
Addressing Injustice Beyond Justice: Toward Fluid Intersectional Strategies in Education

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Introduction

In her article, “Mapping the Margins,” Crenshaw argues that women of color are intersectionally marginalized when it comes to violence against women.¹ Help for women of color, Crenshaw asserts, will be limited as many intervention strategies and laws are based on the lived experiences of women from more privileged races and classes. Furthermore, Rivera argues that persons from the LGBTQIA+ community face further marginalization based upon race, class, and gender than do White, affluent, and male LGBTQIA+ persons.² Together, these suggest a theory of “fading intersectional dominance.” This theory essentially asserts that as we work to be inclusive of specifically identified social locations (e.g., race, class, gender, sexual orientation, disability, citizenship status, etc.), those locations that remain unnamed will be marginalized according to the dominant groups of those locations. In other words, intentionally seeking to address specific marginalized social locations, no matter how many we identify, will still result in privileging dominant social locations beyond those that have been explicitly identified. The result is that there may still be injustice beyond these intersectional justice efforts. If this theory is accurate, how might we seek to respond to these challenges so that we are not perpetuating further injustice? This article will strive to compile and propose possible strategies for responding to this dilemma.

Injustice and its range of responses

For many people, it is no surprise that systemic injustices such as racism, sexism, classism, et cetera are an integral part of U.S. society, which includes educational systems. Indeed, examples of privilege and marginalization along these lines of gender, race, socioeconomic status, and many other social locations abound. For instance, compared to every dollar that White males earn, White women only make 80 cents while Black women earn only

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68 cents.³ In U.S. education, when writing about the negative impacts of U.S. policies on Native Americans, Grande reports that “in addition to exhibiting the highest dropout and lowest achievement rates, American Indian and Alaska Native students were reported to endure Euro-centric curriculums, high faculty and staff turnover rates, underprepared teachers, limited access to relevant cultural library and learning resources, limited access to computers and other technologies, and overt and subtle forms of racism in schools.”⁴ As statistics such as these and many others document, systemic oppression continues to be perpetuated in U.S. society, centering European cultures.⁵

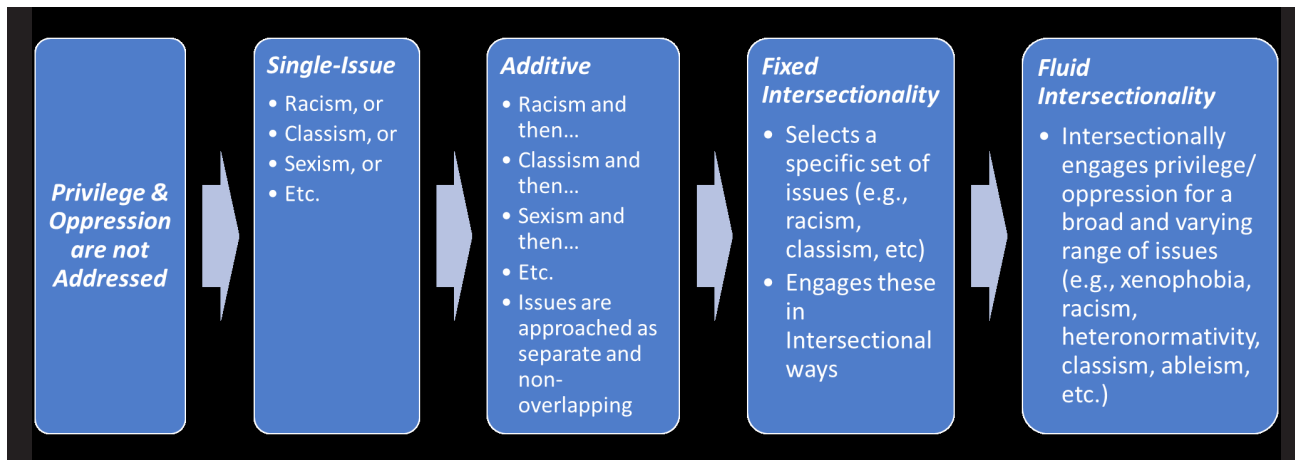
3. Jaymee Lewis-Flenaugh, Eboni N. Turnbow, and Sharee L. Myricks, “When Intersections Collide: Young Black Women Combat Sexism, Racism, and Ageism in Higher Education,” in *Black Women and Social Justice Education: Legacies and Lessons*, eds. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 56.

