Hating Girls

An Intersectional Survey of Misogyny

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BRILL

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Intentionally Inclusive Pedagogy

Pedagogical Practice as an Act of Social Justice

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1   Positionality

The practice of teaching is contextualized by the institutions, social structures, and social positions of instructors. Teaching and learning cannot be separated from the context in which they are produced and enacted. All participants in a classroom or other learning environment have personal identities and social locations that shape their social realities and bring unique perspectives to the learning space. Recognizing that individuals cannot separate social locations from ways of viewing the world, the authors of this chapter wish to share our positionality.

I, Tammy Hatfield, am a female professor who is a cisgender, heterosexual, White, educated, middle class, Appalachian, person of size who was also a first-generation college student. I currently teach graduate level courses in counseling and psychology at a Historically White Institution. I am married to a first-generation African immigrant and have a stepdaughter who is a US resident and is enrolled in undergraduate education as an English language learner. In addition to professional experiences teaching in face-to-face, blended, and online formats, the lived experience of partnering with an immigrant who, in the United States, is socially located as Black and parenting a daughter whose social locations include Black and English language learner has shaped and informed my approach to pedagogy.

I, Portia Allie-Turco, am a doctoral student, a counseling clinic director, a program coordinator and lecturer in a graduate program in counselor education. I identify as a naturalized immigrant Black Xhosa woman, born and raised during apartheid South Africa and now married to a White Italian man and raising two biracial girls. The legacies of apartheid ensured that discrimination was pervasive across all contexts of my experience as a young girl and impacted access to education, the quality of education and promoted a colonized version that was destructive to the esteem of Black students. As

an educator and doctoral student in the United States I am passionate about racial healing and believe that one of the most meaningful ways to challenge oppression is to redesign curricula that shares a broad view of historical events and celebrates the achievements of all cultures.

I, Sarah E. Johansson, am a doctoral student, teaching assistant, professional school counselor and associate professional counselor. I identify as cisgender, White, heterosexual, educated, non-religious, able-bodied, and middle class. I am married to a first-generation Swedish immigrant who works in academia and we are childless. As a professional school counselor, I have the lived experience of working with students of varying racial and ethnic backgrounds both similar and different to my own. I have seen injustice in every community in which I have lived and worked. This led to my continuing advocacy efforts and formation of my pedagogical approach.

I, Melissa Brennan, am a doctoral student and teaching assistant, professional school counselor and licensed professional counselor. I identify as a cisgender and heterosexual female from a Caucasian, middle-class, non-religious background. My husband is of Hispanic and Caucasian decent. My experiences as an educator in San Antonio, Texas have ignited and fueled my desire to advocate for racial, gender, and sexual orientation equality, shaping my pedagogical approach to include an emphasis on social justice.

Sharing information about our identities and social locations in this chapter is an act that mirrors our approach to teaching and is rooted in inclusive pedagogies. By sharing aspects of who we are in the classroom with students, we lead with the notions that teaching and learning are value-laden, rather than neutral, value-free activities, there are multiple ways of knowing, narratives are contextualized, power is disrupted, and the door is opened for all to bring their perspectives and lived experiences into the learning space.

2   Pedagogy and Student Experiences

Each of us have a conceptual or theoretical lens through which we view the world and through which we approach teaching and learning. This guiding conception or theoretical lens may both implicitly and explicitly impact the lives of the students we teach. Both instructors and students enter the classroom with their own lived experience and their own ways of viewing the world and the world of education. Professors and students have their own beliefs about how students best learn. Pedagogy is defined as the "art, science, or profession

of teaching."[1] Pedagogical approaches are based on theoretical perspectives. Therefore, pedagogy could also be considered our theoretical conception of teaching and the practice of teaching.

When I (Tammy) began my undergraduate education at a large public university with a Carnegie classification as a Research 1 institution, I had little understanding of how things work at large institutions. I came to the university as a first-generation, cisgender, fat, female college student from a small, rural, Appalachian town. I had never met anyone with a doctoral degree (other than our local family physician). I attended a public high school and there were four teachers who left me thirsty for knowledge. With my White female math (algebra, geometry, etc.) teacher, I felt challenged and pushed to excel. She was able to explain what I thought were difficult concepts in a way that made them seem simple. She also made the class experiential and engaging. She had the expectation that everyone would participate, and I felt engaged in the experience. My history teacher was what I will describe as a charismatic White male who jumped up on desktops and carried a stick with him as he shared details about historical events with us. While there wasn't a lot of sharing and interaction in his class, his style of teaching maintained my interest and kept me engaged. The other two teachers who had the biggest influence on my desire to pursue higher education were sisters. I was fascinated by these two White women. They were world travelers, spoke languages other than English, and had perspectives that were not shared by other teachers. One of the sisters taught a foreign language course in the high school, and through her efforts, I became excited about learning how language provides information about culture. The other sister amended the high school curriculum by adding a course that focused on global current events. Instead of the typical textbooks, we used popular magazines and news sources to stimulate our conversations about world issues. This was my first experience connecting politics and world events to daily life. I found that course to be the most fascinating one offered at my high school. I viewed (and still view) these teachers as strong, independent women who stimulated my desire to learn more about the world in which we live, and the way things work.

Looking back, each of these teachers and their approach to teaching were quite distinct. Yet, all of them had a positive influence on my desire to learn. One common theme I can pull out across those teachers was that I had a positive relationship with them, and they left me with the sense that I was valued

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1   Merriam-Webster, "Pedagogy," accessed August 1, 2020, https://www.merriam-webster.com/dictionary/pedagogy.

and that my perspectives were valued. Positive relationships with teachers, in high school, have been shown to promote student engagement in the classroom.[2] In fact, research shows that the more positive relationships students have with teachers, the more engaged they are in school.[3] Each of these teachers used different strategies to promote engagement in the course material and process, but I felt connected to all of them and believed that they expected me to succeed. As I type this, I am mindfully aware that it is likely that other students who were from poor and racial minority backgrounds had vastly different experiences than I did. Scholarly literature informs us that "Black female students regularly experience microaggressions which communicate messages of inferiority, criminal status, abnormal cultural values, and rigid stereotypes."[4] The experiences of Black girls and women, while seeking education, demonstrate how interlocking systems of oppression (at the intersection of race and gender in this case) work to create experiences of marginalization in the classroom. I acknowledge that even though my gender and size were areas of disadvantage and oppression, being socially located as White and middle class offered me great privilege in the classroom.

