

Assessing and Promoting Intersectional Approaches Among the Ashoka Fellows in Romania

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

By:
Marissa Allegrezza
Ally Salvino
Jonathan Stern
Alyssa Tepe

March 18, 2021

Report Submitted to:
Ana Murray and Tomina Vodarici
Ashoka Romania

Melissa Butler and Robert Kinicki
Worcester Polytechnic Institute



This report represents work of WPI undergraduate students submitted to the faculty as evidence of a degree requirement. WPI routinely publishes these reports on its web site without editorial or peer review. For more information about the projects program at WPI, see <http://www.wpi.edu/Academics/Projects>.

Authorship

Section	Primary Contributor(s)	Secondary Contributor(s)
Abstract	Ally Salvino	All
Chapter 1: Introduction	All	All
Chapter 2: Background	Marissa Allegranza	All
2.1 Intersectionality and Social Identity	Ally Salvino	Marissa Allegranza, Jonathan Stern
2.2 The Ashoka Fellowship	Marissa Allegranza	All
2.3 Collaborative Models of Engagement	Jonathan Stern	Ally Salvino
2.4 Background Summary	All	All
Chapter 3: Methodology	Ally Salvino	Alyssa Tepe
3.1 Evaluating the Ashoka Fellows’ Understanding of Intersectionality	Ally Salvino	Marissa Allegranza
3.2 Investigating the Social Identities Present in the Communities Within Which the Fellows Operate	Marissa Allegranza	Jonathan Stern
3.3 Exploring Opportunities for Collaboration Among Ashoka Fellows in Romania	Jonathan Stern	Ally Salvino
3.4 Developing a Guidebook	Ally Salvino	Marissa Allegranza
3.5 Conducting Research with Human Participants	Jonathan Stern	Ally Salvino
3.6 Summary	All	All
Appendices	All	All
Appendix A: Written Interview with Fellows	Ally Salvino	Alyssa Tepe
Appendix B: Questionnaire to Stakeholders in the Fellows’ Organizations	Marissa Allegranza	Ally Salvino
Appendix C: Romanian Ashoka Fellows Focus Group	Jonathan Stern	Marissa Allegranza
Appendix D: Accounting for Technical Problems	Alyssa Tepe	Jonathan Stern

***Alyssa Tepe served as primary editor.*

Abstract

The Ashoka Fellowship is a global organization that unites and supports the largest network of social entrepreneurs in the world. Ashoka Romania, established in 2017, consists of six Fellows bringing about positive social change in a variety of sectors, from human trafficking to nature conservation. Currently, the six Fellows need a more intersectional approach in their operations, and there is limited research into the topic of investigating and promoting intersectional approaches. The team is assisting the Ashoka Fellowship in addressing the lack of awareness of intersectionality within their operations by uncovering the social identities present in the communities they serve. We will collect data to identify intersectionality and inequalities within the Fellows' operations and use the findings and results to develop a guidebook for assessing and promoting intersectional approaches in the Ashoka Fellowship.

Table of Contents

Cover Page.....	i
Authorship.....	ii
Abstract.....	iii
Table of Contents.....	iv
List of Figures.....	v
List of Tables.....	vi
1.0 Introduction.....	1
2.0 Background.....	3
2.1 Intersectionality and Social Identity.....	3
2.1.1 The Intersectional Nature of Social Identity.....	4
2.1.2 Social Entrepreneurship and Intersectionality.....	5
2.1.3 Demographics and Discrimination in Romania.....	6
2.2 The Ashoka Fellowship.....	7
2.2.1 The Ashoka Fellowship on a Global Scale.....	7
2.2.2 The Ashoka Fellowship in Romania.....	9
2.3 Collaborative Models of Engagement.....	12
2.3.1 Business Ecosystems and Management.....	12
2.3.2 Collaboration and Best Practices.....	13
2.4 Summary.....	16
3.0 Methodology.....	17
3.1 Evaluating the Ashoka Fellows' Understanding of Intersectionality.....	18
3.1.1 Conducting Written Interviews with Ashoka Fellows in Romania.....	19
3.1.2 Analyzing the Written Interviews with the Fellows.....	20
3.2 Investigating Social Identities Present in Communities in which Fellows Operate.....	21
3.2.1 Distributing Social Identities Questionnaire.....	21
3.2.2 Analyzing Social Identities Questionnaire.....	23
3.3 Exploring Opportunities for Collaboration Among Ashoka Fellows in Romania.....	23
3.3.1 Conducting the Focus Group with Ashoka Romania Fellows.....	24
3.3.2. Analyzing the Focus Group with Ashoka Romania Fellows.....	26
3.4 Developing a Guidebook.....	26
3.5 Conducting Research with Human Participants.....	27
3.6 Summary.....	28
References.....	29
Appendices.....	37
Appendix A: Written Interview with Fellows.....	37
Appendix B: Questionnaire to Stakeholders in the Fellows' Organizations.....	47
Appendix C: Romanian Ashoka Fellows Focus Group.....	56
Appendix D: Accounting for Technical Problems.....	60

List of Figures

Figure 2.1: Intersectionality diagram.....	4
Figure 2.2: Map of concentration of Fellows globally.....	8
Figure 3.1: Flowchart showing objectives and tasks.....	18
Figure 3.2: Gantt Chart.....	27

List of Tables

Table 3.1: Six Fellows of Ashoka Romania and their organizations.....	19
Table 3.2: Count of stakeholders in the six Fellows' organizations.....	22

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). The interaction between social identities additionally 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 widely 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 social issues that manifest differently based on country and region (Ashoka Romania, 2019).

Though the fall of communism in Romania occurred decades ago, citizens still lack trust in their corrupt government, which struggles with committing to long term policy changes (Ciobanu, 2009). In Romania, some of the social issues stemming from this reign and collapse of communism are poverty, corruption, violence, racism, and classism. There is little economic prosperity, with over 40% of 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, with 44% of human trafficking prosecutions in Europe linking Romania as the source country (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 social issues such as these and implementing more intersectional approaches in their work (Ashoka Romania, 2019).

One such organization is the Ashoka Fellowship in Romania, a network of six Fellows and their respective nonprofits working to address a range of social issues in the country. 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 in the country. Specifically, she considers their overlapping social identities, (women who are ethnically Roma) both of which lead to unique and compounded discriminatory experiences for Roma women in the country. 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 the exploration of this topic.

The goal of this project is to uncover the social inequalities impacting the operations of the Ashoka Fellows in Romania to assist the Fellowship in developing an intentional focus on intersectionality within the Ashoka Fellows' operations. The team developed three objectives to achieve this goal. First, the team will evaluate the level of understanding that the six Ashoka Fellows in Romania currently have of intersectionality within their operations. The researchers will then investigate different social identities present in the communities within which the Fellows work. Finally, they will explore opportunities for collaboration among the Ashoka Fellows in Romania. The findings from addressing these objectives will help the team develop a guidebook that contains resources for Ashoka Romania and other Fellowships to understand and promote intersectional approaches.

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 operations 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 Kimberle Crenshaw introduced the term intersectionality to refer 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 and Gill, 2002). Figure 2.1 shows intersectionality as the intersection between different social identities such as class, religion, race, gender 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.

