

TEACHING INNOVATIVE METHODS

Report on Pedagogical Tools for Integrating
Intersectionality into Higher Education Teaching



InterHEd
INTERSECTIONALITY IN HIGHER EDUCATION



Co-funded by
the European Union

Name of the project InterHEd. Intersectionality in Higher Education

Code of the project 2023-1-ES01-KA220-HED-000160620

Funding Co-funded by Erasmus+ KA220 in Higher Education

Leader of result Universitat de Vic - Universitat Central de Catalunya

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ISBN 978-84-128959-6-4

This result is part of *InterHEd*, an Erasmus+ project that aims to advance towards more inclusive and diverse higher education institutions by promoting intersectional mainstreaming in higher education teaching. This report responds to the first specific objective of InterHEd: to create and implement innovative and challenge-based methodologies that engage teaching staff and students from diverse backgrounds and disciplines to explore the relevance of intersectionality in their field of study.

This project has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

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1. INTRODUCTION

The "Innovative Teaching Methods Report on Pedagogical Tools for Integrating Intersectionality into Higher Education Teaching" proposes a collection of tools designed to work on inequalities within university classrooms from an intersectional perspective. The pedagogical tools collected are aimed at higher education teaching staff to enhance understanding of the diversity and inequalities present in a classroom, reflecting on how diverse social positions affect academic trajectories and experiences. Consequently, these tools can guide teachers on how to incorporate intersectional perspectives into their teaching practice in different disciplines to nurture transformative learning outcomes considering the intersectional social positions of students and themselves. We will follow Seale and Cooper (2010) when considering pedagogical tools as:

"Any tool that mediates a teacher's action, offering clear and detailed principles regarding learning that can be easily and readily translated into the teaching practice. The pedagogical tools provide a link between the theory and practice, and they help the teachers to move from the abstract to the concrete."¹ (p.1110)

By examining how different axes of inequality intersect to shape individuals' experiences of oppression and privilege and how to tackle them intersectionally, lecturers and students can recognise and address the complex interplay of factors such as race, gender, class, sexuality, ability, and other axes of inequality. This understanding extends to the impact of

¹ All translations are original.

their general experience and their positionalities and relations in the classroom and in their academic trajectories. These tools then require moving beyond traditional methods to engage students and teaching staff in critical thinking about complex social identities through innovative practices.

In this line, efforts for innovation in higher education teaching have rapidly increased in recent years, according to Dearn (2010) this is mainly due to two drivers: the relatively inefficiency of traditional teaching techniques and changing demands on higher education. In this context, innovation can be perceived as a "buzzword" (Morozov, 2013), with various interpretations and forms, from specific procedures to general concepts (Dearn, 2010).

Likewise, intersectionality has also been called a "buzzword" (Davis, 2008) and while it has received significant attention across disciplines in higher education, its practical application in teaching remains an area of active discussion and exploration. The development of intersectional strategies, methodologies and techniques in higher education teaching is still in its early stages, and in fact, there is a persistent "lack of effective pedagogical tools for teaching and learning about intersections of identity" (Case, 2017, p.7). However, it is important to recognise that intersectionality builds upon the substantial groundwork laid by feminism, and decoloniality, among other critical frameworks that are a cornerstone of intersectional pedagogy, a framework which has informed this collection of tools.

Therefore, in what follows we will outline key enablers that have shaped this selection of tools and that can further inform the development of other

pedagogical tools aimed at working on inequalities from an intersectional perspective in the classroom. The enablers that will be outlined below are: focus on contexts; transdisciplinarity; an orientation towards social justice; a student-centred approach; the emphasis on experiential knowledge; and prioritising problem-based or challenge-based approaches.

Focus on contexts

Intersectionality emphasises the importance of context, as inequalities are produced in concrete spaces and historical moments, and one's position of privilege or oppression can vary depending on their context (Yuval Davis, 2017). Similarly, the importance of context in innovation is paramount, since what may be considered innovative in one setting or discipline might be commonplace in another. Therefore, the effectiveness and applicability of working along the lines of intersectionality and innovation are shaped by the specific spaces and times in which they are implemented and the positions that people occupy.

Recognising the contextual nature of these frameworks, this report aims to be transdisciplinary -i.e., usable in diverse courses across branches of knowledge in the university- and adaptable to different institutional and cultural contexts and by different social groups. Therefore, the adaptability of the pedagogical tools described in this report is key for their use in different educational contexts. This needs teaching staff to assess the usefulness of their techniques based on factors such as institutional culture, disciplinary perspectives, and individual teaching goals (Dearn, 2010) alongside the reality of the classroom and existing power relations.

Transdisciplinarity

Drawing insights from various fields such as sociology, anthropology, gender studies, critical race theory, and more helps to provide a comprehensive understanding of intersectionality (following Naples, 2017, p.129 and Critical Race Theory). This approach encourages students to critically engage in the analysis of social structures and power dynamics to deepen their understanding of intersectionality in individuals' experiences, considering different epistemologies.

Orientation towards social justice

Working from a social justice and action orientation aims to dismantle oppression and generate political change, emphasising politically oriented learning for students to extend beyond the classroom walls for social change. Feminist, antiracist and decolonial pedagogies among others prioritise the commitment to social justice as a guiding principle in the classroom.

Student-centred approaches

A central element of innovative pedagogical approaches is the shift toward student-centred methodologies (Nicolaidis, 2012) to embrace more interactive and engaging methods that foster critical thinking among students. This approach would help to tailor teaching strategies to support diverse backgrounds, recognising and valuing each student's unique experiences departing from their social positions.

Experiential knowledge

The centrality of experiential knowledge, derived from a feminist and decolonial approach (see DeCuir-Gunby et al., 2018), underscores the importance of identifying voices and focusing on the experiences of people traditionally oppressed. Experiential knowledge, gained through direct personal engagement and lived experiences, provides valuable insights so lecturers and learners can identify their standpoint and critically reflect on how their intersecting social positions shape their perspectives and interactions, enriching their understanding of epistemological power and informing more just and diverse practices.

Problem-based approaches

Involving learners and teaching staff in the possibility of experimenting, rehearse or research on daily activities and in the resolution of real problems and practical situations, for instance through a problem-based or challenge-based perspective, could involve identifying intersecting axes of inequality in its analysis to provide inclusive solutions. In fact, it has been discussed that learning can be enhanced as problem-based approaches can augment the capacities of students to take into account diverse viewpoints (Nicolaidis, 2012) which could include intersectional analysis.

2. COLLECTION OF PEDAGOGICAL TOOLS

This collection of pedagogical tools opens with (1) Brave Space, a foundational tool for creating an environment where participants can engage in open, respectful, and sometimes uncomfortable conversations about inequalities. This sets the stage for productive dialogue throughout any learning journey.

Next, (2) Me Bags encourages participants to explore aspects of their identity through everyday objects. This tool fosters personal reflection and trust among participants. Following this, (3) Talking Circles provides a structured space for group dialogue, allowing deeper reflection on group dynamics and shared experiences.

(4) Relief Maps and (5) Body Mapping then introduce visual and embodied ways of exploring how intersecting identities, emotions, and spaces shape individuals' experiences of inequality. These tools deepen participants' understanding of the social positions they occupy.

Moreover, the (6) Identity Web provides a structured, visual representation of how different aspects of identity intersect, enhancing awareness of how experiences and identities overlap and interact in one's personal narrative. From here, (7) Steps moves toward a physical representation of privilege and disadvantage, offering a tangible way to experience how social identities shape opportunities and barriers.

As participants begin to apply their insights, (8) Problem-Based Learning through Fiction engages them in collaborative problem-solving by analysing fictional scenarios from an intersectional perspective that mirror

real-world challenges. (9) Counter-Storytelling, a key tool for challenging dominant narratives, follows, enabling participants to tell their stories by centring marginalised experiences.

Finally, (10) Quote Analysis closes the collection with critical engagement with texts, linking the practical insights in earlier tools with current theoretical frameworks. It provides participants with an opportunity to synthesise their learning while reflecting on broader issues of inequality.

Each tool in this collection is presented within a standardised template, including its key enablers, theoretical grounding, expected outcomes, practical applications, and potential challenges. This structure enables teaching staff to easily and effectively integrate these tools into their daily practices, ensuring an intersectionally-aware classroom.

2.1 BRAVE SPACE

Reference authors James David Simon, Reiko Boyd and Andrew M. Subica

Key enablers Student-centred approaches; orientation towards social justice; focus on contexts

| Short description, objectives and target groups

Brave spaces are environments where participants are encouraged to engage in open, honest, and sometimes challenging conversations about difficult topics, with an emphasis on mutual respect, active listening, and personal growth. These spaces support both expressing and confronting discomfort in the pursuit of understanding and social justice. Brave spaces promote respectful, constructive, and intentional disagreement, given that the notion of safe space is contextual, not always possible, and can sometimes have contradictory meanings (Arao & Clemens, 2013).

