Committee: Special Conference on op-PRESS-ion

Issue: Addressing issues related to social identities within systems of oppression

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INTRODUCTION

The expansion of information technology and growth of the knowledge economy, along with the globalization of markets and various managerial innovations have at the same time both spurred and contributed to social change across the world. Societies in the 21st century are on average expanding and becoming much more diverse, as immigration increases and childbirths decrease. As a result of the aforementioned, the structure of societies also shifts. Social identities, namely indications of individuals' personalities according to their group membership(s), are constantly being created, reformed and redefined. The term was defined by Henri Tajfel in his Social Identity Theory of psychology; according to it, the social groups a person belongs to and their unique characteristics are important to how they interpret themselves (ethnic groups, gender identity, socioeconomic status, sexual orientation, religion, etc.) and are sources of pride and self-esteem for each individual. In fact, one could say that social identities are based on the idea that "the things we have in common unite us".[1]

According to Social Identity Theory, as people identify themselves as members of specific social groups, they might eventually begin to view other social groups to which they do not wish or cannot belong as rivalrous. This trend of identifying friendly and alien groups fuels competition resulting in dominant and non-dominant social groups in a society. The formation of a hierarchy of groups in a society is a multifaceted and highly contextual process that can hardly be characterized by general rules; nonetheless, it will oftentimes result in blatant power disparities between social groups. As these disparities grow the non-dominant groups might begin to lose the ability to speak up for their rights and become oppressed. The members of non-dominant groups can potentially become victims of serious oppression, experiencing limitations, disadvantages, or disapproval. Cases of oppression can

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[1] Mcleod, Saul. "Social Identity Theory." Social Identity Theory | Simply Psychology, 1 Jan. 1970, www.simplypsychology.org/social-identity-theory.html.

be even more numerous and varied than the social identities found in a society however, as further studies are conducted on the topic, more prevalent and organized continuous cases of mistreatment are noted; these are defined as "systems of oppression" (e.g. sexism, anti-Semitism, etc.).

Oppression and the inability to exercise one's freedom of speech and expression mostly lead to low self-esteem, reduced life opportunities, and also make individuals more prone to physical abuse, rape and other forms of violence. It is hence one of the most important issues that ought to be overcome on the path to limiting and eventually exterminating human suffering.

This year's CGSMUN focuses on oppression and freedom of the press; naturally, this issue concerns the ability of a group or community to achieve equality and avoid human rights violations. Hence, delegates are encouraged to keep the above-mentioned values in mind throughout this conference. This guide aims to provide the necessary information for delegates to comprehend the topic and familiarize themselves with the key points of the issue; nevertheless, individual research regarding the topic and each country's policy is highly encouraged.
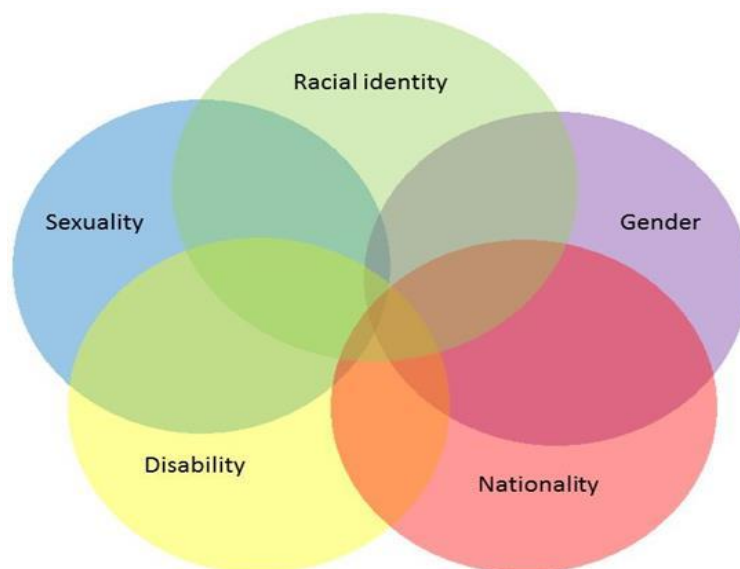
Figure 1: The factors on which social identities and intersectionality are based[2]

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[2] Taylor, Bridie. "Intersectionality 101: What Is It and Why Is It Important?" *Womankind Worldwide*, 24 Nov. 2019, www.womankind.org.uk/intersectionality-101-what-is-it-and-why-is-it-important/

DEFINITION OF KEY TERMS

Social identity

"An individual's social identity indicates who they are in terms of the groups to which they belong."[3] It is important to note that social identity does not solely depend on the groups individuals believe they belong to but also the groups the public perceives them as being members of.[4]

Intersectionality

Intersectionality is the interconnected nature of social categorizations such as race, class, and gender regarded as creating overlapping and interdependent systems of discrimination or disadvantage; it was coined in 1989 by professor Kimberlé Crenshaw to describe how race, class, gender, and other individual characteristics "intersect" with one another and overlap.[5]

Oppression

Oppression is the act of placing severe restrictions on a specific group, or institution. Typically, a dominant social group places restrictions directly or indirectly on non-dominant groups so they may be less able to compete with other social groups in all aspects. The oppressed individual or group is devalued, exploited, and deprived of privileges by the individual or group who holds more power.[6]

System of oppression

The term "systems of oppression" defines historical, or generally continuous, over significant lengths of time, patterns of organized and targeted mistreatment of individuals

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[3] "Searle Center for Advanced Learning & Teaching." Social Identities: Searle Center for Advancing Learning & Teaching, Northwestern University, 2021, www.northwestern.edu/searle/initiatives/diversity-equity-inclusion/social-identities.html.

[4] Ellemers, Naomi. "Social Identity Theory." Encyclopædia Britannica, Encyclopædia Britannica, Inc., www.britannica.com/topic/social-identity-theory.

[5] Coaston, Jane. "The Intersectionality Wars." Vox, Vox, 20 May 2019, www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination

[6] Barker, David P. "Oppression." Oppression - an Overview | ScienceDirect Topics, 2003, www.sciencedirect.com/topics/social-sciences/oppression

belonging to one or more specific social groups. Examples of systems of oppression are sexism, heterosexism, ableism, classism, ageism, and anti-Semitism.[7]

Social justice

Social Justice was first introduced in the 19th century, during the Industrial Revolution and other civil revolutions throughout the European continent, which pursued the creation of egalitarian societies. Because of the stark stratifications between the wealthy and the poor during this time, early social justice advocates focused primarily on capital, property, and the distribution of wealth.[8] During the 20th century, the social aspect was included in the definition and the term gained its modern meaning: social justice is fairness and equity, each one applied where needed, as they manifest in society. That includes fairness in healthcare, employment, housing, and more. Discrimination and social justice are not compatible.[9]

Power

Power is the ability of an individual or a group to effect change and influence others deeply enough to have them proceed to actions within their wishes and interests. German sociologist Max Weber defined power as "the ability to control others, events, or resources; to make happen what one wants to happen in spite of obstacles, resistance, or opposition".[10]

BACKGROUND INFORMATION

The importance and key characteristics of power

Power is by all means a very vague and complex concept. The main reason why this is is that power can be defined and experienced quite differently by each individual. That being said, despite Weber's common definition of power, other intellectuals have taken a different approach regarding the meaning and importance of power. For example, Karl Marx connected power to social classes and suggested that power does not lay in relation to