4. Sandy Grande, *Red Pedagogy: Native American Social and Political Thought*, Tenth anniversary edition, ed. (Lanham: Rowman and Littlefield, 2015), 21.

5. Susan Baglieri and Priya Lalvani, *Undoing Ableism: Teaching*

1. Kimberle Crenshaw, “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color,” *Stanford Law Review* 43, no. 6 (July 1991).

2. David P. Rivera, “Revealing Hidden Intersections of Gender Identity, Sexual Orientation, Race, and Ethnicity: Teaching About Multiple Oppressed Identities,” in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge, 2017), 174.



In an effort to counter such marginalization, social justice activists and educators have sought to engage directly with such issues as racism, sexism, classism, et cetera. In my own engagement with literature on social justice education and intersectional pedagogies, there seem to be several approaches that have been used in response to these injustices. The figure above depicts these approaches as a progression from least to most complex approaches. The remainder of this section will briefly discuss the first four approaches as well as some of their limits.

For the first set of approaches, educators can simply choose to *not explicitly address privilege and oppression* in their courses, as is the case with colorblind ideologies and with instructor claims that they don't "see race" or that they consider oppression to be "a thing of the past."⁶ There has also been recent legislation, in the form of Trump administration Executive Orders and state bills, that are trying to prevent teaching about race, gender, and other sources of diversity in public schools.⁷ Such approaches are considered to be highly problematic by social justice educators and intersectional pedagogues. For instance, in their book *Undoing Ableism*, Baglieri & Lalvani assert, "In the absence of robust public dialogue about disability and lack of opportunity to interact in mixed-ability groups, public understandings often reflect stereotypes and misconceptions that compose master narratives on disability."⁸ These misconceptions and stereotypes, they go on to assert, further contribute to maintaining existing systems of

privilege and marginalization.⁹ As a result, social justice educators have sought to explicitly pursue alternative approaches that directly address ableism, classism, sexism, et cetera.

Single Issue approaches focus solely on one issue to the exclusion of other issues (e.g., racism or classism or sexism). The primary focus for educators and activists with these approaches is to focus their energies on the selected single issue so that significant progress can be made in this area.¹⁰ While such focused efforts may be beneficial for certain contexts, they have also been criticized for failing to capture intersectional complexities.¹¹ For example, in writing about the experiences of Black women in social justice activism, Lenzy reports that "black men are so overwhelmed by the racism they experience that they forget that they also oppress black women" and that black women have had to choose to fight racism over sexism.¹² By focusing solely on a single issue, there can be the danger of ignoring other forms of privilege and marginalization that exist within each single issue (e.g. sexism happening within an antiracist movement). In response, some have worked to address multiple issues rather than focusing only on a single issue.

For *Additive approaches*, educators often create class modules or units that address one specific issue at a time so that by the end of the course, students would have a basic understanding of the issues that were addressed.¹³ For example, a class might begin with a unit on racism and then move onto sexism, followed by classism, et cetera. In some of these courses, these units or modules are treated as

6. Natasha Howard, "The Reproduction of the Anti-Black Misogynist Apparatus in U.S. And Latin American Pop Culture," *ibid.*, 96.
7. Colleen Flaherty, "Legislating against Critical Race Theory," *Inside Higher Education*, <https://www.insidehighered.com/news/2021/06/09/legislating-against-critical-race-theory-curricular-implications-some-states>.
8. Baglieri and Lalvani, *Undoing Ableism*, 2.

9. *Ibid.*, 4-5.

10. Kim Case, "Toward an Intersectional Pedagogy Model: Engaged Learning for Social Justice," in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge, 2017), 5.