This tool can be used with students of different disciplines to kick-start other classroom activities, setting an adequate environment and transversally applying it throughout different sessions.

| Which concepts and theories serve as the foundation for the tool?

The term *safe space* has become part of recent controversy surrounding a larger debate regarding freedom of expression on college campuses (Ali, 2017). Spurred by the inception of Black Lives Matter in 2013, the term safe space has been appropriated within conversations about freedom of expression by the media and campus administrators —without a clear

understanding of the nuanced context from which the term has been drawn (Ali, 2017). Therefore, another term —brave space— is introduced to draw attention to existing differences and to bring clarity to the conversation. The term brave space was first popularised by Brian Arao and Kristi Clemens (2013) in their book *The Art of Effective Facilitation: Reflections from Social Justice Educators*

Safe spaces have a long and illustrious history within the advocacy community and as a tool for marginalised communities. Safe spaces and brave spaces are just one means to combat systemic oppression experienced within the classroom and on campus. Safe spaces and brave spaces must be used together to ensure the academic success of marginalised students and the personal growth and development of the entire student body (Ali, 2017). While safe spaces prioritise emotional protection and creating a non-threatening environment, brave spaces prioritise honest, sometimes uncomfortable dialogue, with the understanding that discomfort can lead to growth and greater awareness.

| What are the expected outcomes of implementing this tool?

Brave spaces create supportive environments so all students can equally participate in challenging dialogue. The creation of brave spaces is never without the risk of discomfort for those participating, but they allow for a more enriching and extensive dialogue while simultaneously providing tools of support. The purpose of providing these tools is to enhance —not detract from— participation and academic growth.

It is important to understand that a safe space is never totally safe (Arao & Clemens, 2013), and that the concept of a brave space, instead, encompasses all of what safe spaces offer, but clarifying that these environments are challenging and that students are expected to participate within them.

This tool also encourages intersectional conversations about movement-building, advocacy, and the role of campus environments to better understand the evolution and outcomes of safe/brave spaces over time.

| How can this tool be applied in workshops or training sessions?

To achieve a brave space, it is important to establish group agreements that will guide students' interactions as they engage in difficult dialogue with each other (Noah & Souza, 2018). This is essential to create a safe and supportive environment where all members feel comfortable sharing their thoughts and experiences.

Facilitators should then guide participants through a series of structured activities and discussions designed to encourage the exploration and sharing of diverse perspectives. These activities should be carefully crafted to address and delve into uncomfortable or challenging topics, fostering a deeper understanding and empathy among participants, especially in contexts of disagreement. A brave space within a classroom environment contains five main elements:

- ✳ "Controversy with civility", where varying opinions are accepted.

- * "Owning intentions and impacts", in which students acknowledge and discuss instances where a dialogue has affected the emotional well-being of another person.
- * "Challenge by choice", where students have an option to step in and out of challenging conversations.
- * "Respect", where students show respect for one another's.
- * "No attacks", where students agree not to intentionally inflict harm on one another.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

The pedagogical tool of brave spaces is relevant from an intersectional approach because it acknowledges the complex and multifaceted nature of students' identities and experiences. By promoting respectful, constructive, and intentional disagreement within a framework that values confidentiality and connection, brave spaces provide a structured environment where students can explore the intersecting dimensions of their identities (such as race, gender, class, sexuality, and ability) with one another. Brave spaces encourage nuanced conversations that recognise and respect these intersections, thus fostering a more holistic and inclusive understanding of social dynamics and power structures.

| What innovation does this tool offer?

Brave spaces foster environments where participants are encouraged to engage in difficult but essential discussions. Unlike traditional "safe spaces," which focus on minimising discomfort, brave spaces acknowledge that discomfort is often necessary for growth and critical engagement, especially when discussing complex social issues.

| Which are the most relevant key enablers that this tool relates to?

One of the key aspects of this tool is its focus on contexts. Brave spaces are designed to reflect the social, cultural, and historical backgrounds of the participants. By grounding the discussions in real-world experiences of privilege, oppression, and identity, the tool ensures that conversations are meaningful and relevant to the participants' lived realities. This contextual awareness allows students to connect their personal experiences with broader societal structures, fostering a deeper understanding of how different contexts shape experiences of inequality in the classroom.

The tool is also deeply student-centred, placing participants at the heart of the learning process. In a brave space, students are encouraged to lead discussions, share their insights, and engage actively with the issues raised. This approach fosters an inclusive and interactive learning environment where diverse voices are heard and valued.

Finally, the orientation towards social justice is central to the brave spaces tool. It encourages participants to not only reflect on their own experiences of inequality but also critically examine the systemic structures that

perpetuate inequalities. By fostering open discussions around issues like privilege, discrimination, and intersectionality, the tool promotes a commitment to social change. This approach helps students develop the critical thinking skills necessary to challenge inequality both inside and outside the classroom, aligning their learning with social justice efforts.

| What organisational aspects should be considered for implementing this tool?

No specific organisational aspects should be considered, other than providing a room.

| Which challenges in implementation does this tool present?

As abovementioned, the creation of brave spaces is never without the risk of discomfort for those participating. It is vital to encourage students to embrace the discomfort that comes with facing new perspectives. One strategy that can assist with this is having students read and discuss Wheatley's (2002) essay, "Willing to be Disturbed", where she explains the value of having one's views challenged.

That is why it will be important that the teacher has facilitation skills to guide discussions, address misunderstandings, and ensure a respectful and inclusive learning environment, which may be demanding for educators.

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2.2 ME BAGS

Reference authors Tolulope Noah and Tasha Souza (2018)

Key enablers Student-centred approaches; experiential knowledge; focus on contexts

| Short description, objectives and target groups

In this pedagogical tool, the students are invited to check and compare, as a group, five to seven personal items that they have in their bags or backpacks. These items will describe each person's past, present, and future journey (Noah, 2018).

The objective of this pedagogical tool is for the participants to learn about one another's identities and to build trust and rapport. This tool can be used with students of different disciplines, during orientation programs for new students, team-building workshops, and diversity, among others.

| Which concepts and theories serve as the foundation for the tool?

The Me Bags tool, introduced by Tolulope Noah and Tasha Souza in their 2018 paper, draws on several foundational concepts to support effective dialogues about diversity and inclusion. It is grounded in facilitating difficult dialogues by creating structured, respectful environments for discussing sensitive issues like oppression and privilege. The tool addresses microaggressions and encourages micro-resistance to counteract subtle discrimination. It promotes a positive communication

climate and effective instructional communication to enhance interactions between instructors and students. Additionally, it incorporates strategies for managing intercultural conflicts and mitigating stereotype threats, ensuring that discussions are inclusive and supportive. Overall, the tool provides a comprehensive approach to engaging in meaningful and constructive conversations on challenging topics.

| What are the expected outcomes of implementing this tool?

The expected outcomes of implementing Me Bags tool include enhanced self-awareness and mutual understanding among participants. By sharing personal items that describe their past, present, and future journeys, participants can learn about each other's identities, fostering trust and rapport within the group. This exercise promotes empathy, as individuals gain insights into the diverse experiences and perspectives of their peers. Additionally, participants will develop reflective thinking skills by comparing the narratives of their private belongings with the images they project publicly.

| How can this tool be applied in workshops or training sessions?

In workshops or training sessions, the Me Bags tool can be applied by having participants bring their bags containing 5-7 items that represent who they are, where they have been, and where they are going (Pearce,

1998). Facilitators should guide a group discussion where participants share and compare their items, addressing questions about what these items say about their identities, the cultures they engage with, and their daily needs. These are some of the questions that can be posed: what do these items say about you, the places you inhabit, the cultures with which you engage, and/or the activities you take up? How does the narrative of the (private) contents of your bag compare with the narrative produced by the image you have of yourself or the image you outwardly project? What would be in your bag? What would be your daily need for these items? (Noah & Souza, 2018).

Given the level of privacy shared by showing others what personal items we carry in our bags, this activity should be done in small groups to ensure everyone can share and reflect.

A development of this tool could be the Cultural Chests activity (Nagda et al., 1999). This tool involves participants selecting or bringing items that represent their cultural identities, such as pictures, art, or music. These items are compared with stereotypes or assumptions about those identities. In a guided discussion, participants share the meaning behind their selections and reflect on how biases shape perceptions of others.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

This tool is relevant from an intersectional approach because it allows participants to explore and express the multiple, overlapping aspects of their identities through personal items, this is why it is important that axes of inequality arise through the narratives of the objects. By examining how these items reflect their cultural engagements, activities, and daily needs, participants can understand how various facets of their identities intersect and influence their experiences.

What innovation does this tool offer?