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[7] "Social Identities and Systems of Oppression." National Museum of African American History and Culture, 17 July 2020, www.nmaahc.si.edu/learn/talking-about-race/topics/social-identities-and-systems-oppression

[8] "What Is Social Justice?" What Is Social Justice? | Define And Practice | Pachamama Alliance, www.pachamama.org/social-justice/what-is-social-justice

[9] Soken-Huberty, Emmaline. "What Does Social Justice Mean?" Human Rights Careers, 28 Oct. 2020, www.humanrightscareers.com/issues/what-does-social-justice-mean/

[10] Crossman, Ashley. "Power Definitions and Examples in Sociology." ThoughtCo, Aug. 27, 2020, thoughtco.com/power-p2-3026460.

individuals, but in relation to dominant and less dominant social classes when it comes to production. According to Marx, only one actor in a system can have power at a given time point, thus creating a hierarchy. Another example would have to be that of Talcott Parsons, who claimed that power flows from a social system and lays in society as a whole, and is related to the potential to coordinate human activity and resources to accomplish goals.[11] According to Parsons, power can increase or decrease at any time. Having taken all the above-mentioned approaches to power, one can reach several conclusions about the concept of power.

Each member of a society goes through systems of power created by other people daily. In democratic societies, power resides within the people. In the social arena, power means to draw a community towards a desired choice or action. In a democratic society, there are 6 main sources of power: physical force (police, militia), wealth, state action (laws, bureaucracy, elections), social norms and beliefs, ideas, and popular support. Each and every one of these forms abide by three key rules: the first one, power is convened through directed actions; that means that one is either taking action or is being acted upon. The second one, power flows between actors; an example of that would be democratic elections: voters can give power to a politician in an election, but can also take it away in the next one. This characteristic is also made clear when taking the connection between politics, economy, and society into consideration. Moreover, power can be solidified to create policies and solidify ideas in the form of laws, bills, or the creation of societal beliefs. Additionally, power is capable of changing its status quickly. In particular, in Western societies, where economic power (allocating resources) is quite influential, resources and income holders are much more likely to possess power. Finally, power compounds, namely power begets more power and powerlessness begets more powerlessness; this concentration of power from the less powerful to the more powerful would not be possible if power was static; however, this exact fact also means that the concentration of power can be limited or reversed. Some further examples of power flow to and from civilians are judges determining criminal offenders' punishment(s), income holders in households choosing how wealth and resources will be spent or distributed, and cultural beliefs driving societies' attention to specific phenomena, often to other phenomena's expense.

Systems of oppression -naturally- stem from the implications of power flow. As defined previously, a system of oppression is essentially any form of discrimination; the

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[11] Crossman, Ashley. "Power Definitions and Examples in Sociology." ThoughtCo, Aug. 27, 2020, thoughtco.com/power-p2-3026460.

main characteristic of systems of oppression is the fact that they are backed by institutional power or are fueled by social norms, which promote systems of oppression despite any possible systemic efforts to combat them. This power is the factor that constitutes "systemic" racism, sexism, etc. and creates a deep sense of oppression through legal and institutional discrimination. They are all structures that allow inequities and inequalities to continue. Experiences of discrimination are often based on the social and cultural contexts in which victims live.

Figure 2: Campaign poster used by the National Museum of African American History and Culture to present various social identities and oppressions[12]

Categories of Social Identities and systems of oppression in relation to them

In order to now gain a comprehensive understanding of systems of oppression, we shall investigate different categories of social identities, (such as the collection of racial and ethnic identities) and how systems of oppression have developed in terms of them. For example, how the power disparities established between the social group of males and females in some societies have led to the development of a system of oppression against women will be investigated.

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[12] "Social Identities and Systems of Oppression." National Museum of African American History and Culture, 17 July 2020, www.nmaahc.si.edu/learn/talking-about-race/topics/social-identities-and-systems-oppression

Gender identity

The term "gender identity" refers to an individual's perception of their own gender. It can be correlated to a person's sex, assigned at birth, but can also differ from it. While the term "sex" is most commonly considered in biological terms that relate to the sex assigned at birth, gender is also perceived as a social construct of characteristics and behaviors that change across societies and ages; gender identity has to do with the way an individual feels about their gender, whether that is male, female, both, or neither. The way a person expresses their gender identity is gender expression[13]. In most societies, gender expression can be masculine or feminine. Sociologists believe that a variety of social influences and observations lead to gender identification. Naturally, multiple gender identities have emerged since the term was first coined, the most notable of which being Male, Female, Non-Binary, Transgender, Intersex, Genderqueer, etc.

Gender inequality in the 21st century develops on two scales. The first one is based on the binary biological sex system. This kind of gender inequality is sustained by the discrimination and oppression of biological sex, which is mostly the female. Patriarchy, namely a form of mental, social, spiritual, economic and political organization of society produced by the gradual institutionalization of sex-based political relations, is created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles[14]. It is a common phenomenon in modern-day societies, and women all around the world are faced with a glass ceiling and limited opportunities, danger of rape/abuse, limited political and social rights. Stereotypes related to sex are still present, are often systemic and the need for them to be combated has led to the creation of many feminist -and other- movements. Additionally, one should keep in mind the multiple gender identities apart from male and female; non-binary, intersex, transexual people and individuals who identify as a specific gender are also more than often discriminated against and experience oppression. Social identities regarding gender are clearly among the most common factors that lead to discussions about the

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[13] Wamsley, Laurel. "A Guide to Gender Identity Terms." NPR, NPR, 2 June 2021, www.npr.org/2021/06/02/996319297/gender-identity-pronouns-expression-guide-lgbtq?t=1629480170257

[14] Facio, Alda."WhatIsPatriarchy?"Learnwhr.org,2013, www.learnwhr.org/wp-content/uploads/D-Facio-What-is-Patriarchy.pdf

deconstruction of systems of oppression. Patriarchy, misogyny, sexism, transphobia, etc. are related to this category.

Taking a closer look at a system of oppression, namely patriarchy, should be able to assist delegates in better understanding the topic and how systems of oppression work. Patriarchy stems from male dominance which was first noted in 10000 BC; at a time when people just started settling down and had to acquire and defend resources, power and dominance shifted to the physically stronger males. In ancient Greece, women, by default, did not possess the right to vote, own land or inherit. In fact, women did not gain some sort of political and legal equality to men prior to the mid-20th century. The Seneca Falls Convention was the first women's rights convention in the United States. The meeting was held in July 1848 in New York, where approximately 300 local residents attended; the convention eventually barely passed.

Even nowadays, patriarchy is a dominant system of oppression and can be expressed in various ways: first of all, there is a lack of women in positions of power. Currently, only 24 of the 100 US Senators are women (less than one-fourth). Patriarchal societies foster the belief that women are less competent than men, and therefore often experience a denial of opportunity in various aspects of life such as education. Naturally, this system of oppression results in a variety of profound effects on women and -surprisingly- men as well. Patriarchy is a rigid dichotomy claiming that men are strong, independent and confident, while women are weak, dependent and nurturing. These more "traditional" gender roles were built for the sake of stability, for production and consumption. However, modern-day societies and economies are different; therefore patriarchy cannot be related to any kind of sustainability. Female victims of this system of oppression are often victims of verbal and physical abuse, are faced with humiliation, blackmailing and unfair treatment at the workplace and overall seem to be deprived of reaching goals, dreams, happiness, improving the world and achieving equality with males. Males are also affected by patriarchy, since most men experience toxic masculinity often from the moment they are born. They are subjected to stereotypical norms of patriarchy and manhood related to behavior, such as outfits, hobbies and interests, and could even end up normalizing violence and aggressiveness as a part of their gender role, thus perpetuating patriarchal societies.