I arrived at the large public institution with little awareness of how systems work to maintain and support the current iteration of the system. At that point, I didn't have words for what a system was and certainly did not understand how it was shaping and influencing me (and everyone else). In other words, I didn't know much about 'how things work.' In my small town of origin, I knew that personal relationships paved the pathway for success. While at the time, I didn't realize this 'knowing people and being known' system was also connected to systems of oppression. I brought with me the knowledge that I needed to build relationships with people in power to be successful. I found, however, that engaging in such a large system and developing those relationships was not an easy task. Because I was a first-generation college student and because I never had a conversation with anyone about how to navigate the university environment, I felt lost in such a big space and system. I found myself observing power dynamics in the institution and learning how to connect with

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2   Andrew J. Martin and Rebecca J. Collie, "Teacher–Student Relationships and Students' Engagement in High School: Does the Number of Negative and Positive Relationships with Teachers Matter?" *Journal of Educational Psychology* 111, no. 5 (2019): 861, https://doi.org/10.1037/edu0000317.

3   Martin and Collie, "Teacher-Student Relationships," 861.

4   Crystal R. Chambers, *Black Female Undergraduates on Campus: Successes and Challenges: Diversity in Higher Education* (Bingley: Emerald Group Publishing Limited, 2012), 75–76, http://search.ebscohost.com/login.aspx?direct=true&AuthType=shib&db=e000xna&AN=432671&site=eds-live.

people who had power over me. Which, at that time, was most directly, my professors. While I, at that time, did not have words to explain this power-based system nor really know how to navigate it, building relationships was an intuitive practice for me. So, I leaned on my skill set with little awareness of how my whiteness and class was paving the pathway for me. Over the next few years, I learned much about myself and about what needed to happen with the professor and in the classroom to support my success.

I found that I was best motivated when instructors opened the door for engagement and participation, shared information about their own connection to the content, helped me find a way to connect to the content and, most importantly, demonstrated that they cared about my learning and valued my perspectives. Consistent with my personal experience, scholarly literature related to student engagement suggests that students are most engaged when professors can build a strong personal relationship with students, demonstrate their own connection to content and help students build real life connections to the content, and show passion and enthusiasm about the content they are teaching.[5] I discovered that if I could build relationships with professors, I felt more comfortable in the classroom. Interestingly, I found that this could happen in large lecture halls or in small classrooms. While most of my courses in large lecture halls, with several hundred people, did nothing to stimulate my interest or engagement, I discovered that some professors found a way to reach me even in the large group setting. One White female psychology professor, in particular, required that we write two papers per week connecting our personal experience to the content in the classroom. She provided timely feedback that made it clear she was reading what I wrote. Her suggestions, some of which were personal, indicated from my perspective, that she cared about me and my learning. Again, I felt affirmed and valued. Her approach, in the large lecture hall, suggested that one's approach to teaching was more important than whether there were ten people or three-hundred people in the classroom. There was something about her pedagogy that resonated with me and pulled me in. I will add that this professor was highly popular among students on campus and, during conversations with other students who took her courses, it was clear that others also felt engaged by the way she approached teaching. In contrast, I took an advanced seminar during my senior year of college with a total of eight students. In this classroom, I felt disconnected and disengaged and did not believe that my voice was wanted nor welcome. Although I did

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5   Tanya Lubicz-Nawrocka and Kieran Bunting, "Student Perceptions of Teaching Excellence: An Analysis of Student-Led Teaching Award Nomination Data," *Teaching in Higher Education* 24, no. 1 (2019): 69–73, https://doi.org/10.1080/13562517.2018.1461620.

not have the words for it at the time, I now believe that what happened in this classroom was a display of White male power that, at the time, left me silenced and feeling incompetent. I would now surmise that although it may not have been the intention of this White male professor to silence the voices of women in the classroom, that is, in pedagogical practice, what happened.

The positive experiences I had with some teachers and professors that left me feeling valued is consistent with the findings in a recent study that focused on the experiences of transgender and gender non-conforming (TGNC) graduate students.[6] This study surveyed ninety-one TGNC university students about their experiences in higher education and found that the misgendering of TGNC students is a common stressor in the classroom that can leave TGNC students feeling "othered" and "devastated."[7] Nonbinary students were found to be at increased risk, when compared to students with binary genders, for misgendering.[8] In addition to misgendering, transgender students experience interpersonal and institutional discrimination and this increases their vulnerability to minority stress.[9] When nonbinary students, in particular, do not feel a sense of belonging on campus, they are more likely, compared with other sexual and gender minority students, to be negatively impacted by minority stress.[10] When students are concerned about their physical and emotional safety in the classroom, engagement in course material can become more difficult. When the TGNC students in this study made efforts to address misgendering by their professors, it often led to "unpleasant" consequences and left them feeling disempowered.[11] Interpersonally, faculty members are viewed as demonstrating lack of knowledge and sensitivity to TGNC students while cisnormative practices live systemically.[12] When TGNC students encounter

6   Abbie E. Goldberg, Katherine Kuvalanka, and Lore Dickey, "Transgender Graduate Students' Experiences in Higher Education: A Mixed-Methods Exploratory Study," *Journal of Diversity in Higher Education* 12, no. 1 (2019): 48, https://doi.org/10.1037/dhe0000074 .

7   Goldberg, Kuvalanka, and Dickey, "Transgender Graduate Students," 38.

8   Goldberg, Kuvalanka, and Dickey, "Transgender Graduate Students," 46.

9   Abbie E. Goldberg, JuliAnna Z. Smith, and Genny Beemyn, "Trans Activism and Advocacy Among Transgender Students in Higher Education: A Mixed Methods Study," *Journal of Diversity in Higher Education* 13, no. 1 (2020): 66, https://doi.org/10.1037/dhe0000125 .