11. Ronni Mitchell Greenwood, "Intersectionality Foundations and Disciplinary Adaptations: Highways and Byways," *ibid.*, 30.

12. Cherjanet D. Lenzy, "Navigating the Complexities of Race-Based Activism," in *Black Women and Social Justice Education: Legacies and Lessons*, eds. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 264, 270.

13. Patrick R. Grzanka, "Undoing the Psychology of Gender: Intersectional Feminism and Social Science Pedagogy," in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge, 2017), 66.

separate and distinct aspects of privilege and oppression. However, such additive approaches are asserted by some to be problematic because they can tend to erase the experiences of those living at the intersection of multiple marginalized social locations.¹⁴ These approaches also ignore the marginalization that occurs within each category, as noted above (e.g., sexism happening within an antiracist movement). In response, educators and activists have sought to create intersectional theories and pedagogies.

Building on previous scholars and practitioners, Crenshaw wrote a series of seminal articles calling for intersectional methods of analyses and engagement that center the lived experiences of multiple intersecting social locations.¹⁵ Intersectionality therefore seeks to decenter current “norms,” which are being used to perpetuate oppression,¹⁶ by recentering multiple alternative social locations. In what I term “*Fixed Intersectionality*,” educators would choose a fixed set of social locations to focus on. Some of the most commonly addressed forms of oppression are racism, sexism, classism, ableism, ageism, and heteronormativity.¹⁷ So, for instance, one might choose to focus on the intersections of race and gender by exploring the lived experiences of non-white and non-male people and communities. As Evans, Domingue, and Mitchell explain, “By decentering maleness and whiteness, questions of justice at once solidify intersectional analyses and moves discussion out of locations traditionally represented as normative.”¹⁸ These

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approaches have shown positive effects on student development, with Case reporting that “intersectional awareness was negatively associated with justification for gender and race inequalities and endorsement of a powerful group’s dominance over out-groups.”¹⁹

However, there are limits to Fixed Intersectional approaches. The most obvious one is the question of how an instructor can engage with multitudinous and diverse intersecting social locations that shape identity and can be the basis for marginalization and privilege. For example, a search for “diversity identity wheel” on the internet will reveal images that depict numerous aspects of an individual’s social location that can affect their identity, such as the United Way’s model that contains no less than 39 different factors that can be used to define one’s social location.²⁰ For the Fixed Intersectional approaches, which select only a subset of social locations, most of these other social locations would likely go unexplored.

In addition, a more pressing challenge emerges when one selects specific and fixed intersecting forms of oppression/privilege to focus on. In what I label as a theory “fading intersectional dominance,” the challenge is that whichever social locations and forms of oppression are not focused on will have a tendency to default to the dominant group’s norms.²¹ In other words, when we don’t intentionally focus on race or class or gender or et cetera, then the norms, epistemologies, values, et cetera will center the dominant group for these social locations (e.g., White, middle/upper class, male, etc.). For example, in her book, *Red Pedagogy*, Grande provides a detailed critique of third-wave “whitestream feminism” that centers the experiences of “white, middle-class experience, serving their ethnopolitical interests and capital investments” over and above the lived experiences and cultures of indigenous women.²² While “whitestream feminists” sought to address the injustices wrought by sexism in society, many still centered the lived experiences of White, middle-class women. Following a similar critique, Lewis-Flebaugh et al., report that the role and impact of ageism also needs to be addressed for Black

14. Kim A. Case, “Toward an Intersectional Pedagogy Model: Engaged Learning for Social Justice,” *ibid.*, ed. Kim A. Case (New York, NY), 2; Greenwood, “Intersectionality Foundations and Disciplinary Adaptations,” 28.

15. Case, “Toward an Intersectional Pedagogy Model,” 2; Ursula Moffitt, Linda P. Juang, and Moin Syed, “Intersectionality and Youth Identity Development Research in Europe,” *Frontiers in Psychology* 11 (2020).