The Me Bags tool combines personal storytelling with tangible items, making the exploration of identity more concrete and relatable. This hands-on approach encourages participants to reflect on their journeys meaningfully, bridging the gap between abstract concepts of identity and real-life experiences. By focusing on everyday objects that hold personal significance, the tool facilitates a deeper connection between participants (Noah & Souza, 2018) and promotes a more engaging and interactive learning environment.

Which are the most relevant key enablers that this tool relates to?

The Me Bags tool is highly student-centred, as it requires participants to reflect on and share personal aspects of their identity, while guiding the conversation and taking control of their narratives. This active participation empowers students to take ownership of the discussion and fosters rapport. It is also flexible, making it easy to adapt to diverse groups with different experiences and backgrounds.

Secondly, this tool leverages participants' own experiences and personal artifacts. By sharing items that hold personal significance, students build experiential knowledge about their own identities and those of their peers, making abstract concepts like privilege, marginalisation, and cultural identity more relatable and accessible.

Lastly, the tool situates intersectional identities within the context of everyday life and objects. The personal artifacts symbolise various cultural, social, and individual experiences that intersect in unique ways. This allows participants to explore the significance of time and place in shaping their identities and experiences.

What organisational aspects should be considered for implementing this tool?

No specific organisational aspects should be considered, other than providing a room to develop the activity.

Which challenges in implementation does this tool present?

Implementing the Me Bags tool can present several challenges. Firstly, participants might feel uncomfortable sharing personal items and stories, which could hinder open and honest communication. Secondly, facilitators must create a supportive and non-judgmental environment to address this. Another challenge is maintaining sensitivity to cultural differences and personal boundaries, as some items or stories might be deeply personal or evoke strong emotions. Facilitators need to be prepared to handle these situations with care and provide appropriate support. Additionally, there may be logistical challenges, such as ensuring all participants bring the required items and managing time effectively to allow everyone to share.

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2.3 TALKING CIRCLES

Reference authors Fil a l'agulla Cooperative

Key enablers Student-centred approaches; orientation towards social justice; focus on contexts

| Short description, objectives and target groups

This tool engages participants in deep reflection and meaningful discussion through a two-part activity. The first part, known as the "trigger," presents a scenario related to an issue within the group, prompting participants to consider various possible reactions. In the second part, called the Talking Circle, participants reflect on the scenario, consider four response options, and then move to the corner of the room that represents their choice.

According to Fil a l'Agulla Cooperative (2021), the objectives of this tool are to raise awareness from an intersectional perspective about stereotypes and their impact on identity construction, to increase awareness of the power dynamics within the class group, to facilitate real-time dialogue within the group, to recognise and address situations of discrimination in the classroom and the need to repair the harm they cause, and to take an initial step towards committing to eradicating gender-based violence and all forms of discrimination in relationships.

This tool can be used with students of different disciplines and levels.

Which concepts and theories serve as the foundation for the tool?

The origin of Talking Circles is the knowledge and cosmovision of indigenous peoples in North American and New Zealand. A deeply communal vision rooted in the natural environment, which understands relationships and conflicts as a fundamental aspect of life and sustainability. One of the main practices included in the Circle are the use of the word stick/word object.

What are the expected outcomes of implementing this tool?

The main outcomes of implementing this tool are to create community by sharing experiences, thoughts, and emotions, which facilitates bonding, and a sense of belonging, and helps to create connections, build support networks, and develop a deep sense of community. It also helps to get to know each other better. The Circle is a space to welcome diversity, especially those aspects that the group marginalises or discriminates against, and to appreciate and recognise them as part of the group. As this happens, the imagination of the group opens to other ways of being, doing, and expressing oneself.

It helps to prevent and intervene in situations of conflict, discrimination, and bullying. Violence and tension decrease, discrimination diminishes, and conflict finds a space to express itself and be addressed before the damage becomes irreparable. Additionally, it helps develop social,

relational, and personal skills. Speaking and listening through the Circle facilitates the development of skills such as speaking in front of the group, identifying feelings, naming emotions, and nurturing empathy.

How can this tool be applied in workshops or training sessions?

The first part of the session, known as the "trigger," presents a scenario related to an issue, prompting participants to consider various possible reactions. In the second part, called the Talking Circle, participants reflect on the scenario, consider four response options, and then move to the corner of the room that represents their choice.

The Talking Circle is regarded as a highly effective tool for managing conflicts within a group. It is often during these challenging moments that the potential of this methodology is recalled. While it can be employed to achieve objectives in such instances, its efficacy is considerably reduced if the group is unfamiliar with the tool. Consequently, periodic use of the Circle is recommended. This practice allows individuals to become adept with the methodology, facilitates the acquisition of relevant skills, enhances group knowledge and connection, and aids in preventing conflicts.



Figure 1. An example of a Talking Circle conducted at a workshop organized by Fil a l'Agulla.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

This activity is designed to systematically map the various forms of discrimination that manifest within the class group. Additionally, it aims to raise awareness about gender violence and its intersection with other axes of inequality, such as social class, race, health, and more. The openness of the proposed situation ensures that the concept of intersectionality is thoroughly considered.

Overall, this activity not only enhances a deeper awareness of discrimination and gender violence but also equips both students and facilitators with the insights needed to address and mitigate these issues within the educational environment.

| What innovation does this tool offer?

The Talking Circles tool innovatively combines ancient traditions with contemporary educational practices to foster inclusive dialogue and conflict resolution. This approach facilitates a systemic view of group dynamics, encouraging participants to consider diverse perspectives and the social context. It also employs a restorative approach to managing conflicts, addressing damage, understanding needs, and proposing measures to restore relationships. Finally, it changes power relations by levelling the dynamics between the facilitator, participants, and the group creating a collaborative environment.

| Which are the most relevant key enablers that this tool relates to?

Talking Circles emphasise the importance of context through a shared communal space where participants can explore the social, cultural, and relational contexts of their experiences. The tool allows participants to reflect on the broader social and institutional contexts that influence their thoughts, actions, and relationships.

Secondly, rooted in principles of social justice, Talking Circles creates a space for dialogue around experiences of discrimination and violence. This tool facilitates critical engagement with systemic issues, allowing individuals to acknowledge and address the harms caused by oppression. By centring discussions on intersectionality, Talking Circles empower participants to recognise and challenge inequality across multiple

dimensions, such as race, gender, class, and ability, among others, cultivating a commitment to social change.

Thirdly, Talking Circles place the participants at the centre of the learning process, allowing everyone to voice their thoughts and emotions in a respectful and egalitarian environment. The method encourages self-reflection and active listening, making it a student-centred approach that enhances participants' engagement and responsibility in discussions.

What organisational aspects should be considered for implementing this tool?

An open space is needed where standing in a circle and moving around to form small groups separately can be accommodated. A word object is also necessary. In a talking circle, a word-object, often referred to as a talking piece, is an item passed around to indicate the person who has the right to speak. This object holds symbolic significance, promoting respectful listening and ensuring that everyone has a chance to share without interruption. The object can be anything meaningful to the group, such as a stone, feather, or stick, and its importance is explained to the participants to emphasise its role in the circle.

Which challenges in implementation does this tool present?

This exercise presents a situation in which a choice must be made. This can lead to disagreements, and it is important to address them carefully and give space for comfortable tensions.

Furthermore, closure is very important. Sometimes, what has happened in the circle has been very emotional, and it has shaken some people emotionally. Thus, we need to approach these situations.

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2.4 RELIEF MAPS

Reference authors Maria Rodó-Zárate

Key enablers Focus on contexts; orientation towards social justice; experiential knowledge

| Short description, objectives and target groups

Relief Maps are a tool for the systematic collection of data on experience based on different positions and according to place. They study social inequalities from an intersectionality perspective, in three dimensions: social (positions and identities of gender, social class, ethnicity, age, etc.), geography (places in daily life) and psychology (effects on emotions). Intersectionality is a theory that states the experience of oppression cannot be understood by just one explanatory framework (whether it be gender, social class or ethnicity); rather, it is necessary to comprehend how these different axes relate to one another and how their intersection affects our experiences. This is the basis of the Relief Maps and the main goal of using them.

Relief Maps arose from academic research, specifically from the study of geography with a feminist intersectional perspective. However, the proposed model could be useful in higher education courses (Baylina & Rodó-Zárate, 2016) and many other fields, given that the issue of social inequalities, emotions and place is transversal. Although its theoretical foundations are in gender studies, it can be used for topics such as homophobia, Islamophobia, classism, ageism, racism, xenophobia, ableism, nationality and more. Possible fields of applications range from

social science research, health education and sport sciences research, teaching, consulting, company or organisation management.

| Which concepts and theories serve as the foundation for the tool?

