarian (50%), and/or Roma (50%). It additionally conveys that community members primarily identify as cis-female (100%) and/or cis-male (83%) and that individuals in the communities the Fellows serve often belong to the middle class (67%). The table also reveals that five out of the six (83%) Fellows serve communities in which individuals are able-bodied. Finally, the table illustrates that five of the six (83%) Fellows work with communities that speak Romanian and three of the six (50%) serve communities that speak Hungarian.

Table 4. 1: Social identities the Fellows identified as present in the communities they serve.

	Ethnicity	Gender	Religion	Socio-economic Status	Dis/ability Status	Native Tongue
Fellow A	Multiple	Multiple	Multiple	Working & middle class	Able-bodied, disabled	Multiple
Fellow B	Romanian, Hungarian	Cis-male, cis-female	Orthodox, Catholic, Protestant	Middle class	Able-bodied, disabled	Romanian, Hungarian
Fellow C	Romanian, Roma	Cis-male, cis-female	Orthodox, Protestant, Atheist	Working & middle class	Able-bodied, disabled	Romanian
Fellow D	Romanian, Hungarian	Cis-male, cis-female	Atheist	Middle class	Able-bodied	Romanian
Fellow E	Romanian	Cis-male, cis-female	Other	Other	Other	Romanian, Hungarian
Fellow F	Roma	Cis-female	Orthodox, Protestant	Working class	Able-bodied, disabled	Romani (language of Roma population)

The overlap evident in Table 4.1 demonstrates that Fellows would likely benefit from employing collaborative approaches focused on intersectionality because it would allow them to work together more effectively and expand their reach. For each of the questions about the social identities present in the communities the Fellows serve, the survey additionally asked whether the Fellows believed this put community members in a position of privilege, marginalization, or neither, though the selections also included an option of 'Unsure.' While the Fellows overwhelmingly chose 'Neither' for these questions, there were a few specific identities of their communities for which some Fellows selected 'Marginalized,' such as Roma for ethnicity and cis-female for gender.

Finding 3: The Fellows have similar motivations for engaging in their field of work.

Figure 4.2 exemplifies the Fellows' shared motivations for engaging in their field of work, with the two most common being to 'engage in work that is fulfilling' (83%) and to 'develop knowledge' (83%). All the Fellows selected the 'Other' option to further elaborate on their personal motivations. One Fellow revealed that they do this work to "secure a future for the next generation" (Fellow C) while another said that they want to "fight the system" (Fellow D). While

these two Fellows both indicated limited familiarity with intersectionality, their responses to this question show differing areas of focus, with one Fellow apparently prioritizing people, and the other prioritizing policy.
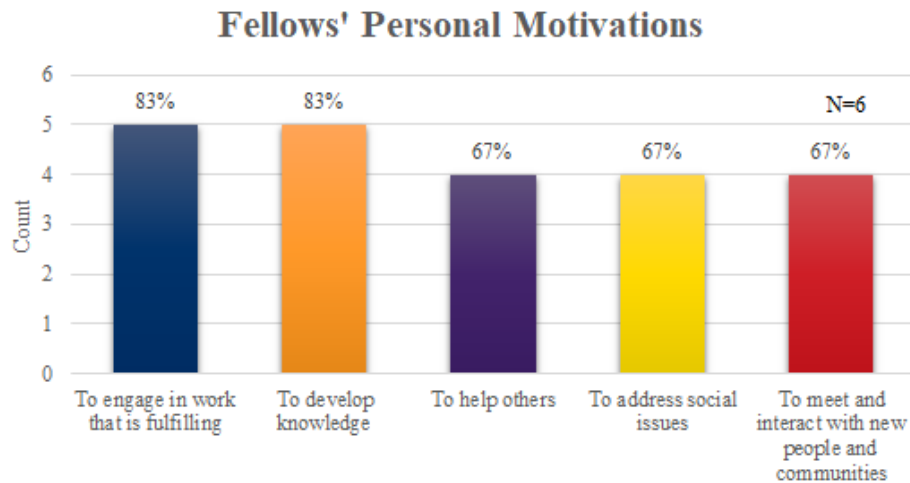
Figure 4. 2: Fellows' personal motivations for engaging in their field of work.

Despite their differing areas of focus, the Fellows' similar motivations for partaking in such work creates a basis for promoting collaborative approaches between them because they have a foundation of shared inspirations. As discussed in the background chapter, similar motivations can help create trust between members of a collaborative partnership. If these members understand their personal motivations for their work, they stand to be more trusting of those with similar motivations. With the noted overlap between themes, the Fellows have the potential to engage in an intersectional relationship built on trust and the sharing of similar ideas, all vital parts of collaboration.

Finding 4: There were communication challenges with some Fellows.

The team experienced a number of communication challenges when working with the Fellows during this project. The team began communication with the Fellows the week of 5 April 2021 by sending the survey for them to fill out and a link to determine their availability for a focus group. By the end of that week, two Fellows (33%) had completed the survey, at which point the team sent the questionnaire they had developed. Over the course of the following three weeks, the team sent several follow up emails requesting the Fellows complete the survey and distribute the questionnaire. It was not until 26 April 2021 that three more Fellows (50%) responded, followed by the final survey response on 28 April 2021. Unfortunately, only two of the six Fellows (33%) acknowledged the questionnaire in emails with the team, and responses indicate that only four of the six (67%) distributed the questionnaire to their stakeholders.

As part of the original methodology, the researchers had planned to conduct a focus group with the six Fellows to explore opportunities to enhance collaboration between them. Unfortunately, in trying to schedule the focus group with the Fellows, only three of the six responded regarding their

availability. Between these three Fellows, there existed no single available time for all three Fellows to meet over a two-week period. This, in addition to delayed responses to the survey, led the team to have to cancel the focus group.

The lack of active involvement may be indicative of busy schedules, a lack of understanding of the project aims, or limited interest in the subject matter. The remote setting made it difficult for the team to fully ascertain what led to such limited engagement. Whether or not these infrequent responses correlate with any particular factor, it signifies a potential lack of effective communication when working with outside groups that could lead to challenges for Ashoka Romania to pivot to a more intersectionally-driven collaborative approach.

4.2 Organizations' Stakeholders' Questionnaires

This section details the findings from the questionnaire that the team sent for the Fellows to distribute to stakeholders in each of their organizations. As Figure 4.3 shows, the majority of the responses came from 18 stakeholders in Organization A and 22 in Organization B , and only two responses from both Organizations C and F. The team did not receive confirmation from Organizations D and E as to whether they sent out the questionnaire. They additionally did not receive confirmation from any of the Fellows regarding the total number of stakeholders who received the questionnaire. This section reviews the responses from the 44 stakeholders who completed the questionnaire (as seen in Figure 4.3).
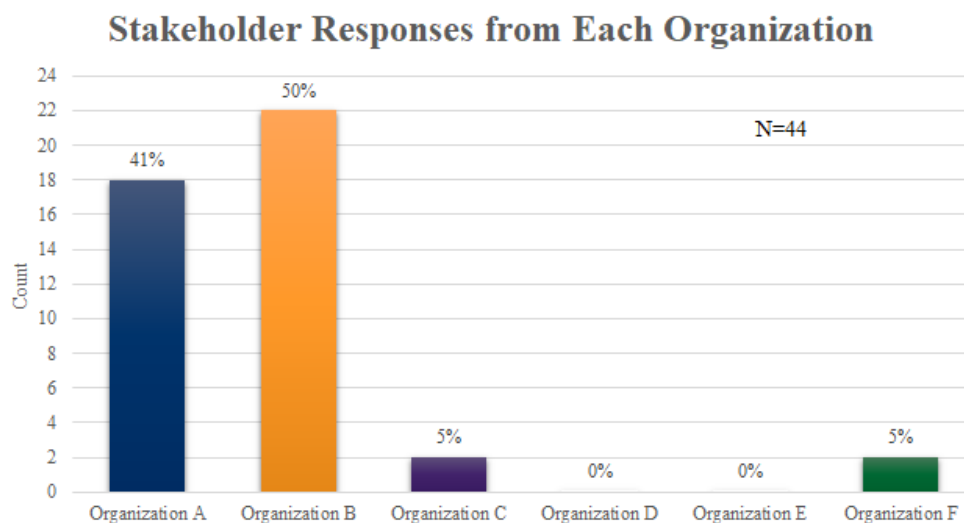
Figure 4. 3: Stakeholders responses to the questionnaire by organization.

Finding 5: There appears to be an overlap between the social identities present in the communities that Organizations A and B serve.

Stakeholders in each of the Fellows' organizations who responded to the questionnaire identified a number of social identities in the communities their respective organization serves, as the questions were 'select all that apply.' Focusing only on Organizations A and B, Figures 4.4 to 4.6 present the social identities these two sets of stakeholders perceive and illustrate the clear

overlap of social identities between these two organizations, although, in general, Organization A indicated a more diverse community. For example, Figure 4.4 shows that 61% of respondents from Organization A indicated Romanian as an ethnicity and 100% of respondents from Organization B indicated Romanian as well. Additionally, both organizations identified Hungarian (22% from Organization A, 64% from Organization B) and Ukranian (50% from Organization A, 23% from Organization B). The team additionally found there was no overlap between certain ethnicities. For example, 67% of stakeholders from Organization A reported Russian and 56% reported Serbian, whereas stakeholders from Organization B identified neither ethnicity in their communities.

Figure 4.5 shows that the stakeholders from Organizations A and B indicated similar socioeconomic classes as well. Stakeholders from these two organizations selected primarily the working class (33% from Organization A and 68% from Organization B), lower middle class (39% from Organization A and 50% from Organization B), and upper middle class (50% from Organization A and 64% from Organization B), with fewer individuals indicating that community members belong to the upper class (17% from Organization A and 23% from Organization B). The stakeholders' diverse selection across lower, lower middle, and upper middle class indicate that they may not pay much attention to socioeconomic status when helping people in the communities they serve. Figure 4.6 shows overlap between the religions these organizations' stakeholders perceive in their communities as well. Stakeholders from Organizations A and B primarily indicated that community members are Orthodox (56% from Organization A and 95% from Organization B) and/or Catholic (44% from Organization A and 91% from Organization B), which aligns with background research. There was a surprisingly large overlap between the two organizations' stakeholders with a large selection of Atheist. More than 25% of stakeholders from both organizations indicated that Atheism was a present religion among the communities they serve.
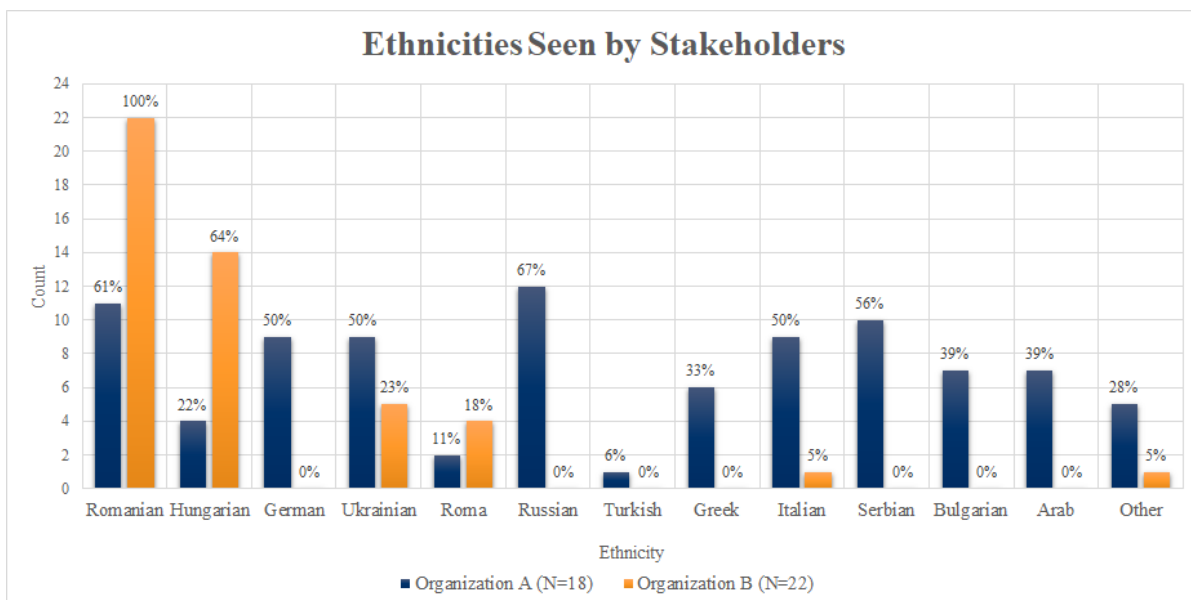