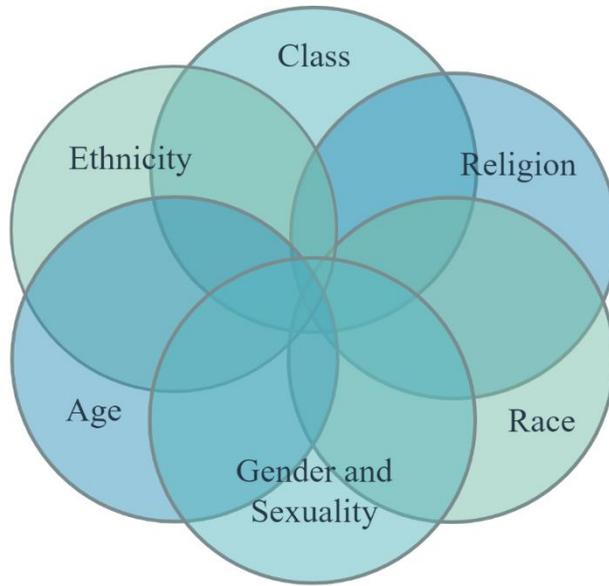


Figure 2.1: Diagram showing intersectionality.

2.1.1 The Intersectional Nature of Social Identity

The overlapping nature of these identities 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 captures the advantages and disadvantages everyone faces due to the societal and structural systems surrounding them.

Examples of systems 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).

Organizations, specifically nonprofits and non-governmental organizations (NGOs), can benefit when they understand and acknowledge the roles of social identities in the work of their organizations. 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 is important, especially 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 advantage of presented opportunities. The practice is most successful when organizations behave cooperatively, as it allows all participants to feel supported and ensures that the organization meets the needs of every social identity.

Additionally, the awareness and acknowledgment of existing inequalities is fundamental to establishing a path towards achieving intersectional social entrepreneurship, or social entrepreneurship that addresses the discrimination certain groups face (Dy & Agwunobi, 2019).

Recognizing that certain groups and people are born into situations that offer better access to resources is also key to promoting intersectional social entrepreneurship (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 a long-lasting effect (Oprea, 2012). Social groups that experience the most discrimination in Romania include the Roma population, people with physical/mental disabilities, people with HIV/AIDS, the LGBTQ community, 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, comprised of individuals whose ancestors migrated to Europe from northern India, traditionally held artisan and farming jobs, and the community valued their skills in these trades (Motac, 2015). After the fall of communism, the Romanian Orthodox church and government accused the Roma population of opposing them, beginning the trend of discrimination and their label as ‘outsiders’ (Motac, 2015). Today, society sees them as 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).

As of 2015, Romania ranked last in equality between men and women in the European Union. Despite Romanian laws that recognize equality, sexism is widely apparent in Romanian workplaces where gendered wage gaps are prevalent. Women earn an average of 170 Romanian Leu (40 USD) less than men monthly, unsurprising in a societal framework that routinely holds women to a lower standard (Marica, 2015). Although seen 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), with over 40% of residents living at risk of poverty (Borgen Project, 2018). Living at risk of poverty means falling 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 (Eurostat, 2019). Low-income level directly links to higher percentages of discrimination in Romania and throughout the world. For example, human traffickers typically lure victims in with the promise of economic opportunity (Silverman, 2007). Social problems such as these motivate organizations to push for positive change all over the world.

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 2.2 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, as long as 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 2.2: 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. In doing so, 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 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 working to address these challenges: The Organized Crime and Corruption Reporting Project, the **N**orwegian-**R**omanian Center for Rare Diseases (NoRo), the Kogayon Association, Funky Citizens, eLiberare, and E-Romnja.

The Organized Crime and Corruption Reporting Project (OCCRP) is a global network of journalists and media centers working to uncover crime and corruption. Globally, the OCCRP provides a range of resources for journalists to use, including a database of one billion records allowing journalists to search and cross reference information while reporting (“About Us,” 2007). The OCCRP, which joined the Ashoka Fellowship in Romania in 2018, is a non-governmental organization consisting of investigative journalists, programmers, activists, and graphic designers (Ashoka Romania, 2019). They investigate 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 located in the city of Zalău in Transylvania, is a care center for patients fighting rare diseases and their families. Dorica Dan, the founder of NoRo, became part of the Fellowship in 2018. 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 Vânturarița Park and Văcărești 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). Since joining the Fellowship in 2018, Kogayon has developed the goal of transforming Văcărești 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). Since joining the Ashoka Fellowship in 2019, Funky Citizens has

been heavily involved in fact-checking and the monitoring of 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). Thus, 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, elected to Ashoka Romania in 2020, funds their work by developing and selling graphic designs. The organization focuses much of their effort in the religious and social care sectors, as well as youth (“Annual Report eLiberare,” 2020; “eLiberare,” n.d.).

E-Romnja is the newest addition to Ashoka Romania, officially becoming part of the Fellowship in November of 2020. This NGO works to bring the issues that Roma women face to the forefront of public policies. Through the years, negative images of the Roma population have circulated in media, art, and literature, heavily impacting the lives of Roma women by perpetuating stereotypes. Over the years, discriminatory systems have 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 having goals that appear quite different, there are overlaps between the six Fellows in Romania. 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 do this, in part, by increasing civic engagement and finding a balance between education and action in their operations. All these organizations strive to improve society within Romania and create a safer, happier environment for all of Romania's populations.

2.3 Collaborative Models of Engagement

The six Fellows operating in the country under Ashoka Romania could increase their reach by taking advantage of the opportunities afforded by working together. Adopting a collaborative approach consists of creating ties and coalitions across different social organizations. This section explores possible methods for improving 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 the organizations and individuals, but also the tools, anything that is not an organization or individual, involved in the development of efficient collaborative practices and approaches (Weber & Hein, 2015). The tools at an organization's disposal dictate the potential for collaboration. Studying those involved in business ecosystems creates a clearer picture of functionality and efficacy, facilitating an improved understanding of the tools, individuals, and organizations involved (Weber & Hein, 2015). Ashoka Romania's ecosystem must focus on building a system that fosters trust, promotes the sharing of goals, and encourages ease of

interaction. This leads to uncovering opportunities where the overlap supports future growth in collaboration.

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 (DV) 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.

Collaboration plays a key role in non-governmental organizations' 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. 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 both 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 collaboration include sharing common goals, possessing domain consensus, communicating openly, and fostering a strong interpersonal relationship (Fish, 2019; Osborne et al., 2000; Snively 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; Snively et al., 2000; Tsasis, 2009). In one case study focused on nonprofit collaboration and overlap, four nonprofits, despite their funding source perceiving them as similar, proved their distinctness 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, who all 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 the partnership (Tsasis, 2009). This includes defining clear goals, objectives, and timelines for projects or relationships, in addition to signing memoranda of understanding (MOUs) specifying the services each organization agrees to provide (Fish, 2019; Snively 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; Snively et al.,

2000; Tsasis, 2009). Organizations achieve this when they clearly articulate their expectations for working together and their goals for collaborating.