Intersectionality and feminist geographies are at the basis of this tool. Historically, emotions have been underestimated in the study of social inequalities, but there are many forms of discrimination that can be identified through this dimension: humiliation, fear, the feeling of hostility and exclusion are fundamental indicators of inequalities. Furthermore, with regard to places, the geographic perspective is not usually included in the debates on intersectionality, yet place acts as a motor for intersectional dynamics and helps in understanding them in a more fluid and changing way. The condition of being a young woman does not have the same implications in the family home as when returning home alone at night or out climbing with friends. And different dynamics are involved depending on whether the young woman is white, migrant or trans. It is this dynamic relationship between positions, places and emotions that the Relief Maps are designed to collect and show in a simplified way.

This methodology was developed out of the doctoral research into feminist geographies by Maria Rodó-Zárate, specifically concerning youth access to the public urban space in a medium-sized Catalan town, Manresa. The diversity of youth in relation to gender, sexual orientation, origin, social class and age required a tool to systematise the experiences

described by young people themselves. Young women felt afraid in the public space because of their gender, but some of them, of Moroccan origin, for instance, did not go out at night and thus did not feel afraid. For other young women who were lesbians, their fear was of suffering homophobic aggression, which greatly affected their access to the public space. Generally, young men did not feel afraid, although gays shared the lesbians' perception of vulnerability. The more central or suburban the neighbourhood where they lived was also an important factor. Thus, diversity among the young people was a key point, but so was the emotional factor, as restrictions to access were not physical or direct, as in the case of explicit prohibitions or fines, but conditioned by feelings of fear, control or exclusion. Furthermore, place was a fundamental factor. Gay and lesbian people often felt unable to show affection in public because their families did not know they were homosexual. Place, therefore, leads to variations in the effects of gender, origin and sexuality and thus it needs to be understood in both relational terms and as constituting of power dynamics.

| What are the expected outcomes of implementing this tool?

The activity is designed for students to reflect systematically on their intersectional positions and to do an awareness exercise on the emotional effects of these positions. Through this reflection, it is shown how the positions we occupy in power structures condition the way we feel in the different spaces of everyday life, and how these emotions are experienced

unequally. Reflecting on one's own experience therefore allows us to understand the effects of social inequalities and visually show them.

How can this tool be applied in workshops or training sessions?

Participants start by choosing places relevant to their daily lives (home, study place, work, places they often go to, etc.). Then they draw up a table in which they think about how they feel in each of these places.

LLOCS	Com em sento per causa de la meua/ el meu SEXUALITAT	Com em sento per causa de la meua/ el meu GÈNERE	Com em sento per causa de la meua/ el meu EDAT	Com em sento per causa de la meua/ el meu ÈTNIA	Com em sento per causa de la meua/ el meu CLASSE
CASA MEVA (PARES)	NO M'HAIENT. Els meus pares no creuen que sou lesbiana.	En fam per mi i per a mi que se senti orgull.	Tant. A mi no m'ha. En fam per mi i per a mi que se senti orgull.	Bé	Bé
CARRER	NOTES, papers, un peu de coses. Ara no que encara quedo amb la clau per a casa.	Com a noia, tinc por de mi. En fam per mi i per a mi que se senti orgull.	Bé. M'ha de canviar.	Bé	Bé
INSTITUT	He tingut alguns conflictes i pertorbacions no he pogut gaudir mai.	Bé, però quan jupien a l'últim no em tracten igual.	Bé	Bé	Bé, però i que amb el meu grup d'amigues he aprofitat les oportunitats de treball.
CASA CLARA	Ara en un lloc sento molt bé. És l'única lloc on que no se senti discriminada.	Molt bé.	Bé, però encara hi ha algunes coses que no m'agrada.	Bé	Bé. És un bon treball.

Figure 2. Table of places and positions of Carla, a white 17-year-old lesbian woman. Example taken from a workshop conducted by the author of the tool, Maria Rodó-Zárate.

The next step is to classify the places into four categories (places of oppression, places of controversy, places of neutrality and places of relief). Lastly, they will draw up their Relief Map. The exercise involves profound reflection on participants' experiences, often leading to awareness of their situation of discrimination and privilege.

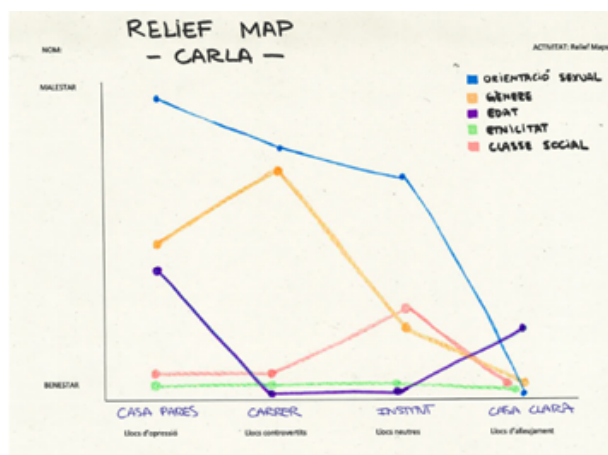


Figure 3. Relief Map of Carla, a white 17-year-old lesbian woman. Example taken from a workshop conducted by the author of the tool, Maria Rodó-Zárate.

Creating Relief Maps on paper is useful in situations where there is sufficient time, samples are small, and priority is given to the collective space for discussion and sharing. Using paper and coloured pencils is also a good option with certain groups, and the handwriting and the final drawing can provide highly valuable supplementary information. However, it is also possible to do them in digital form through the website (<https://reliefmaps.upf.edu/>) if the group is too large, located in different places or there is not enough time.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

This tool is strongly rooted in intersectional feminist theories and debates on feminist geography, for it considers the movements between social positions, places of experience and emotions experienced precisely in the combination of the previous two. Each person's gender, ethnicity, or social class positions have different effects on their daily lives. At the same time, people do not experience the same emotions, or in the same way, at the family home, in the public space, with friends, in an activist group, or on social networks.

What innovation does this tool offer?

This tool promotes innovation by enabling students to reflect on their own intersectional experiences of oppression and privilege in everyday life. It fosters empathy between students positioned differently across various axes of inequality and provides mechanisms for generating debate through a shared language. Additionally, it offers visual tools to show social inequality in an accessible way. In higher education contexts it can enhance critical thinking and foster a more inclusive academic environment by helping students understand and discuss complex social issues.

Which are the most relevant key enablers that this tool relates to?

First, it emphasises the importance of context by highlighting how experiences of privilege and oppression are shaped by specific spaces and times, allowing students to connect theoretical concepts with their own lived realities and sociocultural context.

Moreover, the tool's orientation towards social justice encourages students to reflect critically on systems of power and inequality by connecting them to their experiences and their peers. Bringing the reflections together can foster empathy between students and commitment to addressing these issues, both inside and outside the classroom.

Finally, its student-centred design, which focuses on particular and collective students' emotions and lived experiences, makes the learning process more engaging and personal, promoting active participation and deeper reflection, which ultimately fosters an inclusive academic environment.

What organisational aspects should be considered for implementing this tool?

This tool can be developed in a physical room with the maps printed and different coloured pencils or in a digital space, following the webpage <https://reliefmaps.upf.edu/>.

| Which challenges in implementation does this tool present?

By the end of the implementation, there will be a debate on the effects of one's intersectional positions in everyday life (around 30 minutes). To carry out this debate it is necessary to have a space of trust, which can present some challenges. The authors of this tool suggest a series of questions to encourage the debate, some of which may present some challenges—despite being also great sources of bonding and reflection. It will be important, then, to address them with care. The questions that present the most challenges are:

- * *What emotions have you associated with the points you have emphasised?* This question requires talking about emotions on sensitive topics, which can be a difficult task for some of the participants.
- * *Which places appear to you as places of oppression? And controversial? And neutral? And relief?* This question pinpoints places of oppression, which may make the participants talking about them revisit those places emotionally and bring about difficult feelings.
- * *In what way do you think your attitudes contribute to generating well-being or unease among your classmates?* This question tackles the notion of responsibility within the group, which may carry a sense of weight hard to handle for some people. It will be important to carry out this question with constructivism and not guilt.

| Further references

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2.5 BODYMAPPING WORKSHOP

Reference authors Jane Solomon (2002)

Key enablers Focus on contexts; experiential knowledge; transdisciplinarity

| Short description, objectives and target groups

Body mapping is a visual and holistic method used to explore and express personal experiences and perceptions of the body. It involves creating detailed maps that depict the body's physical, emotional, and psychological states, facilitating self-awareness, reflection, and communication about one's corporeal reality.

The aim is to promote introspection regarding one's axes of inequality and experiences, and how these influence the construction of professional identity. This can also be done collectively, elaborating a visual embodied exercise focused on the memories of our bodies. Through this practice, the participants reflect, locate and discuss different memories of discriminatory experiences and share with the group their strategies to resist them.

This pedagogical tool could be used with students of different disciplines, educators and trainers, counsellors and therapists, community groups, corporate teams, or social activists and advocacy groups.

| Which concepts and theories serve as the foundation for the tool?