16. Bettina L. Love and Sarah Abdelaziz, “We Got a Lot to Be Mad About: A Seat at Solange’s Table,” in *Black Women and Social Justice Education: Legacies and Lessons*, eds. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 165.

17. Robin Brooks, “Black, Female, and Teaching Social Justice: Transformative Pedagogy for Challenging Times,” *ibid.*, 186; Keffrelyn D. Brown, “Effectively Teaching the One Course on Race and Culture: Critical Explorations from a Black Woman Social Justice Teacher Educator,” *ibid.*, 233, 236-238; Grande, *Red Pedagogy*, 193; Tugce Kurtis and Glenn Adams, “Decolonial Intersectionality: Implications for Theory, Research, and Pedagogy,” in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge/Taylor & Francis Group, 2017), 47; Lenzy, “Navigating the Complexities of Race-Based Activism,” 272-273; Lewis-Flebaugh, Turnbow, and Myricks, “When Intersections Collide,” 63; Tania Mitchell, “Gone Missin’: The Absence of Black Women’s Praxis in Social Justice Theory,” *ibid.*, 38; Nancy A. Naples, “Pedagogical Practice and Teaching Intersectionality Intersectionally,” in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge, 2017), 114.

18. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell, “Introduction: Black Women’s Educational and Social Justice Values of the 94 Percent,” in *Black Women and Social Justice Education: Legacies and Lessons*, eds. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 2.

19. Case, “Toward an Intersectional Pedagogy Model,” 6-7.

20. “Diversity, Equity and Inclusion,” United Way of Asheville and Buncombe County, <https://www.unitedwayabc.org/diversity-equity-and-inclusion>.

21. Kurtis and Adams, “Decolonial Intersectionality,” 46, 48.

22. Grande, *Red Pedagogy*, 181.

women in higher education settings.²³ Again, the claim is that the lived experiences of older Black women are being privileged over younger Black women in this context. These types of critiques may be found throughout intersectional literature.²⁴ Overall, it can therefore be asserted that whichever issues an educator chooses to focus on using Single-Issue, Additive, or Fixed Intersectional approaches, there will still be domination and marginalization occurring beyond these selected focus areas.

Toward Fluid Intersectional approaches

Given the goals of intersectionality to directly engage with and transform systems of marginalization and privilege along with the challenges of fading intersectional dominance just described, how might social justice educators respond? In the literature, there are at least five sets of “*Fluid Intersectional*” strategies that can be used to support intersectional development for students in ways that minimize the effects of fading intersectional dominance. These sets of strategies relate very closely to Love and Jiggetts’ four elements of a liberatory consciousness, which are “awareness, analysis, action, and accountability/allyship.”²⁵ They are also a condensed version of Case’s ten aspects of effective intersectional pedagogies.²⁶

The first set of strategies is *helping students to explore their own and one another’s intersecting social locations* along with diverse intersectional locations in society more broadly. For students and educators alike, the importance of knowing one’s own social location is asserted to be central for intersectional development.²⁷ Having students develop autobiographical cases as well as to reflect on their own hidden assumptions and biases can help to foster greater awareness of their own unique social location.²⁸

23. Lewis-Flenaugh, Turnbow, and Myricks, “When Intersections Collide,” 63.

24. Andrea D. Domingue and Stephanie Evans, “Concluding Thoughts: Black Women Educators, Healing History, and Developing a Sustainable Social Justice Practice,” *ibid.*, 343; Kurtis and Adams, “Decolonial Intersectionality,” 46, 49; Taylor, “The Dialectic of Radical Black Feminism,” 322.