The third best practice for collaboration among nonprofit organizations is open and frequent conversation. The first step in developing a healthy exchange of ideas is to listen openly to the goals and priorities of each involved organization and to identify instances of overlap (Fish, 2019). All members of a partnership should have a discussion and shared understanding of their definition of collaboration (Snaveley et al., 2000). Snaveley 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 collaborations to look for potential points of improvement (Fish, 2019; Snaveley 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 for organization members to interact with one another outside of strictly professional collaboration, encouraging friendly conversations and building stronger relationships. Snaveley et al. (2000) agrees, emphasizing that when leaders establish personal connections, they build trust, which fosters a commitment to sharing resources. An additional hallmark for successful partnerships is past positive outcomes from working together, meaning that if a collaboration has 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.

2.4 Summary

This chapter outlined the intersectionality of social identities, as well as the presence of the Ashoka Fellowship globally. It additionally detailed the operations 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 will assist the team as they aspire to reach the goal of uncovering the social inequalities the Ashoka Fellows address in their operations. Specifically, the information learned from this chapter has allowed the team to develop expertise and will help in formulating and refining the interview, questionnaire, and focus group questions and topics presented in the Methodology chapter and Appendices.

3.0 Methodology

The goal of this project is to uncover the social inequalities impacting the operations of the Ashoka Fellows in Romania to assist the Fellowship in developing an intentional focus on intersectionality within the Ashoka Fellows' operations. Addressing the following three objectives via the methods outlined in this chapter will lead the team to achieving this goal. The objectives are:

- To evaluate the level of understanding that the six Ashoka Fellows in Romania currently have of intersectionality within their operations.
- To investigate different social identities present in the communities within which the Fellows work.
- To explore opportunities for collaboration among the Ashoka Fellows in Romania.

In order to achieve these objectives, the WPI undergraduates will conduct research remotely in partnership with the Ashoka Fellowship in Romania from March 24, 2021 to May 13, 2021. The project will focus on the six Fellows currently operating in Romania. Figure 3.1 provides a visual representation of the objectives and methods this research will execute to accomplish the goal. After accomplishing these methods and objectives, the team will deliver a guidebook that allows the Ashoka Fellows to assess and promote intersectional approaches.

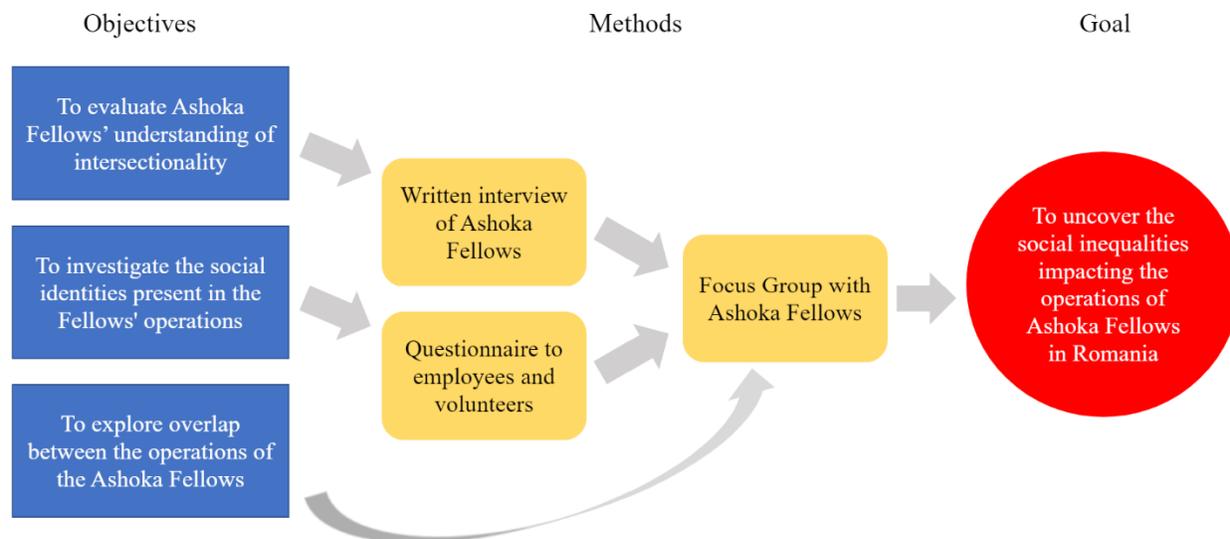


Figure 3.1: Graphic showing project objectives, methods, and goal.

3.1 Evaluating the Ashoka Fellows' Understanding of Intersectionality

The first objective is to evaluate the level of understanding that the Ashoka Fellows in Romania have surrounding the topic of intersectionality. By improving their understanding of the term, Fellows will increase their awareness of intersectionality in the work in which they are already engaged in the communities they serve. The intent is to determine if the Fellows are aware of the intersectionality of their operations. Additionally, the findings associated with this objective will inform the researchers as to the Fellows' perceptions of the communities they work with and the Fellows' interactions with these communities. The findings from addressing this objective will identify the necessary elements for the development of a guidebook that will detail intersectionality, the steps taken to assess intersectionality in the Ashoka Fellowship, and recommendations for the promotion of more intersectional approaches in the Fellows' operations.

3.1.1 Conducting Written Interviews with Ashoka Fellows in Romania

The team will conduct written interviews with each of the six Fellows to determine the Ashoka Fellows current awareness of intersectionality present within their operations. Table 3.1 details the six Ashoka Fellows in Romania with whom the team plans to conduct individual written interviews, which they selected due to scheduling conflicts and time constraints mentioned by the collaborators. The researchers will work with collaborators to obtain contact information for the Fellows and distribute written interviews. Appendix A contains the set of questions created for the written interviews of the Fellows with space for them to answer each question. Additionally, the team will present interview questions in both English and Romanian and inform respondents that they are welcome to answer in the language they are most comfortable with. The researchers will consult with the collaborators to add the Romanian translations to Appendix A prior to executing the interviews. The initial return by date for the written interview will be April 2, 2021. If a Fellow has not yet returned their response, the investigators will follow up via email, requesting that the Fellow returns their interview by April 13, 2021.

Table 3.1: The Ashoka Fellows in Romania and their organizations.

Ashoka Fellow	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

Written interviews with the six Ashoka Fellows in Romania will include several questions relating to social identity and intersectionality, as well as their perceptions of the communities they work with and their interactions with these communities. Specifically, the written interview guide presented in Appendix A contains questions on the Fellows' current work and community interactions (questions A1-A5), social identity (questions A6-A10), and intersectionality (questions A11-A14). Conducting these interviews in a written format will minimize the potential for bias introduced by the Fellows' perceptions of the answers they believe the researchers "want to hear." One major drawback to written interviews is that team members will not be able to clarify any questions that the Fellows' have regarding question wording or intended answers. As this was a recent realization, the questions presented in Appendix A are placeholders the team will revise after additional research into the wording of written interview questions that they will conduct in D-term. As previously discussed in the Background Chapter, intersectionality and social identities relate through factors like age, class, culture, and gender. Thus, determining the Fellows' perceptions of both intersectionality and social identities as individual constructs in their operations will inform the team as to their overall understanding of intersectionality.