10   Stephanie L. Budge, Sergio Domínguez Jr., and Abbie E. Goldberg, "Minority Stress in Nonbinary Students in Higher Education: The Role of Campus Climate and Belongingness," *Psychology of Sexual Orientation and Gender Diversity* 7, no. 2 (2020): 222, https://doi.org/10.1037/sgd0000360 .

11   Goldberg, Kuvalanka, and Dickey, "Transgender Graduate Students," 46.

12   Goldberg, Kuvalanka, and Dickey, "Transgender Graduate Students," 48–49.

affirmative and validating professors, the opportunity is created for students to feel a sense of belonging and engagement.[13]

3   Power and Pedagogy

Traditional approaches to pedagogy are power-based and view the instructor as an expert who imparts knowledge to those who do not know. Traditional approaches are also hierarchical, and patriarchal and stem from Eurocentric and androcentric perspectives that perpetuate colonized ways of being and doing in higher education. These traditional approaches are seen as norma-tive, and while contextualized in whiteness, tout their objectivity and fairness by suggesting that all students are treated equally without regard for social location and factors that may have served as barriers to participation and suc-cess in higher education. Traditional approaches to pedagogy instill the notion among instructors that there is one correct way of doing something that is accessible to all learners and dissuade professors from being self-involving and valuing the lived experiences, as co-learners, of their students. I (Tammy) find it interesting that traditional pedagogy is called "pedagogy" while more inclu-sive approaches are named as specific types of pedagogies. It reminds me of our American history of calling male sports teams the name of their teams (e.g. Cardinals) while only adding gender to a team when it is a girls or women's team (e.g. Lady Cardinals). Gender, race, class, and other social identities are added only when they are deviations from what is considered the standard (i.e. male, White, heterosexual, middle to upper class). This process of "othering" centers the perspectives of the dominant group and marginalizes others.

4   Critical Consciousness

Critical consciousness refers to "an individual's capacity to critically reflect and act upon their environment" and is viewed as a "prerequisite for libera-tion from oppression."[14] Three components of critical consciousness include

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13   Goldberg, Kuvalanka, and Dickey, "Transgender Graduate Students," 48.
14   Isaac Prilleltensky and Ora Prilleltensky, "Synergies for Wellness and Liberation in
       Counseling Psychology," *The Counseling Psychologist* 31, no. 3 (2003): 273–281, https://
       doi.org/10.1177/0011000003252957. Matthew A. Diemer, Aimee Kauffman, Nathan
       Koenig, Emily Trahan, and Chueh-An Hsieh, "Challenging Racism, Sexism, and Social
       Injustice: Support for Urban Adolescents' Critical Consciousness Development," *Cultural*

critical reflection, political efficacy, and critical action.[15] The process of critical reflection involves thoughtfully and intentionally examining social interactions and situations through a historical and structural/systemic lens to determine where inequity exists, and to reject the inequity and view it as a form of oppression. Becoming increasingly competent at critical reflection can lead to political efficacy. This is the ability to find a way to engage within the political arena to ultimately produce socially just change. The development of critical consciousness results in taking action against social injustices, reducing and eliminating oppression, and creating equity and inclusion.[16] To disrupt power and promote social justice advocacy, pedagogical approaches must aim to help students develop critical consciousness.

5   Critical Theories

Critical thinking serves as the foundation for critical theories. Critical theories challenge societal norms, seek to bring awareness and understanding to marginalization and oppression, and provide direction for social change.[17] Critical theories developed as a way of critically reflecting on the way things work in systems, providing a lens through which power and interlocking systems of oppression can be examined.[18]

5.1   *Queer Theory*
Queer theory seeks to examine and deconstruct the sex/gender system in which sex, gender, and sexuality are intertwined, one determining the other.[19] The notion of interconnection between sex and gender lead to the oppression of non-normative sexualities and gender identities. Within Queer theory, it is

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Diversity and Ethnic Minority Psychology 12, no. 3 (2006): 444–460, https://doi.org/10.1037/1099-9809.12.3.444.

15   Roderick Watts, Matthew Diemer, and Adam Voight, "Critical Consciousness: Current Status and Future Directions," *New Directions for Child and Adolescent Development*, no. 134 (2011): 43–57, https://doi.org/10.1002/cd.310.

16   Watts, Diemer, and Voight, "Critical Consciousness," 43–57.

17   Stephen D. Brookfield, *The Power of Critical Theory: Liberating Adult Learning and Teaching*, (San Francisco: Jossey-Bass, 2005), 25.

18   Victor C.X. Wang and Geraldine Torrisi-Steele, "Online Teaching, Change, and Critical Theory," *New Horizons in Adult Education & Human Resource Development* 27, no.3 (2015): 20.

19   Gayle Rubin, "The Traffic in Women: Notes on the Political Economy of Sex," *Toward an Anthropology of Women,* (1975): 157–210.

these assumptions that lead to the perceived inferiority of women and members of the LGBTQ+ community.

Words and labels are important within the Queer framework. While there has always been diversity in gender and sexual identity, some terms describing sexual orientation have been used as a derogatory label and a way to group people as different and deviant.[20] Queer theory purports that language matters. Word choices can include or exclude people. Words like gay, lesbian and transgender are rarely found in schools, unless they are being used as insults.[21] As a way to deconstruct the disparaging meaning the word, "queer" was adopted during the gay rights movement.[22] Society views the normative way to live as cisgender, binary, and heterosexual, and Queer Theory rejects the categorical perspective on identities. Instead, it notes the intersection of identities, and how the relationship between identities involves power and authority. "Queer" brings attention, identity, and value back to some individuals who have been erased by heteronormative structures.[23]

Queer pedagogy addresses the typical educational model in which people are often alienated and excluded due to non-heteronormative and cisgender identities. Queer pedagogy does not offer a single path or 'right' way to approach education. Instead, it proposes we question our practices and notions of equality and acceptance.[24]