Figure 4. 4: Ethnicities seen by stakeholders in Organizations A and B.
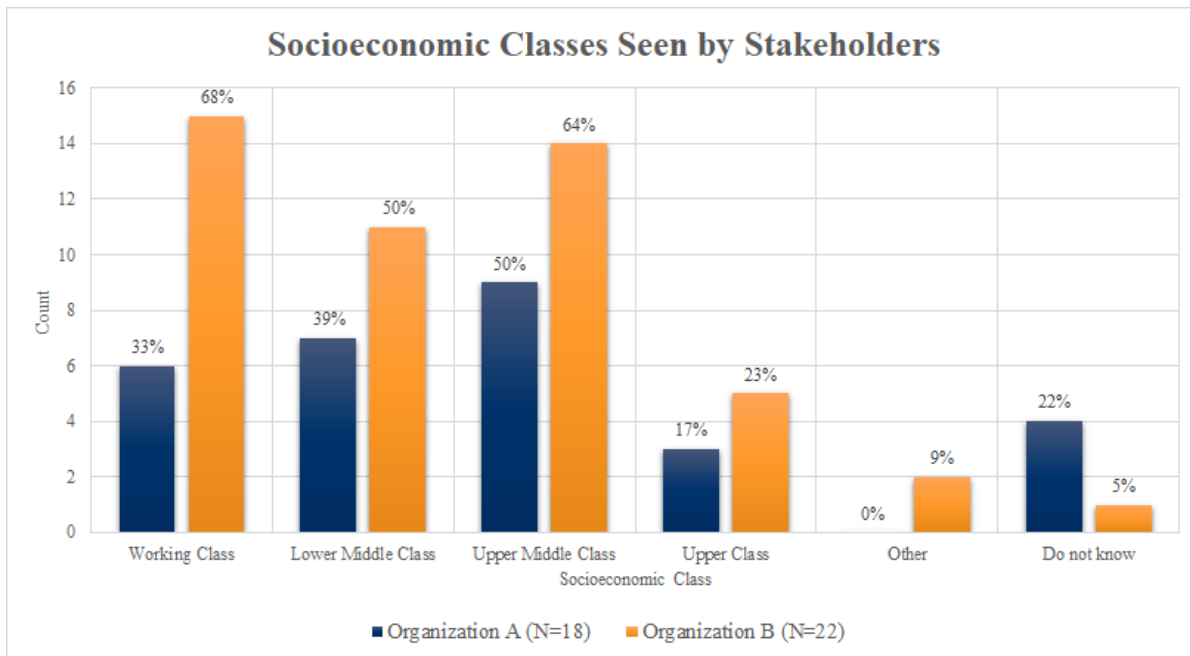
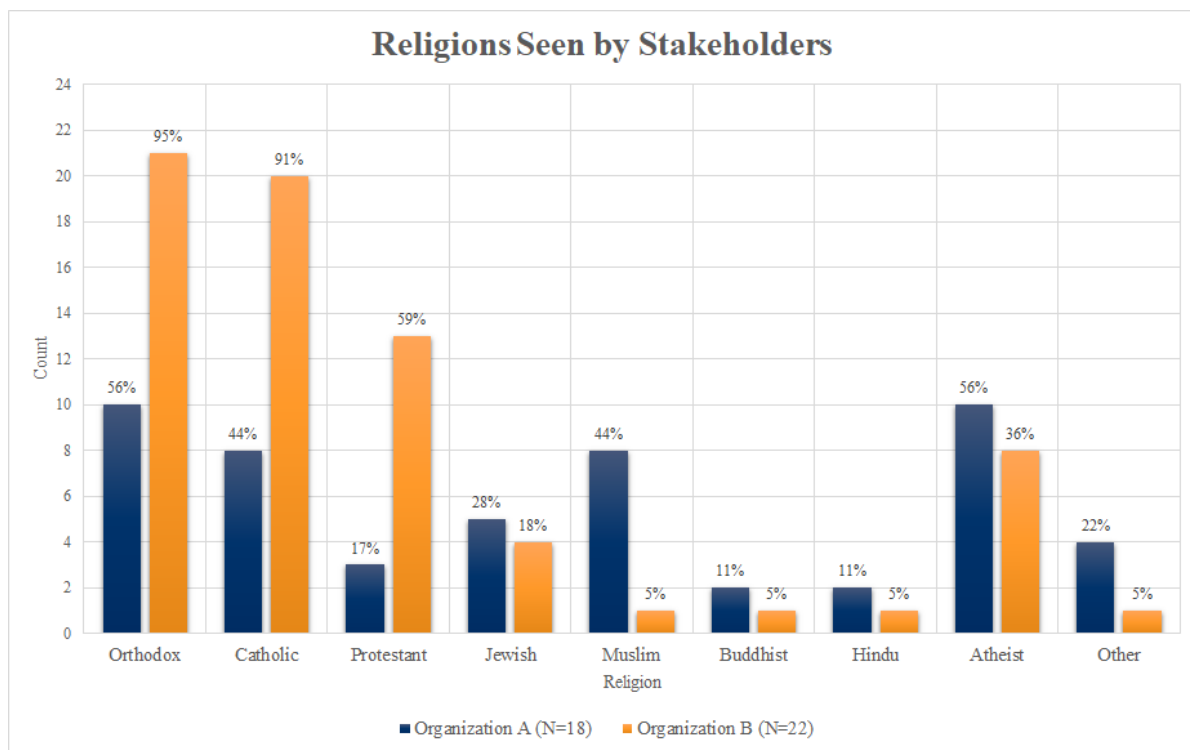Figure 4. 5: Socioeconomic Classes seen by stakeholders in Organizations A and B.

Figure 4. 6: Religions seen by stakeholders in Organizations A and B.

Finding 6: Stakeholders seem to be unfamiliar with the other organizations in the Ashoka Fellowship.

The familiarity these stakeholders have with the other Ashoka Fellows' NGOs can help determine if they currently have the knowledge for collaboration focused on intersectionality. The questionnaire asked stakeholders to select all the other organizations associated with the Ashoka Fellowship with whom they had a level of familiarity. As Figure 4.7 shows, a majority (70%) of the 44 total participants indicated that they were not familiar with any of the other organizations. Out of the stakeholders who were familiar with other organizations, the one they were most familiar with was Organization D, with 24% of all participants indicating familiarity. Organization C was least well known by the stakeholders of other organizations, with only one person (2%) indicating familiarity. However, given that the majority of the responses came from stakeholders in Organizations A and B, these results are likely biased, as the level of familiarity with Organization A or B is likely being diminished due to the lack of responses from the other four organizations.
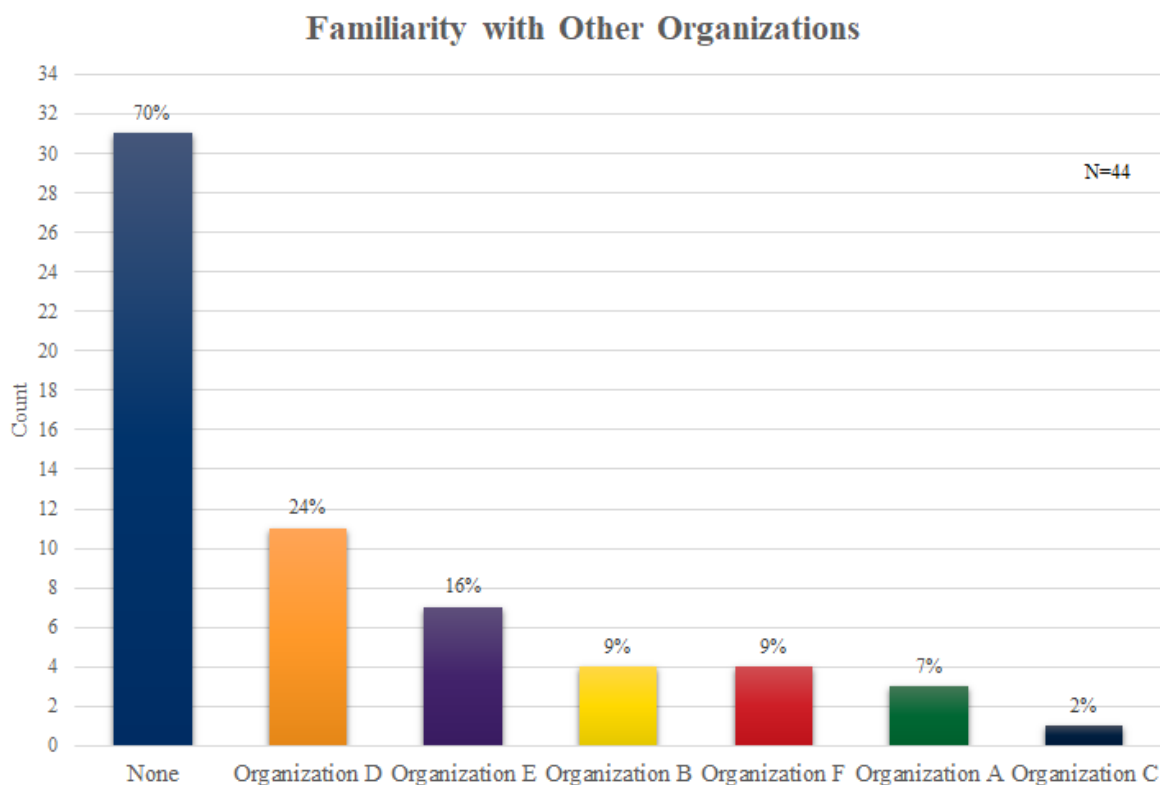
Figure 4. 7: Familiarity of stakeholders with other organizations in the Ashoka Fellowship.

As interpersonal relationships are vital to collaboration between organizations, this suggested lack of familiarity would impact the organizations' ability to collaborate. As discussed in the background chapter, interorganizational gatherings, even informal ones, can increase this familiarity and help develop trust between the organizations, further contributing to future collaborations. Increasing the familiarity stakeholders have with the other organizations

associated with the Ashoka Fellows in Romania would boost trust, build relationships, and open doors for future collaboration between the organizations.

4.3. Comparing Orgainizations To Their Respective Fellows

This section details the two organizations the team was able to analyze and the outcomes of utilizing archival research.

4.3.1 OUTCOMES OF COMPARING ORGANIZATION A AND B TO THEIR FELLOWS

As mentioned above, the organizations which had the most participation in the questionnaire were Organization A (18) and B (22). Unfortunately, even though Organization A had a significant number of responses from their stakeholders, the team was unable to effectively compare them to the Fellows' responses because the Fellow indicated that every option in the social identity categories was present.

Therefore, Organization B was the only organization from which the team was able to draw comparisons between Fellow and stakeholder responses. The Fellow and stakeholders both indicated that the organization works with cis-gender people and with both able-bodied and disabled people. For religion (Figure 4.8), ethnicity (Figure 4.9), and socioeconomic status (Figure 4.10), there was significant overlap between the Fellow's and stakeholders' responses, but the stakeholders consistently saw more variety in the communities they serve. Next to each respective identity in the Venn diagrams, the percentage represents the percent of stakeholders who selected the identity. For example, in Figure 4.8, 95% of stakeholders from Organization B indicated that community members are Orthodox, and the Fellow also indicated this religion. This figure shows that both Fellow B and their respective stakeholders agreed Catholic (91%) and Protestant (59%) religions were also prominent in the communities they serve, though the stakeholders identified additional religious identities, such as Jewish (23%), and Atheist (36%), as being present. While the religions selected by more than half of participants (Orthodox, Catholic, and Protestant) correlate with information found from the background research, it was surprising that nearly 25% of stakeholders indicated Jewish and more than a quarter indicated Atheist.

As shown in Figure 4.9, Fellow B and the stakeholders identified Romanain (100%) and Hungarian (64%) as present ethnicities, with the stakeholders again selecting additional identities. Though the overlap with respect to the Romanian ethnicity was not surprising, the significant overlap of Hungarian was. This could be because the second largest minority group in Romania is Hungarians (10% of the countries population). If more data was availabe, the team could have tried to understand if this overlap was indicative of other social inequalities.

Socioeconomic class followed the same pattern of overlap, as seen in Figure 4.10, with both Fellow B and their respective stakeholders identifying lower middle (50%) as the class their community members belong to, and the stakeholders perciveing additional classes. Less than 25% of stakeholders selected upper class, whereas 50% or more selected each of the classes lower than that. Only half of the stakeholders agreed with the Fellow that lower middle class was

prominent in the community. It is important to reiterate the percentages represent the number of stakeholders identifying a certain identity, not the ratio of that identity in the population.

Religions

Fellow B — Organization B

- Orthodox 95%
- Catholic 91%
- Protestant 59%

- Jewish 23%
- Muslim 5%
- Buddhist 5%
- Hindu 5%
- Atheist 36%
- Other (Not Specified) 5%

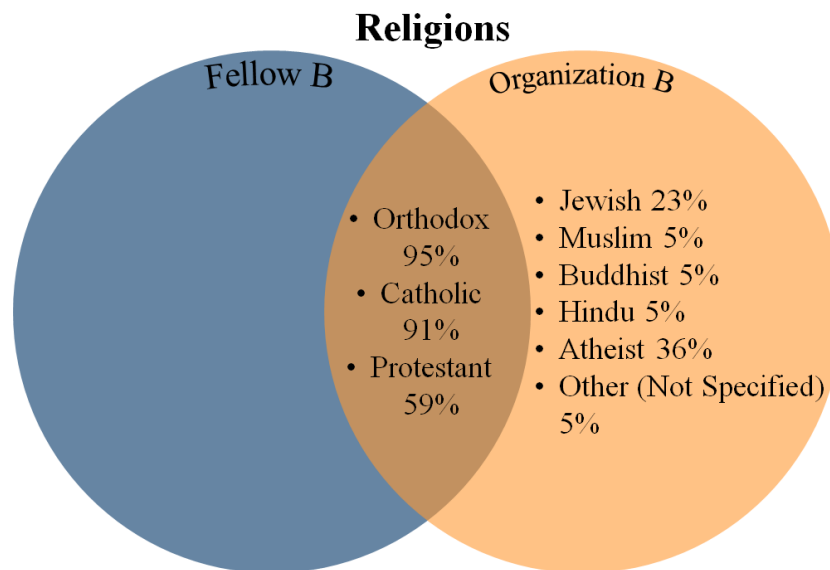*Figure 4. 8: Religions that Fellow B and stakeholders of Organization B perceive in their communities (N=22 stakeholders).*

Ethnicities

Fellow B — Organization B

- Romanian 100%
- Hungarian 64%

- Ukrainian 23%
- Roma 18%
- Italian 5%
- Other (Not Specified) 5%

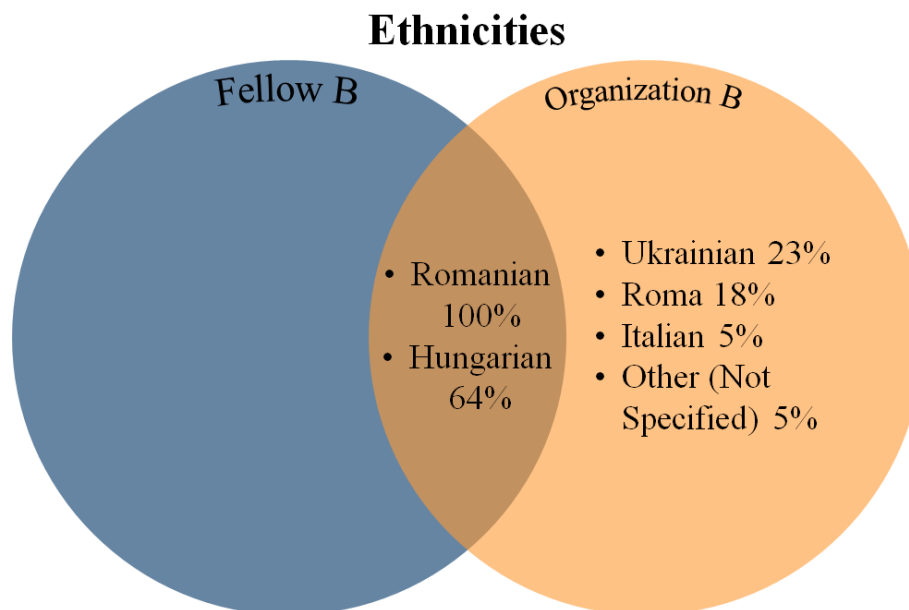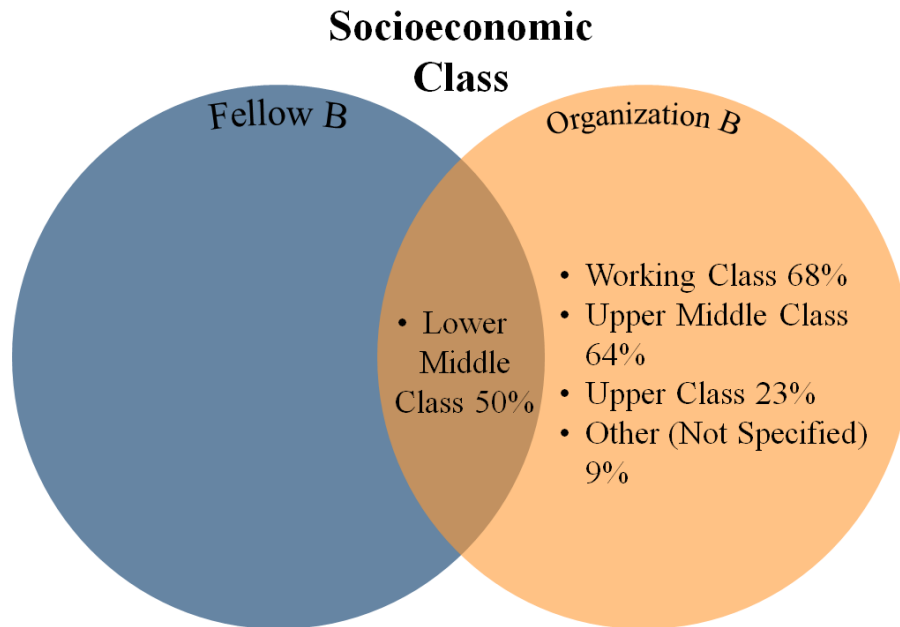*Figure 4. 9: Ethnicities that Fellow B and stakeholders of Organization B perceive in their communities (N=22 stakeholders).*

Socioeconomic Class

Fellow B · **Organization B**

- Lower Middle Class 50%

- Working Class 68%
- Upper Middle Class 64%
- Upper Class 23%
- Other (Not Specified) 9%

Figure 4. 10: Socioeconomic classes that Fellow B and stakeholders of Organization B perceive in their communities (N=22 stakeholders).