3.1.2 Analyzing the Written Interviews with the Fellows

As team members receive written interview responses from the Fellows, the team will save each document to the team's shared folders. Two team members will then code each interview for common themes and topics using color coding, employing a deductive approach to coding in the analysis (Fereday & Muir-Cochrane, 2006). A deductive approach to interview coding means that the team will develop a set of criteria for key instances to tabulate in the

interviews (Fereday & Muir-Cochrane, 2006). Determining common themes and topics is the first step in categorizing interviewee responses. While reviewing the interviews, researchers will additionally work to capture potential quotations that exemplify Fellows' opinions to then spotlight in the report. After completing the interview coding, team members will meet to discuss the coding analysis and its applications to the objective. These findings will assist the team in refining the focus group topics and questions discussed in Section 3.3.

3.2 Investigating the Social Identities Present in the Communities Within Which the Fellows Operate

The project's second objective is to investigate the different social identities present in the communities the Fellows serve. To uncover where social identities overlap within the operations of the Ashoka Fellows, the researchers must first determine the relevant social identities present within those communities. Working within the scope of the project and reacting to the findings from the written interviews with the Fellows (Objective 1), the team will investigate the most prominent social identities in the communities they serve. To determine these identities, the team will administer a questionnaire to staff, volunteers, and partners in each of the six Fellows' organizations. The outcomes of this objective will form the basis for the focus group used to address Objective 3.

3.2.1 Distributing Social Identities Questionnaire

To uncover the social identities present in the operations of the six Ashoka Fellows in Romania, the project team developed and will administer a questionnaire using Qualtrics (see Appendix B) to the stakeholders listed in Table 3.2. The questionnaire, consisting of multiple choice and Likert scale questions, asks participants to think about the social identities present in

the operations of the Fellow’s organization, as well as their understanding of the operations of the other Fellows.

Table 3.2: Table displaying count of stakeholders at the six organizations of the Ashoka Fellowship.

Organization	Staff Members	Volunteers
Organized Crime and Corruption Reporting Project (OCCRP)	18	TBD
NoRo Center for Rare Diseases	23	TBD
Kogayon Association	14	250
Funky Citizens	23	5
eLiberare	TBD	TBD
E-Romnja	9	TBD

Conducting the questionnaire electronically is the most feasible way to reach the target population because the team will complete this project remotely. Thus, the team will send the six Fellows a link to the Qualtrics questionnaire to distribute to their respective stakeholders. The questionnaire will have the questions written in both English and Romanian due to the language barrier between the team and participants, with the team adding the Romanian version prior to the deployment of the questionnaire. The team will send a copy of the questionnaire to the collaborators early in the project term to be proofread and discussed in one of the first two weekly collaborator meetings.

The introduction of the questionnaire explains that it is voluntary and anonymous, as well as that the participant is free to skip any question and can stop at any point. The only potentially identifying information requested is the organization they represent and their position within that organization. In agreement with Section 3.5, Conducting Research with Human Participants, the team plans to address potential biases by offering an ‘other’ choice for ‘select all that apply’ questions so participants do not feel influenced or pressured to submit a specific answer.

Addressing this objective via a questionnaire allows the team to conduct research with a larger population and anonymity affords respondents the opportunity to freely express their attitudes and opinions.

To avoid participants completing the questionnaire multiple times, the design includes a protection setting called ‘Prevent Ballot Box Stuffing,’ which places a cookie on the browser after submission of a response. If the participant returns to the URL, the browser recognizes the cookie and denies access. Additionally, the questionnaire has an expiration date of April 24, 2021 to meet a time deadline (Qualtrics, 2021). Halfway through the time period for the questionnaire, on April 14, the team will send a reminder email to the participants. These measures will help to ensure the integrity of the data collected.

3.2.2 Analyzing Social Identities Questionnaire

Qualtrics provides descriptive statistics of closed-ended questions, but analysis of the open-ended questions requires the use of qualitative data techniques such as coding. The team should uncover the kinds of social identities present within the communities that Ashoka Fellows serve and be able to outline similarities across organizations. Additionally, this questionnaire may indicate if participants see social inequalities as byproducts of the social identities they describe.

3.3 Exploring Opportunities for Collaboration Among Ashoka Fellows in Romania

The third objective is to explore opportunities for collaboration among the Ashoka Fellows to determine potential opportunities for interaction between the Fellows that could lead to improved outcomes. Gaining knowledge regarding the dynamics among the Fellows provides insight into their current willingness to collaborate and their perceptions of one another’s ideas.

To address this objective, the team will facilitate a focus group with the six Ashoka Fellows in Romania with an emphasis on overlaps and potential opportunities to work together.

3.3.1 Conducting the Focus Group with Ashoka Romania Fellows

The six Ashoka Fellows in Romania, while having unique missions, all share the same overarching goal of working to solve social issues in Romania. By addressing opportunities for collaboration with a focus group, the team intends for the Fellows to hear about one another's operations and reflect on opportunities to collaborate. Additionally, employing a focus group offers the potential for the Fellows to consider parts of their operations that they may not have thought of as overlapping with the others' operations. Focus groups engender a more comfortable environment for participants when compared to a traditional interview. Appendix C outlines the agenda for the focus group knowing that the preliminary set of topics may change.

Prior to the start of the focus group, the team will obtain preliminary informed written consent to record the session from the six Fellows. The team will verbally confirm this upon the start of the session, giving participants another opportunity to decline recording. The focus group will take place over Microsoft Teams or Zoom with all team members present. One team member will moderate the discussion with a second team member designated to step in should the original moderator lose connection. Otherwise, the three non-facilitating team members will observe and take note of the Fellows' body language and unspoken dichotomies and dynamics as the conversation evolves. In order to facilitate an effective and open discussion, the moderator must develop rapport among the Fellows and ensure that all participants have equal opportunity to contribute to the discussion.

The proposed focus group topics center around the interactions and collaboration between the six Fellows, as well as their knowledge of overlap between one another's goals. These questions and topics serve four main purposes in the context of this investigation. First, the researchers anticipate this discussion to clarify the Fellows' knowledge of one another's actions and goals. Second, along with observations of the interaction, the team will use the questions and topics to determine the willingness of the Fellows to collaborate and share ideas. The team will cross examine responses from the written interviews and transcripts of focus groups to determine how open and trusting the environment between the Fellows is. Third, the researchers expect the described topics to provide information on the Fellows' history of collaboration. In relation to the four best practices of collaboration, the team will assess indirectly and directly the current environment pertaining to this trust, conversation between the parties, overlapping goals, and rules of collaboration. Finally, the discussion will clarify the geographic focus of each of the Fellows, highlighting geographic overlap.

The team must be aware of potential technical difficulties that may arise while conducting the focus group in an online format. First, in order to get an accurate understanding of the group dynamics among the Fellows, the team must observe their body language, which is more difficult over Zoom or Microsoft Teams. Additionally, online meetings exacerbate the issue of talking over one another, as it is difficult to know when someone is talking due to the time delay. Facilitators will have to be aware of and try to mitigate this by keeping all participants involved. Mitigating this may involve starting the discussion by "going around the room" and asking certain participants for their responses as needed. In agreement with Appendix D, Accounting for Technical Problems, the team is aware that technical issues, such as lost connection, are possible and has determined that if the main facilitator gets disconnected, the

secondary moderator will step in until the team member is able to reconnect. Additionally, should one of the participants become disconnected, one of the note-taking team members (designated prior to the start of the focus group) will focus their efforts on staying in contact with the Fellow and assisting them in reconnecting to the session. Appendix D provides more information regarding team response to technical issues.