Initially, body mapping was an arts-based self-exploration strategy for individuals living with HIV/AIDS to bring the perspective of the sociopolitical influences on their lives (Solomon, 2002). This methodology has been adopted in diverse contexts including community building for advocacy and political action (Ebersöhn, 2015; Gastaldo et al., 2013), social work (Skop, 2016), therapeutic contexts (Britton, Kinderman & Carlin, 2020), and education (Botha, 2017; Maina et al., 2014).

| What are the expected outcomes of implementing this tool?

By engaging with the affective, cognitive, and psychomotor domains, students gain a comprehensive understanding of their bodies as sites of knowledge and experience by visually exploring the depiction of a phenomenon (Maykut, 2021). This process fosters self-awareness and empathy, crucial for their future professional identities (Botha, 2017). Additionally, body mapping promotes critical thinking and reflective practice as students interpret and communicate their embodied experience, which in turn helps them understand others' practices.

| How can this tool be applied in workshops or training sessions?

This activity can be divided into three sessions. In the first session, each student chooses a body pose that reflects their body stance as a

professional. The faculty member or their peer can then use chalk or a pencil to transfer this image onto the paper. Afterwards, they will identify their 'power symbol', which represents the integration of their personal beliefs and values as the pursuit of truth or treating everyone with respect. They choose where this symbol would be located on or outside of their body and why this specific location. Lastly, they will create a 'personal slogan' (e.g. a saying, poem, song, etc.) which describes their philosophy of life. They finalise the session by placing their slogan on their Body Map.

The second session will focus on the self-expression of their physical, emotional, and social health. This is how they see themselves –not how others see them or how they want/wish to be seen. There are no expectations or outcomes, rules, or a particular process for completing this journey. Each student will create a unique expression of themselves. The map will be divided into three: face, body, and outside the body.



*Figure 4. Body Mapping Workshop by Harris & Salomon (2018).
The Bambanani Women's group Cape Town.*

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

This tool is relevant from an intersectional approach because it allows students to explore and express how multiple aspects of their identity — such as race, gender, culture, and personal beliefs— intersect and influence their professional stance and values. By visually mapping these intersections, the tool fosters a deeper understanding of how diverse experiences and identities shape one's perspective and behaviour, promoting empathy and inclusivity.

What innovation does this tool offer?

The Body Map integrates visual arts with reflective practice to enhance learning about and through the embodiment of social inequalities. This method fosters deeper self-awareness, empathy, and critical reflection, making it a valuable tool in fields focused on health and human services. Research has also demonstrated its therapeutic value (Skop, 2016).

Which are the most relevant key enablers that this tool relates to?

Firstly, body mapping emphasises how students' experiences are shaped by specific sociopolitical, cultural, and personal contexts. By visually mapping their experiences of inequality, privilege, and power, participants

gain insight into how different environments and situations influence their personal (and professional) identities and overall, their positionalities.

Secondly, this tool, which emerged in the context of health, draws on concepts from various fields such as art, psychology, sociology, and education. By merging reflective practice with visual arts, it promotes a comprehensive exploration of personal and professional development, helping students recognise how intersecting aspects of identity influence their behaviours and perspectives considering different disciplines.

Additionally, body mapping prioritises experiential knowledge, as students reflect on their own embodied experiences of discrimination or privilege. This method allows them to visualise and communicate their lived realities, providing a richer understanding of how their social positions influence their personal and professional identities.

What organisational aspects should be considered for implementing this tool?

Originally, Body Maps used life-size drawings to depict narratives. Certainly, life-size drawings can be utilised or as a cost-saving measure, smaller scales may be used on canvas or paper. Craft supplies including but not limited to acrylics, brushes, crayons, charcoal, coloured and pastel pencils, felt, glitter, stickers, sparkle, and watercolours should be provided to the students to stimulate creativity.

Which challenges in implementation does this tool present?

This tool may present several challenges. Participants may feel uncomfortable or exposed when sharing personal and emotional aspects of their identities. Ensuring cultural respect and sensitivity can be complex, especially when dealing with diverse groups. Some students may feel anxious about their artistic abilities, which could hinder their engagement. The process can be time-consuming, requiring careful planning to fit into the curriculum. Lastly, different interpretations of symbols and expressions might lead to misunderstandings or miscommunication.

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2.6 IDENTITY WEB

Reference authors Sarah K. Ahmed (2018)

Key enablers Student-centred approaches; focus on contexts; orientation towards social justice

| Short description, objectives and target groups

Identity Webs are graphic tools that visually map out various aspects of an individual's identity, such as personal, social, and cultural attributes.

The aim is to foster self-awareness, empathy, connection, and deeper insights into how personal, social, and cultural attributes influence one's experiences and perspectives.

Identity Webs could be used when students are introduced to their teacher, when efforts are made to connect with students and help them connect with one another, when reading about a character or historical figure, with each student creating a web for the person as the class learns more, or when working to build understanding and empathy for a particular individual or group of people with whom students may have little background knowledge (Ahmed, 2018).

| Which concepts and theories serve as the foundation for the tool?

Sara K. Ahmed is the author of *Being the Change: Lessons and Strategies to Teach Social Comprehension* (2018). The Identity Webs tool is grounded

in social identity theories, intersectionality, and inquiry-based learning. Inquiry-based learning encourages participants to reflect deeply on their identities and engage in meaningful discussions with others. This aligns with the work of Sara K. Ahmed, who emphasises the importance of integrating literacy and social identity in education.

| What are the expected outcomes of implementing this tool?

Group rapport, reflections on identity, raising awareness on intersectional experiences that are unique to each person and still relatable with one another, learn how to ask personal questions respectfully, and wonder about those identity-factors that may seem tense or conflicting to oneself, and benefiting from the sharing experience.

| How can this tool be applied in workshops or training sessions?

Identity Webs could be used when students are being introduced to their teacher, when efforts are made to connect with students and help them connect with one another, when reading about a protagonist or historical figure. According to Ahmed (2018), the tool should be implemented in the following way. First, a text should be chosen where the identity of the protagonist is named and inferred through the written language or images. An engaging text should be read aloud to start building a group rapport. Then, the topic of "identity" should be introduced, and time

should be given for everyone to write down their thoughts on what "identity" means.

Connecting this notion with the previously read text, the third step involves working individually, in pairs, or in groups to build an identity web of the text or image's character. Finally, the fourth step involves building one's own identity web, which will later be shared with the group. It is recommended that the teacher shares their identity web first to serve as an icebreaker.



Figure 5. Example of an identity web by Sarah K. Ahmed, in her book *Being the Change* (2018).

Identity Webs can be created on loose paper or in journals. They can be employed as an opening activity on the first day of class and revisited many times throughout the year. Although they may be displayed in the classroom, they are not intended to be decorative wallpaper. Instead, they become documents that are revisited, referenced, and revised repeatedly as learning progresses throughout the year.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

Our identity comes with stories and experiences different from those of anyone else. These are pierced by different axis, such as our background, family history, gender, age, etc. Identities encompass all these factors, and therefore, working through the creation and sharing of identity webs is a good tool to work within and toward intersectionality. Identity Webs encourage participants to explore the intersections of multiple identities simultaneously.

What innovation does this tool offer?

The Identity Web tool offers a highly innovative approach to exploring personal and collective identities by encouraging self-reflection, empathy, and deeper connections among participants. This tool is particularly impactful in educational settings, where it not only fosters individual growth but also enhances group dynamics by facilitating open dialogue about identity, privilege, and diversity.

Which are the most relevant key enablers that this tool relates to?

At the heart of the Identity Web is its student-centred approach. The tool prioritises participants' personal experiences and identities, inviting each

student to map out their unique background and share their narratives with peers. This methodology gives students ownership of their learning process, fostering a sense of inclusion and belonging. By centring discussions around their lived experiences, students become more engaged and motivated to participate actively, creating a learning environment that values diverse perspectives and encourages meaningful dialogue.

The focus on contexts is another key innovation of the Identity Web. As students reflect on their individual social, cultural, and historical contexts, they gain a deeper understanding of how these factors shape their identities and experiences. This contextual reflection allows participants to explore the intersections of their identity—such as race, gender, class, and ethnicity—and how these intersections influence their worldview and interactions. In turn, the tool helps students develop a greater awareness of both their positions in society and those of their peers, making abstract concepts like intersectionality more concrete and accessible.

Aligned with an orientation towards social justice, the Identity Web encourages students to critically examine how systemic inequalities and power dynamics influence identity formation. By prompting participants to reflect on their privileges and the challenges they face, the tool fosters empathy and encourages discussions about social justice issues, such as discrimination and inequality. This reflection allows students to identify areas where they can challenge biases, both within themselves and in broader social structures, equipping them with the critical tools to advocate for inclusivity and equity in their personal and professional lives.

