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The Routledge Companion to Intersectionalities.
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The Routledge Companion to Intersectionalities is a recent scholarly multidisciplinary reference book devoted to both ancient and contemporary intersectional studies. It comprises nine parts which contain fifty-three chapters in total. The contributors' team is made up of interdisciplinary scholars in the humanities and social sciences. The introductory section takes the concept of intersection, and explores the lived experiences, identities, and injuries of Black women, considering the multiple variables where axes converge. It uses this as a starting point to understand intersectionality as a key contemporary framework in feminist thought. Vital questions regarding intersectionality are asked and deliberated upon throughout the book. They include: "Is it a way to neutrally describe the multiplicity of identities that all subjects accrue? Is it an 'oppression olympics,' with the intersection as a site of accumulation of injury? Is it an analytic strictly 'belonging' to Black feminism—and to Black women—that includes an ethical and intellectual imperative to focus on marginalized communities and identities? Is it a way of 'doing' feminism, both academically and in the world? Does it dismantle or build institutional affiliations across subjects, disciplines, and infrastructures?" (1).

Part one has eight chapters that retrace intersectional genealogies which influenced Kimberlé Crenshaw, whose works are most closely associated with the concept of intersectionality.¹ She conceptualized it in a legal context, drawing attention to the limitation of institutional paths to justice and equity especially for Black women in the United States. She was influenced by other Black feminist theorists whose concerns were not only equality for Black woman but also social justice for all. The chapters in this part assertively discredit the popular opinion that often claims Crenshaw to be the sole progenitor of intersectionality thought. A notable chapter on the Memphis school of thought provides a critical analysis of Black feminist theorizing around multiple and overlapping modes of domination, leading to contemporary intersectionality.

Part two is composed of eight chapters which examine intersectional methods and interdisciplinarity. In this part, identity exclusivity in health systems, psychology, law, and literature are among the areas discussed. It focuses on the individual-level

1 See *Demarginalizing the Intersections of Race and Sex* (U of Chicago P, 1989) and *Mapping the Margins* (Columbia UP, 1991).

experiences of people and communities who have been historically marginalized or stigmatized within systems and structures of power. Therefore, portraying that intersectionality has traveled across academic disciplines, policy circles, and community settings. Additionally, this part examines Black women as both producers of intersectionality scholarship and the subjects of intersectional inquiry.

Part three consists of five chapters that explore the applications of intersectionality across the geopolitical classifications of the world, with a particular focus on race and class. It examines the global North as a site of accountability, and its relationship with the global South. The extensive journey of the concept of intersectionality—spanning geographical spaces and intellectual and activist domains, from academia to social movements—is thoroughly discussed. Examples from the USA, India, China, North Africa, and West Africa serve as frames of reference. Additionally, this section addresses issues related to migration and asylum-seeking within the diasporas of the global North.

Part four is made up of five chapters under the umbrella of intersectional border work which interrogates identity formation, power relations, and ontology. Another key area in this part is feminists and critical queer scholars elaborating their unique line of thoughts. The fluidity of intersectionality extends beyond the USA university system, generating multiplicative collaboration across diverse fields of study. The challenges faced by minorities who migrate and seek asylum in host territories are also explored. Intersectionality in the COVID-19 pandemic is introduced, and this discussion is continued in Part five.

Part five outlines the transnational nature of intersectionality as both theory and activist praxis in three chapters. Systems within which components of intersectionality, such as racism, operate are discussed, tracing the origins of race and race-thinking to the Middle Ages and early modernity. Furthermore, Western philosophical works, such as Immanuel Kant's *Critique of Pure Reason*, are used to explore the intertwined nature of racial and gender identities in relation to religious devotion. An examination of various religious beliefs—medieval Jews, Muslims, and Black “Pagans”—in the context of the history of Western Christianity highlights how religion plays a central role in intersectionality.

Part six has four chapters exploring the nexus between intersectionality and disability studies. It commences with exploring harassment and assault of Black girls in schools and their criminalization and arrest. Then it specifically deals with the plight of Black girls living with disabilities and their capitalist economic exploitation. This thought is further expounded to include sterilization of women of color in relation to the education experience of Black girls with disability. Another area of focus in this section is the medical condition that can be considered a form of disability, as highlighted in the Black Lives Matter movement, guided by the victims' desperate cry of “I can't breathe,” which was ignored, leading to casualties. Additionally, the challenges faced by people living with disabilities, particularly artists, during lockdowns such as those imposed during COVID-19 is analyzed.

Part seven consists of four chapters that outline intersectional science and data studies, with a particular focus on Black feminists in science, technology, engineering, and mathematics (STEM). The exclusion of women of color and indigenous women—

both as participants and in representation within the content of digital humanities—is examined. This section concludes with an analysis focusing on biomedical studies, minority women’s health, and the epidemiology of sexually transmitted infections.

Part eight consists of seven chapters addressing popular culture within the discourse of intersectionality. Contemporary phenomena, such as COVID-19 across the world and the Black Lives Matter Movement in the USA, are explored by examining popular literary culture, including Hip Hop and Blues music, comedy, and movies. Part nine, the final section, comprises nine chapters, all unified in their dedication to rethinking intersectional justice. Emerging issues and trends, such as the question of Palestine, armed citizenship, and inequalities in caregiving work are thoroughly analyzed in a logical and coherent manner.

This well-informed critical volume represents significant growth and development of intersectionality, evolving from a methodological approach into a more stable theoretical framework to guide and shape scientific studies in relevant fields. As a theoretical framework in literary studies, it emphasizes the multiplicity of voices and perspectives as a precondition for social transformation, asserting that no single explanation can encapsulate a phenomenon. I highly recommend this companion to students, teachers, and researchers working in women’s and gender studies, sexuality studies, African American studies, sociology, politics, and other related disciplines.