

## contemporanean intersectionality

kimberle comes up with a bunch of examples of how intersectionality appears in society, and i believe these issues are still apparent. she starts off by exemplifying the struggle of proving the problem of discrimination when the sample pool is too low to be proven.

if the oppressed groups are not even protected in court, people will lose hope, and not want to participate at all. this is quite apparent in sports, where people don't even bother to participate when there is no representation of "their" group. to address this issue, FIDE has two championship groups: the world chess championship (which everyone can enter), and the women's world chess championship. the purpose for this split is to provide representation, in hopes of promoting women's participation over time. could this be done in segregated workspaces too?

to follow up on the issue of lack of representation, i have in several occasions witnessed employers "hiring minorities for the sake of not being discriminatory", and boasting about this! while they do this in good faith (i choose to believe), i don't expect this to solve the underlying issue. i believe someone said "when meeting a score becomes the goal, the rest is often forgotten", which seems to apply here too.

another point i would like to make is the metric we're using for deeming a worker employable or not. discriminated groups are expected to have the same lifestyle and background as that of the white and male social standards (e.g. have gone to a reputable school, talk with standard english, e.g.). this is not only problematic because it's often hard for discriminated groups to get to a point in life where they can qualify for these criteria, but they may not even desire this lifestyle: even if they comply because it's required of them to make ends meet.

## western philosophy

alison gets into the theoretical aspects of how we use philosophy as a tool, and the problems of its westernization.

she argues that, historically, philosophy has been used to tidy up the work of others, and to maintain the status quo of the societal beliefs (of the western world). the issue with this, as she points out, is that this often oversimplifies reality, and doesn't really fix any problems. un-muddying the water may not be possible, if the reality is that the water is dirty and messy in the first place.

part of this mess is the intersection, and the lack of order between oppressions. the problems are linked together, come in different shapes and forms; and it's important for all the voices to be heard. she questions whether driving philosophy into its practical applications still makes it count as philosophy, and if it doesn't whether that would matter: *«To touch more people, the personal realities and the social must be evoked-not through rhetoric but through blood, pus, and sweat. Would I still be doing philosophy if I did this? Does it matter?»*

to finalize, bailey doesn't provide a new framework of philosophy, but makes it clear that the current situation isn't really useful in the politics of it all, and is, —to some degree—, going against what we should aim for.