Sexual orientation

Sexual orientation has to do with the people an individual is attracted to and seeks to engage in romantic relationships with. It should not be confused with the term "gender

identity"; gender identity has to do with who an individual is, while sexual orientation has to do with whom the individual is attracted to. Therefore, a different kind of social identity constitutes different systems of oppression, including homophobia. Same-sex love can be traced back to ancient times, provided that scientists have evidence for such claims. People who identified as LGBT or queer experienced prosecution by religions, state and medical authorities. In societies where homosexuality was criminalized by laws codified or traditional, the condemnation of same-sex relationships took place through public trials, harsh punishments, humiliation, exile, etc.

Before the scientific and political revolutions of the 19th and 20th centuries, there were very few organizations advocating for the rights of people with this identity. Eventually, public media grew, ideals for human rights were created, and sex research shattered stereotypes for same-sex love, leading to the creation of an activist community accepting different sexualities, with the endorsement of this kind of activism from the feminist movement. Public media in the 21st century has allowed people to share experiences and discover their sexualities; currently, members of the LGBTQI+ community (LBTQI standing for lesbian, gay, bi, trans, queer, intersex) are of various sexualities, a full list of which can be found here.

The above-mentioned paths of persecution entrenched homophobia for centuries, leading to a system of oppression that is present even nowadays. In a more generic context, members of the LBTQI+ community are verbally, emotionally or physically abused daily. Currently, there are 69 countries globally criminalizing homosexuality, while systemic discrimination is present even in countries with appropriate legislation for the protection of LGBTQI+ rights[15]. According to the Center for American Progress, 1 in 4 LGBTQI+ people experience discrimination in the United States of America[16]. Additionally, only half of the LGBTQI+ people feel comfortable being open about their sexuality[17]. Finally, a study conducted by the United Nations Development Programme (UNDP) in Thailand showed that the lack of studies and data collection regarding the LGBTQI+ community significantly

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[15] Reality Check team. "Homosexuality: The Countries Where It Is Illegal to Be Gay." BBC News, BBC, 12 May 2021, www.bbc.com/news/world-43822234

[16] Singh, Sejal, and Laura E. Durso. "Widespread Discrimination Continues to Shape LGBT People's Lives in Both Subtle and Significant Ways." Center for American Progress, 3 May 2021, www.americanprogress.org/issues/lgbtq-rights/news/2017/05/02/429529/widespread-discrimination-continues-shape-lgbt-peoples-lives-subtle-significant-ways/

[17] "LGBT Facts and Figures." Stonewall, 24 Apr. 2020, www.stonewall.org.uk/cy/node/24594

contributes to the oppression of this group[18]. The oppression faced by the community when it comes to same-sex marriage, the adoption of children, etc. has created a broad network of individuals and organizations advocating for LGBTQI+ rights.

Homophobia is a term that refers to hateful, fearful or negative attitudes towards members of the LGBTQI+ community. According to world-renowned psychiatrist Sigmund Freud, homophobia stems from a repression of homoerotic tendencies. However, it can also be the result of what one would call a violation of the social norms an individual espouses; for example, the traditional patriarchal model for masculinity does not align with men wearing feminine clothes, make-up, etc. Naturally, homophobia is more of a prejudice than an actual phobia. Heterosexual individuals often use the binary sexual perception that was created in the 19th century and the fact that they belong to a majority to perceive heterosexuality as "normal" and marginalize members of sexual orientation-related minorities.

Additionally, this system of oppression is developed on the grounds that same-sex love does not conform to the gendered or reproductive expectations of heterosexuals. Therefore, oppressed individuals can experience neglect regarding their psychological and reproductive needs and desires, denial of service and deprivation of medical services. This also includes an inadequate legal definition of gender in multiple jurisdictions, often resulting in the discrimination of non-binary, intersex and transgender individuals (this is a way through which homophobia is developed, yet is closely related to gender identities).

Furthermore, this system of oppression leads to abuse and a wide range of hate crimes against the LGBTQI+ community. For example, on June 12, 2016, a popular gay dance club in Orlando was the site of a mass shooting by a single offender. 49 people died and at least 50 others were injured in a hate crime that has been called the worst mass shooting in the history of the United States.

Finally, a distinct effect of this system of oppression is internalized homophobia, meaning the creation of insecurities within an oppressed individual as a result of living in societies with a heterosexual bias. This can lead to severe mental health issues, including depression, and imposes great limitations on the development and rights of LGBTQI+ individuals.

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[18] "Tolerance but Not Inclusion." United Nations Development Programme, 2 Dec. 2019, www.undp.org/publications/tolerance-not-inclusion

Race/ethnicity

Race is a human-invented term meant to identify and categorize individuals into various social groups according to physical features such as skin color, physical features and genetic heredity. Historically, race, color, ethnicity, and what one would categorize as "outer appearance" have been the main reasons for oppression. Race, in spite of not being a biological concept, can be perceived as a social construction that can give or deny benefits and privileges. The word "race" was first used by Europeans in the 1500s and the respective concept evolved alongside the creation of the United States of America. Various systems of oppression rely on the concepts of ethnic, racial or cultural dominance, the broadest of which is racism. Racism has been evolving on various dynamics through the years; there are naturally many races, with different relations to each other and in different parts of the world.

The main clash between races in human history is considered to be the clash between blacks and whites, mostly in America. The historical evolution of race and racism in America starts as early as the first colonization of North America by Europeans fueled by the enlightenment ideas of natural rights, the search for property and the avoidance of criminal prosecution, which formed the basis of both a modern-day democracy and a cruel kind of servitude, namely slavery. In the early 1600s, the first Africans were forcibly moved to America to be enslaved and constituted only one source of labor, considering that European colonizers also enslaved native American populations. As the survival rate of European immigrants to the US rose, there was more demand for land and labor, resulting in a higher supply of slaves from Africa. Slavery progressively became hereditary, meaning that the children of enslaved mothers also adopt the status of a "slave".

After two centuries of black people being exploited for labor and being subjected to inhumane treatment, the Central Union's (North) win in the US civil war eventually led to the abolition of slavery by Abraham Lincoln in 1862. However, the inaccurate notion that white people were inherently smarter, more capable, and more human than non-white individuals had become accepted worldwide. Two centuries of harsh treatment for black people throughout the world followed. Black people in America and Africa were greatly impacted by negative social prejudices.

Even in the 21st century, systemic racism has significantly impacted the way certain communities live and operate. Black people have been a community that has been the victim of major oppression throughout history; in the 21st century, quite a lot of progress has

been made. In fact, while 44% of white people claimed that they would not like to have a black person as a neighbor in 1958, only 1% said the same thing today.[19] Nevertheless, systemic racism is an issue that governments, activists, and human rights organizations have been struggling to resolve. For example, black women and women of color experience significantly higher rates of morbidity than white women. Black maternal mortality rates are four times higher than those of white women[20]. Additionally, only 7.5% of physicians identify as African American and they are more likely to work in under-served communities. Finally, black people have been proven to be more prone to police brutality than other ethnicities[21]. The killing of African-American citizen George Floyd sparked a series of protests and, along with other unreasonable murders such as the one of Breonna Taylor, led to the development of a worldwide movement, namely Black Lives Matter.