4.3.2 OUTCOMES OF ARCHIVAL RESEARCH

As previously mentioned, the team attempted to utilize archival research to supplement the information that Fellows and stakeholders provided in their surveys and questionnaires, respectively. These efforts were more successful for some organizations than others. The team was not able to find reliable secondary research on the social identities present in the communities that Organization C, Organization D, or Organization E serve, though they were able to find some secondary research for Organization F. Archival research that the team found on Organization F revealed identical social identities to the Fellow's responses. While this information was helpful in confirming the Fellow's responses, it was insufficient for comparison. Unfortunately, the team has no way of determining the accuracy of this information, and thus could only conclusively report findings of commonalities between the Fellow and stakeholders for Organization B.

4.4 Recommendations

Based on their findings, the team has developed two recommendations.

Recommendation 1: Ashoka Romania should conduct a focus group with the six Fellows.

Since the team could not host the focus group during the project term, they recommend Ashoka Romania conduct a focus group with the six Fellows at their upcoming summer retreat. Appendix G contains a preliminary set of questions and topics for the event. The team modified and added to these topics and questions to better represent certain ideas the Fellows brought up in their

survey responses. Details on these modifications and efforts appear in Section 5.1. Some of these new topics include geographic location and the Fellows' relationship to this project.

Given the team's difficulty in interacting with the Fellows in the remote setting, the focus group would be most beneficial as an in-person event, when risk from the pandemic has subsided. If the collaborators are able to conduct the focus group, it is important to realize that much of the analysis will depend on the entire group, not the individuals within the group. Since the team will not be present for the focus group, Ashoka Romania must decide whether they want a formal analysis or just to use the discussion for the Fellows' and Ashoka Romania's development of knowledge. Hopefully this discussion will allow Ashoka Romania to determine if the Fellows are motivated to make intersectionality a larger focus in their work and if collaborative synergy points exist among the Fellows. The focus group facilitator and observers from Ashoka Romania can observe the Fellows' speech, body language, and general excitement. While some of the Fellows appeared to be hesitant about the possibilities of incorporating intersectionality in their work, this guided group discussion could potentially bring out new ideas for a unified path forward.

Recommendation 2: Ashoka Romania should periodically assess the six Fellows' incorporation of intersectionality in their work.

Based on the team's finding that the Fellows have a basic understanding of intersectionality, the researchers additionally recommend periodically following up with the Fellows individually. The investigators believe that individual assessment is the best option because the Fellows have varying levels of familiarity with the concept and therefore require varying levels of support. Periodic assessments will allow Ashoka Romania to better understand the Fellows' thoughts and opinions of intersectionality and social identity. While they can use or modify the team's survey, in-person interviews would likely yield the best results.

The researchers found there was some unfamiliarity with the language used surrounding intersectionality and social identity in the survey, and they could add no clarification in real time due to the survey format. If Ashoka utilizes a focus group prior to the individual assessments, the discussion leader and participants can converse about their progression and challenges, as well as different methods to continue assessing intersectionality within the Fellowship. This would also allow the organization to assess whether the Fellows' participation in this study led to different understandings of their communities or of intersectionality, while additionally identifying possibilities for leveraging it in their organizations. Ashoka Romania can also better understand the intersectional nature of the work of the Fellows that had limited responses and ask about ways to improve sending out assessment tools to their stakeholders.

4.5 Summary

The findings presented in this chapter address the team's objectives as well as the recommendations that resulted from these findings. The researchers determined that the Fellows have some understanding of intersectionality, but there is room for improvement. The webpage,

discussed in the deliverables chapter, allowed the team to provide resources that would potentially facilitate this improvement. Additionally, the survey revealed that the six Fellows all have similar motivations for partaking in their field of work. The team was also able to uncover some of the social identities present in the communities that each of the Fellows' organizations serve by examining the responses from stakeholders in the organizations who have direct contact with the community members. While the team could not directly explore the third objective of enhancing collaboration, the findings presented here suggest that the Fellows appear to be well-situated, in terms of their understanding of intersectionality and community overlap, to embrace collaborative approaches focused on intersectionality, which led to the team's first recommendation of a focus group with the six Fellows.

5.0 Deliverables

5.1 Developing The Focus Group For Ashoka Romania Fellows

In creating the topics and questions for the focus group, the team used primarily background research, then updated the questions when they received results from the questionnaire and the survey. Originally, the team developed topics mainly to understand the collaborative efficiencies of the Fellows. These topics came from the team's background research on the four standards of collaboration: common goals, domain consensus, strong communication, and trusting relationships. The team updated the questions and topics to include intersectionality, social identity, and benefits and outcomes from potential collaboration. The researchers added these to fill in the gaps left from uneven response rates and to better understand how the Fellows as a whole talk about intersectional ideas. Additionally, on the survey, the Fellows identified topics or ideas they wanted to discuss in a focus group. While sparse, this section led to the development of a couple of additional questions in the focus group guide. A question about geographical location and the purpose of this project now appear in the guide questions in Appendix G based on the Fellows' requests. The team also decided to add additional questions to the communication section to better understand some of the limitions faced during the project.

The focus group topics include intersectionality and social identity (Questions C1-C8), communicating openly (Questions C9-C13), developing strong interpersonal relationships (Question C14), sharing common goals (Question C15), domain consensus (Questions C16-C17), and benefits and outcomes from potential collaboration/partnership (Questions C18-C20). The researchers developed these sections and questions and included them on the webpage to learn more about the six Fellows' current relationship and their potential collaboration abilities.

5.2 Developing the Webpage

Information the researchers obtained from analyzing the results of the methods in the methodology chapter helped the team to develop a webpage that explains key terms and concepts such as social identity, intersectionality, and collaboration. Additionally, the webpage details the steps the team took to assess collaborative practices among the Ashoka Fellows in Romania with a focus on intersectionality. Table 5.1 presents the sections of the webpage, which the team created on the Ashoka Fellowship page with the help of Ashoka's web designer, Jaya Jayanath. After an introductory meeting with Jaya, the investigators developed a template for the webpage, which the colleague drafted on Ashoka's page. The researchers met with the web designer again for a training on editing the webpage, and they began making changes as deemed fit and recommended by the collaborators and advisors.

Table 5. 1: Webpage sections and details.

Section	Section Details
What terms should you know?	Introduces intersectionality, social identity, and collaboration.
How do all these terms relate?	Addresses the relationship between intersectionality, social identity, and collaboration.
Why is intersectionality important?	Explains why intersectionality is important.
What can focusing on intersectionality look like?	Describes the work of Carmen Gheorghe, who is already incorporating intersectionality in her work.
What is Ashoka Romania doing about it?	Introduces the six Fellows and the project and then describes the four major findings that the team chose to present on the webpage.
How can you assess intersectionality in your Ashoka branch?	Presents a step-by-step process for how Ashoka branches can assess intersectionality within their own Fellowships.
How can you take this from concept to practice?	Presents information about best practices for collaboration with a focus on intersectionality.
What types of topics should you be asking about?	Highlights some key topics that the survey and questionnaire included, as well as the focus group.
Where can you find more information?	Links to a downloadable document with more information about the team's survey, questionnaire, and focus group.

The team anticipates that both the Ashoka Fellows in Romania and other Ashoka Fellowships around the world who are interested in assessing and promoting collaborative practices focused on intersectionality among their own Fellows will use the webpage as a resource. Figures 5.1 to 5.8 below display screenshots of the website. Figure 5.1 shows the title of the page and an introductory section that defines social identity, intersectionality, and collaboration. Figure 5.2 displays the next section of the webpage which describes the relationship between the three terms, as well as the importance of intersectionality. It also briefly presents the work of one of the Fellows, Carmen Gheorghe of E-Romnja, who already incorporates intersectionality in her work, and includes a link to a report that she wrote on intersectionality's impact on the lives of Roma women.

Then the webpage introduces the six Fellows of Ashoka Romania and the project, as seen in Figure 5.3. Figures 5.4 and 5.5 show the four findings that the team chose to present on the website regarding the Fellows' knowledge of intersectionality, the overlap of social identities present within their communities, the Fellows' motivations for engaging in their work, and the stakeholders' unfamiliarity with the other organizations of the Ashoka Fellowship. Figure 5.6 presents the next section of the webpage with a transition to the proceeding section, followed by information on how other Ashoka branches can assess intersectionality within their own

Fellowships. Figure 5.7 presents information about best practices for collaboration with a focus on intersectionality in a table format. Finally, Figure 5.8 shows the accordion that the team created to convey some of the key topics that they included in the survey, questionnaire, and focus group, followed by a link to a document with more in depth information about the three methods, including a set of dos and don'ts for each, which the team developed from their experiences and background research, as well as for a potential in-person interview. The guide also included the survey, questionnaire, and focus group questions the team developed for reference. Figures 5.9 to 5.12 display screenshots of this 'Tips and Tricks' document, though images of the survey, questionnaire, and focus group questions are not included, as they are already presented in Appendices A, E, and G, respectively.

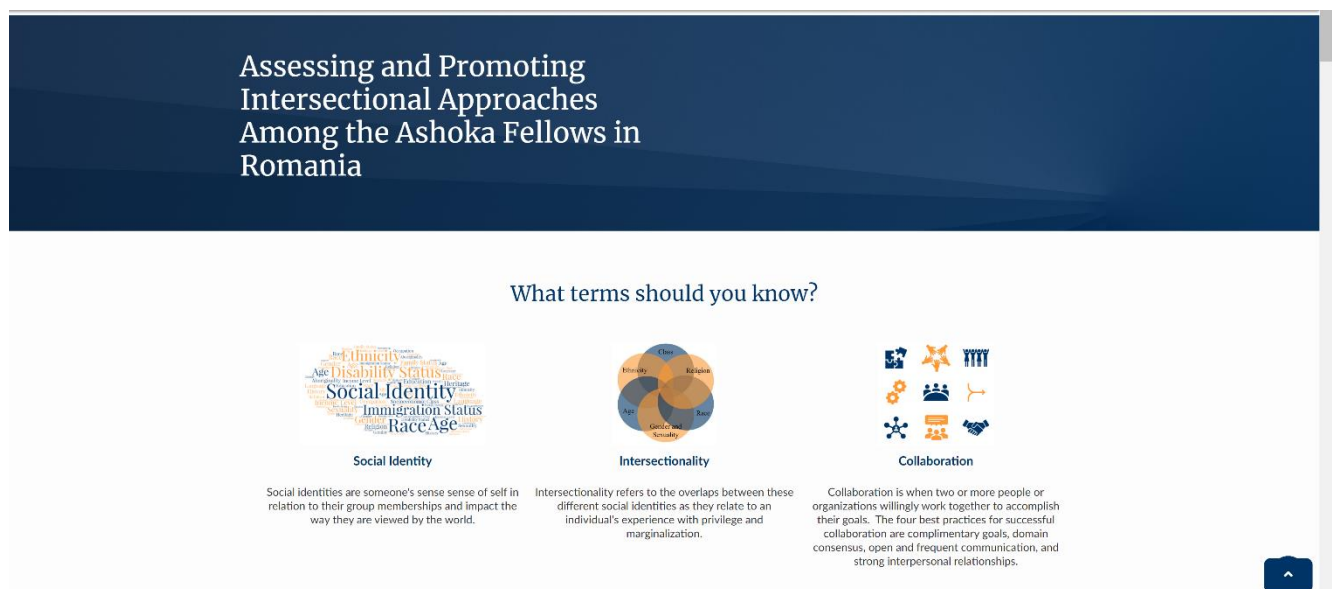*Figure 5. 1: Ashoka webpage showing title and key terms.*

Figure 5. 2: Ashoka webpage showing term relationship, importance of intersectionality, and Carmen Gheorghe's work.

Figure 5. 3: Ashoka webpage introducing the six Fellows and the project.

Figure 5. 4: Ashoka webpage showing the first two findings.

Figure 5. 5: Ashoka webpage showing the second two findings.

Based on these findings, Ashoka Romania and the six Fellows have committed to going more in depth into intersectionality and how they can incorporate in their work and use it to their benefit when working together. This will allow the Fellows to increase their effectiveness in their partnership, thus supporting each individual Fellow and their respective organization in expanding their reach and helping more people.

How can you assess intersectionality in your Ashoka branch?

1. Get acquainted

Meet and begin the partnership with a friendly conversation. Getting to know one another can help build trust and create a strong foundation.

2. Do some background research

Get a better understanding of the social issues facing the organizations involved and determine if there is any overlap between these issues.

3. Reflect on your knowledge

Take a moment to reflect on your own current level of understanding of intersectionality, as this will inform how much additional information you need.

4. Identify social identities in your work

Find out what social identities are present in the communities that you work with in your work and look for identities that overlap with the communities of the other Fellows in your branch.

5. Formally reflect on all you've learned

Based on all that you've learned about yourself and your community, interpret this information to gauge your familiarity with intersectionality and determine what you still need to learn.

6. Openly discuss working together

Talk with the other Fellows about your individual understandings of intersectionality, your organizations' goals, and your intentions for working together to determine if doing so would be mutually beneficial.

Figure 5. 6: Ashoka webpage with steps for assessing intersectionality.

How can you take this from concept to practice?

Implementing collaborative approaches focused on intersectionality can foster better outcomes in partnerships and allow organizations to expand their reach. Check out the information below for the best practices for successful collaboration and their relationship to intersectionality:

Complementary Goals

While having complementary goals often encourages collaboration across organizations with similar interests, differences among the missions of nonprofits can limit perceived competition and lead to the formation of relationships that are not only mutually beneficial, but to some extent mutually dependent.

Domain Consensus

Domain consensus refers to having a common understanding of the rules and guidelines of a partnership, including defining clear goals, objectives, and timelines for projects or relationships in addition to specifying what each organization agrees to provide. It is imperative that each organization has a clear idea of their expectations for the partnership.