3.3.2. Analyzing the Focus Group with the Ashoka Fellows

The analysis of the focus group will begin with the transcription of the session, along with reviewing the collection of notes regarding body language and group dynamics that non-facilitating group members recorded. Team members will code the transcripts to call out specific trends and unique ideas examined during the focus group. Researchers will perform inductive coding on the focus group recordings and transcripts, meaning that the researchers will highlight important elements and develop categories and codes as they read through the transcripts, since the exact direction of the conversation is not known prior to the discussion. Additionally, the team must highlight the importance of conducting analysis on the group of Fellows as a whole, not on any one individual participant. The findings and results from addressing this objective will inform the team of opportunities for collaboration among the Fellows. The team will take this information into account when making recommendations for more intersectional approaches in the guidebook.

3.4 Developing the Guidebook

Information obtained from analysis of the previously discussed methods will help the team in developing a guidebook detailing the steps taken to assess and promote intersectional approaches in Ashoka Romania. The guidebook, though based on research from the Romanian

branch, may be applicable to other branches of Ashoka globally to assess intersectionality in their group. When Ashoka elects new Fellows each year, this guidebook can serve as an introduction to intersectionality, and thus become part of the onboarding process for new Fellows. Additionally, the guidebook will contain information about, and recommendations for, intersectional approaches to address social issues. The guidebook provided to the collaborators will take the form of an online report, which they can print if necessary. Figure 3.2 details the team’s planned schedule to complete the guidebook by the end of the IQP term.

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 and focus group	X													
Objective 1														
Written Interview with Ashoka Fellows					X									
Interview coding and analysis							X							
Objective 2														
Questionnaire distribution to stakeholders at each organization									X					
Questionnaire analysis									X					
Objective 3														
Focus group							X							
Focus group analysis									X					
Guidebook 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 3.2: Gantt Chart showing the planned schedule for the project (subject to change).

3.5 Conducting Research with Human Participants

For the three previously discussed methods, the team members must be aware of the research ethics, as our research involves human participants. The written interview,

questionnaire, and focus group all begin with a statement detailing the purpose of the study, as well as information about confidentiality and informed consent. For the focus group, the team will request permission to record the session. The researchers will give all participants the choice of having both audio and video, just audio, or neither recorded. If the participants refuse any form of recording, observing team members will take detailed notes during the focus group. Additionally, for all methods, the team members will respect and listen to the respondents in order to encourage high quality interactions and ensure that participants remain willing to answer new questions. Finally, a mindfulness of all social and cultural differences is important to fostering a welcoming environment in which participants feel comfortable sharing openly and honestly.

3.6 Summary

In partnership with Ashoka Romania, the project team will assess and promote intersectional approaches for the Fellows of Ashoka Romania. The three objectives the team has detailed include: evaluating the understanding of intersectionality the Fellows have within their operations, investigating the social identities present in the communities in which the Fellows work, and exploring opportunities for collaboration between the Ashoka Fellows in Romania. Addressing these objectives through written interviews, questionnaires, and a focus group will provide the team with the knowledge to create a guidebook detailing the process taken to assess intersectionality and recommendations for promoting intersectional approaches in the Fellows' operations.

References

- About E-Romnja. (n.d.). *E-Romnja*. Retrieved March 8, 2021, from http://e-romnja.ro/e-romnja/about_eromnja.html.
- About Eurordis. (2009). *Eurordis, Rare Diseases Europe*. Retrieved February 14, 2021 from www.eurordis.org/about-eurordis.
- About us. (2007). *OCCRP*. Retrieved February 10, 2021, from <https://www.occrp.org/en/about-us>.
- Ahmed, S. (2012). *Effective non-profit management* (1st ed.). CRC Press. Retrieved from https://wpi.primo.exlibrisgroup.com/permalink/01WPI_INST/dbokq8/alma9936850299504746.
- Ashoka Arab World. (n.d.). *Venture and fellowship: Frequently asked questions*. Retrieved February 24, 2021, from <https://www.ashoka.org/en-eg/frequently-asked-questions>.
- Ashoka Fellowship. (n.d.). *Venture: Selecting our Ashoka fellows: Ashoka: Everyone a changemaker*. Retrieved February 24, 2021, from <https://www.ashoka.org/en-us/program/venture-selecting-our-ashoka-fellows>.
- Ashoka Romania. (2019). *Ashoka Romania impact report 2019*. Retrieved February 9, 2021, from <https://dela.ashoka.org/sites/default/files/2020-05/Ashoka%20Romania%20Impact%20Report%202019%20-%20Final.pdf>.
- Bacq, S., and Lumpkin, G. T. (2021). Social entrepreneurship and COVID-19. *Journal of Management Studies*, 58(1), 283–286.

- Brauner, E., Boos, M., & Kolbe, M. (2018). *The Cambridge handbook of group interaction analysis*. Cambridge University Press. Retrieved March 8, 2021, from <https://doi-org.ezpxy-web-p-u01.wpi.edu/10.1017/9781316286302>.
- Borgen Project. (2019, October 24). *Poverty in Romania*. Retrieved February 25, 2021, from <https://borgenproject.org/tag/poverty-in-romania/>.
- Center for Intersectional Justice. (2020). *Intersectionality at a glance in Europe* [Report]. Retrieved February 24, 2021 from <https://www.intersectionaljustice.org/publication/2020-04-07-center-for-intersectional-justice-factsheet-intersectionality-at-a-glance-in-europe>.
- Ciobanu, M. (2009). Reconstructing the role of the working class in communist and postcommunist Romania. *International Journal of Politics, Culture, and Society*, 22(3), 315–335.
- Cornforth, C., Hayes, J., & Vangen, S. (2015). Nonprofit–public collaborations: understanding governance dynamics. *Nonprofit and Voluntary Sector Quarterly*, 44(4), 775–795.
- Culic, I. (2006). From amateur revolutionaries to professional politicians: The transformation of the Romanian political elite, 1990-2004: Social structure and democratization processes in Romania. *International Journal of Sociology*, 36(1), 69–92.
- Day, A. S., & Gill, A. K. (2020). Applying intersectionality to partnerships between women's organizations and the criminal justice system in relation to domestic violence. *The British Journal of Criminology*, 60(4), 830-850.