Another race clash that has been thoroughly studied in more recent years is the one between Chinese people and Uighurs, mainly in the Chinese region of Xinjiang. Uighur Muslims are an ethnic group with a very large presence in China (approximately 12 million). They speak their own language, which is similar to Turkish, and are recognized as native to the autonomous region of Xinjiang. Various countries, including the United States of America, Canada and the Netherlands, have accused China of detaining more than 1 million Uighurs against their will, using them for forced labor, forcibly sterilizing and sexually exploiting women and committing crimes against humanity and -possibly- genocide. China dismisses all such claims. Since 2000, the Uighurs have protested against the unfair treatment by the Han Chinese majority and multiple riots have broken out, including one in 2009, during which 200 people died. This system of oppression that has been developing in recent years calls for an immediate coordinated international response.

Finally, it should be noted that the COVID-19 pandemic, which originated from China, led to a major rise in hate crimes against people of Asian heritage, which resulted in a campaign taking place throughout 2020 and 2021, aiming to stop Asian hate. This is considered to be one of the most recent worldwide campaigns against racism, which stresses the importance of keeping in mind that racism works in various ways and different

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[19] Thernstrom, Abigail, et al. "Black Progress: How Far We've Come, and How Far We Have to Go." *Brookings*, Brookings, 26 June 2020, www.brookings.edu/articles/black-progress-how-far-weve-come-and-how-far-we-have-to-go/

[20] "11 Facts About Racial Discrimination." DoSomething.org, www.dosomething.org/us/facts/11-facts-about-racial-discrimination

[21]

dynamics according to oppressors, the oppressed and other factors such as technological differences, geographical advantages, resource advantages, etc.

People who experience racism or who are being discriminated against due to their ethnic heritage face significant physical and mental health issues, including vulnerability to abuse, depression, stress, emotional distress, anxiety, post-traumatic stress disorder, and even suicidal thoughts. Throughout history, oppressed races have experienced a lack of civil rights through acts such as disenfranchisement, namely depriving people of their right to vote through direct and indirect means, and have faced major challenges when it comes to practicing cultural or religious actions. For example, multiple anti-Muslim attacks occur in mosques, during the conduction of religious acts.
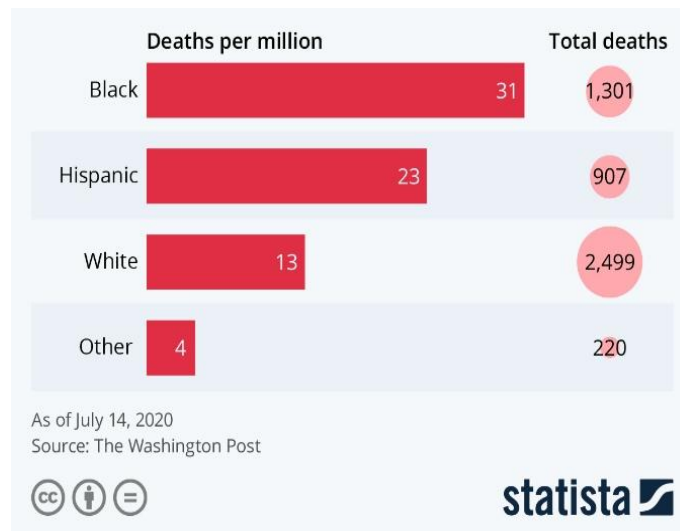
Figure 3: Number of people killed in police shootings since January 1, 2015[22]

Social Class

The term "social class" refers to a group of people who possess the same socioeconomic status[23]. It first came into wide use in the 19th century in order to describe the major hierarchical groupings in societies. The perception of an individual's social class is based on educational level, income, wealth, power, culture, behavior, heritage and

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[22] McCarthy, Niall, and Felix Richter. "Infographic: U.S. Police Shootings: Blacks Disproportionately Affected." Statista Infographics, 15 July 2020, www.statista.com/chart/21857/people-killed-in-police-shootings-in-the-us/

[23] "Social Class." Encyclopædia Britannica, Encyclopædia Britannica, Inc., www.britannica.com/topic/social-class

occupational prestige. Social class is a key feature when individuals construct and reevaluate their daily lives, which has a key role in the degree of status, power, and perks individuals enjoy.

In the current century, class has eluded psychological inquiry; that means that - apart from broad domains such as health outcomes and mortality rates - social class influences individuals' psychological integrity. Obviously, people of lower social classes have fewer resources and opportunities than those of relatively high rank, thus resulting in a belief that external, uncontrollable social forces and power stemming from others have an overall greater influence over their lives. Respectively, individuals who enjoy resources and perks of greater class status tend to enhance their personal power and freedom through their daily lives. Some of the key ways through which this is achieved are larger and safer living spaces, goods and experiences of greater economic and utilitarian value, and quality education that provides and enables access to influential people, occupations and venues. This leads to a more self-centered approach to life, which therefore empowers the accumulation of power for people of higher socioeconomic status.

This often forms a class-oriented system of oppression and results in several consequences for oppressed individuals. The first effect that naturally comes up is the lack of access to several institutions which are reserved for socially higher-ranking individuals, yet are considered to be basic human rights: access to justice, quality education, and political representation. Naturally, mental health consequences similar to those of racism are common; however, the deprivation of access to social services, which should be taken for granted, is the most significant effect of this system of oppression. An example of how social classes form systems of oppression is the social class of the Dalits in India. The word "Dalit" literally translates to "the oppressed" and the social class has been designated as "the untouchables". Most of them are faced with poverty, are employed in jobs with extremely low pay rates and no worker rights and hygienic or safety precautions. Even though the Indian Constitution bans social segregation, social norms and prejudices still deprive the Dalits of basic human rights.

The role of intersectionality

Intersectionality theory is the theory that suggests that all forms of oppression are linked. It could even be considered an acknowledgment that all people have experienced some kind of discrimination or oppression due to their identities. Intersectionality theory suggests that all social identities derive a meaning due to their relationship and interaction

with others. It is only natural that the intersectionality of identities also applies to confrontations between them. This shows two things: first of all, all kinds of oppressions are related to each other; not only in obvious ways (example: society-economy) but also in terms of intersection. For example, the racism and sexism a black woman may experience affect and reinforce one another, while at the same time eliminating one could result in the elimination of the other. This evident connection not only leads the way for solutions to the issue, but also raises controversial questions such as to whether oppression - to some extent - strengthens social identities and their members' personalities.

Methods of exerting power in systems of oppression

Government action

Governments that create and endorse laws, customs or practices that produce inequalities and promote discrimination are generally considered to be oppressive. Such regimes are characterized by a lack of democratic accountability, use of violence and/or torture as a means of law enforcement, suppression of free media, and lack of freedom of speech. The individuals that are being discriminated against are usually political opponents of the regime or followers of specific political ideologies that are marked as rivalrous. However, certain communities, ethnicities, races, or religions can be discriminated against through government action. For example, a bill passed by the French Senate in April 2021 prohibiting minor girls to wear a hijab[24] in public was condemned by many Muslims worldwide on the grounds of being discriminatory and depriving people of their freedom of expression. In June 2021, the Hungarian parliament passed a law that forbids members of the LGBTQI+ community to feature in educational material or content for under 18-year-olds, in order to "prevent the promotion of homosexuality"[25]; this action was also condemned by various human rights activists around the world, while the European Union (EU) also condemned this law and even threatened Hungary with relevant sanctions[26].