5.2 *Critical Race Theory*

Developed in the 1970's, Critical Race Theory (CRT) questions the societal ideas of equality, legal reasoning, and constitutional law.[25] The foundation of CRT comes from legal studies and radical feminism. Beginning in law, Critical Race theory is now prevalent in many domains, including education. Legal indeterminacy, the idea that legal cases often lack one definite outcome, helped shaped Critical Race Theory. It was observed that most legal cases could go either way, and that those with power and authority often win, putting those with less power at a disadvantage.[26] CRT rejects the notion of universal truths

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20   Michael Foucault, *The History of Sexuality: An Introduction* (New York: Pantheon Books, 1978).
21   Joao Nemi Neto, "Queer Pedagogy: Approaches to Inclusive Teaching," *Policy Futures in Education* 16, no. 5 (2018): 590.
22   Nemi Neto, "Queer Pedagogy", 590.
23   Nemi Neto, "Queer Pedagogy," 590.
24   Nemi Neto, "Queer Pedagogy," 591.
25   Richard Delgado and Jean Stefancic, *Critical Race Theory: An Introduction* (New York: University Press, 2017), 4.
26   Delgado and Stefancic, *Critical Race Theory*, 5.

determining the way we live, and assumes race exists solely for reasons of social stratification.[27] Within this framework, racism is seen as socially constructed and omnipresent, and also unacknowledged. CRT promotes change by identifying racism and oppression, bringing it to the forefront, and presenting it for examination.

Critical Race Theory posits that racism intersects with other marginalized identities such as sex, class, and national origin.[28] Being socially located in multiple systems of oppression, with regard to race, gender, and class, among others, is shown to lead to feelings of alienation throughout one's educational experience.[29] However, in Critical Race Pedagogical Theory, students work *with* the instructor. The role of the instructor is reframed into one of collective participant. This is an influential step in inviting the voices of students of color into class discussions. Providing a space where students have an opportunity to share and where members of oppressed groups have access to the same space with their classmates and instructor provides a powerful opportunity to create change.

Learning is a traditionally passive process where students simply receive information presented by the instructor. Critical Race Theory draws attention to the need for students to actively engage and learn with, not from, their instructor. I (Sarah) was a student in Dr. Hatfield's Multicultural Counseling and Supervision course. It felt like we were sailing the ship together. Dr. Hatfield embedded diversity in her teaching. Effective diversity teaching means an examination of social structures, institutions, and ways of being.[30] It is clear that Critical Race Theory impacted the structure and instruction of the class. We worked together in learning about diversity, diving into our own experiences, learning from others, and collaborating to evaluate existing social structures to determine areas where change is needed.

5.3   *Black Girls in School*

It has been over 65 years since schools were legally desegregated by the Supreme Court decision of *Brown v. Board of Education*, which overturned *Plessy v. Ferguson*, stating that separation of educational facilities is unequal, yet the United States school system still struggles with issues relating to fair

27   Larry Ortiz and Jani Jayshree, "Critical Race Theory: A Transformational Model For Teaching Diversity," *Journal of Social Work Education* 46, no. 2 (2010): 189.

28   Kimberlé Williams Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color," *Stanford Law Review* 43, (1991): 1241–1299.

29   Delgado and Stefancic, *Critical Race Theory*, 5.

30   Ortiz and Jani, "Critical Race Theory," 189.

education of racial minority children. Critical Race theory recognizes that for racial minority girls, schools can be toxic to their developing identities.[31] In school, they receive mixed messages about who and what is valued. Literature on the experiences of Black girls in public and private schools suggest that the social construction of gender and femininity intersecting with race shape their educational outcomes negatively.[32] This is because societal gender norms delineating femininity are aligned with White, middle-class values.[33] My (Portia) early experiences in school mirror those of many Black girls, starting with my experience in what was called the South African 'Bantu education' system. The policy of Bantu (Black African) education was aimed to direct Black or non-white youth to the unskilled labor market, by shaping the curricula to teach that higher education was beyond the scope of Black intellect. Furthermore, schools were significantly under resourced and teacher training was limited. Similarly, in the United States, educational curricula have been criticized as reinforcing racist and sexist pedagogy. Scholars argue that the mainstream curriculum in the schools is part of a legacy of colonization that continues to marginalize and racialize students.[34] This is because the content promotes messages that reinforce White achievement over other races. This contributes to internalized racism, and damages the self-concept of non-white students.

Furthermore, research on school discipline indicates that throughout the United States, girls of color, particularly Black girls, are disproportionately disciplined compared to their peers.[35] Scholars argue that this discipline stems from colonial views that criminalized the behavior of minorities and is implicated in the zero tolerance policies which are accused of feeding the school

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31   Monique Morris, *Pushout: The Criminalization of Black Girls in Schools* (New York: New Press, 2015).

32   Jamilia Blake, Bettie Ray Butler, and Danielle Smith. "The Cause of Black Females' Disproportionate Suspension Rates," *Closing the School Discipline Gap: Equitable Remedies for Excessive Exclusion,* ed. Daniel J. Losen (New York: Teachers College Press, 2015).

33   Subini Ancy Annamma, "Innocence, Ability and Whiteness as Property: Teacher Education and the School-to-Prison Pipeline," *Urban Review* 47, no. 2 (2015): 293–316, https://doi:10.1007/s11256-014-0293-6. Gloria Ladson-Billings, *The Dreamkeepers: Successful Teachers of African American Children* (San Francisco: Jossey-Bass, 1994).

34   Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich, 2014). Tara J. Yosso, Laurence Parker, Daniel G. Solorzano and Marvin Lynn, "From Jim Crow to Affirmative Action and Back Again: A Critical Race Discussion of Racialized Rationales and Access to Higher Education," *Review of Research in Education*, 28 (2004) 1–27.