25. Love and Jiggetts, “Black Women Rising,” Kindle Location 174-182.

26. Case, “Toward an Intersectional Pedagogy Model,” 9.

27. Brooks, “Black, Female, and Teaching Social Justice,” 184; Adrienne Dessel and Timothy Corvidae, “Experiential Activities for Engaging Intersectionality in Social Justice Pedagogy,” in *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim Case (New York: Routledge, 2017), 221; Naomi M. Hall, “Quotes, Blogs, Diagrams, and Counter-Storytelling: Teaching Intersectionality at a Minority-Servicing Institution,” *ibid.*, 157; Chrystal A. George Mwangi and Keisha L. Green, “Reflections on Moving Theory to Praxis: Dialectical Engagements of Black Women Faculty in an Urban High School Space,” in *Black Women and Social Justice Education: Legacies and Lessons*, ed. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 286; Jennifer Steele, “Acknowledging Diversity in the Classroom,” in *Learning to Teach for Social Justice*, ed. Linda Darling-Hammond, Jennifer French, and Silvia Paloma García-Lopez (New York: Teachers College Press, 2002), 20.

28. Brown, “Effectively Teaching the One Course on Race and Culture,” 238, 239; Grzanka, “Undoing the Psychology of Gender,” 71, 75.

By exploring the lived experiences of multiple and diverse intersecting social locations, students can more fluidly learn how marginalization and privilege impact specific persons and communities in detailed ways.

Such self-reflections are particularly important for students from marginalized locations as it can empower them to internalize a positive identity and learn to express this in their own unique ways,²⁹ ways that might be very different from whitestream U.S. cultural norms.³⁰ Students are also to explore diverse and multiple social locations of others, particularly those from non-privileged locations.³¹ For instance, Mitchell asserts that these strategies should include “the centering of Black lives in prison, Black lives who are undocumented, Black queer and trans lives, Black lives living with disabilities, and Black lives otherwise marginalized.”³² One of the primary goals of these Fluid Intersectional strategies is to continually “shake up” and disrupt the stereotypes that are associated with specific, but more widely varying, intersecting social locations.³³ By exploring the lived experiences of multiple and diverse intersecting social locations, students can more fluidly learn how marginalization and privilege impact specific persons and communities in detailed ways.³⁴ As a result of engaging with a wider range of complex intersectionalities, these self and other awareness strategies can also help to mitigate the effects of fading intersectional dominance.

A second set of strategies that are recommended builds upon the first set. In addition to focusing on specific case examples of marginalization and privilege, *students are also to learn more generally about how systems of oppression operate and the wider effects that they have in society.*³⁵ Such critical systemic analyses should have a liberating impact on students. As Grande summarizes her concept of Red pedagogy for indigenous people, “Red pedagogy necessitates: (1) the subjection of the processes of whitestream schooling to critical pedagogical analyses; (2) the decoupling and dethinking of education from its Western, colonialist contexts;

29. Lenzy, “Navigating the Complexities of Race-Based Activism,” 267.

30. Grande, *Red Pedagogy*, 71, 74, 211.

31. Brooks, “Black, Female, and Teaching Social Justice,” 184.

32. Mitchell, “Gone Missin’,” 38.

33. Michelle R. Dunlap, Christina D. Burrell, and Penney Jade Beaubrun, “Moments in the Danger Zone: Encountering ‘Non-Racist,’ ‘Non-Racial,’ ‘Non-Color-Seeing,’ Do-Gooders,” *ibid.*, 202.

34. Grzanka, “Undoing the Psychology of Gender,” 66.

35. Brooks, “Black, Female, and Teaching Social Justice,” 186; Michele D. Smith and Maia Niguel Moore, “Black Feminist Thought: A Response to White Fragility,” *ibid.*, 85-87.

and (3) the institution of Indigenous efforts to reground students and educators in traditional knowledge and teachings.³⁶ It is here that Single-Issue approaches can be helpful for understanding how local and societal systems embody and perpetuate specific forms of oppression and privilege. However, to counter the negative effects of Single-Issue, Additive, and Fixed approaches, such analyses should also be engaged with a more broadly diverse and fluid intersectional framework. They can note, for instance, that within racist structures there can also be sexist, classist, ableist, et cetera forms of oppression.³⁷ When multiple and diverse combinations of analyses are applied (e.g., combining heteronormativity analyses with other types of analyses, such as classism, nationalism, etc.), the impact of fading intersectional dominance can be further minimized as students learn, integrate, and fluidly apply these various tools of systemic critical analysis.