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[24] "'Law against Islam': French Vote in Favour of Hijab Ban Condemned." Politics News | Al Jazeera, Al Jazeera, 9 Apr. 2021, www.aljazeera.com/news/2021/4/9/a-law-against-islam

[25] Rankin, Jennifer. "Hungary Passes Law Banning LGBT Content in Schools or Kids' TV." The Guardian, Guardian News and Media, 15 June 2021, 16:06 BST, www.theguardian.com/world/2021/jun/15/hungary-passes-law-banning-lbgt-content-in-schools

[26] Rankin, Jennifer. "EU Parliament Condemns Hungary's Anti-LGBT Law." The Guardian, Guardian News and Media, 8 July 2021, 17.52 BST, www.theguardian.com/world/2021/jul/08/eu-parliament-condemns-hungary-anti-lgbt-law

Education

Education's primary goal is to educate young people, provide them with the necessary knowledge for life and motivate change. However, policymakers have often been accused of oppressing learners and the society in which they reside. Various educational values appear to be stifling the creativity and natural curiosity in young people's minds. The rise of violence in schools[27], leading to a rise in security in educational facilities, also indicates oppression (building walls, fences, limiting visitors, surveillance). Thus, there appear to be "oppressors" educating children with the purpose of serving their interests, while minimizing their creativity and capabilities. This is a widespread phenomenon in societies with specific economic systems, societies where segregation is present and environments with high levels of political propaganda or corruption.

However, the main way in which systems of oppression are facilitated through education is propaganda in educational systems. Using educational systems to promote systems of oppression is one of the main ways to perpetuate a system of oppression and ensure that future generations of a targeted social identity group will be oppressed as well. An example of using false or inaccurate learning material is how black history is taught in American schools; it is either considered irrelevant to American history or is narrated through a "white perspective"[28]; this, along with other similar cases, often leads to a lack of understanding about how historical events influence systems of oppression today, even if it is not intended. False information regarding oppressed groups leads to the minimizing of the significance of the effects systems of oppression, legislation, social norms and events have historically had on the oppressed.

The effects of oppression

Oppression has a major impact both on oppressed individuals and societies as a whole. Such consequences are distinctly analyzed in previous sections of the present guide; yet, some general effects that can be results of all systems of oppression are listed below. The oppressed are very likely to experience low self-esteem, fewer opportunities, violence, abuse, and deprivation of human rights. In one word, oppression leads to disablism, namely the social imposition of restrictions on the life activities, aspirations and psycho-emotional

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[27] "Is Education Oppressive?" Leeds Beckett University, 7 Feb. 2019, www.leedsbeckett.ac.uk/blogs/carnegie-education/2019/02/is-education-oppressive/

[28] Donovan, Lauryn. "When History Class Feels like Propaganda: A Student's Perspective (Opinion)." Education Week, Education Week, 29 June 2021, www.edweek.org/teaching-learning/opinion-when-history-class-feels-like-propaganda-a-students-perspective/2021/01

wellbeing of people categorized as "impaired" by those deemed "normal". Disablism is social-relational in character and constitutes a form of social oppression in contemporary society –alongside sexism, racism, ageism, and homophobia. In addition to being enacted in person-to-person interactions, disablism may manifest itself in institutionalized and other socio-structural forms[29]. At the same time, it leads to phenomena such as division, segregation, high criminality, and discrimination of certain groups or communities in societies overall.

MAJOR COUNTRIES AND ORGANISATIONS INVOLVED

Afghanistan

In the past decade, an issue that has been discussed quite a lot by international media, and in development reports, and academic literature is the systems of oppression in Afghanistan. With same-sex sexual activity being illegal, and freedom of the press being limited, several people of certain social identities experience oppression. Nevertheless, oppression against women is the heaviest of issues in Afghanistan. Violence, deprivation, and restrictions related to freedom of choice are something almost every woman in Afghanistan experiences, while women who attempt to escape such situations are victimized again; in fact, many rape and abuse victims are often imprisoned or killed[30]. Afghanistan's failure to protect its citizens from oppression has led to serious concerns, and gender equality in the country almost solely relies on the work of Non-Governmental Organizations (NGOs).

Taking a closer look at how women experience oppression in Afghanistan is of high importance, especially when considering the recent seizing of power in the country by the Taliban. During the first rule of the country by the Taliban in the late 1990s and the early 2000s, a series of rules and regulations created a system of oppression against women: women were not allowed to hold jobs, girls and young women were not allowed to go to school or university, and women were not allowed to be outside unless accompanied by a male relative of theirs. Currently, reports show that Taliban soldiers forcibly prohibit female students and teachers to enter educational facilities and go door-to-door searching for unmarried women of ages 14-45 for Taliban fighters. Female politicians, advocates and

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[29] Timander , Ann-Charlott, et al. Scandinavian Journal of Disability Research, Stockholm University Press, 1 July 2017, www.sjdr.se/articles/10.1080/15017419.2016.1196241/
[30] Kaura, Vinay. "The Oppressed Women of Afghanistan: Fact, Fiction, or Distortion." Middle East Institute, 14 July 2021, www.mei.edu/publications/oppressed-women-afghanistan-fact-fiction-or-distortion

activists have been shown to be direct Taliban targets. Therefore, this system of oppression created by the current regime is based on fundamentalist Taliban ideology, which is based on the Sharia Law and renders women's rights in Afghanistan quite uncertain.

South Africa

The African continent is mainly characterized by three dominant systems of oppression: racism, patriarchy/misogyny, and -the most prominent one- political oppression. The most recent events of political unrest in the African continent took place in July 2021, namely in South Africa. The imprisonment of former president Jacob Zuma led to massive unrest and large, violent protests, leaving 212 dead people behind. Naturally, a discussion regarding oppression, excessive use of force and violation of human dignity emerges. The recent events in South Africa can adequately portray the situation in Africa regarding political oppression. Deconstructing political systems of oppression in Africa (not necessarily government-stemming) requires a similar approach for most nations.

Political oppression in South Africa is a system of oppression that has not attracted worldwide attention: in the 47th G7 summit, held in June 2021 in the UK, South Africa was the only country to be invited, and president Cyril Ramaphosa stated that "ordinary South Africans had confidence in his government and things are looking "pretty good" for South Africa". Only a month later, the country experienced the massive above-mentioned civil unrest. The ruling party, namely the African National Congress, has failed to address unrest multiple times in the past and has used peoples' fear of civil unrest to its electoral advantage. Its anti-migrant policy and accusations that immigrants are responsible for problems in the health sector, high crime rates and higher unemployment. More than a quarter of South African municipalities are bankrupt, and state-owned entities are struggling due to high levels of corruption and inadequate governance. The targeting and conviction of former president Jacob Zuma and the violent repression of the following protests led to additional oppression. Therefore, South Africans and especially immigrants and refugees in South Africa are often economically and politically oppressed.