35   M. Raffaelle Mendez, Linda. and Howard M. Knoff, "Who Gets Suspended from School and Why: A Demographic Analysis of Schools and Disciplinary Infractions in a Large School District, *Education and Treatment of Children* 26, (2013): 30–51. Morris, *Pushout,* 2015.

to prison pipeline. Colonial views of women of color are most apparent in the criticism of Black girls' behavior at school. Literature on the discipline of Black girls in the classroom indicates that they are often seen as too outspoken and assertive. Black feminists believe that this has been influenced by White patriarchal middle-class values of "submissive and ladylike" views of femininity. Collins describes this as the lasting racist view of the aggressive and dominant Black female matriarch.[36] Other scholars view this as signifying *misogynoir* a term used to describe the oppression against Black women's experience due to the intersection of being deemed inferior in both race and gender.[37]

6   Intersectional Black Feminist Pedagogy

Intersectionality was originally conceptualized within Critical Race theory by Black feminist, legal scholar Kimberlé Crenshaw and, soon thereafter by Black feminist, sociologist, and social theorist Patricia Hill Collins.[38] Crenshaw used the term intersectionality to refer to the experiences of Black women at the intersection of racism and sexism.[39] Her work highlights the notion that being socially located as Black does not fully explain one's experience as a Black woman and being socially located as a woman does not fully explain one's experience being a Black woman. Crenshaw pointed out that understanding the lived experience of Black women means recognizing the implications of how these two interlocking systems of power intersect and create oppression. For, it is at the intersection of our social locations that creates unique lived experiences. Collins considers what it means to situate intersectionality as a critical social theory and positions it as a social theory that searches for both truth and social meaning, or scientific and narrative traditions.[40]

Naming this type of pedagogy becomes complicated because calling it intersectional pedagogy does not fully honor the *herstorical* foundations rooted in Black feminist scholarship, calling it Black feminist pedagogy might detract from the intersectional focus, and referring to this type of pedagogy as feminist

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36   Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 2000).

37   Moya Bailey and Trudy, "On Misogynoir: Citation, Erasure, and Plagiarism," *Feminist Media Studies* 18, (2018): 762–768.

38   Collins, *Black Feminist Thought,* 2000. Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics," *University of Chicago Legal Forum* (1989): 139–167.

39   Crenshaw, "Demarginalizing the Intersection." 139–167.

40   Patricia Hill Collins, *Intersectionality as Critical Social Theory*, 2019.

pedagogy may increase the risk of the extraction of the work of Black feminists in service of the credit for White feminists. Naming, citing authors, and giving proper credit are important strategies within Intersectional Black Feminist pedagogy. For the purposes of this written work, and for the reasons stated herein, we will refer to this type of pedagogy as Intersectional Black Feminist pedagogy (IBFP). Others may argue that calling this approach Black Feminist pedagogy sufficiently includes intersectionality. I will consider that, perhaps, it is because I (Tammy) am White that I find it necessary to include "intersectional" in the title. Black feminist work is known to be intersectional, while centering race. Readers will want to consider that other works may use the terms Intersectional pedagogy, Black Feminist pedagogy, and Feminist pedagogy to describe Intersectional Black Feminist pedagogy. And, while feminist pedagogies have some common principles that they share, feminist pedagogies are not monolithic and represent a diverse group of perspectives and strategies in the practice of teaching.

Common themes found across feminist pedagogies, that differentiate them from other approaches to teaching, include knowledge co-creation, community building, centering the experiences and voices of those who have historically been left out of curriculum, and critical self-reflection.[41] These themes, along with social justice action, are foundational for IBFP.

Intersectional Black feminist pedagogical strategies support critical thought about selection and presentation of course content while also examining the institutions, structures, and social positions that contextualize lectures, discussions, and activities, valuing the lived experience of students, co-creating knowledge, building a sense of community and connection in the classroom, and inclusion of readings, voices, and perspectives that have been historically left out of curriculum. Taking an IBFP stance positions both the instructor and the student as knowledge co-creators. Both instructors and students bring their unique lived experiences at the intersections of their social locations. The co-creation of knowledge is an act of inclusivity and valuing of diverse perspectives. It allows for, or rather calls for, dialogue and self-involvement in the curriculum. It centers the perspectives of the diverse learner, while highlighting gaps in the literature and whose voices have been left out. In this way, IBFP approaches also serve to decolonize education and the replication of White supremacy in the education arena. IBFP places value in community building.

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41   Lindsay Onufer and Lizette Munos Rojas, "Teaching at PITT: Introduction to Feminist Pedagogy," *University Times*, (2019): https://www.utimes.pitt.edu/news/teaching-pitt-8.

Building an engaged community of learners who feel valued, heard, and supported is another foundational piece of IBFP.

Using intersectionality as a guiding conception assists instructors in considering the complexity of examining "both privileged and oppressed social identities that simultaneously interact to create systemic inequalities, and therefore, alter lived experiences of prejudice and discrimination, privilege and opportunities, and perspectives from particular social locations."[42] Intersectional approaches to teaching and learning are important because they provide a framework for understanding the diversity of lived experience and the social structures and processes that create, influence, and maintain oppression, marginalization, and inequality. More specifically, the valuing of personal lived experiences of diverse individuals serves as an intentional socio-political action, or point of advocacy, and results in the development of strategies to include the perspectives of those who are marginalized in the classroom. Inclusion of these diverse points of view provides insight into the structural influences in our lives and questions colonized ways of developing and implementing coursework.

7   Pedagogy in Practice: Techniques and Strategies in the Classroom

While theory serves as a guiding conception in our educational practice, technique is the application of various strategies. It is our theoretical understanding that guides us in choosing strategies or techniques that are congruent with the key concepts of our pedagogical approach. While we may use a variety of strategies in the classroom, our understanding of why and how they are implemented is informed by our pedagogical stance. The strategies presented in this section are informed by intersectional, Black feminist, feminist, culturally responsive, culturally sustaining, and indigenous approaches to the practice of teaching.