Open and Frequent Communication

When organizations have differing missions, open communication is vital, as members must rely heavily on relaying potential overlaps. All members of a partnership should have a discussion and shared understanding of their ideas for collaborating, possibly by utilizing regular meetings to discuss obstacles or concerns and share information. Constant evaluation of current collaborative practices is also helpful.

Strong Interpersonal Relationships

Having strong interpersonal relationships between all members of a partnership can additionally facilitate a community of trust. Frequent informal gatherings can help build this trust, as they allow organization members to interact with one another outside of strictly professional collaboration, encouraging friendly conversations and building stronger relationships. Establishing personal connections can lead to sharing resources, benefiting all members of the partnership.

Relationship to Intersectionality

An understanding of social identities and intersectionality can help organizations fully understand the issues impacting the communities they serve. This can help them realize how the issues they are aiming to resolve intersect with those of other NGOs working in a similar region or with similar populations. This intersection opens the doors for them to collaborate with these other NGOs, and for them to pool their resources to better serve their respective communities and expand their reach.

Figure 5. 7: Ashoka webpage with table showing best practices for collaboration and relationship to intersectionality.

Figure 5. 8: Ashoka webpage showing accordion with proposed topics and downloadable Tips and Tricks Guide.
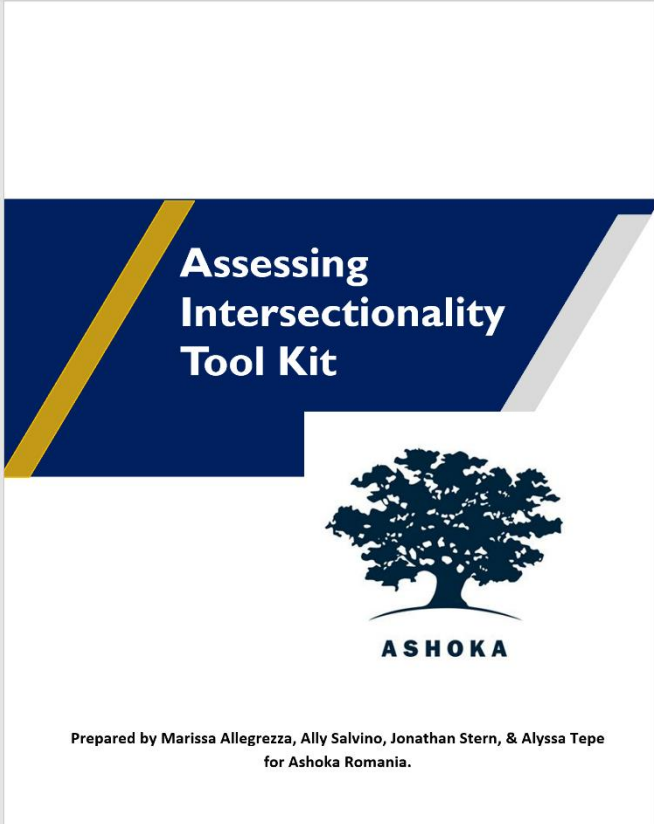
Figure 5. 9: Title page and table of contents for Tips and Tricks Guide.

Introduction:

Following is information on the methods that the team used during this project. For each method, we have provided pros and cons as well as dos and don'ts based on the experiences we had with each. At the end of this document is a copy of the questions used in the data collection for reference.

Useful literature around this concept

- The Cambridge handbook of group interaction analysis
- Intersectionality at a glance in Europe
- Intersectionality and mixed methods for social context in entrepreneurship
- How to create a successful collaboration between nonprofit organizations
- Making the most of collaboration: Exploring the relationship between partnership synergy and partnership functioning.
- What is intersectionality, and what does it have to do with me?
- Focus Groups

Method: Survey

"Long form written questions used for data collection"

Pros
- Larger sample sizes
- Participation can happen in a much larger variety of locations
- Participants can be more comfortable answering

Cons
- Less engagement with questions
- Researchers cannot clarify or ask for further explanations
- Respondents may not participate

Dos and Don'ts

Do:
- Include an introduction page explaining the purpose and any important terms
- Emphasize the study is voluntary
- Explain any anonymity
- Follow up for further explanations
- Send reminder emails

Don't:
- Exclude closed-ended questions
- Put too many questions or questions which require long responses

Figure 5. 10: Introduction and survey method of Tips and Tricks Guide.

Method: Questionnaire

"Short form written questions used for data collection, usually digital"

Pros
- Good for turning qualitative data into quantitative data
- Large sample sizes mean researchers are able to reach a wide variety of communities
- Participation usually takes a short amount of time
- Typically, participants can answer at their leisure

Cons
- People may ignore requests for a questionnaire
- Responses are usually less valuable for understanding concepts and thoughts
- Difficult to further involve participants

Dos and Don'ts

Do:
- Include an introduction page explaining the purpose and any important terms
- Emphasize the study is voluntary
- Explain any anonymity
- Include an "other" option on most questions
- Send reminders

Don't:
- Include long questions or ones that require lengthy responses
- Be too verbose with the questions
- Include many open-ended questions

Method: Interview

"A face to face conversation that can be structured, unstructured, or semi-structured. Can be performed to uncover people's opinions and experiences."

Pros
- Great for qualitative data
- Researchers and participants can ask questions to clarify
- Researchers can observe visual cues
- Trust and rapport can be built with the participants

Cons
- Smaller sample size when compared to other data collection methods
- Some topics can lead participants to be uncomfortable during an in-person discussion

Dos and Don'ts

Do:
- Schedule the interview early
- Create a good introduction (including introducing the study and its purpose)
- Study your topics
- Build trust
- Develop rapport
- Remain cognizant of time restraints
- Use silence to bring out answers
- Speak judiciously

Don't:
- Interrupt the participant
- Judge answers
- Move too quickly
- Influence the responses

Figure 5. 11: Questionnaire and interview information for Tips and Tricks Guide.

Figure 5. 12: Focus group information for Tips and Tricks Guide.

6.0 Future Work and Concluion

6.1 Future Work

For future IQP teams working on this project or with Ashoka Romania, the current group of researchers recommends securing Institutional Review Board (IRB) approval for all methodologies prior to the start of the IQP term, as project subject matter is sensitive, so appropriate question wording is imperative to ensure respondent confidentiality. Having worked with this organization over the course of the fourteen-week project period, the team has developed insight into new projects which could benefit the Fellowship. Some ideas include:

- Bringing more attention to social issues throughout Romania that need assistance.
- Creating and enforcing a communication platform for all Fellows to use.
- Providing a suggested structure that addresses collaboration for Ashoka to use at their monthly meetings with the Fellows.
- Learning more about the Fellows' operations by shadowing them or their organizations' stakeholders.

6.2 Conclusion

While working through the seven-week IQP term and the preparatory term, the team did copious research pertaining to intersectionality, social identities, and their relationship in Romanian culture. Throughout the project term, the team developed a survey and questionnaire based on this research to evaluate the Romanian Ashoka Fellows' understanding of intersectionality and investigate the social identities present in the communities they serve. Despite difficulties communicating with the Fellows, the researchers eventually received answers from all six of them. These responses informed the team as to the perceptions the Fellows have of the social identities present in the communities they serve. Further information that the stakeholders provided in their questionnaire responses offered a more in-depth idea of the different social identities present. The stakeholders and Fellow from Organization B saw some overlapping social identities in the communities they serve, but the stakeholders saw more variety. More responses on the questionnaire would have allowed the team to gather more information on social identity and intersectionality for the focus group discussion. The team added question C8 from the focus group guide in an effort to address this. The comparison of these responses indicated that the communities Organizations A and B interact with have overlapping social identities. Given that Fellows appear to be working with similar kinds of populations, more active and engaged collaboration would allow them to share resources, which has the potential to be especially beneficial given that NGOs are often underfunded and understaffed.

The collaborators from the Ashoka Fellowship in Romania aimed to explore the theory of intersectionality and its impacts on the work of the different organizations associated with the

Ashoka Fellows. The background chapter discusses that accounting for intersectionality can help organizations understand the inequalities forming around the people in the communities they serve. This, in turn, helps them to develop working plans with a basis in inclusion to better serve community members (Tormos, 2017). From the findings the team uncovered that all Fellows had a basic understanding of intersectionality but would benefit from more familiarity with the topic. The Fellows also perceived overlapping social identities within their communities and had shared motivations for participating in the work that they do. While the Fellows differed on their intended integration of intersectionality in their work, they displayed positive feelings towards the possibility of enhancing their collaboration and combatting social issues by focusing on intersectionality.

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Appendices

Appendix A: Initial Survey with Ashoka Fellows in English

English ⌄

Assessing and Promoting Intersectionality Among the Ashoka Fellows in Romania

Hi, we are a team of undergraduate students from Worcester Polytechnic Institute located in Worcester, Massachusetts, comprised of four students: Marissa Allegrezza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. This survey is part of a qualitative research project on the role of intersectionality in the operations of the six Ashoka Fellows in Romania.

We expect participation to take approximately 20-30 minutes total. You are welcome to complete this survey in multiple sessions by saving your progress and then returning to the same link. Additionally, you are free to answer questions in your preferred language.

The purpose of this survey is to evaluate understanding of intersectionality and social identities and their presence in the operations of your organization. You will be asked questions about the race, ethnicity, sexuality, gender, religion, and class of the individuals you work with as part of your respective organization, as well as yourself.

All responses are anonymous and your participation in this research project is completely voluntary. You have the right to withdraw at any time prior to completion and may also skip any questions(s) you do not understand or feel comfortable answering. Please hit 'submit' at the end of the survey. We will compile the collected information in a report detailing the steps taken to assess and promote intersectional approaches in Ashoka Romania.

Please complete this survey by the end of the day on Monday, April 12, 2021.

If you have any questions or concerns about this survey, you may contact the researchers at gr-ashoka-d21@wpi.edu. For ethical concerns about the content in this survey, feel free to reach out to the university's Institutional Review Board at irb@wpi.edu.

☐ By checking this box, you are attesting that you are at least 18 years of age or older, have read and understand the information above, and are giving your consent to participate in this research.

→

Current Work and Community Interactions

We would like to begin by asking a few questions about your current work and community interactions.

A1. Which organization are you associated with?
- ○ Organized Crime and Corruption Reporting Project (OCCRP)
- ○ NoRo Center for Rare Diseases
- ○ Kogayon Association
- ○ Funky Citizens
- ○ eLiberare
- ○ E-Romnja

A2. How long have you been with your organization?
- ○ Less than a year
- ○ 1-4 years
- ○ 5-8 years
- ○ 9-11 years
- ○ 12-15 years
- ○ 15+ years

A3. Tell us about your organization's goals.

[   ]

A4. Describe the work that you do for the organization.

[   ]

A5. What is your personal motivation for the work that you do? Check all that apply.
- ☐ To help others
- ☐ To engage in work that is fulfilling
- ☐ To address social issues
- ☐ To develop knowledge
- ☐ To meet and interact with new people and communities
- ☐ Other [   ]

A6. Please select up to **five** topics that you believe are most applicable to the work that your organization does. You can select more than one option by holding down the 'ctrl' key while selecting.

```
Access to Learning/Education
Adult Education
Aging
Agriculture
Appropriate Technology
Capacity Building
Child Care
Child Protection
Citizen/Community Participation
Conflict Resolution
```

A7. In what geographic regions do the communities you serve live and work?

[   ]

A8. In general, how would you describe the individuals you work with within those communities? If you work with different communities, please answer the question with respect to each.

[   ]

A9. Describe your interactions with the people in the communities with whom you work. Again, if you work with different communities, please answer the question with respect to each.

[   ]

A10. Consider only the community you work with most frequently. In general, how often do you visit this community?

○ Daily
○ Multiple times a week
○ Once a week
○ Once or twice a month
○ Once or twice a year
○ Less than once or twice a year

[←]   [→]

Social Identity

We would now like to ask you about social identity and its presence in your work. Before beginning this section of the survey, we would first like to share our definition of the term social identity, as we use the term in the following questions. Social identities are the different categorizing factors that contribute to someone's lived experience. These can include race, ethnicity, gender, ability/disability, socioeconomic status, age range, and many more. Additionally, social identities impact social positions and standings by creating axes of privilege and oppression.

Please answer the below questions (A11-A18) regarding your personal social identities. For each question, first select or write your answer. Then, please indicate whether you believe this puts you in a position of privilege or marginalization in the region that the communities in which you currently work are located. Privilege refers to an advantage over others. Marginalization refers to being placed in a disadvantaged position. Alternatively, you can select neither if you believe it is not a privilege or a marginalization, or unsure if you are not sure how to categorize it.

A11. How do you identify racially?

○ White (Europe, the Middle East, or North Africa)
○ Black or African Descent (black racial groups of Africa)
○ American Indian or Alaska Native (North and South America)
○ Asian (Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)
○ Native Hawaiian and Pacific Islander (Hawaii, Guam, Samoa, or other Pacific Islands)
○ Hispanic or Latino (Cuban, Mexican, Puerto Rican, South Central American, or other Spanish culture)
○ Other [   ]

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A12. How do you identify ethnically?

○ Romanian
○ Hungarian
○ German
○ Ukrainian
○ Roma
○ Russian
○ Turkish
○ Greek
○ Italian
○ Serbian
○ Bulgarian
○ Arab
○ Other [   ]

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A13. What is your gender identity or expression?

○ Cis-male
○ Cis-female
○ Trans-male
○ Trans-female
○ Non-binary
○ Genderfluid
○ Prefer not to say
○ Other [   ]

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A14. How do you identify religiously?

○ Orthodox
○ Catholic
○ Protestant
○ Jewish
○ Muslim
○ Buddhist
○ Hindu
○ Atheist
○ Other [   ]

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A15. What is your socioeconomic class?

○ Working Class
○ Lower Middle Class
○ Upper Middle Class
○ Upper Class
○ Do not know
○ Prefer not to say
○ Other _____

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A16. What is your dis/ability status?

○ Able-bodied
○ Disabled
○ Other _____

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A17. What is your native tongue?

_____

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A18. What is your age range?

○ Under 20
○ 20-29
○ 30-39
○ 40-49
○ 50-59
○ 60-69
○ 70 or over

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

English ∨

To the best of your ability, please answer the same questions below (A20-27), but this time on behalf of the people in the one community in which you work most frequently. Indicate which community this is below. Again, for each question, please first select or write your answer. Please check all that apply. Then indicate whether you believe this puts members of the community you work with in a position of privilege, marginalization, neither, or if you are unsure.

A19. Community:

[   ]

A20. How do they identify racially?

☐ White (Europe, the Middle East, or North Africa)

☐ Black or African Descent (black racial groups of Africa)

☐ American Indian or Alaska Native (North and South America)

☐ Asian (Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)

☐ Native Hawaiian and Pacific Islander (Hawaii, Guam, Samoa, or other Pacific Islands)

☐ Hispanic or Latino (Cuban, Mexican, Puerto Rican, South Central American, or other Spanish culture)

☐ Other [   ]

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege

○ Marginalization

○ Neither

○ Unsure

A21. How do they identify ethnically?