Sweden

The Kingdom of Sweden is a country that has dedicated a lot of years and resources for the purpose of freeing all citizens from oppression. In fact, promoting democracy and human rights have been the primary goals of the past few governments. Sweden, having adopted a global development policy in favor of human rights and poorer populations, passed several government bills and laws in the Swedish parliament promoting

human rights and fairer wealth distribution, including the Riksdag report[31] of 2008 and all of its amendments. Sweden adopted all relevant international legal frameworks, including the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Additionally, Sweden endorsed the core values of the United Nations (UN) and the European Union (EU) to protect its people from all systems of oppression, and therefore has been acknowledged for that.
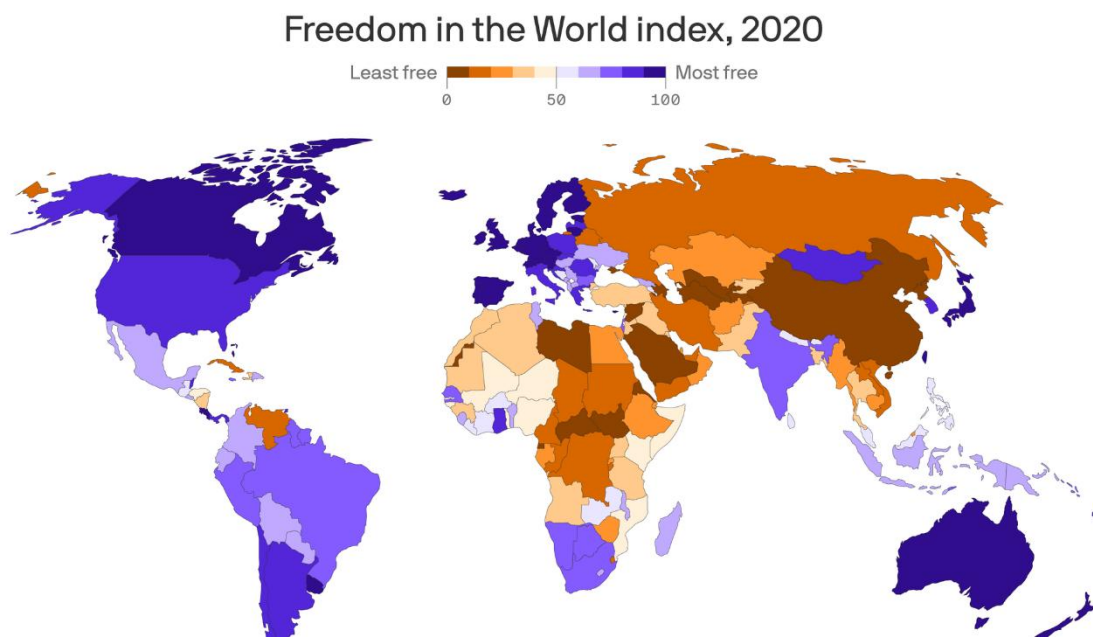
Figure 4: Freedom World Index in 2020[32]

European Union (EU)

The European Union has been one of the major stakeholders and organizations to promote human rights, defend civil rights and protect the rights of women, children and minorities. The EU Charter for Human Rights establishes all fundamental human rights for European citizens. The European Union imposed sanctions on Belarus after the mass protests of the opposition taking place in August 2020, where political oppression was

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[31] https://www.riksdagen.se/en/documents-and-laws/docs--laws/reports-from-the-riksdag/

[32] Lawler, Dave. "Freedom Recedes around the World." Axios, www.axios.com/world-most-least-free-countries-freedom-house-ee2ab826-ed69-4e35-be31-ffd666a22283.html

imposed by Alexander Lukashenko's government with police brutality and limited freedom of the press. Additionally, it has even condemned laws its own member states adopted, including discriminatory laws against women and members of the LGBTQI+ community, the latest one being condemning a Hungarian law not allowing LGBTQI+ people to participate in educational programs for under-18s. Overall, the EU is one of the most powerful institutions fighting against oppression due to social identity and is capable of creating worldwide currents to resolve the issue.

TIMELINE OF EVENTS

Date	Description of Event
1619	The privateer The White Lion brings 20 enslaved Africans to Jamestown, Virginia, marking the beginning of slavery in the US.
July 19th-20th, 1848	The Seneca Falls Convention, the first-ever recorded legal document for women's rights, is signed, and 300 people march on the streets, marking the beginning of the feminist movement.
January 31st, 1865	The 13th Amendment to the United States Constitution barely passes with a vote of 119-56, declaring that any kind of involuntary servitude is deemed illegal and marking the abolition of slavery in the United States.
December 10th, 1948	The Universal Declaration of Human Rights is ratified. Today, it counts 192 signatories and has established fundamental rights opposed to oppression, including the rights of expression, freedom of speech and all civil and political rights.
1979	Henri Tajfel publishes social identity theory, attempting to describe an individual's sense of belonging to a group or community
January 1989	The term "intersectionality" is first coined by Kimberlé Crenshaw, attempting to describe the intersecting nature of oppressions and how certain social identities are prone to multiple systems of oppression.
July 2013	The Black Lives Matter movement begins after the acquittal of Trayvon Martin's murderer.
June 12th, 2016	The largest mass shooting in US history takes place in a gay bar in Orlando. The shooting was the result of a system of oppression

	(homophobia) that targeted exclusively people of a certain social identity (LGBTQI+).
May 25th, 2020	The killing of George Floyd generates thousands of protests worldwide against oppression towards black people and racism.
March 30th, 2021	French senators vote in favor of an amendment to legislation that prohibits the wearing of any religious clothes that signify the inferiority of women over men, which was considered a violation of Muslim rights and sparked nationwide protests.
June 2021	The Hungarian government passes an anti-LGBTQI+ law, facing criticism by human rights organizations and the European Union.

UN INVOLVEMENT: RELEVANT RESOLUTIONS, TREATIES AND EVENTS

Combating oppression has been one of the organization's main goals since its founding in 1945. Resolutions, treaties, and actions undertaken by the UN largely take this issue into consideration. However, some of the most fundamental documents and resolutions with specific references to social identities and intersectionality are the following:

Universal Declaration of Human Rights[33]

The Universal Declaration of Human Rights is considered to be the milestone for human rights throughout history. It is the first document to come into existence with a view of establishing equal rights for every individual in the world. Its unifying character was displayed by the fact that it was drafted by legal representatives and human rights experts around the world, with various and different legal and cultural backgrounds. Drafted and signed in 1948, only a few years after the creation of the UN, it set a series of fundamental universal privileges and rights that all countries are obliged to acknowledge and protect, while at the same time setting some of the most important international standards of the UN. However, some doubt its effectiveness in the contemporary world; several individuals fault the human rights declaration for not taking global economic inequality into consideration, and oppressive regimes around the world cynically weaponize human rights

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[33] "Universal Declaration of Human Rights." United Nations, United Nations, www.un.org/en/about-us/universal-declaration-of-human-rights

to score propaganda victories at the United Nations while shielding themselves from international scrutiny and avoiding the consequences of human rights violation. The Universal Declaration was a product of the Allied victory in World War II. As time went by, people and governments realized that it is technically not law at all, but only a statement of nonbinding principles. Therefore, champions of human rights stand poised to earn only the hollowest of victories[34]. The Universal Declaration of Human Rights is not as effective as it used to be or as effective as it is supposed to be.