As Banks highlights in his theory of Multicultural Education, approaches that explore and critically reflect on diverse perspectives is not enough. Curricula should also empower students to “pursue projects and activities that allow them to make decisions and to take personal, social, and civic actions related to the concepts, problems, and issues they have studied.”³⁸ *Engaging in social action and activism projects* is therefore a third set of strategies that are recommended for Fluid Intersectional approaches.³⁹ Overall, a goal of these strategies is to help students to enact real structural change for the people, communities, and systems that they are connected to.⁴⁰ As Williams writes, we should teach our students that they “can use academe to learn more about and work to change the world.”⁴¹ When multiple and intersectional analyses are applied to this social action work, students can learn to engage in ways that address the challenges of fading intersectional dominance. This is because real-world projects always involve the complexity of many different types of social location and their associated dynamics of systemic marginalization and privilege. It is therefore important for instructors to help their students to navigate these complexities using Fluid Intersectional approaches.

A fourth set of strategies are those that *provide close support as well as systems of solidarity and allyship for students, particularly those from marginalized social locations*.⁴² Such support systems should be intentionally anti-oppressive, seeking to counter the negative impact of whitestream systems for both marginalized

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and privileged students.⁴³ Such strategies require that students personally experience the class as a safe space and that they are free to share their ideas and perspectives.⁴⁴ They can also include close mentoring to help students from marginalized backgrounds to build social capital, break patterns of internalized oppression, develop coping mechanism for oppressive situations, and increase access to additional services and support systems.⁴⁵ Through these complex interactions and support systems, students can engage in meaningful ways with diverse intersecting social locations, thereby countering the effects of fading intersectional dominance. Overall, a primary goal of these Fluid Intersectional strategies is to help ensure that oppressive systems do not further divide, alienate, and isolate people and communities and to counter these effects by drawing people closer together.⁴⁶

A final set of strategies are related to the *types of learning theories, pedagogies, activities, and resources* that instructors use in their courses. These should involve a diverse range of activities such as readings, multimedia documentaries and feature films, service-learning activities, critical reflection and writing activities, and discussion groups.⁴⁷ Courses should be developed based upon constructivist, student-centered, and interpersonal learning theories.⁴⁸ It is also important that culturally sustaining pedagogies be used and continually updated to meet the needs of current students.⁴⁹ Doing so is to help avoid what Mwanga and Green encountered in a specific school when they realized that many of the school’s educators, who have been teaching for 10-20 years,

36. Grande, *Red Pedagogy*, 74.

37. Mitchell, “Gone Missin’,” 38.

38. James A. Banks, *An Introduction to Multicultural Education*, Fourth ed. (Boston: Pearson Education, 2008), 49.

39. Domingue and Evans, “Concluding Thoughts,” 344; Grzanka, “Undoing the Psychology of Gender,” 67; Lenzy, “Navigating the Complexities of Race-Based Activism,” 272-273.

40. Grande, *Red Pedagogy*, 5, 242.

41. Rhonda Y. Williams, “For Black Women Who Educate for Social Justice and Put Their Time, Lives, and Spirits on the Line,” in *Black Women and Social Justice Education: Legacies and Lessons*, eds. Stephanie Y. Evans, Andrea D. Domingue, and Tania D. Mitchell (Albany: State University of New York Press, 2019), 333.

42. Lenzy, “Navigating the Complexities of Race-Based Activism,” 272-273.

43. Love and Abdelaziz, “We Got a Lot to Be Mad About,” 177.

44. Brooks, “Black, Female, and Teaching Social Justice,” 195-196.

45. Brenda L. H. Marina, “Social Conceptions and the Angst of Mentoring Women of Diverse Backgrounds in Higher Education,” *ibid.*, 246-253.

46. Grande, *Red Pedagogy*, 152.

47. Brooks, “Black, Female, and Teaching Social Justice,” 185; Brown, “Effectively Teaching the One Course on Race and Culture,” 233, 236-238; Dunlap, Burrell, and Beaubrun, “Moments in the Danger Zone,” 210-214.