☐ Romanian
☐ Hungarian
☐ German
☐ Ukrainian
☐ Roma
☐ Russian
☐ Turkish
☐ Greek
☐ Italian
☐ Serbian
☐ Bulgarian
☐ Arab
☐ Other [   ]

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A22. What is their gender identity or expression?

☐ Cis-male
☐ Cis-female
☐ Trans-male
☐ Trans-female
☐ Non-binary
☐ Genderfluid
☐ Prefer not to say
☐ Other [   ]

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A23. How do they identify religiously?

☐ Orthodox
☐ Catholic
☐ Protestant
☐ Jewish
☐ Muslim
☐ Buddhist
☐ Hindu
☐ Atheist
☐ Other ⬚

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A24. What is their socioeconomic class?

☐ Working Class
☐ Lower Middle Class
☐ Upper Middle Class
☐ Upper Class
☐ Do not know
☐ Prefer not to say
☐ Other ⬚

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A25. What is their dis/ability status?

☐ Able-bodied
☐ Disabled
☐ Prefer not to say
☐ Other ⬚

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A26. What is their native tongue?

[   ]

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A27. What is their age range?

☐ Child (0-12)
☐ Adolescent (13-17)
☐ Adult (18-64)
☐ Elderly (65+)

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

[←]   [→]

English ⌄

A28. For the social identities of the main community you work with as indicated in question A19, consider the **two** categories most important to your work (Race, Ethnicity, Gender identity or expression, Religion, Socioeconomic class, Dis/ability status, Native tongue, Age range). For each of these, why is the social identity important to your work and how does it impact the outcomes of you work?

[   ]

A29. Going forward, how do you believe that you can help increase awareness within your own organization of differing social identities that characterize the people in the communities you serve?

[   ]

[←]   [→]

Intersectionality

We are interested in learning more about your current understanding of the term intersectionality. For our project, intersectionality refers to the ways in which social identities overlap to create axes of privilege and oppression. For example, women as a group often face marginalization, but their experiences differ widely based on race. In the United States, whiteness is a privileged identity, which means white women experience more privilege than women of other races.

A30. Please rank your own knowledge of intersectionality by indicating how familiar you are with the concept.
- ○ Extremely familiar
- ○ Very familiar
- ○ Moderately familiar
- ○ Slightly familiar
- ○ Not familiar at all

A31. Describe how social identities intersect to impact your life.

A32. How do you see aspects of intersectionality within the work you do?

A33.
How does your knowledge of intersectionality influence the work that you do?

← →

A34. Do you have any questions or anything to add that has not yet been mentioned in this survey?

A35. As an additional part of this research project, you will be asked to participate in a focus group with the other Ashoka Fellows in Romania soon. Please feel free to indicate here any discussion topics that you would like to have included in the focus group.

← →

We thank you for your time spent taking this survey.
Your response has been recorded.

Appendix B: Initial Survey with Ashoka Fellows in Romanian

Română ∨

Evaluarea și promovarea intersecționalității printre Ashoka Fellows din România

Bună, suntem o echipă de studenți de la Worcester Polytechnic Institute situată în Worcester, Massachusetts, formată din patru studenți: Marissa Allegrezza, Ally Salvino, Jonathan Stern și Alyssa Tepe. Acest sondaj face parte dintr-un proiect de cercetare calitativă privind rolul intersecționalității în operațiunile celor șase Ashoka Fellows din România.

Ne așteptăm ca completarea chestionarului să dureze aproximativ 20-30 de minute. Sunteți binevenit să finalizați acest sondaj în mai multe sesiuni salvând progresul și apoi revenind la același link. În plus, sunteți liber să răspundeți la întrebări în limba preferată (fie romănă, fie engleză).

Scopul acestui sondaj este de a evalua înțelegerea intersecționalității și identităților sociale și prezența acestora în operațiunile/activitățile organizației dvs. Vi se vor pune întrebări despre rasa, etnia, sexualitatea, genul, religia și clasa persoanelor cu care lucrați ca parte a organizației dvs. respective, precum și a dvs.

Toate răspunsurile sunt anonime, iar participarea dvs. la acest proiect de cercetare este complet voluntară. Aveți dreptul să vă retrageți în orice moment înainte de finalizare și puteți sări peste orice întrebări pe care nu le înțelegeți sau la care nu vă simțiți confortabil să răspundeți. Vă rugăm să apăsați „trimiteți" la sfârșitul sondajului. Informațiile colectate vor fi compilate într-un raport care detaliază pașii luați pentru evaluarea și promovarea abordărilor intersecționale în Ashoka România.

Vă rugăm să completați acest sondaj până la sfârșitul zilei, luni, 12 aprilie 2021.

Dacă aveți întrebări sau nelămuriri cu privire la acest sondaj, puteți contacta cercetătorii la adresa gr-ashoka-d21@wpi.edu. Pentru îngrijorări etice cu privire la conținutul acestui sondaj, nu ezitați să contactați Consiliul de revizuire instituțională al universității la irb@wpi.edu.

☐ Bifând această casetă, atestați că aveți cel puțin 18 ani sau mai mult, că ați citit și înțeles informațiile de mai sus și vă dați consimțământul pentru a participa la această cercetare.

Interacțiuni actuale cu munca și comunitatea

Am dori să începem prin a vă pune câteva întrebări despre munca dvs. curentă și interacțiunile cu comunitatea.

A1. Cu ce organizație sunteți asociat?

- ○ Organized Crime and Corruption Reporting Project (OCCRP)
- ○ NoRo Center for Rare Diseases
- ○ Kogayon Associaton
- ○ Funky Citizens
- ○ eLiberare
- ○ E-Romnja

A2. De cât timp sunteți cu organizația dvs.?

- ○ Mai putin de un an
- ○ 1-4 ani
- ○ 5-8 ani
- ○ 9-11 ani
- ○ 12-15 ani
- ○ Peste 15 ani

A3. Spuneți-ne despre obiectivele organizației dvs.

A4. Descrieți munca pe care o faceți pentru organizație.

A5. Care este motivația dvs. personală pentru munca pe care o faceți? Bifați toate cele care se aplică.

- ☐ Pentru a-i ajuta pe ceilalți
- ☐ Să ai un loc de muncă ce te face să te simți împlinit
- ☐ Pentru a aborda problemele sociale
- ☐ Pentru a dezvolta cunoștințe
- ☐ Pentru a cunoaște și a interacționa cu oameni și comunități noi
- ☐ Alte

A6. Vă rugăm să selectați până la **cinci** subiecte care credeți că sunt cele mai aplicabile la activitatea pe care o desfășoară organizația dvs. Puteți selecta mai multe opțiuni ținând apăsată tasta „Ctrl" în timp ce selectați.

```
Acces la învățare / educație
Educația adulților
Îmbătrânire
Agricultură
Tehnologie adecvată
Consolidarea capacităților
Îngrijirea copiilor
Protecția Copilului
Participarea cetățenească / comunitară
Rezolvarea conflictului
```

A7. În ce regiuni geografice trăiesc și lucrează comunitățile pe care le deserviți?

A8.
În general, cum ați descrie persoanele cu care lucrați în cadrul acestor comunități? Dacă lucrați cu comunități diferite, vă rugăm să răspundeți la întrebare adresând fiecare comunitate.

A9.

Descrieți interacțiunile dvs. cu oamenii din comunitățile cu care lucrați. Din nou, dacă lucrați cu comunități diferite, vă rugăm să răspundeți la întrebare adresând fiecare comunitate.

_____

A10. Luați în considerare numai comunitatea cu care lucrați cel mai frecvent. În general, cât de des vizitați această comunitate?

○ Zilnic

○ De mai multe ori pe săptămână

○ O dată pe săptămână

○ O dată sau de două ori pe lună

○ O dată sau de două ori pe an

○ Mai puțin de o dată sau de două ori pe an

← →

Română ∨

Identitate socială

Am dori acum să vă întrebăm despre identitatea socială și prezența acesteia în munca dvs. Înainte de a începe această secțiune a sondajului, am dori mai întâi să împărtășim definiția noastră a termenului identitate socială, deoarece folosim termenul în următoarele întrebări. Identitățile sociale sunt diferiții factori de clasificare care contribuie la experiența trăită a cuiva. Acestea pot include rasa, etnia, sexul, genul, capacitatea / dizabilitatea, statutul socio-economic, intervalul de vârstă și multe altele. În plus, identitățile sociale au impact asupra pozițiilor sociale, creând axe de privilegii și opresiune.

Vă rugăm să răspundeți la întrebările de mai jos (A11-A18) referitoare la identitățile dvs. personale. Pentru fiecare întrebare, selectați mai întâi sau scrieți răspunsul. Apoi, vă rugăm să indicați dacă credeți că acest lucru vă pune într-o poziție de privilegiu sau marginalizare în regiunea în care se află comunitățile în care lucrați în prezent. Privilegiul se referă la un avantaj față de ceilalți. Marginalizarea se referă la a fi plasat într-o poziție dezavantajată. Alternativ, nu puteți selecta nici unul dintre ei, dacă credeți că nu este un privilegiu sau o marginalizare, sau nu sunteți sigur dacă nu sunteți sigur cum să îl clasificați.

A11. Cum te identifici rasial?

○ Alb (Europa, Orientul Mijlociu sau Africa de Nord)

○ Descendență neagră sau africană (grupuri rasiale negre din Africa)

○ Indieni americani sau nativi din Alaska (America de Nord și de Sud)

○ Asia (Orientul Îndepărtat, Asia de Sud-Est sau subcontinentul indian, incluzând, de exemplu, Cambodgia, China, India, Japonia, Coreea, Malaezia, Pakistan, Insulele Filipine, Thailanda și Vietnam)

○ Nativ din Hawaii și din Insulele Pacificului (Hawaii, Guam, Samoa sau alte insule din Pacific)

○ Hispanic sau latino (cubanez, mexican, puertorican, sud-central american sau altă cultură spaniolă)

○ Alte _____

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A12. Cum te identifici etnic?

- ○ Română
- ○ Maghiară
- ○ Germană
- ○ Ucraineană
- ○ Romă
- ○ Rusă
- ○ Turcă
- ○ Greacă
- ○ Italiană
- ○ Sârbă
- ○ Bulgară
- ○ Arabă
- ○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A13. Care este identitatea sau expresia ta de gen?

- ○ Cis-masculin
- ○ Cis-femeie
- ○ Trans-masculin
- ○ Trans-feminin
- ○ Non binar
- ○ Genderfluid
- ○ Prefer să nu spun
- ○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A14. Cum te identifici religios?

- ○ Ortodox
- ○ Catolic
- ○ Protestant
- ○ Evreiască
- ○ Musulman
- ○ Budist
- ○ Hindus
- ○ Ateu
- ○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A15. Care este clasa ta socioeconomică?

○ Clasa muncitoare
○ Clasa mijlocie inferioară
○ Clasa mijlocie superioara
○ Elita societății
○ Nu stiu
○ Prefer să nu spun
○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A16. Care este starea dvs. de dizabilitate?

○ Capabil
○ Cu dizabilitate
○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A17. Care este limba ta maternă?

[_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A18.
În ce interval de vârstă te încadrezi?
- ○ Sub 20 de ani
- ○ 20-29
- ○ 30-39
- ○ 40-49
- ○ 50-59
- ○ 60-69
- ○ Peste 70 de ani

Credeți că acest lucru vă pune într-o poziție de privilegiu, de marginalizare, sau nu sunteți sigur?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

← →

Română ∨

În măsura posibilităților, vă rugăm să răspundeți la aceleași întrebări de mai jos (A20-27), dar de data aceasta în numele persoanelor din comunitatea în care lucrați cel mai frecvent. Indicați ce comunitate se află mai jos. Din nou, pentru fiecare întrebare, vă rugăm să selectați mai întâi sau să scrieți răspunsul. Vă rugăm să verificați toate cele care se aplică. Apoi indicați dacă credeți că acest lucru pune membrii comunității cu care lucrați într-o poziție de privilegiu, marginalizare, nici unul, fie dacă nu sunteți sigur.

A19. Comunitate:

[   ]

A20. Cum se identifică rasial?
- ☐ Alb (Europa, Orientul Mijlociu sau Africa de Nord)
- ☐ Descendență neagră sau africană (grupuri rasiale negre din Africa)
- ☐ Indieni americani sau nativi din Alaska (America de Nord și de Sud)
- ☐ Asia (Orientul Îndepărtat, Asia de Sud-Est sau subcontinentul indian, incluzând, de exemplu, Cambodgia, China, India, Japonia, Coreea, Malaezia, Pakistan, Insulele Filipine, Thailanda și Vietnam)
- ☐ Nativ din Hawaii și din Insulele Pacificului (Hawaii, Guam, Samoa sau alte insule din Pacific)
- ☐ Hispanic sau latino (cubanez, mexican, puertorican, sud-central american sau altă cultură spaniolă)
- ☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A21. Cum se identifică etnic?

- [ ] Română
- [ ] Maghiară
- [ ] Germană
- [ ] Ucraineană
- [ ] Romă
- [ ] Rusă
- [ ] Turcă
- [ ] Greacă
- [ ] Italiană
- [ ] Sârbă
- [ ] Bulgară
- [ ] Arabă
- [ ] Alte _____

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ( ) Privilegiu
- ( ) Marginare
- ( ) Nici
- ( ) Nesigur

A22. Care este identitatea sau expresia lor de gen?

- [ ] Cis-masculin
- [ ] Cis-femeie
- [ ] Trans-masculin
- [ ] Trans-feminin
- [ ] Non binar
- [ ] Genderfluid
- [ ] Prefer să nu spun
- [ ] Alte _____

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ( ) Privilegiu
- ( ) Marginare
- ( ) Nici
- ( ) Nesigur

A23. Cum se identifică ei religios?

- [ ] Ortodox
- [ ] Catolic
- [ ] Protestant
- [ ] Evreiască
- [ ] Musulman
- [ ] Budist
- [ ] Hindus
- [ ] Ateu
- [ ] Alte _____

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ( ) Privilegiu
- ( ) Marginare
- ( ) Nici
- ( ) Nesigur

A24. Care este clasa lor socioeconomică?

- ☐ Clasa muncitoare
- ☐ Clasa mijlocie inferioară
- ☐ Clasa mijlocie superioara
- ☐ Elita societății
- ☐ Nu stiu
- ☐ Prefer să nu spun
- ☐ Alte [_____]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A25. Care este statutul lor de dizabilitate?

- ☐ Capabil
- ☐ Cu dizabilitate
- ☐ Prefer să nu spun
- ☐ Alte [_____]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A26. Care este limba lor maternă?

[_____]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A27.
În ce interval de vârstă se încadrează?

- ☐ Copil (0-12)
- ☐ Adolescent (13-17)
- ☐ Adult (18-64)
- ☐ Vârstnici (peste 65 de ani)

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare, nici unul, fie nu sunteți sigur?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

← →

A28.
Pentru identitățile sociale ale comunității principale cu care lucrați, așa cum este indicat la întrebarea A19, luați în considerare cele două categorii cele mai importante pentru munca dvs. (rasă, etnie, identitate sau expresie de gen, religie, clasă socioeconomică, stare de dizabilitate, limbă nativă, vârstă etc.). Pentru fiecare dintre acestea, de ce este importantă identitatea socială pentru munca ta și cum are impact asupra rezultatelor muncii tale?