A/RES/68/151[35]

This resolution, adopted by the UN General Assembly in February 2014, targets and attempts to deconstruct one specific system of oppression, namely racism, regardless of oppressor and oppressed. It sums up all the key points of nine crucial treaties for the elimination of racial discrimination, the most notable of which being the International Convention on the Elimination of All Forms of Racial Discrimination[36] and treaties referring specifically to people of African/Asian descent. Its main points are to reaffirm equality between people of all races and promote racial equality, while at the same time raising awareness over cases of racism and eventually deconstructing all racist systems of oppression.

A/HRC/RES/41/18[37]

Resolution number 41/18 of the HRC was drafted in July 2019 and is the most recent resolution to seek for the protection of the rights and the elimination of systems of oppression affecting one group or community (social identity). Specifically, its clauses suggest measures to prevent oppression and other forms of discrimination based on sexual orientation and gender identity. The LGBTQI+ community is a community that has been

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[34] Loeffler, James. "Perspective | Human Rights Treaties Promised a Better Future. Why Did They Fail?" The Washington Post, WP Company, 21 Dec. 2018, www.washingtonpost.com/outlook/human-rights-treaties-promised-a-better-future-why-did-they-fail/2018/12/20/bfd843ec-ffc0-11e8-83c0-b06139e540e5_story.html
[35] "Global Efforts for the Total Elimination of Racism, Racial Discrimination, Xenophobia and Related Intolerance and the Comprehensive Implementation of and Follow-up to the Durban Declaration and Programme of Action ." United Nations, Feb. 2014, undocs.org/A/RES/68/151
[36] "International Convention on the Elimination of All Forms of Racial Discrimination." OHCHR, 21 Dec. 1965, www.ohchr.org/en/professionalinterest/pages/cerd.aspx
[37] "Mandate of the Independent Expert on Protection against Violence and Discrimination Based on Sexual Orientation and Gender Identity." A/HRC/RES/41/18 - E - A/HRC/RES/41/18 -Desktop, United Nations, 12 July 2019, www.undocs.org/A/HRC/RES/41/18

speaking up for its members' rights in the past few decades, this UN document offers some solutions that mostly have to do with research, international cooperation and encouraging individuals to report cases of abuse/discrimination. However, the non-intervention policy followed by the UN did not allow for any other, legally binding clauses. Finally, this resolution was drafted by a group of individual and independent experts, in order to ensure that objectivity and respect for human rights and dignity are always considered.

A/HRC/RES/40/5[38]

This resolution, adopted by the Human Rights Council (HRC) in 2019, attempts to set standards for the protection of women and girls within the sports industry. Even though it may seem like a very specific group of people, it applies directly to social identity theory. Therefore, this resolution aims to assist the people that belong to the social groups of women and athletes; additionally, the concept of intersectionality plays an important role. These people's social identities include both being women and athletes, therefore the interaction between different oppressions needs to be taken into consideration in order to eliminate them. The resolution contains 6 operative clauses, attempting to achieve gender equality in sports, combat performance-enhancing drug use by female athletes and ensuring that governments and sporting institutions and organizations meet the necessary standards to enable women to compete safely and without danger for their physical or mental health.

PREVIOUS ATTEMPTS TO SOLVE THE ISSUE

Black Lives Matter movement

Black Lives Matter is an activist movement formed in 2013, after the unjust killing of an African-American man named Trayvon Martin and the acquittal of his murderer. Its goal is to raise awareness over the issue of black people being mistreated and white supremacy while empowering black communities to stand up for their rights. The movement gained worldwide media attention in the summer of 2020 when African American citizen George Floyd was killed by Minnesota police officers. It has by far been the leading organization and non-state actor to fight for human rights, dignity and against oppression. In fact, it has been one of the few movements to gain worldwide reputation concerning respect for people's social identities, this time regarding race (also connected to other factors due to

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[38] "Elimination of Discrimination against Women and Girls in Sport." A/HRC/RES/40/5 - E - A/HRC/RES/40/5, United Nations, 21 Mar. 2019, www.undocs.org/A/HRC/RES/40/5

intersectionality, such as economic background and sexual orientation; an example of that would be the "black trans lives matter" movement, which also gained worldwide reputation).

Figure 5: BLM protest in 2020[39]

Considering that combatting all systems of oppression has been a key objective of the United Nations, most Member States have made steps to deconstruct systems of oppression through legal frameworks. Therefore, various constitutions and laws around the world could be considered previous attempts to solve the issue. However, these declarations are highly theoretical and can even be found even in the judicial and legal systems of some of the most oppressive countries in the world. A wide list of Non-Governmental Organizations (NGOs) has committed to limiting oppression against social identities; the most notable are the following:

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[39] "Mapping Black Lives Matter Protests Around The World." Mapping Black Lives Matter Protests Around The World | Here & Now, WBUR, 22 June 2020, www.wbur.org/hereandnow/2020/06/22/mapping-black-lives-matter-protests

National Organization for Women

The National Organization for Women is considered to be the largest feminist organization in the world. It advocates for the rights of women and helps achieve gender equality and ensures that women do not face oppression in any way, shape, or form. The most impressive fact about this organization is the extremely broad network of activists, ranging from peaceful protesters organizing rallies and marches to legal experts, lawyers and judges assisting women with individual cases of abuse or harassment, and even working to achieve gender equality in the workspace through legal work.

Communities United Against Police Brutality (CUAPB)

In an attempt to include NGOs advocating against all systems of oppression, CUAPB is an NGO seeking to stop unnecessary police violence. It was founded in 2000 after the killing of a -once again- unarmed black man named Charles Sanders. This organization rallies against police brutality, and provides legal, psychological and medical assistance to victims of police brutality or their families while seeking for justice or resolving a crisis after an incident related to unreasonable police violence.

Other notable efforts of addressing issues related to social identities in systems of oppression are the following:

Protest divestment (South Africa)

Apartheid was a system of legislation adopted in South Africa that promoted segregationist policies against non-white citizens. Marriage and sexual activity between white and black South Africans were prohibited by law, all citizens were racially classified, and more than 80% of the land was owned by the white minority. On May 9th, 1994, formerly imprisoned anti-apartheid activist Nelson Mandela is legally elected president of the country. One of the ways through which apartheid was eventually deconstructed was protest divestment.

Anti-apartheid protests started in the 1960s, yet did not seem to have any influence on the South African government. Eventually, students and members of the college and the university-based anti-apartheid movement in the USA urged their universities to divest stocks from companies operating in the country (schools and universities use a percentage of endowment funds as an investment tool). Divestment is the opposite of investment; basically, universities gave up stocks on the grounds that doing business in a segregated country is immoral and unethical. South Africa was a good marketplace at the moment due

to its population of 30-40 million people and its richness in natural resources. In 1988, a total of 155 colleges had -at least partially- divested. By the end of the 1980s, 90 cities, 22 counties and 26 states had practically taken some sort of economic stance against the government of South Africa. Despite condemnation by many, the divestment movement led to the imposition of sanctions to South Africa by the US Congress; over 200 companies cut all ties to South Africa, leading to inflation numbers reaching double digits[40]. Eventually, apartheid had to come to an end: most apartheid codes were dropped and black people were granted the right to vote and other civil and political rights. Similar movements took place on a lower scale in Sudan, Syria, Iran and Israel.