48. Brooks, “Black, Female, and Teaching Social Justice,” 185.

49. Hall, “Quotes, Blogs, Diagrams, and Counter-Storytelling,” 164; Gloria Ladson-Billings, *The Dreamkeepers: Successful Teachers of African American Children*, Second ed. (San Francisco, CA: Jossey-Bass, 2009).

were White and had not changed their teaching styles even though student demographics had shifted from being mostly White to mostly Puerto Rican during this time period.⁵⁰ Collectively, these diverse approaches to developing and teaching courses should empower students to engage in the course in ways that are more relevant and meaningful for them and their local communities. In doing so, the challenges of fading intersectional dominance can be reduced as these diverse pedagogies, learning theories, et cetera strive to empower greater intersectional and more fluid engagement for students.

These, then, are five sets of Fluid Intersectional approaches that can be used for helping students to develop their intersectional awareness, analyses, and action capacities. I have also tried to note how each of these can be engaged in ways that counter the effects and challenges of fading intersectional dominance, which is more inherent in the Single-Issue, Additive, and Fixed Intersectional approaches. This is important because if we are seeking to equip students to engage in anti-oppressive theories and practices, we must do so in ways that minimize marginalization and privilege in as many ways possible.

Case Example: A Liberatory Educational Ministries Course

Some of these Fluid Intersectional strategies were applied to a course titled, “Liberatory Educational Ministries.” This class focused on helping students to increase their competencies in developing Christian Education and spiritual formation programs for congregational settings from liberationist and intersectional social justice education perspectives. This section briefly describes how this course sought to integrate some of the strategies above in an effort to help students continue with their fluid intersectional development.

For the first set of strategies, this class had students identify a number of social locations that they personally occupy. After being provided with a list of possible social locations, similar to the United Way version mentioned above, students located themselves and reflected on how their intersecting locations embody positions of both privilege and marginalization. Students were then encouraged to think about how their own lived experiences and identities may have been impacted by these various locations. Following this, students were divided into small groups where they shared their reflections with one another. In doing so, it is hoped that the effects of fading intersectional dominance were reduced as students reflected on and learned about a wider range of social locations and how any one of these can embody privilege or marginalization.

For the second set of strategies, this class helped students to explore systemic oppression in at least two ways. The first was through course readings that included such texts as Freire’s *Pedagogy of the Oppressed*, Cleveland’s *Disunity in Christ*, Holmes’ *Joy*

These in-class small group projects were therefore intended to help students to further develop their fluid intersectional capacities in ways that mitigate the impact of fading intersectional dominance by having them consider a diverse and ever-changing (rather than a fixed) range of social locations.

Unspeakable, Rah’s *The Next Evangelicalism*, and Nkomo’s *Pedagogy of Domination*.⁵¹ Each of these resources was selected because they not only help students to better understand program development methods but also because they explicitly describe how systems of oppression operate and impact individuals, relationships, communities, and/or societal structures. Second, working in small groups, students were given in-class projects where they were to design part of an educational ministry program. Specific social locations, such as “a group of queer Latinx young adults at a church” or “a group of Republican small business owners in a rural town,” were designated for these programs and these changed each week. As part of their design, students had to rely on the course readings to provide them with insights into the systems of privilege and marginalization that might impact these unique social locations. These in-class small group projects were therefore intended to help students to further develop their fluid intersectional capacities in ways that mitigate the impact of fading intersectional dominance by having them consider a diverse and ever-changing (rather than a fixed) range of social locations.

For the third set of strategies, students were required to work on a semester-long project where they designed a liberatory educational ministry program for their own unique context. As part of this project, students had to develop an in-depth analysis of the intersecting social locations that they deemed to be most relevant for their program. A requirement of this project, following liberationist and social justice education approaches, was that it directly and transformatively engage with a specific system of privilege and/or marginalization. While the programs that students

51. Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: InterVarsity Press, 2013); Paulo Freire, *Pedagogy of the Oppressed*, 30th Anniversary ed. (New York: Continuum International, 1970/2000); Barbara A. Holmes, *Joy Unspeakable: Contemplative Practices of the Black Church*, Second ed. (Minneapolis, MN: Fortress Press, 2017); Mokubung Nkomo, ed. *Pedagogy of Domination: Toward a Democratic Education in South Africa* (Trenton, NJ: Africa World Press, 1990); Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: InterVarsity Press, 2009).