[   ]

A29. În viitor, cum credeți că puteți contribui la creșterea gradului de conștientizare în cadrul propriei organizații a diferitelor identități sociale care caracterizează oamenii din comunitățile pe care le deserviți?

[   ]

[←] [→]

Intersecționalitate

Suntem interesați să aflăm mai multe despre înțelegerea dvs. actuală a termenului de intersecționalitate. Pentru proiectul nostru, intersecționalitatea se referă la modalitățile prin care identitățile sociale se suprapun pentru a crea axe de privilegiu și opresiune. De exemplu, femeile ca grup se confruntă adesea cu marginalizarea, dar experiențele lor diferă foarte mult în funcție de rasă. În Statele Unite, albul este o identitate privilegiată, ceea ce înseamnă că femeile albe au mai multe privilegii decât femeile din alte rase.

A30. Vă rugăm să vă clasificați propriile cunoștințe despre intersecționalitate, indicând cât de familiarizați cu conceptul.

○ Extrem de familiar
○ Foarte familiar
○ Moderat familiar
○ Puțin familiar
○ Deloc familiar

A31.
Descrieți modul în care identitățile sociale se intersectează și cum vă afectează viața.

[   ]

A32. Cum vedeți aspectele intersecționalității în cadrul lucrării pe care o faceți?

[   ]

A33.
Cum influențează cunoștințele tale despre intersecționalitate munca pe care o faci?

[   ]

[←] [→]

Română ˅

A34. Aveți întrebări sau ceva de adăugat care nu au fost încă menționate în acest sondaj?

A35.

Ca parte suplimentară a acestui proiect de cercetare, vi se va cere să participați în curând la un focus grup cu ceilalți Ashoka Fellows din România. Vă rugăm să nu ezitați să indicați aici orice subiecte de discuții pe care ați dori să le includeți în focus grup.

←   →

Vă mulțumim pentru timpul acordat participării la acest sondaj.
Răspunsul dvs. a fost înregistrat.

Appendix C: Modified Survey with Ashoka Fellows in English

English ⌄

<u>Assessing and Promoting Intersectionality Among the Ashoka Fellows in Romania</u>

Hi, we are a team of undergraduate students from Worcester Polytechnic Institute located in Worcester, Massachusetts, comprised of four students: Marissa Allegrezza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. This survey is part of a qualitative research project on the role of intersectionality in the operations of the six Ashoka Fellows in Romania.

We expect participation to take approximately 20-30 minutes total. You are welcome to complete this survey in multiple sessions by saving your progress and then returning to the same link. Additionally, you are free to answer questions in your preferred language.

The purpose of this survey is to evaluate understanding of intersectionality and social identities and their presence in the operations of your organization. You will be asked questions about the race, ethnicity, sexuality, gender, religion, and class of the individuals you work with as part of your respective organization, as well as yourself.

All responses are anonymous and your participation in this research project is completely voluntary. You have the right to withdraw at any time prior to completion and may also skip any questions(s) you do not understand or feel comfortable answering. Please hit 'submit' at the end of the survey. We will compile the collected information in a report detailing the steps taken to assess and promote intersectional approaches in Ashoka Romania.

Please complete this survey by the end of the day on Monday, April 12, 2021.

If you have any questions or concerns about this survey, you may contact the researchers at gr-ashoka-d21@wpi.edu. For ethical concerns about the content in this survey, feel free to reach out to the university's Institutional Review Board at irb@wpi.edu.

☐ By checking this box, you are attesting that you are at least 18 years of age or older, have read and understand the information above, and are giving your consent to participate in this research.

→

English ∨

Current Work and Community Interactions

We would like to begin by asking a few questions about your current work and community interactions.

A1. Which organization are you associated with?
- ○ Organized Crime and Corruption Reporting Project (OCCRP)
- ○ NoRo Center for Rare Diseases
- ○ Kogayon Association
- ○ Funky Citizens
- ○ eLiberare
- ○ E-Romnja

A2. How long have you been with your organization?
- ○ Less than a year
- ○ 1-4 years
- ○ 5-8 years
- ○ 9-11 years
- ○ 12-15 years
- ○ 15+ years

A3. Tell us about your organization's goals.

[   ]

A4. Describe the work that you do for the organization.

[   ]

A5. What is your personal motivation for the work that you do? Check all that apply.
- ☐ To help others
- ☐ To engage in work that is fulfilling
- ☐ To address social issues
- ☐ To develop knowledge
- ☐ To meet and interact with new people and communities
- ☐ Other [   ]

A6. Please select up to **five** topics that you believe are most applicable to the work that your organization does. If you are taking this survey on a computer, you can select more than one option by holding down the 'ctrl' key while selecting.

Access to Learning/Education
Adult Education
Aging
Agriculture
Appropriate Technology
Capacity Building
Child Care
Child Protection
Citizen/Community Participation
Conflict Resolution

A7. In what geographic regions do the communities you serve live and work?

[   ]

A8. In general, how would you describe the individuals you work with within those communities?

[   ]

A9. Describe your interactions with the people in the communities with whom you work.

[   ]

A10. Consider only the community you work with most frequently. In general, how often do you visit this community?

○ Daily
○ Multiple times a week
○ Once a week
○ Once or twice a month
○ Once or twice a year
○ Less than once or twice a year

← →

English ∨

Social Identity

We would now like to ask you about social identity and its presence in your work. Before beginning this section of the survey, we would first like to share our definition of the term social identity, as we use the term in the following questions. Social identities are fluid social constructs that act as categorizing factors which contribute to someone's lived experience. These can include race, ethnicity, gender, ability/disability, socioeconomic status, age range, and many more. Additionally, social identities impact social positions and standings by creating axes of privilege and oppression, such as racism, sexism, and classism.

Please answer the below questions (A11-A19) regarding your personal social identities. For each question, first select or write your answer. Then, please indicate whether you believe this puts you in a position of privilege or marginalization in the region that the communities in which you currently work are located. Privilege refers to an advantage over others. Marginalization refers to being placed in a disadvantaged position. Alternatively, you can select neither if you believe it is not a privilege or a marginalization, or unsure if you are not sure how to categorize it.

A11. How do you identify racially?

○ White (Europe, the Middle East, or North Africa)
○ Black or African Descent (black racial groups of Africa)
○ American Indian or Alaska Native (North and South America)
○ Asian (Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)
○ Native Hawaiian and Pacific Islander (Hawaii, Guam, Samoa, or other Pacific Islands)
○ Hispanic or Latino (Cuban, Mexican, Puerto Rican, South Central American, or other Spanish culture)
○ Other [   ]

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A12. How do you identify ethnically?

○ Romanian
○ Hungarian
○ German
○ Ukrainian
○ Roma
○ Russian
○ Turkish
○ Greek
○ Italian
○ Serbian
○ Bulgarian
○ Arab
○ Other _____

Do you believe this puts you in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A13. What is your gender identity or expression?

○ Cis-male
○ Cis-female
○ Trans-male
○ Trans-female
○ Non-binary
○ Genderfluid
○ Prefer not to say
○ Other _____

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A14. How do you identify religiously?

○ Orthodox
○ Catholic
○ Protestant
○ Jewish
○ Muslim
○ Buddhist
○ Hindu
○ Atheist
○ Other _____

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A15. What is your socioeconomic class?

○ Working Class
○ Middle Class
○ Upper Class
○ Do not know
○ Prefer not to say
○ Other [＿＿＿＿＿＿＿]

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A16. What is your highest level of education?

○ No schooling
○ Some high school, no diploma
○ High school graduate, diploma, or equivalent
○ Some college, no degree
○ Trade/technical/vocational training
○ Associate degree
○ Bachelor's degree
○ Master's degree or higher

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A17. What is your dis/ability status?

○ Able-bodied
○ Disabled
○ Other [＿＿＿＿＿＿＿]

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A18. What is your native tongue?

[＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿]

Do you believe this puts you in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A19. Which of the following best describes your geographic residency?

○ Urban
○ Suburban
○ Rural
○ Other

Do you believe this puts you in a position of privilege, marginalization, or neither?

- ○ Privilege
- ○ Marginalization
- ○ Neither
- ○ Unsure

← →

English ∨

To the best of your ability, please answer the same questions below (A21-29), but this time on behalf of the people in the one community in which you work most frequently. Indicate which community this is below. Again, for each question, please first select or write your answer. Please check all that apply. Then indicate whether you believe this puts members of the community you work with in a position of privilege, marginalization, neither, or if you are unsure.

A20. Community:

[   ]

A21. How do they identify racially?

- ☐ White (Europe, the Middle East, or North Africa)
- ☐ Black or African Descent (black racial groups of Africa)
- ☐ American Indian or Alaska Native (North and South America)
- ☐ Asian (Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)
- ☐ Native Hawaiian and Pacific Islander (Hawaii, Guam, Samoa, or other Pacific Islands)
- ☐ Hispanic or Latino (Cuban, Mexican, Puerto Rican, South Central American, or other Spanish culture)
- ☐ Other [   ]

Do you believe this puts them in a position of privilege, marginalization, or neither?

- ○ Privilege
- ○ Marginalization
- ○ Neither
- ○ Unsure

A22. How do they identify ethnically?

☐ Romanian
☐ Hungarian
☐ German
☐ Ukrainian
☐ Roma
☐ Russian
☐ Turkish
☐ Greek
☐ Italian
☐ Serbian
☐ Bulgarian
☐ Arab
☐ Other _____

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A23. What is their gender identity or expression?

☐ Cis-male
☐ Cis-female
☐ Trans-male
☐ Trans-female
☐ Non-binary
☐ Genderfluid
☐ Prefer not to say
☐ Other _____

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A24. How do they identify religiously?

☐ Orthodox
☐ Catholic
☐ Protestant
☐ Jewish
☐ Muslim
☐ Buddhist
☐ Hindu
☐ Atheist
☐ Other _____

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A25. What is their socioeconomic class?

☐ Working Class
☐ Middle Class
☐ Upper Class
☐ Do not know
☐ Prefer not to say
☐ Other _____

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A26. What is their highest level of education?

○ No schooling
○ Some high school, no diploma
○ High school graduate, diploma, or equivalent
○ Some college, no degree
○ Trade/technical/vocational training
○ Associate degree
○ Bachelor's degree
○ Master's degree or higher

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A27. What is their dis/ability status?

☐ Able-bodied
☐ Disabled
☐ Prefer not to say
☐ Other [_____]

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A28. What is their native tongue?

[_____]

Do you believe this puts them in a position of privilege, marginalization, neither, or are you unsure?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A29. Which of the following best describes their geographic residency?

☐ Urban
☐ Suburban
☐ Rural
☐ Other

Do you believe this puts them in a position of privilege, marginalization, or neither?

○ Privilege
○ Marginalization
○ Neither
○ Unsure

A30. For the social identities of the main community you work with as indicated in question A20, consider the **two** categories most important to your work (Race, Ethnicity, Gender identity or expression, Religion, Socioeconomic class, Dis/ability status, Native tongue, Age range). For each of these, why is the social identity important to your work and how does it impact the outcomes of you work?

[   ]

A31. Going forward, how do you believe that you can help increase awareness within your own organization of differing social identities that characterize the people in the communities you serve?

[   ]

← →

Intersectionality

We are interested in learning more about your current understanding of the term intersectionality. For our project, intersectionality refers to the ways in which social identities overlap to create axes of privilege and oppression. For example, women as a group often face marginalization, but their experiences differ widely based on race. In the United States, whiteness is a privileged identity, which means white women experience more privilege than women of other races.

A32. Please rank your own knowledge of intersectionality by indicating how familiar you are with the concept.
- ○ Extremely familiar
- ○ Very familiar
- ○ Moderately familiar
- ○ Slightly familiar
- ○ Not familiar at all

A33. Describe how social identities intersect to impact your life.

[   ]

A34. Please select the social identities, if any, that you prioritize in your work.
- ☐ Race
- ☐ Ethnicity
- ☐ Gender identity or expression
- ☐ Religion
- ☐ Socioeconomic class
- ☐ Level of education
- ☐ Dis/ability status
- ☐ Native tongue
- ☐ None
- ☐ Other [   ]

← →

English ⌄

A35. How do you see aspects of intersectionality within the work you do?

[   ]

A36.
Does your knowledge of intersectionality influence the work that you do? If so, how?

[   ]

A37. To what extent do you believe the external environment (such as partners, financiers, audiences, etc.) are receptive to other social identities?

[   ]

← →

English ⌄

A38. Do you have any questions or anything to add that has not yet been mentioned in this survey?

[   ]

A39. As an additional part of this research project, you will be asked to participate in a focus group with the other Ashoka Fellows in Romania soon. Please feel free to indicate here any discussion topics that you would like to have included in the focus group.

[   ]

← →

We thank you for your time spent taking this survey.
Your response has been recorded.

Appendix D: Modified Survey with Ashoka Fellows in Romanian

Română ∨

Evaluarea și promovarea intersecționalității printre Ashoka Fellows din România

Bună, suntem o echipă de studenți de la Worcester Polytechnic Institute situată în Worcester, Massachusetts, formată din patru studenți: Marissa Allegrezza, Ally Salvino, Jonathan Stern și Alyssa Tepe. Acest sondaj face parte dintr-un proiect de cercetare calitativă privind rolul intersecționalității în operațiunile celor șase Ashoka Fellows din România.

Ne așteptăm ca completarea chestionarului să dureze aproximativ 20-30 de minute. Sunteți binevenit să finalizați acest sondaj în mai multe sesiuni salvând progresul și apoi revenind la același link. În plus, sunteți liber să răspundeți la întrebări în limba preferată (fie română, fie engleză).

Scopul acestui sondaj este de a evalua înțelegerea intersecționalității și identităților sociale și prezența acestora în operațiunile/activitățile organizației dvs. Vi se vor pune întrebări despre rasa, etnia, sexualitatea, genul, religia și clasa persoanelor cu care lucrați ca parte a organizației dvs. respective, precum și a dvs.

Toate răspunsurile sunt anonime, iar participarea dvs. la acest proiect de cercetare este complet voluntară. Aveți dreptul să vă retrageți în orice moment înainte de finalizare și puteți sări peste orice întrebări pe care nu le înțelegeți sau la care nu vă simțiți confortabil să răspundeți. Vă rugăm să apăsați „trimiteți" la sfârșitul sondajului. Informațiile colectate vor fi compilate într-un raport care detaliază pașii luați pentru evaluarea și promovarea abordărilor intersecționale în Ashoka România.

Vă rugăm să completați acest sondaj până la sfârșitul zilei, luni, 12 aprilie 2021.

Dacă aveți întrebări sau nelămuriri cu privire la acest sondaj, puteți contacta cercetătorii la adresa gr-ashoka-d21@wpi.edu. Pentru îngrijorări etice cu privire la conținutul acestui sondaj, nu ezitați să contactați Consiliul de revizuire instituțională al universității la irb@wpi.edu.