7.1   *Including Diverse Perspectives*
While having specific educational aims, schools also provide students an education about their value in the world around them. Because of the mainstream colonized curricula, students from minoritized backgrounds, whose language and culture do not resemble the dominant culture of the school, may become

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42   Kim A. Case, "Toward an Intersectional Pedagogy Model," *Intersectional Pedagogy: Complicating Identity and Social Justice*, ed. Kim A. Case (New York: Routledge, 2017), 9.

alienated and disadvantaged in the learning process. This colonial agenda could pressure students from minority cultures to acculturate and rid themselves of their cultural beliefs and norms in order to assimilate into the majority culture. This is detrimental to the socioemotional well-being of minority students and impacts their learning and success in school. Studies have found that a strong racial-ethnic identity is linked to higher self-esteem and a positive outlook on academic achievement in racial minorities.[43]

Culturally responsive teaching approaches recognize that diverse students bring varied knowledge, experience, and perceptions that are enriching to the learning experience. The role of the educator is to build a trusting and affirming classroom environment that promotes inclusive and meaningful teaching.[44]

7.2 *Affirming Students' Cultures and Identities*

We encourage educators to critically reflect on their instruction, ensuring that diversity is reflected in the study materials, textbooks and visual images. Explore whether all students can find relatable content throughout the process of learning. Review and ensure that class content does not perpetuate bias and stereotypes or silence diverse communities. Be intentional about your choice of materials and activities in class. Allowing students to bring their own examples from their real-life experience into the classroom is another way to provide an affirming space.

Educators who pay attention to culture recognize that individuals from different cultures may learn differently and that their expectations for the learning environment may be different. For example, students from collectivistic cultures may prefer to learn in cooperation with others, and students from individualistic cultures may prefer to work autonomously. To maximize learning opportunities, teachers should gain knowledge of the cultures represented in their classrooms and adapt lessons so that they reflect ways of communicating and learning that are familiar to the students. Intentional effort, on the part of the instructor, to use a variety of learning strategies, that are culturally relevant to the students in their classroom, helps students relate to classroom content and feel affirmed in the learning environment. Giving choice in a diverse

43   Jean S. Phinney, Cindy Lou Cantu, and Dawn A. Kurtz, "Ethnic and American Identity as Predictors of Self-Esteem Among African American, Latino, and White Adolescents," *Journal of Youth and Adolescence* 26, no. 2 (1997): 165–185.

44   Gloria Ladson-Billings, "Culturally Relevant Pedagogy 2.0: a.k.a. The Remix," *Harvard Educational Review* 84, no.1 (2014): 74–84. https://doi.org/10.17763/haer.84.1.p2rj131485484751.

group of students is a way to allow individuals the opportunity to determine their own path.

7.3   *Exploring the Use of Language*

Diverse students have communication styles that are influences by their culture. Second language English speakers are disadvantaged by the deficit model that singularly focuses on acquiring proficiency in English instead of celebrating their mastery of other languages. Language and culture also impact the style of interaction and communication which may influence the formality in the use of the English language. Learn about the language skills students bring to the classroom. Code switching is a common language phenomenon observed in African American students when they switch between the mainstream standard American English dialect (considered professional language) and African American dialects. The ability to navigate between different languages and to switch at a moment's notice is an unrecognized cognitive ability of diverse students.

Family collaboration is a crucial aspect of culturally responsive teaching. The notion of autonomy can impede the successful integration of family in the educational life of diverse students, therefore inclusive pedagogy incorporates family outreach and explores barriers that may limit the involvement of families.

7.4   *Naming*

In her 2019 book about intersectional pedagogy, researcher in gender and peace studies, Gal Harmat, discusses the relevance and importance of name story sharing and name analysis. This is "an educational practice in which participants and students of a course, workshop or dialogue, share their name stories and are able to question, challenge, and explore identity, language, heritage, privileges, and (power) relations right from the beginning."[45] Names are contextualized within a family and culture and may contain values, hopes, and beliefs of families across aspects of identity. Since this type of self-reflection may bring up many thoughts, feelings, and questions, it is important that students be allowed to engage in this reflective action without input from others unless it is requested.[46] Instructors may ask specific questions and have students consider the origins of the name, why it was chosen for them, what it means and how it has impacted them in their own sociocultural context.

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45   Gal Harmat, *Intersectional Pedagogy: Creative Education Practices for Gender and Peace Work* (New York: Routledge, 2020), 2.

46   Harmat, *Intersectional Pedagogy*, 18–19.

7.5   *Building Community*

Culturally responsive educational strategies to support racial minority girls emphasize the connection between teaching and caregiving, as this has been identified as an essential component when educating students of color, and serves as a buffer against the racialized and gendered experiences they encounter at school.[47] Other-mothering is a teaching philosophy that has been applied to Black female educators who nurture students' educational opportunities by attending to their social-emotional lives and educational needs.[48] These female educator behaviors are often compared to kinship behavior due to the emphasis on nurturing, advocating, advising and reprimanding associated with family caregivers.[49]

Other scholars term this student focused engaged teaching role as that of a "warm demander."[50] Kleinfeld coined the phrase warm demander to describe the type of teacher who was effective in teaching Native American and Inuit students.[51] These educators have high expectations for students and are firm and warm in their instructional methods.[52] Garza also found that caring relationships with teachers is crucial for educational engagement among Latina students.[53] Latina students showed strong preference for educators who build an affectionate and trusting relationship and made an effort to engage them outside the requirements of the school schedule and accommodated the demands of their lives outside of school.[54]

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47   Ladson-Billings, *The Dreamkeepers,* 1994. Monique W. Morris, "Protecting Black girls," *Educational Leadership* 74, no. 3 (2016): 49–53.

48   Collins, *Black Feminist Thought,* 2000.

49   Alonzo M. Flowers, Jameel A. Scott, Jamie R. Riley, and Robert T. Palmer, "Beyond the Call of Duty: Building on Othermothering for Improving Outcomes at Historically Black Colleges and Universities," *Journal of African American Males in Education* 6, no. 1 (2015): 59–73.

50   Blaire Cholewa, Ellen Amatea, Cirecie A. West-Olatunji, and Ashley Wright, "Examining the Relational Processes of a Highly Successful Teacher of African American Children," *Urban Education* 47, no.1 (2011): 250–279.

51   Judith Kleinfeld, "Effective Teachers of Eskimo and Indian Students," *School Review* 83, (1975): 301–344.

52   Amy Carpenter Ford and Kelly Sassi, "Authority in Cross-Racial Teaching and Learning (Re)considering the Transferability of Warm Demander Approaches," *Urban Education* 49 (2014): 39–74.