What organisational aspects should be considered for implementing this tool?

Providing a clear example of what an Identity Web of a book character or a famous public figure might look like is important so that students can start thinking about how to draw their own. It is equally relevant to give them enough time to think and reflect on the notion of "identity" to ease all participants into the subject. For the implementation itself, this means the drawing of each participant's Identity Web, space, a notebook, a pen, and enough time will be necessary.

Which challenges in implementation does this tool present?

Self-exploration is not always an easy topic to approach. The first challenge is that the teacher must be open to be vulnerable in front of the group, to share with them their own Identity Web. The same challenge then applies to everyone else; being open about one's identity is not an easy task. It requires having built enough rapport and safety within the group dynamic first.

Another challenge is that the participants may think they do not have anything to put down on their web. In that case, it is helpful to encourage talking to one another, allowing them to get ideas from others. Another challenge is that participants would only tackle "surface-level" factors. That is why it is also helpful for the teacher to do it first, to show a level of depth and to address those elements of our identities that may create

tension/friction, or those which are hard to articulate. Sharing a small struggle for you may empower them to do the same.

| Further references

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2.7 STEPS

Reference authors Gerard Coll-Planas, Gloria García-Romeral & Maria Rodó-Zárate

Key enablers Problem-based approaches; orientation towards social justice; student-centred approaches

| Short description, objectives and target groups

This activity is designed to foster awareness and discussion about social advantages and disadvantages within a group. Participants start by lining up, side by side, in the centre of a space, facing forward and holding hands. With their eyes closed, they take a few deep breaths to centre themselves. The facilitator then asks a series of questions about personal experiences related to social advantages or disadvantages. If participants have experienced the situation described in the question, they take a step forward if it implies a social advantage, or a step backward if it implies a social disadvantage or discrimination. Those who have not experienced the situation remain in place. By the end of the questions, participants will be positioned at varying distances from the starting line. They then open their eyes and observe their relative positions, both forward and backward, compared to their peers. This visual representation sets the stage for a thoughtful group discussion about the observed disparities and personal experiences, encouraging empathy and deeper understanding of social dynamics within the group.

The aim of this activity is to reflect on one's own positions in different power structures, with special emphasis on privileges, and visualise the

inequalities that can exist within the same group (Coll-Planas, Rodó-Zárate & García-Romeral, 2021).

This tool can be used with students of different disciplines and without any prior knowledge of intersectionality or social sciences theories.

Which concepts and theories serve as the foundation for the tool?

The Steps activity draws on a variety of concepts and theories, primarily informed by intersectionality. Central to this approach is the recognition that individuals experience overlapping and interconnected social identities that shape their experiences of privilege and oppression.

Furthermore, the Steps activity is grounded in Critical Pedagogy, which promotes reflective and active learning. By fostering a dialogue around personal experiences related to social advantages and disadvantages, the activity encourages participants to engage with complex social issues in a meaningful way. This pedagogical approach not only validates diverse perspectives but also emphasizes the necessity of understanding the socio-cultural context of individuals' lives.

| What are the expected outcomes of implementing this tool?

Individually, each participant will reflect and embody their own position in different power structures, with special emphasis on privileges, and visualise the inequalities that can exist within the same group, by seeing the others' position too, separately, and in relation to theirs. This can help to raise awareness, and to gather insights and social responsibility and drive to combat inequalities within the systems we inhabit (Coll-Planas, Rodó-Zárate & García-Romeral, 2021).

| How can this tool be applied in workshops or training sessions?

A large, open space is required where the group can be arranged with each person standing side by side, allowing for ten steps forward and backward without obstruction. Suitable locations include a gym, a large classroom, or a playground. The entire group should line up in the centre of the space, facing forward and holding hands. The order in which they line up does not matter, but random placement is preferred.

Participants are instructed to close their eyes and take a few deep breaths. It is then explained that they will be asked a series of questions about their personal experiences. Some example questions are:

- ✱ If you have more than 50 books in your house, take a step forward.
- ✱ If you've been sexually harassed on social media, take a step back.

- * If your family has ever struggled financially to make ends meet, take a step back.
- * If you think that your first or last name can be an impediment to finding a job, take a step back.
- * If you must continue your regular class schedule when you are celebrating important religious holidays, take a step back.
- * If you could not enter a public establishment because it was not adapted for reduced mobility, take a step back.
- * If you've ever been laughed at about your weight or physical appearance, take a step back.
- * If you were able to do the extracurriculars you wanted without the price being an impediment, take a step forward.
- * If in your home your opinions are considered when making important decisions, take a step forward.

Eventually, even though they all started in the same line, everybody ends up in different places in the room, which show the different intersecting axes of discrimination we are pierced by.

Therefore, this pedagogical tool must be presented with delicacy, and understanding that this activity should not be seen from an additive perspective. In other words, it is not a matter of ascertaining who is ahead or who is further behind, but of making it visible that everyone is in different positions according to multiple axes. Surely, if the questions had been different, the positions would also have varied.



Figure 6. Image of a video in the guide Mirades Polièdriques showing the beginning of the activity, when the participants are in the starting line.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

The Steps tool is particularly relevant from an intersectional perspective as it explicitly incorporates questions addressing various axes of discrimination and privilege. Unlike tools that might focus on a single axis of identity, the Steps activity acknowledges that individuals navigate multiple identities that intersect and influence their experiences in unique ways. By facilitating a physical and visual representation of these intersecting identities, participants can better understand how social dynamics play out within their group. Moreover, by encouraging participants to reflect on their positions in relation to one another, the Steps tool cultivates an environment of shared learning and collective responsibility. This approach empowers participants to recognise their roles in perpetuating or challenging systemic inequalities.

| What innovation does this tool offer?

The Steps tool presents an innovative method for fostering awareness and dialogue surrounding social advantages and disadvantages by using a physical and visual representation of inequalities. This engaging approach allows participants to position themselves based on their experiences, creating an immediate and tangible reflection on their social standings. In doing so, the tool encourages participants to examine their place within various power structures, enhancing their understanding of privilege and social dynamics, particularly in the context of higher education.

| Which are the most relevant key enablers that this tool relates to?

Central to the Steps activity is its student-centred approach, which focuses on the lived experiences of the participants. By encouraging individuals to share their narratives and reflect on their positions, the activity fosters a supportive environment for discussion. This emphasis on personal experience not only validates the diversity of perspectives within the group but also cultivates a sense of ownership and engagement in the learning process. Students are empowered to explore their identities and the implications of their social contexts, which enriches the learning environment and promotes deeper connections among participants.

The orientation towards social justice embedded in the Steps activity is another key innovation. By directly confronting issues of privilege and discrimination, the tool facilitates crucial conversations about social

inequalities. It aligns with broader social justice goals by promoting equity and understanding among diverse groups. As participants reflect on their social positions and the disparities that exist, they are encouraged to consider how these insights can inform their actions and attitudes in both academic settings and beyond. This critical engagement with social justice issues equips students with the awareness needed to advocate for inclusivity and equity.

Additionally, the problem-based approach utilized by the Steps tool encourages participants to grapple with real-life issues related to social dynamics. By navigating the complexities of privilege and discrimination through experiential learning, participants gain a deeper understanding of how these factors influence their lives and interactions with others. This active involvement promotes critical reflection, enabling students to develop strategies for addressing social inequalities and fostering inclusivity within their communities.

What organisational aspects should be considered for implementing this tool?

It is necessary to prepare a large space, where the group can be placed in such a way that one person is next to the other and can take ten steps forward and ten steps back without getting in the way. A gym or a large classroom can be good places.

Which challenges in implementation does this tool present?

Some of the questions being asked may be a source of discomfort for the participants, either because they experience a situation of discrimination, or because they do not, and they instead experience "privilege guilt".

It must be considered that the activity may reveal certain issues unknown to the group and that, should they appear, they must be able to be managed in the subsequent debate. It is important to respect the silence and not ask anyone directly about the steps they have or have not taken during the activity.

Lastly, it is important to remember that life is too fine-grained to be able to encapsulate all different social malaises in one single activity. It may happen that a student ends up in a position of privilege while they do not receive love or care at home, or the opposite: a student who ends up at a social space of no privileges but has a happy and loving relationship within their family. That is why, it is important to understand that identities are multi-levelled and therefore, this is an estimative social position but not a determining one. To mitigate this risk, it may be necessary to ask after the activity whether the students feel represented in the position where they ended up, and that the discussion would also include self-perception as an important element.

Further references

Coll-Planas, G., Rodó-Zárate, M., & García-Romeral, G. (2021). Mirades polièdriques: Guia per a l'aplicació de la interseccionalitat en la prevenció de violències de gènere amb joves.

