

What is

Intersectionality?

What does it have to do with faith?
What does it have to do with being Presbyterian?



HOW DO WE LIVE IT OUT IN PRACTICAL WAYS?

BACKGROUND



001.

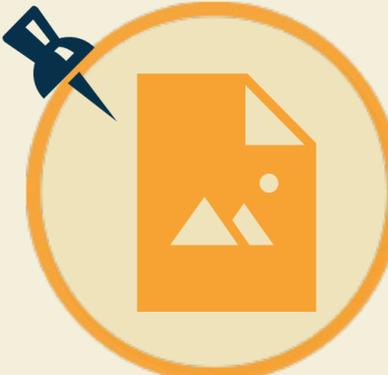
First used by legal scholar, Kimberle Crenshaw who employed the term in work discussing Black Feminism.

Crenshaw argued that the experience of being a black woman must include the interactions (intersections) between being both black and female.

Interactions between race and gender not only overlap, but compound and reinforce discrimination.

Leslie McCall, a leading intersectionality theorist, argues that before the development of intersectionality theory, there was little research addressing the experiences of people subjected to multiple forms of subordination in society.

IMPACT



002.

Intersectionality of race and gender has a visible impact on Labor Markets. Research shows that different labor market outcomes can't be explained away by differences in education, experience and skill.

Black, Latina and Asian writers have stressed how their sexuality interacts with their race and gender to inform their perspectives.

Low income women of color have described how impact of socio-economic status intersects with their identities in ways that are not known and/or misunderstood by middle class white feminists.

EXAMPLES



003.

Voting Rights Act Section 5: On June 25, 2013, the United States Supreme Court invalidated the formula used to determine which states are covered by Section 5 of the Voting Rights Act.

School-to-Prison-Pipeline: Zero-tolerance policies in schools have led to a significant increase in disciplinary actions that involve law enforcement officers. Racial minorities and children with disabilities are often subjected to this institutional system of structural inequality disproportionately to white and able-bodied children

THEOLOGY



004.

"To recognize the ways intersecting social identities and related systems of oppression, domination, or discrimination DETER us from connecting fully with others and then to construct spaces to acknowledge, confess, repent, and work towards each human being to be as, in, of church fully themselves."

INTERSECTING SOCIAL REALITIES include more than race, gender, sexuality, but ability, immigration status, generation, economics and class, and more.

MINISTRY QUESTIONS



005.

How do we engage with one another, recognizing the reality of intersecting social identities?

What are those systems of oppression, domination or discrimination which prevent us from connecting fully with others?

What environments can we create that allow us to acknowledge the dimensionality of intersectionality without seeking to narrow, flatten or erase?

How do we construct safe spaces that provide opportunities for confession, repentance and life together in which each person can live into the fullness of their very self?

RESOURCES



006.

[Combahee River Collective](#)

Gloria Anzaldua, et al "This Bridge Called My Back" An Anthology by Women of Color Writers

[Andrea Smith's "Heteropatriarchy and the Three Pillars of White Supremacy"](#)

[Friere's Pedagogy of the Oppressed](#)

[WaPo "Why Intersectionality Can't Wait"](#)

[WaPo "Intersectionality: A Primer"](#)

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself not counting their trespasses against them, and entrusting the message of reconciliation to us...For the love of Christ urges us on. 2 Corinthians 5