☐ Bifând această casetă, atestați că aveți cel puțin 18 ani sau mai mult, că ați citit și înțeles informațiile de mai sus și vă dați consimțământul pentru a participa la această cercetare.

→

Română ∨

Interacțiuni actuale cu munca și comunitatea

Am dori să începem prin a vă pune câteva întrebări despre munca dvs. curentă și interacțiunile cu comunitatea.

A1. Cu ce organizație sunteți asociat?

○ Organized Crime and Corruption Reporting Project (OCCRP)
○ NoRo Center for Rare Diseases
○ Kogayon Associaton
○ Funky Citizens
○ eLiberare
○ E-Romnja

A2. De cât timp sunteți cu organizația dvs.?

○ Mai putin de un an
○ 1-4 ani
○ 5-8 ani
○ 9-11 ani
○ 12-15 ani
○ Peste 15 ani

A3. Spuneți-ne despre obiectivele organizației dvs.

A4. Descrieți munca pe care o faceți pentru organizație.

A5. Care este motivația dvs. personală pentru munca pe care o faceți? Bifați toate cele care se aplică.

☐ Pentru a-i ajuta pe ceilalți
☐ Să ai un loc de muncă ce te face să te simți împlinit
☐ Pentru a aborda problemele sociale
☐ Pentru a dezvolta cunoștințe
☐ Pentru a cunoaște și a interacționa cu oameni și comunități noi
☐ Alte

A6. Vă rugăm să selectați până la **cinci** subiecte care credeți că sunt cele mai aplicabile la activitatea pe care o desfășoară organizația dvs. Puteți selecta mai multe opțiuni ținând apăsată tasta „Ctrl" în timp ce selectați.

Acces la învățare / educație
Educația adulților
Îmbătrânire
Agricultură
Tehnologie adecvată
Consolidarea capacităților
Îngrijirea copiilor
Protecția Copilului
Participarea cetățenească / comunitară
Rezolvarea conflictului

A7. În ce regiuni geografice trăiesc și lucrează comunitățile pe care le deserviți?

A8.
În general, cum ați descrie persoanele cu care lucrați în cadrul acestor comunități?

Română ∨

A9.
Descrieți interacțiunile dvs. cu oamenii din comunitățile cu care lucrați.

[_____]

A10. Luați în considerare numai comunitatea cu care lucrați cel mai frecvent. În general, cât de des vizitați această comunitate?

- ○ Zilnic
- ○ De mai multe ori pe săptămână
- ○ O dată pe săptămână
- ○ O dată sau de două ori pe lună
- ○ O dată sau de două ori pe an
- ○ Mai puțin de o dată sau de două ori pe an

[←]   [→]

[Română ∨]

Identitate socială

Am dori acum să vă întrebăm despre identitatea socială și prezența acesteia în munca dvs. Înainte de a începe această secțiune a sondajului, am dori mai întâi să împărtășim definiția noastră a termenului identitate socială, deoarece folosim termenul în următoarele întrebări. Identitățile sociale sunt constructe sociale fluide care acționează ca factori de clasificare care contribuie la experiența trăită a cuiva. Acestea pot include rasa, etnia, sexul, genul, capacitatea / dizabilitatea, statutul socio-economic, intervalul de vârstă și multe altele. În plus, identitățile sociale au impact asupra pozițiilor sociale prin crearea axelor de privilegii și opresiune, cum ar fi rasismul, sexismul și clasismul.

Vă rugăm să răspundeți la întrebările de mai jos (A11-A19) referitoare la identitățile dvs. personale. Pentru fiecare întrebare, selectați mai întâi sau scrieți răspunsul. Apoi, vă rugăm să indicați dacă credeți că acest lucru vă pune într-o poziție de privilegiu sau marginalizare în regiunea în care se află comunitățile în care lucrați în prezent. Privilegiul se referă la un avantaj față de ceilalți. Marginalizarea se referă la a fi plasat într-o poziție dezavantajată. Alternativ, nu puteți selecta nici unul dintre ei, dacă credeți că nu este un privilegiu sau o marginalizare, sau nu sunteți sigur dacă nu sunteți sigur cum să îl clasificați.

A11. Cum te identifici rasial?

- ○ Alb (Europa, Orientul Mijlociu sau Africa de Nord)
- ○ Descendență neagră sau africană (grupuri rasiale negre din Africa)
- ○ Indieni americani sau nativi din Alaska (America de Nord și de Sud)
- ○ Asia (Orientul Îndepărtat, Asia de Sud-Est sau subcontinentul indian, incluzând, de exemplu, Cambodgia, China, India, Japonia, Coreea, Malaezia, Pakistan, Insulele Filipine, Thailanda și Vietnam)
- ○ Nativ din Hawaii și din Insulele Pacificului (Hawaii, Guam, Samoa sau alte insule din Pacific)
- ○ Hispanic sau latino (cubanez, mexican, puertorican, sud-central american sau altă cultură spaniolă)
- ○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A12. Cum te identifici etnic?
- ○ Română
- ○ Maghiară
- ○ Germană
- ○ Ucraineană
- ○ Romă
- ○ Rusă
- ○ Turcă
- ○ Greacă
- ○ Italiană
- ○ Sârbă
- ○ Bulgară
- ○ Arabă
- ○ Alte [   ]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A13. Care este identitatea sau expresia ta de gen?
- ○ Cis-masculin
- ○ Cis-femeie
- ○ Trans-masculin
- ○ Trans-feminin
- ○ Non binar
- ○ Genderfluid
- ○ Prefer să nu spun
- ○ Alte [   ]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A14. Cum te identifici religios?
- ○ Ortodox
- ○ Catolic
- ○ Protestant
- ○ Evreiască
- ○ Musulman
- ○ Budist
- ○ Hindus
- ○ Ateu
- ○ Alte [   ]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?
- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A15. Care este clasa ta socioeconomică?

○ Clasa muncitoare
○ Clasa mijlocie
○ Clasa bogată
○ Nu stiu
○ Prefer să nu spun
○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A16. Care este cel mai înalt nivel de educație al tău?

○ Fără școală
○ Unele licee, fără diplomă
○ Absolvent de liceu, diplomă sau echivalent
○ Unele facultăți, fără diplomă
○ Formare profesională / tehnică / profesională
○ Grad asociat
○ Diplomă de licență
○ Master sau mai mare

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A17. Care este starea dvs. de dizabilitate?

○ Capabil
○ Cu dizabilitate
○ Alte [_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A18. Care este limba ta maternă?

[_____]

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A19. Care dintre următoarele descrie cel mai bine rezidența dvs. geografică?

○ Urban
○ Suburban
○ Rural
○ Alte

Credeți că acest lucru vă pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

← →

Română ∨

În măsura posibilităților, vă rugăm să răspundeți la aceleași întrebări de mai jos (A21-29), dar de data aceasta în numele persoanelor din comunitatea în care lucrați cel mai frecvent. Indicați ce comunitate se află mai jos. Din nou, pentru fiecare întrebare, vă rugăm să selectați mai întâi sau să scrieți răspunsul. Vă rugăm să verificați toate cele care se aplică. Apoi indicați dacă credeți că acest lucru pune membrii comunității cu care lucrați într-o poziție de privilegiu, marginalizare, nici unul, fie dacă nu sunteți sigur.

A20. Comunitate:

_____

A21. Cum se identifică rasial?

- ☐ Alb (Europa, Orientul Mijlociu sau Africa de Nord)
- ☐ Descendență neagră sau africană (grupuri rasiale negre din Africa)
- ☐ Indieni americani sau nativi din Alaska (America de Nord și de Sud)
- ☐ Asia (Orientul Îndepărtat, Asia de Sud-Est sau subcontinentul indian, incluzând, de exemplu, Cambodgia, China, India, Japonia, Coreea, Malaezia, Pakistan, Insulele Filipine, Thailanda și Vietnam)
- ☐ Nativ din Hawaii și din Insulele Pacificului (Hawaii, Guam, Samoa sau alte insule din Pacific)
- ☐ Hispanic sau latino (cubanez, mexican, puertorican, sud-central american sau altă cultură spaniolă)
- ☐ Alte _____

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A22. Cum se identifică etnic?

- ☐ Română
- ☐ Maghiară
- ☐ Germană
- ☐ Ucraineană
- ☐ Romă
- ☐ Rusă
- ☐ Turcă
- ☐ Greacă
- ☐ Italiană
- ☐ Sârbă
- ☐ Bulgară
- ☐ Arabă
- ☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A23. Care este identitatea sau expresia lor de gen?

- ☐ Cis-masculin
- ☐ Cis-femeie
- ☐ Trans-masculin
- ☐ Trans-feminin
- ☐ Non binar
- ☐ Genderfluid
- ☐ Prefer să nu spun
- ☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A24. Cum se identifică ei religios?

- ☐ Ortodox
- ☐ Catolic
- ☐ Protestant
- ☐ Evreiască
- ☐ Musulman
- ☐ Budist
- ☐ Hindus
- ☐ Ateu
- ☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

- ○ Privilegiu
- ○ Marginare
- ○ Nici
- ○ Nesigur

A25. Care este clasa lor socioeconomică?

- ☐ Clasa muncitoare
- ☐ Clasa mijlocie
- ☐ Clasa bogată
- ☐ Nu stiu
- ☐ Prefer să nu spun
- ☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A26. Care este cel mai înalt nivel de educație al acestora?

○ Fără școală
○ Unele licee, fără diplomă
○ Absolvent de liceu, diplomă sau echivalent
○ Unele facultăți, fără diplomă
○ Formare profesională / tehnică / profesională
○ Grad asociat
○ Diplomă de licență
○ Master sau mai mare

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A27. Care este statutul lor de dizabilitate?

☐ Capabil
☐ Cu dizabilitate
☐ Prefer să nu spun
☐ Alte [   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A28. Care este limba lor maternă?

[   ]

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

A29.
Care dintre următoarele descrie cel mai bine rezidența lor geografică?

☐ Urban
☐ Suburban
☐ Rural
☐ Alte

Credeți că acest lucru îi pune într-o poziție de privilegiu, marginalizare sau niciuna dintre ele?

○ Privilegiu
○ Marginare
○ Nici
○ Nesigur

← →

Română ⌄

A30.
Pentru identitățile sociale ale comunității principale cu care lucrați, așa cum este indicat la întrebarea A20, luați în considerare cele două categorii cele mai importante pentru munca dvs. (rasă, etnie, identitate sau expresie de gen, religie, clasă socioeconomică, stare de dizabilitate, limbă nativă, vârstă etc.). Pentru fiecare dintre acestea, de ce este importantă identitatea socială pentru munca ta și cum are impact asupra rezultatelor muncii tale?

_____

A31. În viitor, cum credeți că puteți contribui la creșterea gradului de conștientizare în cadrul propriei organizații a diferitelor identități sociale care caracterizează oamenii din comunitățile pe care le deserviți?

_____

[←] [→]

Română ⌄

Intersecționalitate

Suntem interesați să aflăm mai multe despre înțelegerea dvs. actuală a termenului de intersecționalitate. Pentru proiectul nostru, intersecționalitatea se referă la modalitățile prin care identitățile sociale se suprapun pentru a crea axe de privilegiu și opresiune. De exemplu, femeile ca grup se confruntă adesea cu marginalizarea, dar experiențele lor diferă foarte mult în funcție de rasă. În Statele Unite, albul este o identitate privilegiată, ceea ce înseamnă că femeile albe au mai multe privilegii decât femeile din alte rase.

A32. Vă rugăm să vă clasificați propriile cunoștințe despre intersecționalitate, indicând cât de familiarizați cu conceptul.
- ○ Extrem de familiar
- ○ Foarte familiar
- ○ Moderat familiar
- ○ Puțin familiar
- ○ Deloc familiar

A33.
Descrieți modul în care identitățile sociale se intersectează și cum vă afectează viața.

_____

A34. Vă rugăm să selectați identitățile sociale, dacă există, pe care le acordați prioritate în munca dvs.
- ☐ Rasă
- ☐ Etnie
- ☐ Identitate sau expresie de gen
- ☐ Religie
- ☐ Clasa socioeconomică
- ☐ Nivel de educatie
- ☐ Stare dis / abilitate
- ☐ Limba materna
- ☐ Nici unul
- ☐ Alte _____

[←] [→]

Română ⌄

A35. Cum vedeți aspectele intersecționalității în cadrul lucrării pe care o faceți?

A36.
Cunoașterea dvs. despre intersecționalitate influențează munca pe care o faceți? Dacă da, cum?

A37. În ce măsură credeți că mediul extern (cum ar fi partenerii, finanțatorii, publicul etc.) este receptiv la alte identități sociale?

←   →

Română ⌄

A38. Aveți întrebări sau ceva de adăugat care nu au fost încă menționate în acest sondaj?

A39.
Ca parte suplimentară a acestui proiect de cercetare, vi se va cere să participați în curând la un focus grup cu ceilalți Ashoka Fellows din România. Vă rugăm să nu ezitați să indicați aici orice subiecte de discuții pe care ați dori să le includeți în focus grup.

←   →

Vă mulțumim pentru timpul acordat participării la acest sondaj.
Răspunsul dvs. a fost înregistrat.

Appendix E: Questionnaire with Stakeholders in Fellows' Organizations in English

English ⌄

Assessing and Promoting Intersectionality Among the Ashoka Fellows in Romania

Hi, we are a team of undergraduate students from Worcester Polytechnic Institute located in Worcester, Massachusetts, comprised of four students: Marissa Allegrezza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. This questionnaire is for a qualitative research project on the role of intersectionality (the overlap of social identities) in the operations of the six Ashoka Fellows in Romania. Participation is expected to take approximately 5-10 minutes.

You have been asked to participate in this questionnaire due to your relationship with one of the Ashoka Fellows' organizations. The purpose of this questionnaire is to investigate the different social identities that you believe are present in the work you do with the respective organization. You will be asked questions about the race, ethnicity, sexuality, gender, religion, and class of the individuals you work with as part of your respective organization, not your individual self.

All responses are anonymous and your participation in this research project is completely voluntary. You have the right to withdraw at any time prior to completion and may also skip any questions(s) you do not understand or feel comfortable answering. Please hit 'submit' at the end of the questionnaire.

The research team is working to understand what identities are present in the operations of the Ashoka Fellows in Romania and which of those overlap with other Ashoka Fellows' operations. We will compile the collected information in a report detailing the steps taken to assess and promote intersectional approaches in Ashoka Romania.

If you have any questions or concerns about this questionnaire, you may contact the researchers at gr-ashoka-d21@wpi.edu. For ethical concerns about the content in this questionnaire, feel free to reach out to the university's Institutional Review Board at irb@wpi.edu.

☐ By checking this box, you are attesting that you are at least 18 years of age or older, have read and understand the information above, and are giving your consent to participate in this research.

→

English ⌄

B1. Which organization do you work with? If you work with more than one, please indicate and answer only on behalf of the one you are most involved with.

○ Organized Crime and Corruption Reporting Project (OCCRP)
○ NoRo Center for Rare Diseases
○ Kogayon Association
○ Funky Citizens
○ eLiberare
○ E-Romnja
○ Other [   ]

B2. What is your relationship with the organization?

