

Supplementary file 1. Intersectionality matrix guiding thematic analysis, inspired by Stanford Encyclopedia of Philosophy and Hancock, AM. “When multiplication doesn't equal quick addition: Examining intersectionality as a research paradigm.” *Perspectives on politics* 5.1 (2007): 63-79.

Minoritised identity category	General definition of potentially marginalising social characteristics and processes	
	Social identity	Social position and process
<p>Race, ethnicity, indigeneity</p> <p>Which categories are mentioned in different documents, by different actors? Which ones are not given attention?</p>	<p>Social constructs, based on the idea that human beings are organised into distinct groups determined by biological traits, geographic origin and/or cultural expressions which defines who they are, what worth, rights and needs they have, etc.</p> <p>How are those mentioned, discussed? Stereotyping, with prejudice and/or with care and consideration for specific challenges?</p>	<p>Racialisation refers to the process through which certain groups are perceived, categorised and come to perceive themselves as distinct based on both assumed and actual biological characteristics. Through this process, such differences are organised hierarchically, legitimising and sustaining the economic, social and political advantages of those who hold wealth, land and institutional power.</p> <p>Within these dynamics, systems, policies, practices and attitudes generate unequal opportunities and outcomes on the grounds of race, ethnicity and/or indigeneity. Racism extends beyond individual bias or discriminatory acts; it operates where prejudice—whether expressed by individuals or embedded within institutions—is coupled with the authority and capacity to marginalise, exclude or curtail the rights of others.</p> <p>Systemic racism describes the ways in which the prevailing cultural norms, legal frameworks, ideologies, policies and institutional practices of a society or organisation produce and reproduce unequal treatment, access and outcomes. The enduring effects of such arrangements continue to entrench the disparities they originally created, underscoring the need for explicitly anti-racist laws, policies and institutional practices to confront and redress persistent injustice.</p> <p>What processes are identifiable and what characterises these? In what way, if any, do they appreciate and try to prevent potentially marginalising dynamics?</p> <p>Do different sources present complementary and/or conflicting views on this? If yes, what arguments do they present to justify their positions?</p>
<p>Geography and immigration history</p>	<p>Social constructs related to someone's location or country of origin.</p>	<p>Geographical discrimination involves when someone is being excluded, denied opportunities, or treated unfairly because of region or location-based factors, sometimes combined with migration experiences. It can be based on racial, regional, or country-specific prejudices and stereotypes or convenience arguments.</p>
<p>Age</p>	<p>Social constructs related to biological age, e.g., when age defines the understanding of who someone is, their worth and rights,</p>	<p>Ageism refers to the stereotypes (how we think), prejudice (how we feel) and discrimination (how we act) towards others or oneself based on age.</p>

	what they are perceived to need, solidarity with different age groups over other groups.	<p>Ageism affects everyone. ... From [early childhood and onwards we] internalise and use these stereotypes to guide [our] feelings and behaviour towards people of different ages. [People] also draw on culture's age stereotypes to perceive and understand themselves, which can result in self-directed ageism at any age.</p> <p>Ageism is everywhere: from our institutions and relationships to ourselves. For example, ageism is in policies that support healthcare rationing by age, practices that limit younger people's opportunities to contribute to decision-making in the workplace, patronising behaviour used in interactions with older and younger people, and in self-limiting behaviour, which can stem from internalised stereotypes about what a person of a given age can be or do.</p>
Mental and physical characteristics	Social constructs related to what functional characteristics mean in terms of a person's value, capacities, and rights.	<p>Ablism is when standardised norms regarding physical, mental and/or cognitive characteristics are viewed as natural and those who do not meet these criteria are defined as disabled. Discrimination occurs when one type of norm-exceeding functionality is assumed to overlap with another, for example that physical functionality has an obvious connection to cognitive ditto.</p> <p>Ablism is commonly expressed in diminishing attitudes towards someone's capacity, as well as in social structures and physical infrastructure (when norm-exceeding groups are not compensated for functional stereotyping). Another common form of discrimination is when ignorance of the conditions of norm-exceeding groups is made invisible, interpreted and defined by those included in the norm.</p>
Gender and sex	Social constructs related to notions about what biological sex means, what gender is and how it "should" be performed, often related to ideas that someone's biological sex determines their gender and therefore their attitudes and behaviours.	<p>Sexism, cissexism and gender discrimination is when someone is treated unequally or disadvantageously based on their gender (not necessarily in a sexual nature). This includes harassment/discrimination based on sex, gender identity, or gender expression.</p> <p>Gender discrimination can limit the ways people express and identify themselves and may marginalise those who do not conform to certain views of gender, especially those who have two or more minoritised identities. Women frequently experience gender discrimination due to sexism, the prejudice, stereotyping, or discrimination based on sex or gender which leads to experiences of inequality or restrictions.</p>
Sexual orientation	Socially constructed ideas related to which sexual identities exist or are legitimate as well as which of these should be allowed to be in intimate relationships with each other.	Sometimes called heterosexism, as it often assumes binary sexualities and that those are the only legitimate sexual orientation. Discrimination occurs when someone is treated less favourably because of their sexual orientation, than someone of a different sexual orientation would have been treated in the same circumstances. Oral abuse, harassment and physical violence are common forms of sexual orientation discrimination, but it also includes organisational aspects that make it difficult for people to integrate their sexual in their daily lives.
Education and work	Social constructs related to the level and type of education and work people have, i.e., attitudes that are not motivated by actual qualifications in a specified field.	Educational and profession related discrimination happens, for example, when titles, type of employment or the level of education obtained generates advantages that are not linked to more advanced level of knowledge, or when certain behaviours or cultural expressions are interpreted as signs of higher spiritual or cognitive qualities while others – without transparent evaluation – place people at a lower social position.

		It can also happen when educational and professional profiles or types of employment imply different opportunities to work for improved work conditions.
Income and wealth	Social constructs related to economic assets, e.g., differences in attitudes towards groups with different access income and wealth.	Economic classism relates to prejudice or discrimination based on economic class, e.g., when individual attitudes towards people based on their respective access to economic resources generate differences in interpretation of their qualities in general as well as what opportunities are accessible to them. It also includes when systems of policies and practices are set up in a way so that it benefits some groups more than other.
Religion	Social constructs related to religion or belief, or lack thereof.	Antitheism or religious discrimination happens when someone is discriminated against because they hold any or a particular religion and/or philosophical belief, when someone assumes that someone is of any or a particular religion or belief (discrimination by perception) and/or are connected to someone who has a religion or belief (discrimination by association). It happens when someone is unemotionally treated differently (intentionally or unintentionally), once, systematically and/or because of a rule or policy.

Additional inspirational material:

1. <https://humanrights.gov.au/our-work/race-discrimination/what-racism>
2. <https://www.oysterhr.com/glossary/geographical-discrimination>
3. <https://equalitytrust.org.uk/how-economic-inequality-defined>
4. <https://www.citisensadvice.org.uk/law-and-courts/discrimination/discrimination-because-of-sex-or-sexual-orientation/discrimination-because-of-sexual-orientation/#h-what-is-discrimination-because-of-sexual-orientation>
5. <https://share.stanford.edu/get-informed/learn-topics/gender-discrimination>
6. <https://www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-discrimination#what>