50. Mwangi and Green, “Reflections on Moving Theory to Praxis,” 286, 291.

developed met these requirements, a current limit of this project is that it did not have to be implemented nor were they required to receive feedback from members of the community that their programs were designed for. Future iterations of this class will seek to integrate one or both of these. These semester-long projects, because of the intentionality of engagement with diverse and real-world intersecting social locations can further help to improve students' fluid intersectional development.

The fourth set of strategies were embodied in this class via fixed small groups that students regularly met with to work on the in-class projects discussed above. While most of their time was focused on these in-class projects, time was also allotted during breaks for these groups to informally meet. In addition, with class sizes for this course being only 10-15 students, opportunities were provided throughout the semester for students to share their own concerns, insights, experiences, et cetera related to the work of social justice. In other words, the class itself was facilitated as a system of support and allyship for students. However, this is a very limited type of support and one that did not explicitly focus on fluid intersectional development.

Finally, being a class that is focused on liberatory educational ministries, this course exposed students to a wide range of pedagogies. An initial list of such pedagogies was provided to students, who then selected the one that they were most interested in (or they could suggest an additional one not on the list). Having signed up for a specific week, students then led the class in activities that are characteristic of the pedagogy that they chose. For instance, one pair of students selected inquiry-based pedagogies and led small groups in generating a series of questions about a religious image that they were shown. These small groups were then taught the inquiry-based steps that they could follow to pursue answers to their questions. As part of this facilitation, students were encouraged to design these activities in light of the unique social locations of their peers, thereby helping them to further develop their fluid intersectional capacities in ways that help to minimize the challenges of fading intersectional dominance.

Overall, this is one case example of a specific course that sought to embody the Fluid Intersectional approaches described in the previous section. While not all of the strategies were directly addressed in this class, it should be clear that this course intentionally strives to help students to further develop their intersectional capacities. Furthermore, by having students engage with a broader and ever-changing range of intersecting social locations across the course, the effects of fading intersectional dominance should be mitigated. Of course, educational research methods will need to be applied to this class in order to verify the extent to which this occurred.

The overall approach is to help students to engage with multiple, diverse, and ever-changing (i.e., “fluid”) intersecting social locations that are unique to each specific resource, case study, narrative, event, social action project, context, et cetera that is being engaged by them.

Conclusion

As may be noted from these discussions, intersectional social justice education is a complex endeavor. The progression from the implicitly and explicitly marginalizing approach of “not addressing these issues at all” to Single-Issue and Additive approaches to Fixed and Fluid Intersectionality, involves an increasing understanding and synthesis of multiple anti-oppressive theories and practices. In essence, the progression has seemed to move from no analysis/ action, to separate and distinct types of analyses/ actions (for the Single-Issue and Additive approaches), to applying multiple but specific types of analyses/ actions (for Fixed Intersectional approach). However, the theory of fading intersectional dominance requires that we now apply multiple and diverse specific types of types of analyses/ actions that are adapted to each unique situation. Doing so results in the adaptation of Fluid Intersectional approaches. The five sets of strategies outlined above provide concrete ways to help students develop these more complex and adaptive competencies following these fluid approaches. In essence, the overall approach is to help students to engage with multiple, diverse, and ever-changing (i.e., “fluid”) intersecting social locations that are unique to each specific resource, case study, narrative, event, social action project, context, et cetera that is being engaged by them. Through these strategies, students learn to adaptively analyze each situation through a myriad of multiple, yet distinct, intersectional tools. In doing so, we can help our students to continue their intersectional development while more directly addressing the negative effects of fading intersectional dominance.