- Draugalis, J. R., Coons, S. J., & Plaza, C. M. (2008). Best practices for survey research reports: A synopsis for authors and reviewers. *American Journal of Pharmaceutical Education*, 72(1), 11.
- Drayton, B. (2011). Collaborative entrepreneurship: How social entrepreneurs can tip the world by working in global teams. *Innovations: Technology, Governance, Globalization*, 6(2), 35-38.
- Dy, A., & Agwunobi, A. J. (2019). Intersectionality and mixed methods for social context in entrepreneurship. *International Journal of Entrepreneurial Behavior & Research*, 25(8), 1727-1747.
- Ebrahim, A. (2003). *NGOs and organizational change: Discourse, reporting, and learning*. Cambridge University Press. Retrieved March 4, 2021, from <https://doi-org.ezpxy-web-p-u01.wpi.edu/10.1017/CBO9780511488566>.
- eLiberare. (2020). *Annual report 2019*. Retrieved February 14, 2021 from https://issuu.com/eliberare/docs/2019_report_en.
- eLiberare. (n.d.). Retrieved February 14, 2021, from <https://www.eliberare.com/en/>.
- Eurostat. (2019). *Downward trend in the share of persons at risk of poverty or social exclusion in the EU*. Retrieved March 12, 2021, from <https://ec.europa.eu/eurostat/news/themes-in-the-spotlight/poverty-day-2019>.
- Fair Wear Foundation. (n.d.). *FWF gender fact sheet- Romania* [Report]. Retrieved February 22, 2021, from <https://api.fairwear.org/wp-content/uploads/2019/02/9.-Romania-Gender-Fact-Sheet.pdf>.

- Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods*, 5(1), 80-92.
- Fish, S. (2019). *How to create a successful collaboration between nonprofit organizations*. CharityVillage. Retrieved February 5, 2021, from charityvillage.com/how_to_create_successful_collaboration_between_nonprofit_organizations/.
- Funky Citizens. (n.d.). Retrieved February 14, 2021, from <https://funky.org/en/english/>.
- Romania Journal. (2018, October 2). *The global organization Ashoka selected 3 Romanians to become part of the biggest social innovators network in the world* [Press release]. Retrieved February 10, 2021, from <https://www.romaniajournal.ro/society-people/the-global-organization-ashoka-selected-3-romanians-to-become-part-of-the-biggest-social-innovators-network-in-the-world/>.
- Gusetoiu, A. (2016). Human trafficking Romania - Italy. *Research and Science Today*, 5(1), 58-66.
- Guvernul Romaniei. (2014). Open government partnership: Romania national action plan: July 2014-June 2016. Retrieved March 17, 2021, from <https://www.opengovpartnership.org/wp-content/uploads/2001/01/Romania%20nd%20Action%20Plan%202014-2016.pdf>.
- Hitchins, K. (2014). *A concise history of Romania*. Cambridge University Press. Retrieved March 8, 2021, from <https://doi.org/10.1017/CBO9781139033954>.

- Johnson, D., Cuthbert, A., & Tynan, M. (2021). The neglect of idea diversity in creative idea generation and evaluation. *Psychology of Aesthetics, Creativity, and the Arts*, 15(1), 125–135.
- Kumpulainen, K., & Mutanen, M. (1999). The situated dynamics of peer group interaction: An introduction to an analytic framework. *Learning and Instruction*, 9(5), 449-473.
- Luft, R. E., & Ward, J. (2009). Toward an intersectionality just out of reach: Confronting challenges to intersectional practice. *Perceiving Gender Locally, Globally, and Intersectionally*, 9-37.
- Marica, I. (2015, October 6). *Romania ranks last in the EU on equality between men and women*. Romania-Insider. Retrieved February 25, 2021, from <https://www.romania-insider.com/romania-ranks-last-in-the-eu-on-equality-between-men-and-women>.
- Marin, A., & Csonta, A. (2013). *Discrimination of Roma communities Romania national report* [Report]. Net-Kard Project. Retrieved February 22, 2021, from https://www.gitanos.org/upload/44/68/Discrimination_of_Roma_National_Report_ROMANIA_Net_Kard.pdf.
- Matoc, C. (2015). *The Roma in Europe: 11 things you always wanted to know but were afraid to ask*. Amnesty International. Retrieved February 25, 2021, from <https://www.amnesty.org/en/latest/campaigns/2015/04/roma-in-europe-11-things-you-always-wanted-to-know-but-were-afraid-to-ask/>.

- Mirońska, D., & Zaborek, P. (2019). NGO—business collaboration: A comparison of organizational, social, and reputation value from the NGO perspective in Poland. *Nonprofit and Voluntary Sector Quarterly*, 48(3), 532–551.
- Nicolae, V., & Slavik, H. (2003). Being a "Gypsy": The worst social stigma in Romania. *European Roma Rights Centre*. Retrieved February 25, 2021, from <http://www.errc.org/roma-rights-journal/being-a-gypsy-the-worst-social-stigma-in-romania>.
- Oprea, A. (2020). Denouncing corruption through visual means: Civil society initiatives in post-communist Romania. *Online Journal Modelling the New Europe*, 10(33), 179-199.
- Oprea, A. (2012). Romani feminism in reactionary times. *Signs: Journal of Women in Culture and Society*, 38(1), 11-21.
- Osborne, S. P., & Murray, V. (2000). Collaboration between non-profit organizations in the provision of social services in Canada. *International Journal of Public Sector Management*, 13(1), 9-19.
- Peredo, A. M., & McLean, M. (2006). Social entrepreneurship: A critical review of the concept. *Journal of World Business*, 41(1), 56-65.
- Pless, N, M. (2012). Social entrepreneurship in theory and practice—An introduction. *Journal of Business Ethics*, 111(3), 317–320.
- Pompper, D., & Blessinger, P. (2014). Practical and theoretical implications of successfully doing difference in organizations. *ProQuest Ebook Central*. <https://ebookcentral-proquest-com.ezpxy-web-p-u01.wpi.edu>.

- Qualtrics. (2021). *Qualtrics*. Retrieved March 03, 2021, from <https://www.qualtrics.com/support/survey-platform/survey-module/survey-options/survey-protection/>.
- Reuters Staff. (2018, August 10). Anti-government protest in Romania turns violent. *Reuters*. <https://www.reuters.com/article/us-romania-protests/anti-government-protest-in-romania-turns-violent-idUSKBN1KV1YO>.
- Rise Project. (n.d.). *Members: About us*. Retrieved February 10, 2021, from <https://www.riseproject.ro/membru/>.
- Rosa, D., & Kim, Y. (2018, June 5). Romania: Thriving cities, rural poverty, and a trust deficit. *Brookings*. Retrieved March 09, 2021, from <https://www.brookings.edu/blog/future-development/2018/06/05/romania-thriving-cities-rural-poverty-and-a-trust-deficit/>.
- Sen, P. (2007). Ashoka's big idea: Transforming the world through social entrepreneurship. *Futures*, 39(5), 534-553.
- Silverman, J., Decker, M., Gupta, J., Maheshwari, A., Patel, V., Willis, B., & Raj, A. (2007). Experiences of sex trafficking victims in Mumbai, India. *International Journal of Gynecology and Obstetrics*, 97(3), 221–226.
- Snavely, K., & Tracy, M. B. (2000). Collaboration among rural nonprofit organizations. *Nonprofit Management and Leadership*, 11(2), 145-165.
- States News Service. (2018). Rotary and Ashoka collaborate to improve communities globally. *States News Service*. Retrieved February 13, 2021, from <https://advance-lexis-com.ezpxy-web-p->

u01.wpi.edu/api/document?collection=news&id=urn:contentItem:5SHB-P6T1-JCBF-S30V-00000-00&context=1516831.

Tormos, F. (2017). How social movements build power through intersectionality. *Scholars Strategy Network*. Retrieved February 24, 2021, from <https://scholars.org/contribution/how-social-movements-build-power-through-intersectionality>.