☐ Staff member
☐ Volunteer
☐ Consultant
☐ Partner
☐ Collaborator
☐ Other [   ]

B3. How often do you engage in work with the organization selected in Question 1?

○ Daily
○ Multiple times a week
○ Once a week
○ Once or twice a month
○ Once or twice a year
○ Less than once or twice a year

The term social identity refers to the different categorizing factors that contribute to someone's lived experience. These can include race, ethnicity, gender, ability/disability, socioeconomic status, age range, and many more. For each category in questions 4 through 10, please select each social identity you see in the work you do with the organization selected in Question 1. Check all that apply.

B4.
Please select each social identity under the category (Race) you see in the work you do with the organization. Check all that apply.

☐ White (Europe, the Middle East, or North Africa)
☐ Black or African Descent (black racial groups of Africa)
☐ American Indian or Alaska Native (North and South America)
☐ Asian (Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)
☐ Native Hawaiian and Pacific Islander (Hawaii, Guam, Samoa, or other Pacific Islands)
☐ Hispanic or Latino (Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture)
☐ Other [   ]

B5.

Please select each social identity under the category (Ethnicity) you see in the work you do with the organization. Check all that apply.

- ☐ Romanian
- ☐ Hungarian
- ☐ German
- ☐ Ukrainian
- ☐ Roma
- ☐ Russian
- ☐ Turkish
- ☐ Greek
- ☐ Italian
- ☐ Serbian
- ☐ Bulgarian
- ☐ Arab
- ☐ Other _____

B6.

Please select each social identity under the category (Gender) you see in the work you do with the organization. Check all that apply.

- ☐ Cis-male
- ☐ Cis-female
- ☐ Trans-male
- ☐ Trans-female
- ☐ Non-binary
- ☐ Genderfluid
- ☐ Perfer not to say
- ☐ Other _____

B7.

Please select each social identity under the category (Sexuality) you see in the work you do with the organization. Check all that apply.

- ☐ Heterosexual
- ☐ Bisexual
- ☐ Homosexual
- ☐ Pansexual
- ☐ Asexual
- ☐ Prefer not to say
- ☐ Other _____

B8.

Please select each social identity under the category (Class) you see in the work you do with the organization. Check all that apply.

- ☐ Working Class
- ☐ Lower Middle Class
- ☐ Upper Middle Class
- ☐ Upper Class
- ☐ Do not know
- ☐ Perfer not to say
- ☐ Other _____

B9.
Please select each social identity under the category (Religion) you see in the work you do with the organization. Check all that apply.

- [ ] Orthodox
- [ ] Catholic
- [ ] Protestant
- [ ] Jewish
- [ ] Muslim
- [ ] Buddhist
- [ ] Hindu
- [ ] Atheist
- [ ] Other [   ]

B10.
Please select each social identity under the category (Age) you see in the work you do with the organization. Check all that apply.

- [ ] Child (0-12)
- [ ] Adolescent (13-17)
- [ ] Adult (18-64)
- [ ] Elderly (65+)

B11.
Identify the two social characteristics that you believe are most relevant to the operations of the organization you selected in Question 1.

- [ ] Race
- [ ] Ethnicity
- [ ] Gender
- [ ] Sexuality
- [ ] Class
- [ ] Religion
- [ ] Age

B12.
Please select all other organizations which you are familiar with the work of.

- [ ] Organized Crime and Corruption Reporting Project (OCCRP)
- [ ] NoRo Center for Rare Diseases
- [ ] Kogayon Association
- [ ] Funky Citizens
- [ ] eLiberare
- [ ] E-Romnja
- [ ] Other [   ]

B13. How much do you agree or disagree with the statements below?

	Strongly agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Strongly disagree
Before completing this questionnaire, I understood the social identities present in my field of work.	○	○	○	○	○
Attitudes towards the social identities in the previous questions result in social inequalities and discrimination (ex: sexism, racism).	○	○	○	○	○
I can see how social identities within my work can overlap with the work of the other Ashoka Fellows.	○	○	○	○	○

B14. Please feel free to share any additional comments here.

B15. If you would like to get the results of this study, please type your email address below. If shared, it will only be used for this purpose.

← →

We thank you for your time spent taking this survey.
Your response has been recorded.

Appendix F: Questionnaire with Stakeholders in Fellows' Organizations in Romanian

Română ⌄

Evaluarea și implementarea intersecționalității printre Ashoka Fellows din România

Bună, suntem o echipă de studenți de la Worcester Polytechnic Institute situată în Worcester, Massachusetts, formată din patru studenți: Marissa Allegrezza, Ally Salvino, Jonathan Stern și Alyssa Tepe. Acest chestionar este destinat unui proiect de cercetare calitativă privind rolul intersecționalității (suprapunerea identităților sociale) în operațiunile celor șase Ashoka Fellows din România. Participarea va dura aproximativ 5-10 minute.

Vi s-a solicitat să participați la acest chestionar datorită relației dvs. cu una dintre organizațiile Ashoka Fellows. Scopul acestui chestionar este de a investiga diferitele identități sociale despre care credeți că sunt prezente în munca pe care o faceți cu organizația respectivă. Vi se vor pune întrebări despre rasa, etnia, sexualitatea, sexul și genul, religia și clasa persoanelor cu care lucrați ca parte a organizației dvs. respective, nu a sinelui dvs. individual.

Toate răspunsurile sunt anonime, iar participarea dvs. la acest proiect de cercetare este complet voluntară. Aveți dreptul să vă retrageți în orice moment înainte de finalizare și puteți sări peste orice întrebări pe care nu le înțelegeți sau nu vă simțiți confortabil răspunzând. Vă rugăm să apăsați „trimiteți" la sfârșitul chestionarului.

Echipa de cercetare lucrează pentru a înțelege ce identități sunt prezente în activitățile Ashoka Fellows din România și care dintre acestea se suprapun cu operațiunile altor Ashoka Fellows. Informațiile colectate vor fi compilate detaliind pașii luați pentru evaluarea și promovarea abordărilor intersecționale în Ashoka România.

Dacă aveți întrebări sau nelămuriri legate de acest chestionar, puteți contacta cercetătorii la adresa gr-ashoka-d21@wpi.edu. Pentru îngrijorări etice cu privire la conținutul acestui chestionar, nu ezitați să contactați Consiliul de revizuire instituțională al universității la irb@wpi.edu.

☐ Bifând această casetă, atestați că aveți cel puțin 18 ani sau mai mult, ați citit și înțeles informațiile de mai sus și vă dați consimțământul pentru a participa la această cercetare.

→

Română ▾

B1.

Cu ce organizație lucrați? Dacă lucrați cu mai multe persoane, vă rugăm să indicați și să răspundeți numai în numele celui cu care sunteți cel mai implicat.

○ Organized Crime and Corruption Reporting Project (OCCRP)
○ NoRo Center for Rare Diseases
○ Kogayon Association
○ Funky Citizens
○ eLiberare
○ E-Romnja
○ Alte [_____]

B2.

Care este relația dvs. cu organizația?

☐ Membru al personalului
☐ Voluntar
☐ Consultant
☐ Partener
☐ Colaborator
☐ Alte [_____]

B3.

Cât de des vă angajați în colaborare cu organizația selectată în prima întrebare?

○ Zilnic
○ De mai multe ori pe săptămână
○ O dată pe săptămână
○ O dată sau de două ori pe lună
○ O dată sau de două ori pe an
○ Mai puțin de o dată sau de două ori pe an

Termenul de identitate socială se referă la diferiți factori de clasificare care contribuie la experiența trăită a cuiva. Acestea pot include rasa, etnia, sexul, capacitatea / dizabilitatea, statutul socio-economic, intervalul de vârstă și multe altele. Pentru fiecare categorie din întrebările 4-10, vă rugăm să selectați fiecare identitate socială pe care o vedeți în munca pe care o faceți cu organizația selectată în Întrebarea 1. Bifați toate cele care se aplică.

B4.

Vă rugăm să selectați fiecare identitate socială din categoria (Cursa) pe care o vedeți în munca pe care o faceți cu organizația. Bifați toate cele care se aplică.

☐ Alb (Europa, Orientul Mijlociu sau Africa de Nord)
☐ Descendență neagră sau africană (grupuri rasiale negre din Africa)
☐ Indieni americani sau nativi din Alaska (America de Nord și de Sud)
☐ Asia (Orientul Îndepărtat, Asia de Sud-Est sau subcontinentul indian, incluzând, de exemplu, Cambodgia, China, India, Japonia, Coreea, Malaezia, Pakistan, Insulele Filipine, Thailanda și Vietnam)
☐ Nativ din Hawaii și din Insulele Pacificului (Hawaii, Guam, Samoa sau alte insule din Pacific)
☐ Hispanic sau latino (cubanez, mexican, puertorican, sud sau central american sau altă cultură spaniolă)
☐ Alte [_____]

B5.
Vă rugăm să selectați fiecare identitate socială din categoria (Etnie) pe care o vedeți în munca pe care o faceți cu organizația. Bifați toate cele care se aplică.

- ☐ Română
- ☐ Maghiară
- ☐ Germană
- ☐ Ucraineană
- ☐ Romă
- ☐ Rusă
- ☐ Turcă
- ☐ Greacă
- ☐ Italiană
- ☐ Sârbă
- ☐ Bulgară
- ☐ Arabă
- ☐ Alte [   ]

B6. Vă rugăm să selectați fiecare identitate socială în categoria (Sex) pe care o vedeți în munca pe care o faceți cu organizația. Bifați toate cele care se aplică.

- ☐ Cis-masculin
- ☐ Cis-femeie
- ☐ Trans-masculin
- ☐ Trans-feminin
- ☐ Non-binar
- ☐ Genderfluid
- ☐ Prefer să nu spun
- ☐ Alte [   ]

B7.
Vă rugăm să selectați fiecare identitate socială din categoria (Sexualitate) pe care o vedeți în munca pe care o desfășurați cu organizația. Bifați toate cele care se aplică.

- ☐ Heterosexual
- ☐ Bisexual
- ☐ Homosexual
- ☐ Pansexual
- ☐ Asexual
- ☐ Prefer să nu spun
- ☐ Alte [   ]

B8.
Vă rugăm să selectați fiecare identitate socială din categoria (Clasă) pe care o vedeți în munca pe care o desfășurați cu organizația. Bifați toate cele care se aplică.

- ☐ Clasa muncitoare
- ☐ Clasa mijlocie inferioară
- ☐ Clasa mijlocie superioara
- ☐ Elita societății
- ☐ Nu stiu
- ☐ Prefer să nu spun
- ☐ Alte [   ]

B9.

Vă rugăm să selectați fiecare identitate socială din categoria (Religie) pe care o vedeți în munca pe care o faceți cu organizația. Bifați toate cele care se aplică.

- ☐ Ortodox
- ☐ Catolic
- ☐ Protestant
- ☐ Evreiască
- ☐ Musulman
- ☐ Budist
- ☐ Hindus
- ☐ Ateu
- ☐ Alte [   ]

B10.

Vă rugăm să selectați fiecare identitate socială din categoria (Vârstă) pe care o vedeți în munca pe care o desfășurați cu organizația. Bifați toate cele care se aplică.

- ☐ Copil (0-12)
- ☐ Adolescent (13-17)
- ☐ Adult (18-64)
- ☐ Vârstnici (peste 65 de ani)

B11.

Identificați cele două caracteristici sociale pe care credeți că sunt cele mai relevante pentru operațiunile organizației pe care ați selectat-o în prima întrebare.

- ☐ Rasă
- ☐ Etnie
- ☐ Gen
- ☐ Sexualitate
- ☐ Clasă
- ☐ Religie
- ☐ Vârstă

B12.

Vă rugăm să selectați toate celelalte organizații cu care sunteți familiarizați cu activitatea.

- ☐ Organized Crime and Corruption Reporting Project (OCCRP)
- ☐ NoRo Center for Rare Diseases
- ☐ Kogayon Association
- ☐ Funky Citizens
- ☐ eLiberare
- ☐ E-Romnja
- ☐ Alte [   ]

B13. Cât sunteți de acord sau nu cu declarațiile de mai jos?

	Foarte de acord	Oarecum de acord	Nici de acord/nici de dezacord	Oarecum în dezacord	Puternic în dezacord
Înainte de a completa acest chestionar, am înțeles identitățile sociale prezente în domeniul meu de lucru.	○	○	○	○	○
Atitudinile față de identitățile sociale din întrebările anterioare duc la inegalități sociale și discriminare.	○	○	○	○	○
Pot vedea cum identitățile sociale din munca mea se pot suprapune cu munca celorlalți Ashoka Fellows.	○	○	○	○	○

B14.
Vă rugăm să nu ezitați să împărtășiți orice comentarii suplimentare aici.

B15.
Dacă doriți să obțineți rezultatele acestui studiu, vă rugăm să introduceți adresa de e-mail mai jos. Dacă este partajat, acesta va fi utilizat numai în acest scop.

← →

Vă mulțumim pentru timpul acordat participării la acest sondaj.
Răspunsul dvs. a fost înregistrat.

Appendix G: Proposed Focus Group with Ashoka Fellows

Intersectionality and Social Identity:
1. How do you see intersectionality modifying cross organizational collaboration?
2. How familiar are you with the social issues that the other Ashoka Fellows are facing?
3. What instances of overlap do you see between the social identities that characterize the communities you work with and the communities that the other Fellows work with?
4. In general, what are some ways to better facilitate your interaction with other Fellows?
5. What are the lesser considered factors of intersectionality/social identity and how often do you see a large difference in them? Such as geographic location.
   a. Is your work usually centered in one geographic location?
   b. Ask more about other "lesser considered factors."
6. What role does physical environment play in someone's life?
7. Where do you see your organization getting value from this intersectionality study?
8. Why do you think there were differences in identified identities within the communities of the stakeholders, that received questionnaires? (Specifically, why were the stakeholder's responses more diverse?)
   a. Did you expect these distinctions?
   b. Do you predict all six organizations to see similar results?

Communicating openly:
9. Describe your relationship with each other and the Ashoka organization.
10. How do you currently communicate with one another?
    a. How often do you converse?
    b. What tools do you use?
    c. How comfortable do you feel in doing so?
11. Describe the work culture between each other's organizations (trust, motivations, dependencies).
12. Have you worked on larger projects together?
13. How would you describe your communication with the WPI team during the project?
    a. Do you have any suggestions on how to improve communicating with third parties in the future?

Strong interpersonal relationship:
14. Do you ever converse or communicate outside of work purposes?

Sharing common goals:
15. How do you see your goals overlapping with those of the other organizations?

Domain Consensus:
16. What have you achieved by working together in the past?
17. Do you have rules or guidelines that you've used for working together in the past?
    a. Have those boundaries ever been crossed, and if so, what happened?

Benefits and outcomes from potential collaboration/partnership:
18. What potential benefits do you envision to collaborating and working together?
19. Where do you see yourselves and your organizations fitting into this project scope?

20. Describe your experience with this project, specifically around the survey and questionnaire.