7.8 PROBLEM-BASED LEARNING THROUGH FICTION

Reference authors Howard S. Barrows and Robyn M. Tamblyn

Key enablers Problem-based approaches, transdisciplinarity focus on contexts

| Short description, objectives and target groups

This methodology involves analysing and identifying needs by guiding discussions around the intersections of inequalities, using examples from fiction books, films, or series.

The aim of analysing collaboratively fictional case studies that portray intersectional situations is to help the group be better equipped to tackle those situations when they arise in real life. Additionally, this approach enhances group dynamics by fostering debate and encouraging the sharing of diverse interpretations.

Ariadna Graells, a teacher in nursing studies at Pompeu Fabra University, uses this tool in her courses, so these collaborative strategies were developed to adapt nursing care based on fictional scenarios, but it can be used in other disciplines of study too.

| Which concepts and theories serve as the foundation for the tool?

Problem-Based Learning (PBL) was originally developed by Barrows and Tamblyn (1980) for medical education, as a pedagogical strategy that uses open-ended problems that mirror real-world problems (fictional or not).

Through this pedagogical method, students learn through facilitated problem-solving, both content and thinking strategies (Hmelo-Silver, 2004). There are no single correct answers, and therefore the aim is not for the students to find the ideal solution, but to learn to solve situations as a team, to promote active involvement, personal reflection, the ability to analyse, the assumption of risks, and the capacity to cooperate in a democratic dialogue.

PBL is not merely a learning strategy but also a comprehensive pedagogical approach to teaching. It is often referred to by various names, such as case-study methods (Lundeberg & Yavad, 2006) or challenge-based teaching (Johnson et al., 2009), which involves presenting students with complex, open-ended "real-world challenges" that differ significantly from traditional academic exercises. All these methodologies emphasise that any active and constructive learning process begins with a fundamental principle: the starting point is a problem or challenge, rather than a syllabus.

| What are the expected outcomes of implementing this tool?

The expected outcomes are the development of critical thinking and analytical skills as participants identify and discuss their needs (as a professional/student and within their profession/studies) through the lens of intersectional inequalities. By engaging with cases from fiction books, films, or series, participants can explore complex social dynamics and how they impact their field. Hmelo-Silver (2004) found that students better understood course concepts when applying them to specific problems

rather than learning them abstractly. According to Johnson et al. (2009), teachers and students find challenge-based knowledge more effective and engaging. Moreover, this methodology fosters collaborative problem-solving as participants work in groups, enhancing their ability to apply theoretical knowledge to practical, real-world scenarios. Additionally, it promotes empathy, leading to more culturally competent and inclusive practices.

How can this tool be applied in workshops or training sessions?

The activity begins by selecting complex, real-world problems relevant to the participants' field or area of study. Then, participants must be divided into small, diverse groups to encourage varied perspectives and collaborative problem-solving. The facilitator of this methodology will encourage groups to research the problem, identify key issues, and discuss potential solutions while providing access to resources and guidance as needed. Once that is done, each group will develop a detailed plan or solution to the problem, including steps for implementation and potential obstacles. Lastly, every group will present their solutions to the larger group, giving room to a broader discussion and critique of the various approaches.

The activity will conclude with a reflective session where participants evaluate their problem-solving process, discuss what they learned, and consider how they can apply these skills in their professional practice.



Figure 7. Examples of a book and a movie used by Ariadna Graells in her nursing classes.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

Problem-based learning (PBL) through fiction is highly relevant from an intersectional approach because it encourages participants to consider and integrate multiple perspectives and dimensions of identity and experience when addressing complex issues. Unlike single-axis approaches that focus on one dimension of identity (e.g., race or gender) in isolation or multiple approaches that consider these dimensions separately, this tool fosters a holistic understanding of how various social identities and systemic structures intersect to shape individual experiences and societal problems.

| What innovation does this tool offer?

The Problem-Based Learning (PBL) through fiction tools shifts the focus from passive reception of information to active engagement, where learners take responsibility for their learning process through investigation, collaboration, and problem-solving. By centring on real-world problems, PBL bridges the gap between theoretical knowledge and practical application, making learning more meaningful. The incorporation of reflective practices, encourages learners to critically assess their problem-solving process and outcomes, promoting deeper learning (Lundeberg & Yadav, 2006). Moreover, the tool's flexibility and adaptability allow it to be tailored to various educational settings and disciplines, making it a versatile resource that can meet the specific needs and contexts of different learners and environments.

| Which are the most relevant key enablers that this tool relates to?

By using fictional scenarios, this tool allows students to explore complex social dynamics across different contexts, helping them understand how inequalities manifest differently in diverse environments. Analysing these fictional settings enables participants to reflect on how context shapes the experiences of privilege and oppression, preparing them to handle similar issues in real-life professional scenarios.

Drawing from disciplines like literature, sociology, health, and media studies, this method connects diverse fields of knowledge. By incorporating fictional case studies, it encourages students to explore the intersections of inequalities, such as race, gender, and class, through a multidisciplinary lens.

At the core of this tool is a problem-based approach that engages students in collaborative problem-solving. By addressing fictional case studies that deal with intersecting inequalities, students learn to think critically, analyse diverse perspectives, and develop inclusive solutions. This process not only fosters analytical skills but also enhances their ability to apply intersectional analysis in practice.

What organisational aspects should be considered for implementing this tool?

No specific organisational aspects should be considered, other than providing a room to develop the activity and providing the material students will work on.

Which challenges in implementation does this tool present?

This tool may present several challenges. Effective PBL facilitation demands a high level of skill from educators (Hmelo-Silver, 2004), including the ability to guide inquiry, foster collaboration, and manage group dynamics without providing direct solutions. Secondly, regarding student adaptation, students accustomed to traditional learning methods

may struggle with the self-directed and collaborative nature of PBL, requiring time and support to adapt. Another possible challenge is assessment-related difficulties since evaluating students' performance in PBL can be challenging due to the open-ended nature of the problems and the emphasis on process over product, necessitating more nuanced and formative assessment strategies (Lundeberg & Yadav, 2006). Lastly, group dynamics may also present a challenge. Variability in group participation and dynamics can affect the learning experience, as some students may dominate discussions while others may struggle to contribute.

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2.9 COUNTER-STORYTELLING

Reference authors Naomi M. Hall

Key enablers Transdisciplinarity; orientation towards social justice; student-centred approaches

| Short description, objectives and target groups

Solórzano and Yosso (2002) define the counter-storytelling as "a method of telling the stories of those people whose experiences are not often told" (i.e., those on the margins of society). "The counter-story is also a tool for exposing, analysing, and challenging the majoritarian stories of racial privilege" (p. 32). In this activity, students are assigned personal narratives which describe an individual's experiences with various forms of oppression (e.g., racism and sexism).

The aim of this tool is to challenge stereotypical or historical narratives that subjugate groups and position the students' experiences within the context of larger structural systems.

This tool can be used with students of different disciplines, during orientation programs for new students, team-building workshops, diversity and inclusion training sessions, youth groups and camps, counselling and therapy groups, or adult education, among others.

Which concepts and theories serve as the foundation for the tool?

"Storytelling represents a rich oral tradition and integral part of the African American experience" (Hall, 2016, p. 162). Counter-storytelling is a methodology within Critical Race Theory (CRT), which is an intellectual and social movement that examines the ways in which race and racism intersect with politics, culture, and the law. Originating in the mid-1970s, CRT challenges the idea that the law is neutral and objective, arguing instead that it is inherently biased and perpetuates social inequalities. Key concepts in CRT include the recognition of the pervasiveness of racism, the critique of liberalism and meritocracy, the importance of storytelling and narrative, and the commitment to social justice and activism.

A referent author of Critical Race Theory is Derrick Bell, who is considered one of the founding figures of the movement. His work laid the groundwork for CRT by addressing issues of race, law, and inequality, and he was instrumental in the development and dissemination of CRT principles. Other significant scholars include Kimberlé Crenshaw, who introduced the concept of intersectionality (1989), and Richard Delgado, known for his work on storytelling and narrative analysis within CRT.

Naomi M. Hall departs from social psychology related to health sciences which informs the approach with an emphasis on the sociocultural, psychosocial and contextual factors. It is also informed by critical pedagogies and in concrete intersectional pedagogies.

| What are the expected outcomes of implementing this tool?

Not only are the stories important individual testimonies, but they provide critical information for understanding and extending the conversation of how oppression and privilege operate structurally. The counter-stories are quite transformative and add pedagogical value in the connection between individual, institutional, and societal levels of knowledge acquisition and transfer (Merriweather Hunn, Guy & Manglitz, 2006; Scheurich & Young, 2004). According to Connor (2006), it can be argued that counter-storytelling brings new knowledge to both the minority who are speaking, and the majority who will listen (p. 155).

| How can this tool be applied in workshops or training sessions?