Quotas to achieve gender equality in the workplace/government

Gender diversity, despite being a goal set by various policymakers, is a goal yet to be achieved: Only 5% of the 500 CEOs on the 2016 Fortune 500 list are women, which translates to 27 out of 500. According to recent studies, men are two to three times more likely to hold senior management positions in companies[41]. Adopting gender-neutral management practices has been applied on various occasions, which sometimes bore fruit but failed to achieve the desired female representation other times. In the economy, import quotas set a physical limit to the number of goods that can be imported in a country at once. Respectively, gender quotas in workplaces or elections refer to a minimum or a maximum amount of representation from a gender in order for the procedure to take place, which is usually expressed in percentages. Half of the countries in the world use some kind of electoral quota in 2021.

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[40] Gethard, Gregory. "Protest Divestment and the End of Apartheid." Investopedia, Investopedia, 19 May 2021, www.investopedia.com/articles/economics/08/protest-divestment-south-africa.asp
[41] "The Debate about Quotas." Gender and the Economy, 29 July 2019, www.gendereconomy.org/the-debate-about-quotas/
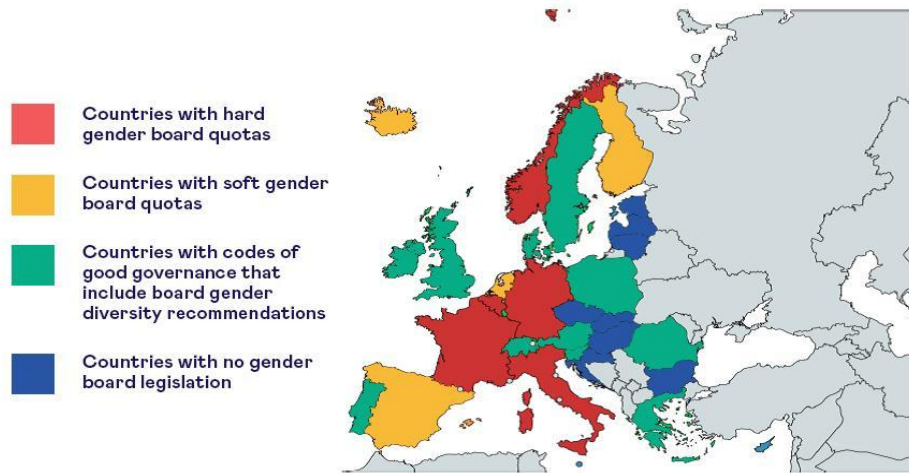
Figure 6: Gender quota regulations in Europe[42]

Quotas can be reserved seats/jobs, and aim to ensure that women represent at least a critical minority of 30-40%. There are constitutional (obligatory) and voluntary quotas, which have proven not to be effectively applied in the vast majority of cases. Quotas are based on the idea that discrimination should be avoided at all costs, and attempt to accumulate women in workspaces, considering that women who are isolated, are more likely to experience marginalization or delegitimization. However, some drawbacks of quotas that need to be taken into consideration are the following: quotas (especially electoral) are somewhat undemocratic and do not promote free will, while at the same time are opposed to certain legislations found around the world, especially in Less Economically Developed Countries (LEDCs).

POSSIBLE SOLUTIONS

There are two approaches that can be taken to resolve this issue, just like with every issue that is deep-rooted in a society or a legal system. The one approach concerns resolving the issue on a short-term basis; namely, enabling the oppressed people of the present and the next generation to not be victims of systems of oppression due to their social identity or identities. The second one has to do with permanently deconstructing systems of

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[42] Aguilera, Ruth. "Women on Boards: Is Gender Balance Attainable?" Do Better, Esade Do Better., 22 Oct. 2019, dobetter.esade.edu/en/women-gender-balance

oppression and ensuring that future generations resolve all or at least most issues related to oppressive systems.

Short-term solutions

Mostly, the main factors that need to be taken into consideration when reviewing short-term solutions for this problem are related to preventing or combating acts of oppression.

Legal framework

A legal framework carefully examining the connection between systems of oppression (intersectionality) and establishing stricter punishments for offenders can contribute to the prevention and tackling of oppression. Additionally, it is of major importance to form an adequate definition of oppression, according to several factors, such as the nature of actions (laws, hate crimes, social prejudices, harassment, glass ceilings, etc.), the time and continuity of the oppression, and the context, historical background and geographic location of the oppressive acts. It should be kept in mind that delegates in this committee are not expected to draft a specific analytical legal framework, but to refer to a responsible committee or agency which will be assigned that task (while only including the main points of the legislation).

Encouraging victims to speak up/seek justice

Victims of oppression can be encouraged to speak up by making specific reforms and modifications to all agencies responsible for receiving reports of any kind of oppression or discrimination. Reeducating/retraining officials and experts, modifying policies regarding oppression and discrimination, and helping victims remain anonymous through a series of measures are some possible ways to achieve that. This achievement would significantly contribute to detaining oppressive individuals, supporting victims and also slowly initiating the deconstruction of systems of oppression. Encouraging witnesses to speak up through campaigns is also included in this category.

Raising awareness on a local/international level

When it comes to systemic phenomena or government oppression, local media organizations and international human rights state and non-state actors can improve the situation by initiating an international report. Raising awareness about oppression can only make communities stronger and help combat it. The reason movements like BLM gained such international reputations is because it reached communities that experienced the exact same oppression, created the feeling of solidarity, and therefore met worldwide acceptance.

Long-term solutions

The long-term solutions to the issue revolve around the deconstruction of systems of oppression and could include the following:

Embracing and promoting diversity-eliminating all kinds of segregation

It has been proven that most human interactions, especially professional ones, are somehow connected to networking; that means that people bring in new people, which- according to research- are similar to them. For example, white people are more likely to know white people and black people are more likely to know black people, while men would probably suggest a man for a job or position, while women would recommend a woman.[43] This leads to the recycling of similar people in the workplace. Obviously, this is not necessarily a bad phenomenon. Nonetheless, it can greatly facilitate the perpetuation of oppression, especially systemic. Therefore, providing incentives for businesses to widen their employee search criteria and be open to a more diverse workplace can weaken different sorts of systemic oppression from gender-related to class-related.

Amplification

Amplification has to do with sharing and informing people about incidents of oppression. Even though this works as a short-term solution, it can also have long-term effects when applied in societies. Logically, raising understanding in a society by letting its members know what oppression is and how systems of oppression impact them and others will result in less conflicting generations more tolerant of different social identities, with little to no intention of reinforcing or revitalizing systems of oppression.

Continuous direct support

Actively supporting oppressed communities includes devoting time and resources in order to help communities recover from oppression or assist organizations in working properly and combating systems of oppression. If the UN organizes campaigns or drafts resolutions through which people or even governments are encouraged to contribute to these efforts in one of the above-mentioned ways (or support international agencies, perhaps within the UN, that exist or could be created in any way possible), it can come up with a form of active, long-term support necessary for the gradual deconstruction of systems of oppression across the world.

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[43] Asare, Janice Gassam. "4 Ways To Deconstruct Systems Of Oppression." Forbes, Forbes Magazine, 18 Feb. 2020, www.forbes.com/sites/janicegassam/2020/02/17/4-ways-to-deconstruct-systems-of-oppression/?sh=31e4d17f62da

Naturally, delegates are encouraged to conduct their own research and think of their own solutions during the conference, in order to reinforce the proposed ones and to deeply comprehend each involved country's policy and stance on the issue.

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