

5. so that the practices of social movements are centered on the living conditions and chances of people who need care, regardless of the source of their difficulties (p.166); and
6. so that anti-discrimination efforts prioritize the needs and problems of those who are most disadvantaged (p.167).

To explain intersectionality in the discrimination against Black Women, Crenshaw makes an analogy with the traffic at an intersected crossroad (**intersection**):

“Consider an analogy to traffic in an intersection, coming and going in all four directions. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination” (Crenshaw (1989), p.149).

When dealing with the expansion of feminist theory and anti-racist policies through the adoption of the intersectional approach, Crenshaw states that:

“to include Black women, both movements must distance themselves from earlier approaches in which experiences are relevant only when they are related to certain clearly identifiable causes (for example, the oppression of Blacks is significant when based on race, of women when based on gender). The praxis of both should be centered on the life chances and life situations of people who should be cared for without regard to the source of their difficulties” (Crenshaw (1989), p. 167).

In line with Crenshaw, it seems reasonable to seek formulations that allow transcending categories of race and gender in the North American context, to encompass different situations of inequality in general terms.