Following Hall's implementation of counter-storytelling (2016), students create counter-stories in three phases. In Phase I, students receive guiding questions to create their initial counter-story: (1) What factors/identities do you attribute to the dominant perspective? (2) What factors/ identities do you attribute to your counter-story? and (3) How do/did you negotiate these factors/identities?

After the students identify their initial counter-story, they gather data on the dominant narrative to support their assertion in Phase II. In this phase, they compile, summarise, and analyse the data as if they were creating a literature review. Phase III consists of students ensuring that the five elements of CRT are represented in their counter-story (with emphasis on

intersectionality, oppression, privilege, resistance, and resilience). Afterwards, students receive feedback on their counter-stories through class discussion.

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

As mentioned above, in their counter-stories, students emphasise the intersectionality of experiences with oppression, privilege, and in many cases, resistance and resilience.

What innovation does this tool offer?

The Counter-Storytelling tool represents a significant pedagogical innovation by integrating counter-storytelling within the framework of Critical Race Theory (CRT). This approach deepens students' understanding of oppression and social justice by encouraging them to create personal narratives that reflect their lived experiences with various forms of oppression, such as racism and sexism. By emphasizing the five elements of CRT—intersectionality, the challenge to dominant ideologies, a commitment to social justice, the importance of experiential knowledge, and a transdisciplinary perspective—this tool promotes critical thinking and empathy. It not only validates marginalized voices but also empowers students to critique systemic inequalities. In higher education, this methodology enhances learning environments by

fostering inclusive discussions that prepare students to engage thoughtfully with complex social issues.

Which are the most relevant key enablers that this tool relates to?

This tool encourages the integration of knowledge across various disciplines, allowing students to draw connections between their narratives and broader societal contexts. By engaging with concepts from different fields, participants gain a holistic understanding of the intersections between race, privilege, and oppression.

The focus on social justice prompts students to critically examine societal structures and the inequities they produce. This orientation inspires participants to advocate for change and engage in meaningful discussions about race, privilege, and systemic injustice.

Lastly, by placing students at the heart of the learning process, this tool fosters agency and ownership of their narratives. This participatory approach enhances engagement, allowing students to connect more deeply with their peers and the subject matter, thus creating a more inclusive and dynamic learning environment.

What organisational aspects should be considered for implementing this tool?

A room/space to develop the activity and enough time to create the counter-story. The author emphasises the temporal aspect especially, given that creating a counter-story may take time of thinking and writing, and therefore it is necessary to develop this activity throughout several sessions (Hall, 2016).

Which challenges in implementation does this tool present?

According to Naomi M. Hall (2016), counter-storytelling is hard to develop with younger students, showing a much better result among more adult groups.

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2.10 QUOTE ANALYSIS

Reference authors Naomi M. Hall (2016)

RKey enablers Transdisciplinarity; orientation towards social justice; focus on contexts

| Short description, objectives and target groups

This pedagogical tool is designed to help students understand intersectionality by using quotes to initiate classroom discussions (Hall, 2018). The quotes, chosen for their intersectional relevance, serve as a starting point for exploring various aspects of identity and their intersections. Through analysis and reflection, students identify both their privileged and marginalised identities, fostering a deeper understanding of how these intersect and impact their experiences.

This tool aims to encourage critical engagement with the material and promote a comprehensive awareness of intersectionality (Hall, 2018).

It can be used with students of different disciplines, during orientation programs for new students, team-building workshops, diversity and inclusion training sessions, youth groups and camps, counselling and therapy groups, or adult education, among others.

Which concepts and theories serve as the foundation for the tool?

The author of this tool departs from social psychology related to health sciences which informs the approach with an emphasis on the sociocultural, psychosocial and contextual factors. It is also informed by critical pedagogies and in concrete intersectional pedagogies.

What are the expected outcomes of implementing this tool?

The main outcomes of this tool are: enhanced critical thinking, given that students will develop the ability to critically analyse and interpret quotes, identifying the underlying assumptions, perspectives, and implications related to intersecting identities; enhanced empathy and communication, for students will improve their ability to articulate their thoughts and engage in meaningful conversations about intersectionality and social justice through discussion and analysis; and application of theory to practise. Students will learn to apply theoretical concepts of intersectionality to real-world contexts, enhancing their ability to address and understand complex social issues in their personal lives.

How can this tool be applied in workshops or training sessions?

According to Hall (2016), the process begins with selecting a quote to spark discussions on a particular topic, reading, or the overall focus of the

course. Depending on the course structure (whether it meets once a week or multiple days), either a "Quote of the Day" or a "Quote of the Week" is utilised.

Students need a solid foundation in using an intersectional framework to appropriately analyse the quotes. Students are given 5–7 minutes to accomplish two tasks: (1) write down any information they can recall about the author, and (2) analyse the quote as if it were spoken directly to them.

In this analysis, students must interpret what aspects of their identity could be considered a "problem" and by whom. This exercise helps students identify both their privileged and marginalised identities. Often, one or more interrelated oppressed/marginalised identities are recognized as the "problem". Sometimes, students may select a problem more specifically related to the course's focus.

This tool encourages students to engage critically with the material, fostering a deeper understanding of intersectionality and its impact on various identities. It also promotes reflection on how different aspects of identity intersect and influence one's experiences and perspectives (Hall, 2018).

Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?

All the quotes utilised in Hall's cases were either about or written by black people. The quotes were meant to be framed and thought through

intersectionality, so they had to identify with them and capture both their privileged and marginalised identities. Yet it is possible to choose quotes that tackle more intersecting identities too.

This tool is relevant from an intersectional approach only when the quotes used have been written from an intersectional stance or provide intersectional insights.

| What innovation does this tool offer?

The Quote Analysis tool offers a unique innovation in fostering deep, reflective analysis among students by encouraging them to unpack the complexities embedded within quotes. This process reveals the intersecting dynamics of various social identities and power structures, prompting students to connect theoretical concepts with their lived experiences. Within the context of higher education, this approach enhances students' critical thinking, empathy, and communication skills while bridging the gap between academic theory and practical, real-world applications. Engaging students in active discussions and collaborative learning, the tool supports a comprehensive educational experience that integrates academic theory with meaningful, real-life contexts, ultimately preparing students to address complex social issues in both academic and broader societal realms.

Which are the most relevant key enablers that this tool relates to?

A core component of the Quote Analysis activity is its focus on contexts. The tool emphasises the importance of examining quotes within their sociocultural and historical frameworks. This contextual analysis enables students to appreciate how various factors shape the meanings and implications of the quotes, enhancing their understanding of intersectionality. By situating quotes within specific contexts, students are encouraged to reflect on how these factors influence their interpretations and reactions, deepening their analytical skills.

Furthermore, the transdisciplinarity of the Quote Analysis tool enriches students' educational experience by drawing from various disciplines such as sociology, psychology, and critical pedagogy. This integration of diverse perspectives encourages students to think critically across disciplines and appreciate the multifaceted nature of social issues. By engaging with materials that span multiple fields of study, students develop a more nuanced understanding of intersectionality and its relevance in contemporary discussions about identity and power.

The orientation towards social justice embedded in the Quote Analysis activity is another critical aspect of its innovation. By prompting students to analyse quotes that address themes of privilege and marginalisation, the tool fosters awareness of social inequities and encourages meaningful conversations about promoting equity and justice. This focus not only enhances students' understanding of social dynamics but also inspires

them to consider how they can actively contribute to social change in their own communities.

| What organisational aspects should be considered for implementing this tool?

No specific organisational aspects should be considered, other than providing a room to develop the activity and bring the quotes.

| Which challenges in implementation does this tool present?

This tool could present the following challenges. Firstly, regarding the complexity of intersectional analysis. Students may find it difficult to grasp the multifaceted nature of intersectionality or to identify the multiple layers of power dynamics and social identities within a single quote. A second possible challenge is regarding contextual understanding. Quotes often require a deep understanding of the context in which they appeared, including historical, cultural, and social backgrounds, which can be challenging to fully convey and comprehend. This is especially in the spotlight after the emergence of the so-called 'cancel culture'. Finally, there is a potential challenge of bias and misinterpretation. Students might bring their biases to the analysis, leading to potential misinterpretation of the quotes.

| Further references

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3. ANNEX. TEMPLATE OF THE REPORT ON A PEDAGOGICAL TOOL

Title	
Reference authors	
Short description, objectives and target groups	
Which concepts and theories serve as the foundation for the tool?	
What are the expected outcomes of implementing this tool?	
How can this tool be applied in workshops or training sessions?	
Why is this tool relevant from an intersectional approach, and how does it differ from others based solely on a single-axis or multiple approaches?	
What innovation does this tool offer?	
Which are the most relevant key enablers that this tool relates to?	
What organisational aspects should be considered for implementing this tool?	
Which challenges in implementation does this tool present?	
Further references	



**Co-funded by
the European Union**

2023-1-ES01-KA220-HED-000160620

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