Tsasis, P. (2009). The social processes of interorganizational collaboration and conflict in nonprofit organizations. *Nonprofit Management and Leadership*, 20(1), 5-21.

Volpe, B. (2016). *Helping and Hurting*. [Honors Essay]. Department of Global Studies and Geography, Hofstra University. Retrieved February 7, 2021, from https://www.hofstra.edu/pdf/academics/colleges/HCLAS/GEOG/geog_Volpe.pdf.

Weber, M., & J. Hine, M. (2015). Who inhabits a business ecosystem? The technospecies as a unifying concept. *Technology Innovation Management Review*, 5(5), 31–44.

Weiss, E. S., Anderson, R. M., & Lasker, R. D. (2002). Making the most of collaboration: Exploring the relationship between partnership synergy and partnership functioning. *Health Education & Behavior*, 29(6), 683-698.

YW Boston Blog. (2017, March 29). What is intersectionality, and what does it have to do with me? *YW Boston*. Retrieved February 22, 2021, from <https://www.ywboston.org/2017/03/what-is-intersectionality-and-what-does-it-have-to-do-with-me/>.

Appendices

Appendix A: Written Interview with Fellows

Introduction

Hi, we are a team of undergraduate students from Worcester Polytechnic Institute located in Worcester, Massachusetts, comprised of four students: Marissa Allegranza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. This written interview 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 30 to 45 minutes. Your responses to this written interview are voluntary, and you are welcome to answer questions in your preferred language. Because we are associating your name with the organization and making the results of this interview public, we must inform you that the information you provide is not confidential. However, you are free to decline to answer any questions presented here, or to contact our team at any time at gr-ashoka-d21@wpi.edu to request that your response to any or all questions not be shared or used, or if you have any questions regarding the research. Please return this written interview by April 2, 2021 by emailing your document with responses to gr-ashoka-d21@wpi.edu.

Prior to beginning the interview, we request that you acknowledge you have read the above information and agree to participate in this study. Please type your name below and enter the date to confirm your participation. Be sure to include this page when you return your written interview responses via email.

Name: _____ Formal Title: _____

Organization: _____ Date: _____

Length of time at Organization: _____

Current Work and Community Interactions

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

A1. Tell us about your organization's goals.

A2. Tell us about the work that you do.

a) What is your personal motivation for the work that you do?

b) Please rank the following social issues in terms of most to least applicable to the work that your organization does: poverty, climate change, overpopulation, civil

rights and racial discrimination, gender inequality, lack of health care availability, poor leadership, corruption, and lack of access to education. If you believe that your work addresses another social issue not listed here, please feel free to include it.

Most

Least

- c) For each of the social issues listed in the previous question, please share what you believe to be some of the root causes of these social issues within Romania.

A3. Where geographically are the communities with whom you work?

A4. In general, how would you describe the individuals you work with within those communities?

A5. Please describe your interactions with the people in the communities with whom you work.

a) How many times in a month do you visit the communities you work with?

b) Describe how you interact with members of these communities.

c) Describe your relationship with members of these communities.

Social Identity

We would now like to ask you a bit about social identity and its presence in your work. Before beginning this section of the interview, 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, and many more. Additionally, social identities impact social positions and standings by creating axes of privilege and oppression.

A6. Do you believe that you are aware of the social identities present within the communities that your work serves? (Yes/No)

A7. Please answer the below questions regarding your personal social identities. For each question, please indicate whether you believe this puts you in a position of privilege or marginalization in the area in which you currently live by bolding the respective word.

a) How do you identify racially? _____

Privilege

Marginalization

Neither

b) How do you identify ethnically? _____

Privilege

Marginalization

Neither

c) What is your biological sex? _____

Privilege

Marginalization

Neither

d) What is your gender identity or expression? _____

Privilege

Marginalization

Neither

e) How do you identify religiously? _____

Privilege

Marginalization

Neither

f) What is your socioeconomic class (owning, middle, working class)? _____

Privilege

Marginalization

Neither

g) What is your dis/ability status (able-bodied, disabled)? _____

Privilege

Marginalization

Neither

h) What is your native tongue? _____

Privilege

Marginalization

Neither

i) What is your age? _____

Privilege

Marginalization

Neither

A8. To the best of your ability, please answer the same questions below, but this time on behalf of the people in the communities in which you work. Again, please indicate whether you believe this puts members of the community you work with in a position of privilege or marginalization. For each of the questions below, if the community includes more than one identity from a social category, please only indicate the one that is most prevalent. For example, if you work with both youth and young adults, you would answer only the age group that is more common in the

communities you work with. If you are uncertain of any of these answers, please do not answer the question.

a) How would they identify racially? _____

Privilege

Marginalization

Neither

b) How would they identify ethnically? _____

Privilege

Marginalization

Neither

c) What are their biological sexes? _____

Privilege

Marginalization

Neither

d) What are their gender identities or expressions? _____

Privilege

Marginalization

Neither

e) How would they identify religiously? _____

Privilege

Marginalization

Neither

f) What is their socio-economic class (owning, middle, working class)? _____

Privilege

Marginalization

Neither

g) What is their dis/ability status (able-bodied, disabled)? _____

Privilege

Marginalization

Neither

h) What is their native tongue? _____

Privilege

Marginalization

Neither

i) What is their age (general range is okay)? _____

Privilege

Marginalization

Neither

A9. How do the social identities of the people in the communities you serve impact the outcomes of your work?

A10. Going forward, how do you believe that you can help increase awareness within your own organization and the community you serve of the different 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 intersect 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.

A11. Please rank your own knowledge of intersectionality according to the scale below from novice to expert by placing an X where you believe you fall.

Novice-----Familiar-----Expert

A12. How does intersectionality impact your personal life?

A13. How do you see aspects of intersectionality within the work you do?

A14. How does your knowledge of intersectionality influence the work that you do?

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

Thank you for your time completing this written interview! Our team appreciates your help with our project. If at any point you decide that you would like us to omit any part of this interview or you have any questions, please feel free to contact our team at gr-ashoka-d21@wpi.edu.

Appendix B: Questionnaire to Stakeholders in the Fellows' Organizations

http://wpi.qualtrics.com/jfe/form/SV_b7XWmsiFDuhGK0e

▼ Default Question Block

Assessing and Implementing 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 Allegrizza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. This questionnaire is for a qualitative research project on the role of intersectionality 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. 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 Fellow. 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 the other Ashoka Fellows' work.

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

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.

B1 Which organization or Fellow do you work with? Please check all that apply.



- 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

B2 What is your relationship with the organization or Fellow? Please check all that apply.



- Staff member
- Volunteer
- Consultant
- Partner
- Collaborator
- Other

B3 How often do you engage in work with the Fellow or organization selected in Question 1? If you selected more than one Fellow, please answer this question for the Fellow you work with most frequently.



- 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, 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 Fellow. Check all that apply.



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



Race

- White (Europe, the Middle East, or North Africa)
- Black or African American (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 Fellow. Check all that apply.



Ethnicity

- Romanian
- Hungarian
- German
- Ukrainian
- Romani
- Russian
- Turkish
- Greek
- American
- Italian
- Serbian
- Bulgarian
- Other

B6

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



Gender

- Cis-male
- Cis-female
- Trans-male
- Trans-female
- Non-bianary / third gender
- Genderfluid
- Prefer not to say
- Other

B7

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



Sexuality

- 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 Fellow. Check all that apply.