53   Ruben Garza, "Latino and White High School Students' Perception of Caring Behaviors," *Urban Education* 44, (2009): 297–321.

54   Debra L. Roorda, Helma M. Koomen, Jantine L. Spilt and Frans J. Oort, "The Influence of Affective Teacher–Student Relationships on Students' School Engagement and Achievement: A Meta-Analytic Approach," *Review of Educational Research* 81 (2011): 493–529, https://doi:10.3102/0034654311421793 .

7.6   *Emphasizing Social Change*

In liberatory, critical, and feminist classrooms, an aim is to promote advocacy, activism, and social justice efforts that result in social change. Instructors can create a brave classroom space wherein they work with students to promote inclusivity and to challenge all forms of marginalization and oppression.

Collaboration between students and instructors allows them to work together for social change. Inclusivity is crucial for students who may feel alienated. Instructors can engage students in identifying and challenging gender and sexuality norms in text.[55] Educational systems are historically heteronormative, meaning one's educational experience is as well. Schools exist almost entirely as binary systems, therefore engaging students in curricula that challenges heteronormative systems is essential in supporting marginalized students.

7.7   *Valuing Lived Experience*

Inclusive pedagogical practices promote the development of a sense of community in the classroom. Students from diverse backgrounds can be brought together through authentic and open conversations that draw from students' lived experiences and social locations. Course content is also more likely to engage and empower students when it is culturally and socially relevant to them personally.[56]

Inclusive pedagogies reject the notion that students either have or have not succeeded with no consideration to the learning process or the student as an individual. Viewing teaching and learning as "sink-or-swim" concepts can create barriers, especially for marginalized students, throughout the learning process. To develop a truly inclusive classroom environment an instructor must be open to, and respectful of, varied perspectives.[57]

7.8   *Disrupting Power through Qualitative Research Strategies*

Autoethnography is a strategy that has been implemented by indigenous groups to offer their own personal stories as members of their community. This practice serves to disrupt power in research, dismantle colonization, and

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55   Mollie V. Blackburn and Jill M. Smith, "Moving Beyond the Inclusion of LGBTQ-themed Literature in English Language Arts Classrooms: Interrogating Heteronormativity and Exploring Intersectionality," *Journal of Adolescent & Adult Literacy* 53, no.8 (2010): 625–634.

56   Ladson-Billings, "Culturally Relevant Pedagogy 2.0," 2014.

57   Julie Vaudrin-Charette, "Melting the Cultural Iceberg in Indigenizing Higher Education: Shifts to Accountability in Times of Reconciliation," *New Directions for Teaching and Learning* 157 (2019): 105–118, https://doi.org/10.1002/tl.20333n.

provides a way for group members to share their own narratives instead of being viewed from the position of an outsider (as has been historically typical in ethnographic research).[58] Autoethnographic methods make the values and experiences of the researcher explicit rather than viewing the researcher as neutral and unbiased. Autoethnography is "one of the approaches that acknowledges, and accommodates subjectivity, emotionality, and the researcher's influence on research, rather than hiding from these matters or assuming they don't exist."[59]

To write an autoethnography, one must be a member of the group one is studying. It is a form of qualitative research inquiry that focuses on self-reflection of personal experience and connects this personal experience to larger social, political, and cultural meanings. This strategy can be used in research and it can also be used in the classroom. Having students write a mini-autoethnography provides a way for them to examine their lived experience while simultaneously connecting those experiences to the systems of oppression that influence them. This process makes power structures and inequalities visible. While I (Tammy) implement this strategy with doctoral students, it can be used at any level of higher education. For example, one professor chose to develop an assignment that he called "Gender Autobiography" for a course that was cross-listed in psychology and women's studies.[60] His assignment description asked students to "connect academic scholarship on the psychology of gender to everyday life experiences of gender socialization, gender identity development, and social inequalities (including privilege and oppression across multiple dimensions of differences, including but not limited to gender, sexuality, race, and class)."[61] Because this assignment required students to systematically analyze their own experiences, related to gender, and use relevant research literature to highlight how these experiences represent systemic and structural issues, this assignment can be considered a mini-autoethnography. Additionally, this assignment honors the complexity of holding multiple social identities while centering gender.

I (Tammy) developed an assignment for a doctoral level course in Counselor Education that I call "Intersectional Cultural Autobiography". This assignment

58   Carolyn Ellis, Tony Adams, and Arthur Bochner, "Autoethnography: An Overview," *Forum: Qualitative Social Research* 11, no. 1 (2011): para. 16, https://www.qualitative-research.net/index.php/fqs/article/view/1589/3095.

59   Ellis, Adams, and Bochner, "Autoethnography," para. 3.

60   Patrick Grzanka, "Undoing the Psychology of Gender," *Intersectional Pedagogy: Complicating Identity and Social Justice,* ed. Kim Case, (New York: Routledge, 2017), 75–76.

61   Grzanka, "Undoing Gender," 75.

requests that students use both autoethnography and the qualitative strategy of photovoice to reflect on their lived experience across identities and social locations and how those experiences intersect with structural power. Here's an excerpt from my assignment description.

> This assignment provides an opportunity for reflection on your lived experience across multiple social locations while connecting those lived experiences to the broader social world. Your task is to utilize intersectional theory as a framework to explore your personal social locations (you will include both marginalized and privileged social locations) and then discuss how your lived experiences, across the various social locations, intersect with structural power to create systemic issues. Ultimately, the critical focus will be on systemic issues (the way things work) in the larger sociocultural context. There are two parts to the assignment: a photovoice project and a written analysis (paper).[62]

Using the qualitative research strategy of photovoice provides a space for and assigns value to different ways of knowing. For this part of the assignment, students creatively display images (photos of people or things and drawings) that represent the various aspects of their identities. Since I teach this course online, students typically format the images into a PowerPoint slideshow or create a digital video file. The student is encouraged to be creative in their format and display. The second part of the assignment is the autoethnography. I set the expectation that intersectionality will be used as a guiding theory and ask students to examine identities that are socially located in oppression and those that are socially located in privilege. I want them to be able to grasp the notion that most of us have one or more locations of oppression and also some locations of privilege. I have found, through my experience teaching, that many students come to the classroom, centering one of their oppressed social identities and may not have given as much thought to the oppression located in their other identities or the privilege afforded to them by other aspects of where they are socially located. Without grasping the significance of interlocking systems of oppression, social change may be less likely.