Class

- Low (0-1000 RON per month)
- Middle (1001-2400 RON per month)
- High (2401+ RON per month)

B9

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



Religion

- Romanian Orthodox
- Roman Catholic
- Protestant
- Greek Catholic
- Judaism
- Islam
- Other

B10

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



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

B11

Are you aware of the work done by the other Ashoka Fellows in Romania?



- Yes
- No



Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

The following questions ask you to answer on behalf of the social identities under each category for the work of the other Ashoka Fellows.



Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B12

Please select each social identity under the category (Race) you see in the work the of the other Ashoka Fellows. Check all that apply.



Race

- White (Europe, the Middle East, or North Africa)
- Black or African American (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

↳ Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B13 Please select each social identity under the category (Ethnicity) you see in the work the of the other Ashoka Fellows. Check all that apply.



- Ethnicity
- Romanian
 - Hungarian
 - German
 - Ukrainian
 - Romani
 - Russian
 - Turkish
 - Greek
 - American
 - Italian
 - Serbian
 - Bulgarian
 - Other

↳ Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B14 Please select each social identity under the category (Gender) you see in the work the of the other Ashoka Fellows. Check all that apply.



- Gender
- Cis-male
 - Cis-female
 - Trans-male
 - Trans-female
 - Non-bianary / third gender
 - Genderfluid
 - Perfer not to say
 - Other



Display This Question:

If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B15

Please select each social identity under the category (Sexuality) you see in the work the of the other Ashoka Fellows. Check all that apply.



Sexuality

Heterosexual

Bisexual

Homosexual

Pansexual

Asexual

Prefer not to say

Other



Display This Question:

If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B16

Please select each social identity under the category (Class) you see in the work the of the other Ashoka Fellows. Check all that apply.



Class

Low (0-1000 RON per month)

Middle (1001-2400 RON per month)

High (2401+ RON per month)

↳ Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B17 Please select each social identity under the category (Religion) you see in the work the of the other Ashoka Fellows. Check all that apply.

 Religion

- Romanian Orthodox
- Roman Catholic
- Protestant
- Greek Catholic
- Judaism
- Islam
- Other

↳ Display This Question:
If Are you aware of the work done by the other Ashoka Fellows in Romania? Yes Is Selected

B18 Please select each social identity under the category (Age) you see in the work the of the other Ashoka Fellows. Check all that apply.



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

B19 Identify the two social characteristics that you believe are most relevant to the communities with whom you work.

 Race

 Ethnicity

- Gender
- Sexuality
- Class
- Religion

B20

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



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.

Strongly agree Somewhat agree Neither agree nor disagree Somewhat disagree Strongly disagree

B21

Please feel free to share any additional comments here.



B22

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.



WPI

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

Appendix C: Romanian Ashoka Fellows Focus Group

Email Invite Introduction

Hi, we are a team of undergraduate students at Worcester Polytechnic Institute located in Worcester, Massachusetts comprised of four students: Marissa Allegranza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. We would like to invite you to join a focus group with the six Ashoka Fellows in Romania exploring your collaboration and intersectionality within your work.

Participation in this discussion is expected to take 45 minutes to 1 hour. We would like to know if you consent to our recording you, both audio and video, during the duration of the discussion. If you do not feel comfortable with both, would just audio recording be acceptable? As your name will be associated with the organization that you are answering on behalf of, we must inform you that this focus group is not anonymous. However, you are free to decline to answer any questions presented here, or to contact our team at any time at gr-ashoka-d21@wpi.edu to request that your response to any or all questions not be shared or used. For any questions about this research or focus group, please feel free to contact our team at gr-ashoka-d21@wpi.edu.

Prior to beginning the focus group, we request that you acknowledge the recording type of your choice.

Introduction

“Hi everyone, we are a team of undergraduate students at Worcester Polytechnic Institute located in Worcester, Massachusetts comprised of four students: Marissa Allegranza, Ally Salvino, Jonathan Stern, and Alyssa Tepe. Thank you for joining us in this discussion. This focus group is for a qualitative research project on the role of intersectionality in the work of Ashoka

Romania. This focus group will be used to determine where you all see intersectionality in your own work, as well as one another's to identify potential for collaboration. Please remember you can change your confidentiality agreement at any time. If you have changed your mind, please message one of the facilitators.

“Before we begin, we wanted to take a moment to thank all of you for completing the written interviews and helping us to distribute the questionnaires to stakeholders in your organizations. Your help has already been invaluable, as we've been able to learn more about ... *(insert preliminary findings here)*.

(Team will show slide with the planned agenda – to be developed after initial findings).

“How is everyone doing? To begin we want to get to know you better. Could you all please introduce yourself and tell us your favorite activity in Bucharest.

“Please feel free to speak freely.

“We would like to begin with the topic of intersectionality and social identity. We would like to start one by one going around the zoom room and then opening into a freer discussion.”

Focus Group Topics

For the purpose of the focus groups, the team members roles will include *(to be determined prior to the focus group)*:

Marissa Allegrezza:

Ally Salvino:

Jonathan Stern:

Alyssa Tepe:

The focus group will begin with the team defining intersectionality and social identity. The questions form a foundation for discussion, but the team may deviate from them.

Discussion topics for the focus group will include:

1. Social identities present in their operations.
2. Do your operations usually take place in the same geographical area of Romania? What cities/regions do you serve?
3. Understanding of intersectionality within their work and the other fellow's work
 - a. What do you know about the other Ashoka Fellows' goals?
 - b. What instances of overlap do you see between the social identities that characterize the communities you work with and the communities that the other Fellow's work with?
 - c. With respect to social identities, what are some ways to facilitate your interaction with the other Fellows? For instance, do you believe implementing inclusion seminars could contribute to more intersectional work?
4. Perceived opportunities for collaboration
 - a. In what ways has being a part of the Ashoka Fellowship impacted your operations?
 - b. How do you currently interact with the other members of the Fellowship?
 - i. How often do you converse?
 - ii. Describe the work culture between each other. (Trust, motivations, dependencies)
 - iii. Have you worked on larger projects together?

- c. How do you see your goals overlapping with those of the other organizations?
 - d. In general, what are some ways to facilitate your interaction with other Fellows?
5. Where they see themselves and their organizations fitting into this project scope

Appendix D: Accounting for Technical Problems

Since the focus group will take place fully virtual, we must address the potential for technical difficulties to arise. Should technical difficulties occur:

- Should one of the facilitators lose connection with the focus group meeting, another member present will take on the “Moderator” role, if not already in said role. The lost facilitator will attempt to reconnect promptly and update the other facilitators as they go. Should they be unable to reconnect, the other facilitator will conduct and conclude the focus group on their own.
- Should a participant lose connection, we will ask for them to attempt to reconnect. If this attempt should fail or they cannot reconnect within X amount of time, we will send a follow-up email requesting a rescheduled meeting.
- Should all facilitators lose connections, they will have to attempt reconnecting, while messaging the participants apologizing for the inconvenience. Should none be able to reconnect, a follow up email will be sent, apologizing again for the inconvenience and requesting a rescheduled time.