I (Melissa) participated in the Intersectional Cultural Autobiography assignment from the student perspective. The experience of examining my own social locations and their interaction with systems of power felt intimidating

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62   Tammy Hatfield, "Multicultural Issues in Counseling and Education," (Syllabus, University of the Cumberlands, Kentucky, Spring 2020).

at first. The assignment lead to a better understanding of my own positionality (personally and professionally), forcing me to confront and acknowledge my own implicit biases that I had developed throughout my life experiences. This form of self-examination and self-expression was cathartic, as it created an opportunity to consider how my beliefs and actions can impact social change. This experience was especially engaging and impactful due to the incorporation of relevant personal experiences.

I (Sarah) also participated in the Intersectional Autobiography assignment as a student. The project made me question the idea of authentic identities. While I became more aware of my social locations, I also began re-evaluating some of the boxes I, and society, use to categorize people. Much of how we define ourselves exists due to social construction. The Intersectional Autobiography assignment helped me understand my power and privilege. I enjoyed the choice and creativity allowed in the assignment. My classmates and I were encouraged to truly be ourselves and delve deeply into our identity formation, beliefs, and values. This assignment was unlike any other I'd completed up to that point.

I (Portia) also engaged in the Intersectional Autobiography assignment as a student. This project allowed me to explore the intersection of my other identities. As a Black female, my experience has been that this identity is the one that has shaped my experience of marginalization the most and therefore has defined my interactions with the world. I appreciated the assignment for allowing other parts of my identity to be explored and brought to the forefront. Additionally, issues of safety, and vulnerability are part of this exploratory process. For most marginalized individuals there is increased need for the environment to be able to hear and validate these experiences without explaining, blaming or defending. As a group we were able to move to this non-defensive level which made this a healing experience.

8   Accountability and Action

8.1   *Engaging in Self-work*

Being socialized into whiteness (as a White person, this occurs, at least initially, mostly outside of awareness), struggling with unpacking and discovering my own implicit biases, sitting with the cacophony of teaching and administrative voices at a Historically White Institution, while trying to find ways to deconstruct and dismantle all forms of White supremacy in higher education in an effort to support the liberation of Black and Indigenous People of Color (BIPOC), can feel overwhelming and result in immobilization. To engage in

socially just and anti-racist practice as educators, I (Tammy) must take action and develop a pathway for accountability and action.

Because I am socially located as White, race is an area of privilege in my life, and I am left with much self-work to do in understanding how whiteness impacts my daily life and experiences. I understand that whiteness gives me unearned power, privilege and advantage when compared to persons who are BIPOC. Taking an intersectional perspective, that power is offset a bit by my gender and size. While my social locations move with me through space and time, and are determined by the observer, I have found that my most salient identities, across time and space, have been gender and body size. I notice that I have not had to work as hard to uncover the impact of lack of access and oppression that comes at the intersection of sexism and sizeism. I can recount many experiences, throughout my lifetime, that have experienced power used to undermine my value based on being female and large-bodied.

8.2   *Practicing De-colonization in Higher Education*

As educators who strive to practice through an Intersectional Black Feminist lens that is both culturally responsive and sustaining to promote social justice, we have found that it is easy to feel isolated in the context of higher education where many institutions sustain oppressive policy and practices that developed through colonization. There is often a failure to acknowledge and respond to the violently oppressive context in which higher education was developed in the United States.

Most modern-day institutions of higher education are historically white (HWIs) or predominately white institutions (PWIs). Whiteness is also structured into these institutions as we, often without explicit awareness, practice White ways of viewing and being in the world. Traditional pedagogy honors and sustains these practices and we believe that without the development of critical consciousness and intentional action to promote inclusive educational spaces, we will continue to harm marginalized and oppressed groups of people. We, the chapter authors, believe that practicing de-colonization efforts in the educational setting is necessary to create more inclusive classroom spaces.

8.3   *Creating Accountability Partnerships*

All educators will encounter situations where they demonstrate bias in the classroom. Sometimes this occurs within our explicit awareness and we are able to repair the damage and repair the relationships and, other times, our bias is implicit. Developing accountability partnerships creates a process for addressing both implicit and explicit biases and allows for additional perspective to be taken into consideration. This can foster ongoing critical examination of one's

practice and can result in the development of more inclusive practices. In the practice of accountability, educators consult with their colleagues regarding course design and implementation, ensuring they are creating inclusive course content and structure. Educators may also use accountability partnerships to develop a space where they can process interactions that occurred in their classrooms with students and examine, with their accountability colleague, any bias that may have been displayed.

Accountability partnerships may take form as a mentorship, cohort peer group, or simply an agreement between two colleagues. I (Melissa) have experienced working in isolation and on teams throughout my career. I have found that working within a team of like professionals, while challenging in some aspects, has significantly contributed to my growth as a counselor and educator. Being exposed to multiple perspectives and teaching styles on a regular basis has afforded me the opportunity to reflect on my own pedagogical practices and identify areas to improve.

9   Discussion and Conclusion

As the writing of this chapter ends, I (Tammy) want to share my excitement and hopefulness that we can continue to build and enact social justice efforts in higher education settings. One of the things about sharing this chapter that is most exciting to me is the possibility that readers will become passionate about building inclusive spaces and will leave with some strategies they can use to engage in social justice action in higher education settings. I am also hopeful that the feelings of loneliness and isolation that are sometimes experienced when we are not connected with others who are actively working to change systems, will be somewhat assuaged. When I first discovered that many conceptual, theoretical, and practical strategies for building inclusive classrooms already exist, I was thrilled and relieved. Women and nonbinary people have been doing this work for a long time and we have a responsibility to continue building and expanding theories, be more inclusive in teaching and research practices, and engage in the critical self-examination required to sustain this work.

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